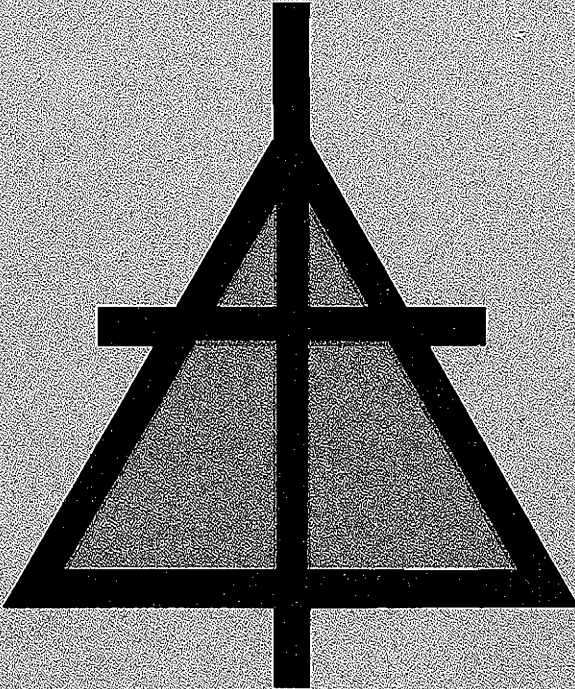


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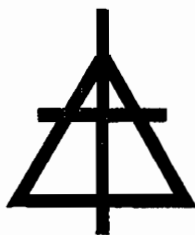


**1975
AGENDA
FOR
SYNOD**

AGENDA FOR SYNOD 1975

June 10 to 20, 1975

**To meet at the Fine Arts Center Audi-
torium of Knollcrest Campus, Calvin
College, Grand Rapids, Michigan, U.S.A.**



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Board of Publications of the Christian Reformed Church
2850 Kalamazoo Avenue, S.E., Grand Rapids, Michigan, U.S.A.

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PREFACE

The special prayer service for the Synod of 1975 will be held on Monday evening, June 9, 1975, at 8:00 p.m. in the Fine Arts Auditorium on the Knollcrest Campus of Calvin College, located two blocks north of Burton Street, S.E. on the East Beltline, Grand Rapids, Michigan. The convening church for synod is the Kelloggsville Christian Reformed Church of Grand Rapids, Michigan. The pastor of this congregation, the Rev. Terry J. Lapinsky, will be in charge of the prayer service.

The synod will begin its sessions Tuesday morning, June 10, at 9:00 a.m. in the Fine Arts Center. The pastor of the convening church will serve as president pro-tem until the Synod of 1975 is duly constituted and its four officers have been elected.

Our congregations are requested to remember the synodical assembly in intercessory prayers in their worship on Sunday, June 8. Let us pray that God may bless his church and use our denomination for his honor and a blessing to all men.



Stated Clerk
2850 Kalamazoo Ave., S.E.
Grand Rapids, Michigan 49508

DELEGATES PLEASE NOTE THE FOLLOWING ITEMS

1. Delegates who travel by automobile are reminded of the decision of synod, that traveling together of one or more delegates will effect considerable savings to the church (Acts of Synod, 1962, p. 102).
2. Plane travel is the most economical for delegates, since expenses for lodging and meals are not incurred.
3. Bring with you your copy of the Agenda for Synod 1975 and other supplementary materials that have been sent you.

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DELEGATES TO THE SYNOD OF 1975

Delegates		Alternates
Classis Alberta North		
Ministers.....	J. Westerhof J. Joose	Ministers.....
Elders.....	J. Vanden Brink C. Visser	R. Stienstra J. Pereboom J. Dykstra P. Mos
Classis Alberta South		
Ministers.....	L. Mulder H. Wildeboer	Ministers.....
Elders.....	M. VanderMeulen M. Puurveen	D. Velthuisen G. Bieze B. F. Konynenbelt S. DeWalle
Classis British Columbia		
Ministers.....	P. Jonker J. Kits	Ministers.....
Elders.....	J. T. Ebbers D. Van Dyke	J. Tuininga P. De Bruyne J. Wind A. Wisselink
Classis Cadillac		
Ministers.....	G. Heyboer F. J. Van Dyk	Ministers.....
Elders.....	W. Hutchison H. Ebels	K. Van Wyk W. Vanden Bosch G. Koster P. De Haan
Classis California South		
Ministers.....	H. Peelo J. Rozeboom	Ministers.....
Elders.....	C. VanderBrug J. Faber	L. J. Dykstra G. Klouw J. Byma P. De Graaf
Classis Central California		
Ministers.....	✓ R. Buining N. Veltman	Ministers.....
Elders.....	P. Van Dyken A. Francken	H. Petroelje V. VanderZee S. Hoekman L. Sikkema
Classis Chatham		
Ministers.....	P. Borgdorff G. J. Heersink	Ministers.....
Elders.....	C. Ovinga E. Ennema	J. Van Harmelen R. Kooops C. Feyen H. Mulder
Classis Chicago North		
Ministers.....	O. Breen E. Shuart	Ministers.....
Elders.....	Dr. R. A. Hoekstra M. Wind	G. Vanderhill A. A. Mulder G. Van Kampen E. Meurs
Classis Chicago South		
Ministers.....	J. Vander Lugt S. Voortman	Ministers.....
Elders.....	N. Ozinga J. Schenkel, Jr.	H. Vellinga H. DeMots D. Bergsma S. Koster

Delegates		Alternates	
Classis Columbia			
Ministers.....	J. A. Petersen R. A. Bruxvoort	Ministers.....	G. W. VanDenBerg J. M. Moes
Elders.....	A. VanBelle H. E. Dykema	Elders.....	S. Vandenacre S. Platt
Classis Eastern Canada			
Ministers.....	M. D. Geleyne H. Boer	Ministers.....	F. Heslinga J. Postuma
Elders.....	W. K. Rebel I. VerHage	Elders.....	J. Drost
Classis Florida			
Ministers.....	E. Heerema G. Stoutmeyer	Ministers.....	R. Tjapkes E. Tamminga
Elders.....	B. Smit J. Fernandez	Elders.....	Dr. W. Hendriksen K. Rudolph
Classis Grand Rapids East			
Ministers.....	C. Boomsma C. Terpstra	Ministers.....	W. Timmer D. M. Stravers
Elders.....	H. Ribbens M. J. VanElderen	Elders.....	C. Plantinga Dr. R. J. VanValkenburg
Classis Grand Rapids North			
Ministers.....	E. Knott M. Toonstra	Ministers.....	L. Greenway P. Veenstra
Elders.....	Dr. J. Daling B. Cheadle	Elders.....	Dr. R. Griffieon R. Verhey
Classis Grand Rapids South			
Ministers.....	G. P. Holwerda H. J. Kwantes	Ministers.....	T. J. Lapinsky J. M. Hofman
Elders.....	C. Ibershof T. Prins	Elders.....	R. Otte D. Slager
Classis Grandville			
Ministers.....	J. DeVries P. VanderWeide	Ministers.....	L. Kerkstra L. VanDrunen
Elders.....	H. Gelderloos O. Harkema	Elders.....	E. Streelman M. Mulder
Classis Hackensack			
Ministers.....	C. Niewenhuis A. Rienstra	Ministers.....	L. VanderZee E. Palmer
Elders.....	A. LaFleur F. Style, Sr.	Elders.....	F. Jager J. Klaassen
Classis Hamilton			
Ministers.....	W. L. VanderBeek R. J. Sikkema	Ministers.....	J. Klomps J. Kuntz
Elders.....	G. Otten C. Tigchelaar	Elders.....	H. Meinema M. Elgersma
Classis Holland			
Ministers.....	C. Steenstra R. Noorman	Ministers.....	T. C. VandenHeuvel J. Maas
Elders.....	L. M. Lokers J. Dykstra	Elders.....	N. Berghoef G. J. Bron

Delegates		Alternates	
Classis Hudson			
Ministers.....	E. Walhout	Ministers.....	D. Wisse
	N. Plantinga		J. P. Vosteen
Elders.....	✓ J. H. Baker	Elders.....	N. Vermeulen
	A. Snope		G. Haagsma
Classis Huron			
Ministers.....	A. Van Geest	Ministers.....	A. Beukema
	J. Kerssies		J. Roeda
Elders.....	A. Haverkamp ←	Elders.....	B. Haverkamp
	C. Biel		
Classis Illiana			
Ministers.....	Dr. E. Roels	Ministers.....	A. Verburg
	J. DeVries		E. G. Cooke
Elders.....	D. Jolink	Elders.....	M. Dykstra
	Rev E. Bossenbroek		D. Dykstra
Classis Kalamazoo			
Ministers.....	L. Doezeema	Ministers.....	H. VanderKam
	J. Mulder		W. Buursma
Elders.....	Dr. J. L. Kroon	Elders.....	A. Leep
	B. Boersma		C. Fletcher
Classis Lake Erie			
Ministers.....	A. Hoksbergen	Ministers.....	J. Malestein
	D. Postema		W. Dykstra
Elders.....	Dr. D. Kuiper	Elders.....	E. Schaap
	W. Berkompas		H. Datema
Classis Minnesota North			
Ministers.....	A. VanEek	Ministers.....	C. J. Toeset
	R. Kok		C. Tuininga
Elders.....	A. DeVries	Elders.....	H. Minderhoud
	J. DeJong		W. Geurkink
Classis Minnesota South			
Ministers.....	W. P. Green, Jr.	Ministers.....	L. Zoerhof
	B. DenHerder		J. Riemersma
Elders.....	G. Walhof	Elders.....	H. Luinenburg
	W. Burgers		G. VanderZiel
Classis Muskegon			
Ministers.....	N. Meyer	Ministers.....	T. Verseput
	M. Beelen		D. VanBeek
Elders.....	A. Bultman	Elders.....	A. Heyboer
	F. Brummel		K. Tanis
Classis Northcentral Iowa			
Ministers.....	H. Lamsma	Ministers.....	H. Hollander
	H. P. Baak		K. VanDeGriend
Elders.....	C. J. DeLange	Elders.....	H. Eiten
	L. Bakker		J. Huisman
Classis Orange City			
Ministers.....	J. Fondse	Ministers.....	P. Holwerda
	H. Hiemstra		E. Blankspeoor
Elders.....	V. Schemper	Elders.....	W. Kamstra
	H. Haarsma		T. Noteboom

Delegates		Alternates	
Classis Pacific Northwest			
Ministers.....	R. B. Vermeer	Ministers.....	W. Ackerman
	A. Louwerse		O. Duisterman
Elders.....	C. Lanting	Elders.....	H. VanderPol
	W. Hansen		E. Berkompas
Classis Pella			
Ministers.....	R. Timmer	Ministers.....	F. VanHouten
	R. Holwerda		S. Kramer
Elders.....	L. Pothoven	Elders.....	J. VanderMolen
	M. Blankespoor		J. Vermeer
Classis Quinte			
Ministers.....	A. DeJager	Ministers.....	G. Corvers
	R. W. Popma		D. C. Los
Elders.....	H. DeJong	Elders.....	J. Stam
	W. Vos		T. Marcus
Classis Rocky Mountain			
Ministers.....	J. P. Boonstra	Ministers.....	B. Byma
	L. VanEssen		J. Hofman, Jr.
Elders.....	C. Grey	Elders.....	H. Niekerk
	Dr. J. DeRoos		M. Vliestra
Classis Sioux Center			
Ministers.....	R. DeYoung	Ministers.....	J. Kroon
	J. VanEns		P. Kok
Elders.....	H. DeGroot	Elders.....	H. VanderLuit
	Rev. T. VandenBosch		H. DeGroot
Classis Toronto			
Ministers.....	J. W. Postman	Ministers.....	L. Tamminga
	J. B. Vos		C. D. Tuyl
Elders.....	J. W. Cooper	Elders.....	S. Adema
	J. Brouwer		J. VanderVeen
Classis Wisconsin			
Ministers.....	J. A. Hoeksema	Ministers.....	G. DeVries
	G. VanEnk		A. Walcott
Elders.....	W. R. Goris	Elders.....	G. Joosse
	D. VerHage		M. Mulder
Classis Zeeland			
Ministers.....	C. Bolt	Ministers.....	B. Mulder
	T. L. Brouwer		G. W. Sheeres
Elders.....	T. Spriensma	Elders.....	G. VandenBosch
	H. Huizenga		M. Styf

REPORTS OF BOARDS

REPORT 1

BACK TO GOD HOUR

The Radio Committee and staff conduct their work with a sense of awe and wonder because of their consciousness that their ministry is a ministry of the Gospel of Christ. This ministry proceeds on the assumption that the Word of God is more powerful than a two-edged sword, that it will never return void, and that Jesus Christ becomes present wherever this Word is heard. Consequently, we believe that the activity in which we are engaged is of exceptional importance in terms of individual salvation, and even in terms of its potential for changing the very course of nations and of world history.

In the light of the enormous importance of this activity it should be no surprise to us that this decade has witnessed a rapid and broad expansion of this work. The Bonaire Project, which involved daily broadcasting into India and South America, was authorized by the Synod of 1970. That project became a watershed event for several reasons. First of all, it was a significant step forward in faith, in spite of the fact that the financing of the project was not immediately in sight. Furthermore, it lifted our world-wide vision. It also made necessary the creation of new fund raising instruments in order that expanded programs could be supported. The expansion of Back to God Hour ministries, however, over the last several years has gone far beyond what was originally envisioned in the Bonaire Project.

The regular English language ministry in the United States and Canada continues to be the most familiar aspect of our work and this has been enhanced over the last two years by a format change which has enabled us to penetrate new markets using extremely well managed stations. Because of this we feel that there has been a gradual expansion of our listening audience, and from time to time, this assumption has been substantiated by peaks in mail response. Nevertheless, we continue to release The Back to God Hour program in a context of intense competition for audiences and we should have no illusions about the way a religious broadcast like ours fares when it competes with Top 40 radio, to say nothing of the usual television offerings. At the same time, we have every reason to feel that this ministry remains impressively significant within our total broadcast operation. And the *Insight* program is a relatively small but meaningful element within our English language ministry as well.

In addition to English language ministries in North America, English language ministries overseas are a part of our broad foreign outreach. *Radio Today* blankets India daily as well as many other parts of the Far East. The addition of radio station FEBA for the transmission of

the *Radio Today* broadcast has resulted in a significant rise in mail response. Because of the world-wide acceptance of the English language, we view the use of English in our foreign outreach as very significant.

The Arabic language ministries have assumed special significance over the last months with the ascendancy of the Arab nations and the growing influence of the Arab bloc in the world's economic and political life. The new situation provides us with a context in which there should be greater interest in reaching Arabic speaking peoples with the gospel message. The opportunity that our denomination has to carry out a ministry of this magnitude and strategic importance must be viewed as a particular privilege for the Christian Reformed Church.

The Spanish language ministry is one which obviously can only grow in stature and importance within Back to God Hour ministries. Because of the many stations available to us in Spanish speaking countries and the opportunities for entering into direct relationships with Spanish speaking listeners, we must expect that this element of Back to God Hour ministries will grow in complexity over the coming years. The Spanish language department is the largest non-English department at The Back to God Hour.

The Chinese language ministry continues to be both extremely satisfying and somewhat disappointing. It is extremely satisfying to feel that we as a denomination are able to penetrate a nation as massive as Communist China. It is certainly a cause of great rejoicing that the Rev. Isaac Jen can carry out a daily ministry to that particular part of the world. At the same time, it is disappointing that it has been impossible up to this point to establish direct contact with listeners to the broadcast. Hopefully the changing political situation in China—the rise of the moderates, etc.—may relax the regulations which presently make it impossible for Chinese listeners to communicate with us. The willingness of the Rev. Mr. Jen to stay close to the field, also by means of visits to that area, is very important as he seeks to find ways to establish listener contact.

The above mentioned ministries of The Back to God Hour—English, Arabic, Spanish, and Chinese—represent a level of Back to God Hour operation which can meaningfully be separated from other ministries which will now be examined. The ministries we have talked about are performed for the most part within our offices, and they are, consequently, the object of a relatively close supervision by the Radio Committee. The Back to God Hour is also involved in ministries which are conducted in foreign countries by nationals there: the French language ministry, the Portuguese language ministry, the Indonesian language ministry, and the Japanese language ministry.

Ministries such as these enable The Back to God Hour to utilize to the fullest the potential for radio work that exists in the foreign countries being reached. The use of nationals on the scene insures a high level of program compatibility with the environment and makes fruitful follow-up contact with listeners a possibility. The nationals involved are also concerned to integrate their broadcast ministries with the national Reformed churches. Thus these foreign broadcast operations are a very interesting and important element of our work.

This broadcast outreach, briefly described, takes on a magnitude that is overwhelming. When we think of the size of the Christian Reformed Church and our relative insignificance within the spectrum of denominations in North America, it is astonishing that we have been called to carry out a work like this. At the same time, we will not be overly impressed with these ministries when we see them against the background of the expanding populations of our world, the power of anti-Christian ideology, and the generally gloomy predictions now being expressed concerning the future of the human race. When we see what we have already done against such a background, we can only feel compelled to move forward and continue to express a faith-filled response to our Lord's command to us to work while it is day.

In addition to what is presently being done, there is now another area of broadcasting demanding greater and greater attention. We are talking about television. The new International Communication Center for The Back to God Hour, which synod approved last year and which is slated for completion in early 1976, will be well equipped for television production. It is an undeniable fact that we have thus far failed to respond on a large scale to the presence of this medium in North America. Early efforts represented a courageous and at that time impressive entrance into television. But over the last several years we have generally disregarded this area of broadcasting except for spot announcements. The Rev. Mr. Boonstra has also produced a number of television programs in Spanish. It now appears that within North America we are confronted by a population which is accustomed to receiving information through television and the church must be willing to pass its proclamation through the electronic grid which television provides. The television challenge is not simply a technological one, but it is expressed at its deepest level in terms of what television does to the communication process as such. Therefore, we must initially address ourselves to this problem in the hope that several years of experimentation and trial and error will gradually enable us to discover how we can best function in this field. Hopefully, the development of cable television will introduce into the television scene a totally new situation so far as marketing is concerned. However, we should not expect that the present situation will be modified significantly for several years, possibly not for a decade.

Another important element of The Back to God Hour picture at this time is the growing contact of our organization with the other boards of our denomination. Whereas such contact has always been considered desirable, several events over the last few months have made this contact more meaningful than ever. It has been a pleasure to work with the Foreign Mission Board through the good offices of the Rev. Henry Bruinooge in the development of The Back to God Hour Japanese program. Moreover, the willingness of the Foreign Mission Board to become involved in a certain amount of follow-up on our behalf, in Africa and also in South America, is extremely significant. There has also been serious and important contact with Regional Home Missionaries. Special program services have also been developed for missionaries on the field and it is hoped that these services can be expanded.

The programs which we carry on and envision are an expression of faith. We should underscore among ourselves that Back to God Hour ministries are nothing if they are not a faith venture. The projections which we present to synod now, in the form of our budget for 1976, presuppose the favor of our God upon this work in every respect. The level of responsibility for stewardship within the group of people who support our work with their contributions is marvelous and must be recognized as a fruit of God's Spirit within many hearts. We also have every reason to believe that many of those who support our work financially are also sustaining these ministries with their continual prayers. We believe that the untold thousands of prayers offered on behalf of these ministries have been an indispensable element in the advancement thus far made and such prayers will be present in the future to guarantee that this work will continue to move forward. Thus, from the point of view of support, the activities which we envision in the years ahead are an expression of a living faith.

But the activities which The Back to God Hour seeks to accomplish are also an expression of faith in the sense that they have been projected because of an inescapable conviction that this work must be done, and it must be done by us. The question might legitimately be raised for example, "What possible responsibility do we have for bringing the Gospel to a country as remote as Indonesia?" Our answer to such queries is immediately formed by our understanding that our Savior is the Lord of the entire world. It is this vision of the Lordship of Christ, which will ultimately be expressed as the kings of the earth bring the glory of the nations into the New Jerusalem (Revelation 21:24-26), which compels us to make plans which we know can be accomplished only in the power and according to the will of our God. We know that we cannot accomplish the work which we feel must be done except in his strength.

These comments will serve to put into focus the current situation at The Back to God Hour. As we think about what God has already done in connection with Back to God Hour ministries, we have every reason to express great thanksgiving to him for his mercy and for the provision which he has made for the accomplishment of the tasks which we have just examined. We also feel a sense of total dependence upon him as we seek to conduct ourselves responsibly in terms of our current and future challenges. Anyone sensitive to the events of the present moment cannot fail but be impressed with the fact that we are privileged to live in an extraordinarily significant period in the history of humanity. And we feel that somehow the work in which we are engaged is part of God's response to man's great predicament. We must be joined together in prayer that these ministries as presently constituted and as they will further grow and expand will be used by Christ Jesus to bring many to the knowledge of salvation and to usher in the new heavens and the new earth.

MATTERS REQUIRING SYNODICAL ATTENTION

I. The Radio Committee requests that Dr. J. Nederhood and either the president, the Rev. D. Negen, or the secretary, the Rev. N. Punt,

be given the privilege of the floor when Back to God Hour matters are discussed.

II. The Radio Committee requests that Dr. J. Nederhood be given permission to address synod on behalf of The Back to God Hour.

III: Nominations:

Western Canada area:	Clarence Wagenaar Chester Zeilstra
California area:	Rev. Dexter Clark Rev. Sidney Cooper
Pacific Northwest area:	Harold Kooy Lou Stremler
Tri-State area:	Willis Duinick Abe Geurkink
Southern Michigan area:	Rev. Jacob Eppinga Rev. Harlan Vanden Einde
Rocky Mountain area:	Rev. Scott Redhouse (incumbent) Rev. Paul Redhouse
Eastern Canada area*:	Henry Groen William Voortman

IV. The Radio Committee requests that the proposed budget for 1976 be approved and the quota of 21.00 be adopted.

V. The Radio Committee requests that synod recommend The Back to God Hour for one or more offerings for above quota needs.

The Back to God Hour Radio Committee

Dr. Joel Nederhood, director

* This represents an expansion of our committee to strengthen Canadian representation, and is for an initial two-year term.

THE BACK TO GOD HOUR

FINANCIAL REPORT - JANUARY 1 THROUGH DECEMBER 31, 1974

Receipts:

Synodical Quotas	\$934,154.99	
Churches - Special Offerings	159,972.62	
Organizations	17,762.61	
Individual Gifts	410,995.25	
Foreign Designated	258,781.39	
Station Sponsorship	13,486.96	
Other Income	53,125.21	
Total Receipts		\$1,848,279.03

Disbursements:

Broadcasting		
Domestic	\$659,721.02	
Foreign		
English	100,582.18	
Arabic	87,328.00	
Spanish	128,892.73	
French	44,023.33	
Indonesian	18,070.83	
Portuguese	84,600.99	
Chinese	34,611.00	
Japanese	26,705.29	
TV	4,081.35	
Recording and Duplicating	44,726.11	
Research and Development	1,243.72	

Administration

Audit	1,892.00	
Employees Pension Plan	7,431.20	
Committee Expense	6,353.53	
Data Processing	6,284.76	
Equipment	20,625.58	
Insurance	11,963.32	
Maintenance and Repairs	6,500.91	
Minister's Pension	3,800.00	
Salaries	181,106.64	
Social Security Expense	6,835.62	
Supplies	19,638.85	
Travel	17,874.66	
Utilities	10,647.23	
Family Altar	133,006.71	
Sermons	49,766.56	
Literature	48,196.72	
Ministers' Housing and Allowances	16,258.07	
Music Production	666.31	
Other Printing	60,425.63	
Professional Services	5,156.25	
Other Expense	3,220.59	
Total Disbursements		\$1,852,237.69

REPORTS OF BOARDS

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THE BACK TO GOD HOUR TENTATIVE BUDGET - 1976

Receipts

Synodical Quotas	\$1,135,850
Churches - Special Offerings	200,000
Organizations	22,000
Individual Gifts	500,000
Foreign Designated	600,000
Station Sponsorship	25,000
Other Income	<u>160,000</u>

Total Receipts \$2,642,850

Disbursements

Broadcasting	
Domestic	729,500
Foreign	
English	128,000
Arabic	109,000
Spanish	179,000
French	93,000
Indonesian	22,000
Portuguese	135,000
Chinese	82,000
Japanese	105,000
TV	100,000
Recording and Duplicating	60,500
Research and Development	2,000
Administration	
Audit	2,000
Employees Pension Plan	11,000
Committee Expense	7,000
Data Processing	15,800
Equipment	20,000
Insurance	20,000
Maintenance and Repair	8,000
Minister's Pension	4,750
Salaries	267,000
Social Security Expense	8,000
Supplies	31,000
Travel	24,000
Utilities	15,000
Family Altar	182,500
Sermons	70,000
Literature	68,000
Minister's Housing and Allowances	30,000
Music Production	1,000
Other Printing	92,000
Professional Services	17,600
Other Expense	<u>3,200</u>

Total Disbursements \$2,642,850

City	Station	Time	KHz	City	Station	Time	KHz
ALABAMA				GEORGIA			
Greenville	- WGYV	9:30 a.m.	1380	Atlanta	- WPCB-FM	8:00 p.m.	94.9
Huntsville	- WAAY	8:30 a.m.	1550	Atlanta	- WSB	8:05 a.m.	750
Montgomery	- WCOV	9:30 p.m.	1170	Augusta	- WBIA	10:30 p.m.	1230
Ozark	- WOAB-FM	8:30 a.m.	104.9	Columbus	- WPNX	10:30 p.m.	1460
ALASKA				GUAM			
Anchorage	- KYAK	8:30 a.m.	650	Agana	- KUAM	8:30 a.m.	610
Nome	- KICY	8:30 a.m.	850	HAWAII			
North Pole	- KJNP	4:00 p.m.	1170	Honolulu	- KAIM	10:00 p.m.	870
ARIZONA				IDAHO			
Flagstaff	- KCLS	8:30 p.m.	670	Boise	- KGEM	9:00 a.m.	1140
Nogales	- KFBR	7:30 p.m.	1340	Boise	- KIDO	8:30 p.m.	630
Phoenix	- KHFP (Sat.)	11:30 a.m.	1280	Pocatello	- KSEI	8:30 p.m.	930
Phoenix	- KOOL	8:30 a.m.	960	Twin Falls	- KLIX	9:00 a.m.	1310
Prescott	- KYCA	8:30 p.m.	1400	ILLINOIS			
Tucson	- KOPO	8:30 a.m.	1450	Carbondale	- WCIL	9:30 a.m.	1020
ARKANSAS				Chicago	- WEFM	10:00 a.m.	99.5
Little Rock	- KARN	9:30 p.m.	920	Chicago	- WFYR-FM	4:00 a.m.	103.5
CALIFORNIA				Chicago	- WLAK-FM	8:00 a.m.	94.0
Bakersfield	- KGEE	8:30 p.m.	1230	Chicago	- WMAQ (Mon.)	1:00 a.m.	670
Fresno	- KMJ	10:00 a.m.	580	Chicago	- WMBI	4:30 p.m.	1110
Los Angeles	- KHJ	7:30 a.m.	930	Lansing	- WLNR-FM	8:30 a.m.	106.3
Modesto	- KTRB	12:00 Noon	860	Rockford	- WOHL-FM	7:30 p.m.	100.9
Modesto	- KTRB-FM	12:00 Noon	104.1	Rockford	- WROK	9:00 a.m.	1440
Redding	- KOMS	9:30 p.m.	1400	Urbana	- WCCR	9:05 a.m.	1580
Sacramento	- KEBR-FM	4:00 p.m.	100.5	INDIANA			
San Bernardino	- KFXM	8:30 a.m.	590	Crown Point	- WFLM-FM	8:30 a.m.	104.0
San Diego	- KCBO	8:30 a.m.	1170	Evansville	- WGBF	9:30 p.m.	1280
San Diego	- KITT-FM	8:30 a.m.	105.3	Fort Wayne	- WFWR	9:30 a.m.	1090
San Francisco	- KABL	8:30 a.m.	960	Indianapolis	- WNDE	9:00 a.m.	1260
San Francisco	- KEAR-FM	4:00 p.m.	97.3	Lafayette	- WXUS-FM	8:30 a.m.	92.7
Santa Cruz	- KSCO	9:30 p.m.	1080	Terre Haute	- WAAC	11:30 a.m.	1300
Santa Maria	- KUHL	8:30 a.m.	1440	Terre Haute	- WTHI	9:30 p.m.	1480
COLORADO				IOWA			
Alamosa	- KGIW	9:00 a.m.	1450	Ames	- KASI	9:30 a.m.	1430
Denver	- KOA	8:30 a.m.	850	Ames	- KASI-FM (Sat.)	6:00 p.m.	107.1
Fort Collins	- KCOL	9:00 a.m.	1410	Cedar Rapids	- KHAK	9:00 a.m.	1360
Greeley	- KYOU	8:30 p.m.	1450	Davenport	- WOC	9:00 p.m.	1420
Morrison (Denver)	- KWBI-FM	8:30 p.m.	91.1	Des Moines	- WHO	11:00 p.m.	1040
Pueblo	- K PUB	9:00 a.m.	1480	Iowa City	- KXIC	9:00 a.m.	800
CONNECTICUT				Knoxville	- KTAV-FM	9:30 p.m.	92.1
Hartford	- WTIC	8:30 a.m.	1080	LeMars	- KLEM	8:30 a.m.	1410
Middletown	- WIHS-FM	2:30 p.m.	104.9	Mason City	- KRIB	8:30 a.m.	1490
DELAWARE				Ottumwa	- KBIZ	8:30 a.m.	1240
Wilmington	- WDEL	10:30 p.m.	1150	Sioux Center	- KDCR-FM	8:30 a.m.	91.3
DISTRICT OF COLUMBIA				Waterloo	- KXEL	8:30 a.m.	1540
Washington	- WGMS	8:00 a.m.	570	KANSAS			
Washington	- WGMS-FM	8:00 a.m.	103.5	Colby	- KXXX	8:30 a.m.	790
Washington	- WWDC	8:30 a.m.	1260	Topeka	- WLBW	8:30 p.m.	580
FLORIDA				Wichita	- KFDI	10:00 p.m.	1070
Fort Lauderdale	- WAFG-FM	6:00 p.m.	90.3	KENTUCKY			
Fort Meyers	- WINK	9:30 p.m.	1240	Louisville	- WVEZ-FM	8:30 a.m.	107.0
Jacksonville	- WJAX	10:30 p.m.	930	Paducah	- WDXR	9:30 p.m.	1560
Melbourne	- WMMB	9:00 p.m.	1240	LOUISIANA			
Miami	- WGBS	8:30 a.m.	710	Alexandria	- KSYL	9:30 p.m.	970
Miami	- WLYI-FM	8:00 a.m.	101.5	Monroe	- KMLB	9:30 p.m.	1440
Miami	- WMCU-FM	11:30 a.m.	89.7	New Orleans	- WWL	8:00 a.m.	870
Orlando	- WKIS	8:30 a.m.	740				
Sarasota	- WKZM-FM	3:00 p.m.	105.5				
Tampa	- WDAE	10:05 p.m.	1250				

City	Station	Time	KHz	City	Station	Time	KHz
MAINE				NEW JERSEY			
Bangor	- WLBZ	10:30 p.m.	620	Franklin	- WSUS-FM	8:00 a.m.	102.3
Portland	- WDCS-FM	1:30 p.m.	97.9	Newark	- W1ME-FM	4:00 p.m.	94.7
MARYLAND				Rio Grande	- WRIO-FM (Mon.)	7:30 p.m.	120.3
Baltimore	- W11F-FM	8:00 a.m.	101.9	NEW MEXICO			
Hagerstown	- W1EJ	9:30 a.m.	1240	Albuquerque	- KOB	9:00 a.m.	770
MASSACHUSETTS				Gallup	- KGAK	9:30 a.m.	1330
Boston	- WCOP	10:00 a.m.	1150	NEW YORK			
Waltham	- WCRB	8:30 a.m.	1330	Albany	- WOKO	9:30 a.m.	1460
West Yarmouth	- WOCB	9:30 a.m.	1240	Beacon	- WBNR	9:30 a.m.	1260
MICHIGAN				New York City	- WOR	8:30 p.m.	710
Battle Creek	- WBCK	10:30 p.m.	930	Rochester	- WHAM	9:30 a.m.	1180
Cadillac	- WWAM	12:00 Noon	1370	Schenectady	- WGY	8:30 p.m.	810
Detroit	- WCAR	8:30 a.m.	1130	Syracuse	- WSOQ	11:00 a.m.	1220
Flint	- WFDF	10:30 p.m.	910	NORTH CAROLINA			
Fremont	- WSHN	3:30 p.m.	1550	Charlotte	- WSOC	10:30 p.m.	930
Grand Haven	- WGHN	4:00 p.m.	1370	Morganton	- WMNC	10:30 p.m.	1430
Grand Rapids	- W1UR	4:30 p.m.	1570	Plymouth	- WPNC	9:00 a.m.	1470
Grand Rapids	- W1UR-FM (Mon.)	11:30 p.m.	102.9	Raleigh	- WPTT	11:30 p.m.	680
Grand Rapids	- WOOD	10:30 p.m.	1300	Winston-Salem	- WSJS	10:30 p.m.	600
Holland	- WHTC	4:00 p.m.	1450	Winston-Salem	- WTQR-FM	8:00 a.m.	104.1
Holland	- WJBL	8:30 a.m.	1260	NORTH DAKOTA			
Jackson	- WKHM	9:00 a.m.	970	Grand Forks	- KRAD	9:00 a.m.	1590
Kalamazoo	- WKZO	8:30 a.m.	590	Jamestown	- KSJB	9:30 p.m.	600
Lansing	- WJIM	8:00 a.m.	1240	OHIO			
Lapeer	- WMPC	9:00 a.m.	1230	Akron	- WAKR	9:30 a.m.	1590
Manistique	- WTIO	8:30 a.m.	1490	Cincinnati	- WKRC	9:00 a.m.	550
Mount Pleasant	- WCEN	8:00 p.m.	1150	Cincinnati	- WVEZ-FM	8:00 a.m.	92.5
Muskegon	- WKBZ	9:00 a.m.	850	Cleveland	- WCRF-FM	11:00 p.m.	103.3
Saginaw	- WSAM	10:30 p.m.	1400	Cleveland	- WJW	8:30 a.m.	850
Saulte Ste Marie	- WSOO	11:30 a.m.	1230	Columbus	- WTVN	8:30 a.m.	610
Ypsilanti	- WY1C	2:00 p.m.	1520	Dayton	- WHIO	8:00 a.m.	1290
MINNESOTA				Toledo	- WSPD	9:30 p.m.	1370
Duluth	- WDSM	9:30 p.m.	710	Youngstown	- WBBW	9:30 a.m.	1240
Minneapolis-St. Paul	- KSTP	10:30 p.m.	1500	Zanesville	- WHIZ	10:30 p.m.	1240
Minneapolis-St. Paul	- KTIS	4:00 p.m.	900	OKLAHOMA			
Minneapolis-St. Paul	- WLOL	8:30 a.m.	1330	Bartlesville	- KYFM	8:30 a.m.	100.1
Morris	- KMRS	1:00 p.m.	1230	Hobart	- KTJS	2:00 p.m.	1420
St. Cloud	- K1AM	8:30 a.m.	1450	Oklahoma City	- KLPR	8:30 a.m.	1140
St. Paul	- KABY	4:00 p.m.	560	Tulsa	- KAKC (Mon.)	2:00 a.m.	970
Wilmar	- KWLM	1:00 p.m.	1340	OREGON			
Wothington	- KWOA	12:00 Noon	730	Albany	- KWIL	9:30 p.m.	790
MISSISSIPPI				Medford	- KMED	9:30 p.m.	1440
Columbus	- WMBC	9:30 p.m.	1400	Portland	- KXL	8:30 a.m.	750
Greenwood	- WGRM	9:30 p.m.	1240	PENNSYLVANIA			
Hattiesburg	- WXXX	8:30 a.m.	1310	Danville	- WPGM	8:30 a.m.	1570
Jackson	- WJDX	8:00 a.m.	620	Erie	- WYWN	10:30 p.m.	1260
MISSOURI				Harrisburg	- WCMB	8:30 a.m.	1460
Kansas City	- WHB	9:00 a.m.	710	Johnstown	- WJAC-FM	8:30 a.m.	95.5
Springfield	- KGBX	9:30 p.m.	1260	Oil City	- WKRC	10:30 p.m.	1340
St. Louis	- KXOK	7:30 a.m.	630	Philadelphia	- WFLN	7:30 a.m.	900
MONTANA				Pittsburgh	- WEEP	1:30 p.m.	1080
Belgrade	- KGVW	12:30 p.m.	630	Pittsburgh	- WEEP-FM	10:30 p.m.	107.9
Bozeman	- KBMN	8:30 a.m.	1230	Scranton	- WSCR	10:30 p.m.	1320
Butte	- KBOW	9:00 a.m.	550	Washington	- WJPA	9:30 a.m.	1450
Butte	- KXLF	8:30 p.m.	1370	Williamsport	- WRAK	10:30 p.m.	1400
Great Falls	- KARR	9:25 p.m.	1400	York	- WZIX	10:30 p.m.	1350
Great Falls	- KMON	9:00 a.m.	560	PUERTO RICO			
NEBRASKA				Vieques	- W1VV	9:00 p.m.	1370
Omaha	- KOIL	8:00 a.m.	1290	RHODE ISLAND			
Scottsbluff	- KNEB	9:00 a.m.	960	Providence	- WEAN	7:00 a.m.	790
NEVADA							
Las Vegas	- KORK	9:30 p.m.	1340				

City	Station	Time	KHz	City	Station	Time	KHz
SOUTH CAROLINA				CANADA			
Charleston - WOKE		10:30 p.m.	1340	ALBERTA			
Greenville - WFBC		10:30 p.m.	1330	Brooks - CKBR		9:00 a.m.	1340
Greenwood - WCRS		10:30 p.m.	1450	Calgary - CHOR		8:30 p.m.	810
SOUTH DAKOTA				Camrose - CF-CW		8:00 p.m.	790
Rapid City - KIMM		9:00 a.m.	1150	Edmonton - CHQT		8:30 a.m.	1110
Vermillion - KVRA		7:30 p.m.	1570	Edson - CJYR		10:00 a.m.	970
Winner - KWYR		4:00 p.m.	1260	Fort McMurray - CJOK		9:00 a.m.	1230
Yankton - WNAX		10 15 p.m.	570	Lethbridge - CHEC		8:30 p.m.	1090
TENNESSEE				Peace River - CKYL		7:00 p.m.	610
Knoxville - WETE		10:30 p.m.	620	BRITISH COLUMBIA			
Memphis - WREC		9:30 a.m.	600	Abbotsford - CFVR		11:30 a.m.	1240
Nashville - WSIX		8:00 a.m.	980	Burns Lake - CF-LD		9:15 a.m.	1400
TEXAS				Duncan - CKAY		7:30 p.m.	1500
Amarillo - KGNC		8:30 p.m.	710	Osoyoos - CKOO		8:30 a.m.	1240
Dallas - KRLL		8:00 a.m.	1080	Pentiction - CKOK		8:30 a.m.	800
El Paso - KHEY		9:00 a.m.	690	Smithers - CF-BV		9:15 a.m.	1230
Houston - KPRC		8:30 a.m.	950	Summerland - CKSP		8:30 p.m.	1450
McAllen - KVMV-FM (Sat.)		11:30 p.m.	96.9	Vancouver - CJVB		9:00 a.m.	1470
San Antonio - WOAI		9:00 a.m.	1200	Vernon - CJJB		10:00 a.m.	940
UTAH				MANITOBA			
Brigham City - KBUH		8:30 a.m.	800	Altona - CF-AM		9:30 a.m.	950
Logan - KVNU		9:00 a.m.	610	Boissevain - CJRB		9:30 a.m.	1220
Ogden - KLO		9:00 a.m.	1430	Steinbach - CHSM		9:30 a.m.	1250
Provo - KOVO		9:00 a.m.	960	NEW BRUNSWICK			
Salt Lake City - KALL		9:00 a.m.	910	Fredericton - CF-NB		10:30 a.m.	550
Salt Lake City - KSL		9:30 p.m.	1160	Newcastle - CF-AN		9:30 a.m.	790
Vernal - KVEL		9:00 a.m.	1340	NOVA SCOTIA			
VERMONT				Digby - CKDY		5:00 p.m.	1420
Burlington - WVMT		10:30 p.m.	620	Halifax - CJCH		8:00 a.m.	920
Rutland - WSYB		10:30 p.m.	1380	Kentville - CKEN		5:00 p.m.	1490
VIRGINIA				Middleton - CKAD		5:00 p.m.	1350
Charlottesville - WCHV		8:30 a.m.	1260	Sydney - CJCB		10:15 a.m.	1270
Lynchburg - WLLL		8:00 a.m.	930	Windsor - CF-AB		5:00 p.m.	1450
Martinsville - WMVA		10:30 p.m.	1450	ONTARIO			
Norfolk - WTAR-FM		8:00 a.m.	95.7	Brantford - CKPC		10:00 p.m.	1380
Richmond - WRNL		9:00 a.m.	910	Cornwall - CJSS		8:00 a.m.	1220
WASHINGTON				St. Francis - CF-OB		10:30 a.m.	800
Bellingham - KGMI		9:00 a.m.	790	Hamilton - CKOC		7:00 a.m.	1150
Bellingham - KISM-FM		9:00 a.m.	93.0	Kingston - CKLC		11:30 a.m.	1380
Kennewick - KOTY		9:00 a.m.	1340	Ottawa - CF-GO		8:30 a.m.	1440
Lynden - KLYN-FM		8:30 a.m.	106.5	Owen Sound - CF-OS		1:30 p.m.	560
Quincy - KPOR		9:00 a.m.	1370	Pembroke - CHOV (Wed.)		10:30 p.m.	1350
Seattle - KAYO		9:00 a.m.	1150	Sarnia - CHOK		8:30 a.m.	1070
Seattle - KGDN		2:30 p.m.	630	St. Catharines - CHSC		8:30 a.m.	1220
Seattle - KIRO		9:30 p.m.	710	St. Thomas - CHLO		4:30 p.m.	1570
Spokane - KHQ		9:00 p.m.	590	Stratford - CJCS		1:00 p.m.	1240
Spokane KMBI		4:30 p.m.	1330	Thunder Bay - CF-PA		9:30 a.m.	1230
Sunnyside - KRFW		8:15 a.m.	1230	Toronto - CHIN-FM		8:00 a.m.	101.0
Tacoma - KTNT		8:30 a.m.	1400	Toronto - CKFH		11:30 a.m.	1430
Yakima - KIT		10:00 p.m.	1280	QUEBEC			
WEST VIRGINIA				Montreal - CF-FOX		7:30 a.m.	1470
Bluefield - WHIS		10:30 p.m.	1440	SASKATCHEWAN			
Huntington - WGNT		10:30 p.m.	930	Estevan - CJSL (Mon.)		9:30 p.m.	1280
Morgantown - WAJR		10:30 p.m.	1440	Prince Albert - CKBI		3:00 p.m.	900
Wheeling - WTRF-FM		10:30 p.m.	107.5	Regina - CKRM		10:30 a.m.	980
WISCONSIN				Weyburn - CF-SL (Mon.)		9:30 p.m.	1190
Berlin - WISS		9:00 a.m.	1090	YUKON			
Cornell - WWIB-FM		9:30 p.m.	103.7	YUKON			
Madison - WIBA		9:30 p.m.	1310	YUKON			
Marquette - WMAM		9:30 p.m.	570	YUKON			
Milwaukee - WFZW-FM		7:45 a.m.	103.7	YUKON			
Plymouth - WPLY		8:30 a.m.	1420	YUKON			
Waukesha - WAUK		1:00 p.m.	1510	YUKON			
Waukesha - WAUK-FM		9:00 a.m.	106.1	YUKON			
Wisconsin Rapids - WFHR		10:30 a.m.	1340	YUKON			
WYOMING				YUKON			
Casper - KVOC		9:00 a.m.	1230	YUKON			
Cheyenne - KFBC		9:30 p.m.	1240	YUKON			
Sheridan - KWYO		9:00 a.m.	1410	YUKON			

The program is heard on Sundays unless otherwise indicated.

NOTE: Due to daylight saving time in some areas, the program is heard one hour earlier during the summer months.

ENGLISH OVERSEAS/THE BACK TO GOD HOUR

AFRICA

ELWA—Monrovia, Liberia
 14:00 GMT 25 Meter Band
 3:30 PM LST 710 KHz and 60 Meter Band
 Music Radio - Swaziland (Sat.) 9 P.M. MW1376

ASIA

Radio Sri Lanka—Colombo (Tues) 9:45 p.m.
 19, 25, 41 Meters
 BEP22—Taipei, Formosa 8:00 a.m. 910 KHz
 BEP24—Changhua, Formosa 8:00 a.m. 780 KHz
 BEP25—Kao-Shiung, Formosa 8:00 a.m. 1120 KHz
 BEP26—Hsin-Chu, Formosa 8:00 a.m. 1120 KHz
 HKLX—Inchon, Korea 3:30 p.m. 1060 KHz
 KLKP—Pusan, Korea 9:30 a.m. 1400 KHz

The Philippines

DYRH—Bacolod City 3:30 p.m. 1200 KHz
 DRYM—Dumaguete 3:30 p.m. 1200 KHz
 DYRS—San Carlos 3:30 p.m. 1200 KHz
 DYRP—Pauay 3:30 p.m. 1200 KHz
 DYRO—Roxas 3:30 p.m. 1200 KHz
 DYPR—Palawan 3:30 p.m. 1200 KHz
 DZAS—Manila (Wed.) 7:00 p.m. 680 KHz
 FEBC—Manila at 0500 hours GMT on 13, 16 and 19 meters,
 Sundays — beamed to Indo-China, India, Australia and
 New Zealand.

In the Philippines at 1 PM
 In Hong Kong at 1 PM
 In Vietnam at 1 PM
 In Singapore and Malaysia at 12:30 PM
 In Thailand at 12 noon
 In Burma at 11:30 AM
 In India and Ceylon at 10:30 AM
 In Australia at 3 PM
 In New Zealand at 5 PM

FEBC—Manila at 1200 hours GMT, on 25 and 41 meter
 bands, Tuesdays — beamed North and South.
 In Japan and Korea at 9 PM
 In Mainland China and Taiwan at 8 PM
 In Indonesia and Malaysia at 7 PM
 In Australia at 10 PM

Seychelles (Indian Ocean)

FEBA—Victoria at 1645 GMT on 19 Meters (9:45 p.m. India)
 FEBA — Radio Today - Daily Broadcast Service at 1:30 P.M.

AUSTRALIA

Radio 2KY Sydney 8:30 p.m.
 Radio 2MG Mudgee 6:30 p.m.
 Radio 3BO Bendigo 10:30 p.m.
 Radio 3CS Colac 7:30 p.m.
 Radio 3SR Shepparton 8:00 p.m.
 Radio 3UL Warragul 7:00 p.m.
 Radio 3YB Warrnambool 8:00 p.m.
 Radio 4KQ Brisbane 8:30 p.m.
 Radio 4WK Warwick 8:00 p.m.
 Radio 6BY Bridgetown 9:00 p.m.
 Radio 6MD Meredin 9:00 p.m.
 Radio 6WB Katanning 9:00 p.m.
 Radio 7AD Devonport 12:45 p.m.
 Radio 7LA Hobart 7:30 a.m.
 Radio HCJB (Quito, Ecuador)
 Sydney (1020 KC) 5:30 p.m.

CARIBBEAN

PJA—6—Oranjestad, Aruba 9:30 p.m. 925 KHz
 TWR—Bonaire, N.A. 8:00 a.m. & 11:30 p.m. 800 KHz

TWR—Bonaire, N.A. RADIO TODAY — The Daily
 Broadcast Service of the Christian Reformed
 Church broadcast on the 25 Meter Band at
 0100 GMT.

USA: EST: 8 p.m. CST: 7 p.m. MST: 6 p.m. PST: 5 p.m.
 INDIA: 6:30 a.m.

RADIO DOMINICA, Roseau, Dominica (Fri.)
 8:30 a.m. 590 KHz

EUROPE

TWR—Monte Carlo, Monaco 0830 GMT 31 Meter Band
 Monday MW 2200 GMT 205 Meters 1466 KHz

LATIN AMERICA

TIFC—San Jose, Costa Rica 10:00 p.m. 1075 KHz
 6.037 and 9.645 MHz
 HRVC—Tegucigalpa, Honduras 10:00 p.m. 1380 KHz
 HOXO—Panama City, Panama 7:45 p.m. 760 KHz
 HCJB—Quito, Ecuador 0730 GMT
 19, 25 and 31 Meter Band — (Australia, New Zealand)
 49 Meter Band — Europe and India.

ARABIC/SAATU-L-ISLAM

TWR — Bonaire, Netherlands Antilles
 Daily to Europe, N. Africa & M. East
 at 0445 GMT on 31 Meter Band

WYFR — Scituate, Mass., USA
 Daily to Europe & N. Africa
 at 1630 GMT
 and at 1915 GMT
 on 16 and 19 Meter Band

FEBA — Seychelles, Indian Ocean
 Daily to M. East at 1845 GMT &
 Sunday at 1830 GMT on 25 Meter Band

ELWA— Monrovia, Liberia
 Daily to N. Africa at 2115 GMT &
 Sunday at 2100 GMT on 19 Meter Band

TWR — Monte-Carlo, Monaco
 Wednesday, Thursday, Friday
 and Saturday at 2200 GMT on
 205 Meters (1466 kHz) to N. Africa
 Friday & Sunday to M. East on
 41 Meter Band at 1800 GMT

CBC — Nicosia, Cyprus to M. East on
 Sunday, Monday, Tuesday & Thursday
 at 2045 GMT on 498 Meters (602 kHz)

**INDONESIAN/WORD FOR TODAY and
 THE MAJESTIC PLAN**

Broadcast daily and weekly on 70 local Indonesian sta-
 tions in Jakarta, Surabaya and many other leading cities.
 FEBC — Manila, the Philippines via short wave beams
 the programs back to Indonesia to cover the nation.

JAPANESE/WINDOW TO TOMORROW

Broadcasting Every Day
 HLDA — Cheju Island
 on a 250,000 watt AM Transmitter
 HCJB — Quito, Ecuador - Daily on SW Transmitter

CHINESE/GOOD NEWS FOR THE WHOLE WORLD

Broadcasting EVERY DAY
 HLDA — CHEJU ISLAND — 8:00 p.m.
 on a 250,000 watt AM Transmitter
 FEBC — Manila, The Philippines 10:00 p.m.
 on powerful short wave
 KGEI—San Francisco - 9:30 p.m.

SPANISH/LA HORA DE LA REFORMA

LU 10	.....	Azul, Argentina
LR 3	.....	Buenos Aires, Argentina
LU 4	.....	C. Rivadavia, Argentina
CP 63	.....	La Paz, Bolivia
CP 114	.....	Beni, Bolivia
CP 112	.....	Yacuiba, Bolivia
CB 93	.....	Santiago, Chile
CD 111	.....	Temuco, Chile
CD 141	.....	Lancoche, Chile
CD 143	.....	Pitruquén, Chile
CA 125	.....	Temuco, Chile
CD 151	.....	Lebu, Chile
CD 156	.....	Villarrica, Chile
CB 155	.....	Putendo, Chile
CA 82	.....	Pueblo Hundido, Chile
HJHE	.....	Malaga, Colombia
HJLE	.....	Armero, Colombia
HJDU	.....	Medellin, Colombia
HJHO	.....	Medellin, Colombia
HJCB	.....	Barranquilla, Colombia
HJIT	.....	Quibdo, Colombia
HJLI	.....	Bogota, D.E., Colombia
HJZW	.....	Riohacha, Colombia
HJJO	.....	Turmaco, Colombia
HJCU	.....	Bogota, D.E., Colombia
HJWJ	.....	Bogota, D.E., Colombia
TIFC	.....	San Jose, Costa Rica
HJCK	.....	Santiago, Rep. Dominicana
HJIZ	.....	Sto. Domingo, Rep. Dominicana
HJID6	.....	Ambato, Ecuador
HCWN1	.....	Santo Domingo, Ecuador
HJCB	.....	Quito, Ecuador
HJGM7	.....	Shell, Ecuador
HJRG1	.....	Quito, Ecuador
HJRS5	.....	Riobamba, Ecuador
HJRS4	.....	Pichincha, Ecuador
HJCB2	.....	Cadena de 8 Emisoras, Ecuador
TGN	.....	Guatemala, Guatemala
TGAX	.....	Guatemala, Guatemala
HRVC	.....	Tegucigalpa, Honduras
HRU	.....	Tegucigalpa, Honduras
HRGP	.....	El Paraiso, Honduras
HRIC	.....	El Paraiso, Honduras
TWR	.....	Bonaire, Ant. Holandesas
YNVOZ	.....	Managua, Nicaragua
YNOL	.....	Managua, Nicaragua
HORS6	.....	Panama, Panama
HORS9	.....	Panama, Panama
HOSO	.....	Panama, Panama
OBX-7F	.....	Ayaviri, Peru
OAX-6Q	.....	Arequipa, Peru
OAZ-4V	.....	Huancayo, Peru
OAX-4M	.....	Cerro de Pasco, Peru
OAX-2R	.....	Trujillo, Peru
OAZ-4K	.....	Lima, Peru
OAX-5S	.....	Huanta, Peru

OCZ-4J	.....	Tarma, Peru
WAPA	.....	San Juan, Puerto Rico
WCEB	.....	Ponce, Puerto Rico
WFID-FM	.....	Hato Rey, Puerto Rico
WIVV	.....	San Juan, Puerto Rico
EAJ39	.....	Barcelona, Espana
TWR	.....	Monte Carlo, Monaco
CX 16	.....	Montevideo, Uruguay
CX 36	.....	Montevideo, Uruguay
YVMR	.....	Barquisimeto, Venezuela
KGEI	.....	Belmont, CA
KLOC	.....	Ceres, CA
KALI	.....	Hollywood, CA
WYFR	.....	Oakland, CA
WFAB	.....	Miami, FL
WADO	.....	New York, NY
KGBT	.....	Hartings, TX
KAMA	.....	El Paso, TX
KVMV	.....	McAllen, TX

MEXICO/LA ANTORCHA ESPIRITUAL

XEB	.....	Mexico, D.F.
XECI	.....	Acapulco, Gro.
XERAC	.....	Campoche, Camp.
XESOL	.....	Cd. Hidalgo, Mich.
XEQO	.....	Cosamaloapan, Ver.
XEDO	.....	Cuernavaca, Mor.
XESS	.....	Ensenada, B.C.
XEMA	.....	Fresnillo, Zac.
XEHMA-FM	.....	Guadalajara, Jal.
XEFL	.....	Guajuato
XEDM	.....	Hermosillo, Son.
XEKY	.....	Huixtla, Chis.
XEOZ	.....	Jalapa, Ver.
XELJ	.....	Lagos, Jal.
XEFF	.....	Matlahuala, S.L.P.
XERZ	.....	Leon, Gto.
XEQW	.....	Merida, Yucatan
XEOK	.....	Monterrey, N.L.
XECG	.....	Nogales, Son.
XECE	.....	Oaxaca, Oax.
XEAN	.....	Ocatlan, Jal.
XEPA	.....	Puebla
XETU	.....	Tampico, Tamps.
XEKT	.....	Tecate, B.C.
XEBG	.....	Tijuana, B.C.
XECH	.....	Toluca, Mex.
XEDN	.....	Torreón, Coah.
XEACM-FM	.....	Villahermosa

PORTUGUESE/RADIO 73-15

From Trans World Radio on the Island of Bonaire beamed daily to Brazil.

Every Sunday local Brazilian stations carry it in Ponta Grossa, Castro and Jaguariava.

FRENCH/PERSPECTIVES REFORMEES

TWR — Monte-Carlo, Monaco
Tuesday on 41 Meter Band
at 1:00 P.M. on 205
Meters at 8:45 P.M. CET

Radio Luxembourg
Friday on 1271 Meters (236 kHz)
Long Wave at 5:00 A.M. CET

WYFR — Scituate, Mass., USA
Daily to Europe & N. Africa
at 2015 GMT on 16 (17.8 mHz)
and 19 Meter Band

TWR — Bonaire, Netherlands Antilles
Sunday on 800 kHz at 5:00 P.M.
EST & on 25 Meter Band at 2200 GMT

CANADA

CFML—Cornwall, Ont.	9:30 a.m.	1170 kHz
CFCL—Timmons, Ont.	9:30 a.m.	620 kHz
CHRD—Drummondville, Que.	10:15 p.m.	1480 kHz
CHRS—Montreal, Que.	8:00 a.m.	1090 kHz
CKAC—Montreal, Que.	6:30 a.m.	730 kHz
KCV—Quebec City, Que.	7:15 a.m.	1280 kHz
CHLN—Three Rivers, Que.	7:45 a.m.	550 kHz

PROGRAM-BY-PROGRAM REPORT OF THE BACK TO GOD HOUR'S WORLD-WIDE BROADCAST SCHEDULE

Program	Language	Length in Min.	Format	Freq'cy.	Coverage	Cost Basis	No. of Stations	Total Hrs. Broadcasting (weekly)
1. The Beck to God Hour	E	30	a	Wkly	USA & Canada	Paid *	308	154
2. The Back to God Hour (Overseas Release)	E	30	s	Wkly	Ovarseas	Paid *	34	17
3. The Back to God Hour (Austrelian Release)**E	E	30	a	Wkly	Australia	Paid	15	7 $\frac{1}{2}$
4. Radio Today	E	30	b	Daily	India, SE Asia	Paid	2	7
5. Insight	E	4.5	c	Daily	USA	Free	80	30
6. Insight	E	4.5	c	Daily	Overseas	Free	1	$\frac{1}{2}$
7. Racom Spots(Radio & TV)	E	1	d	N.A.	USA & Canada	Free	N.A.	N.A.
8. Saatu-L-Islah	A	30	a	Wkly	Arab World	Paid	3	1 $\frac{1}{2}$
9. Saatu-L-Islah	A	30	a	Wkly	Arab World	Free	1	$\frac{1}{2}$
10. Saatu-L-Islah	A	15	c	M-Sat.	Arab World	Paid	5	7
11. Saatu-L-Islah	A	15	c	M-Sat.	Arab World	Free	1	1 $\frac{1}{2}$
12. La Hora de la Reforma	S	15	a	Wkly	Latin America	Paid	75	18 3/4
13. La Hora de la Reforma	S	15	a	Wkly	Latin America	Free	1	$\frac{1}{4}$
14. La Antorcha Espiritual	S	15	a	Wkly	Mexico	Paid	28	7
15. Redio 3-16	S	30	b	Daily	Central & So.Amer.	Paid	1	3 $\frac{1}{2}$
16. Reflexion	S	5	c	Daily	So. Americas	Paid	10	N.A.
17. Announcements	S	1	d	Daily	Mexico	Paid	N.A.	N.A.
18. Radio 73-15	P	30	b	Deily	Brazil	Paid	1	3 $\frac{1}{2}$
19. Local Portuguese Bdcst.	P	15	b	Daily	Brazil	Paid	4	2
20. Perspectives Reformees	F	15	a	Wkly	Canada	Psid	7	1 3/4
21. Perspectives Reformees	F	15	a	Wkly	Europe	Paid	2	3/4
22. Perspectives Reformees	F	15	a	Daily	Europe & Africa	Free	1	1 3/4
23. Majestic Plans ***	I	5 & 15	N.A.	N.A.	Indonesia	N.A.	N.A.	N.A.
24. Window to Tomorrow	J	15	a/b	Daily	Japan	Paid	2	3 $\frac{1}{2}$
25. Good News for the Whole World	C	30	a	Daily	China	Paid	3	10 $\frac{1}{2}$

CODE:

E - English
 A - Arabic
 S - Spanish
 P - Portuguese
 F - French
 I - Indonesian
 J - Japanese
 C - Chinese

a - Music/Sermon Format
 b - Magazine Format-News-Music-Message
 c - Talk Only
 d - Spot Announcements
 NA - Not Applicable

* A sizable portion of The Back to God Hour network is provided by stations on a free public service basis
 ** Produced and Financed in Cooperation with The Reformed Church in Australia
 *** Produced in Cooperation with Geredja Kristen Indonesia and Indonesian Broadcasting Foundation

REPORT 2

BOARD OF TRUSTEES—CALVIN COLLEGE AND SEMINARY

This report covers the actions of the board of trustees of Calvin College and Seminary from June, 1974 to February, 1975. A supplementary report will follow after the May, 1975 meeting of the board.

I. INFORMATION

A. *The Board of Trustees*

1. The board of trustees, composed of forty-six members, held its winter semiannual meeting February 3-7, 1975 at the Knollcrest Commons. There are thirty-five ministers and two laymen who represent classes, and nine lay members representing the following districts: Eastern, one delegate; Central, six delegates; Midwest, one delegate; and Farwest, one delegate.

2. The following are presented as members of the board of trustees:

Classis	Delegate	Alternate
Alberta North.....	Rev. James Jooose.....	
Alberta South.....	Rev. Lambertus Mulder.....	Rev. Gerrit Bieze
British Columbia.....	Rev. Bastiaan Nederlof.....	Rev. Peter Van Egmond
Cadillac.....	Rev. Robert Wiebenga.....	Rev. Berton Van Antwerpen
California South.....	Rev. Jacob Hasper.....	Rev. Sidney Cooper
Central California.....	Rev. Homer Wigboldy.....	Rev. Henry Petroelje
Chatham.....	Rev. Mel Pool*.....	Rev. Peter Sluys
Chicago North.....	Rev. Oliver Breen.....	Rev. Wilmer Witte
Chicago South.....	Rev. Henry De Mots*.....	Rev. Neal Punt
Columbia.....	Mr. P. Herbert Advocaat.....	Rev. Herman Leestma
Eastern Canada.....	Rev. Henry Numan, Jr.....	Rev. John De Pater
Florida.....	Rev. Robert Tjapkes.....	Rev. Garrett Stoutmeyer
Grand Rapids East.....	Rev. Wilbur De Jong*.....	Rev. John Medendorp
Grand Rapids North.....	Mr. Richard Hoekstra.....	Rev. Clarence Werkema
Grand Rapids South.....	Rev. John M. Hofman*.....	Rev. Arnold Brink
Grandville.....	Rev. Leonard Hofman*.....	Rev. Peter Vander Weide
Hackensack.....	Rev. Robert Walter.....	Rev. David Zandstra
Hamilton.....	Rev. Raymond Sikkema.....	Rev. Alvin Venema
Holland.....	Rev. William Vander Haak*.....	Rev. John Leugs
Hudson.....	Rev. Edwin Walhout.....	Rev. Neal Plantinga
Huron.....	Rev. Alvin Beukema.....	
Illiana.....	Dr. Edwin Roels.....	Rev. Harry Arnold
Kalamazoo.....	Rev. Hessel Bouma, Jr.....	Rev. Floyd De Boer
Lake Erie.....	Rev. Roger Van Harn.....	Rev. Franklin Steen
Minnesota North.....	Rev. Arie Van Eck.....	Rev. Roger Kok
Minnesota South.....	Rev. Nicholas Roorda.....	Rev. Laryn Zoerhof
Muskegon.....	Rev. Robert De Vries.....	Rev. Donald Van Beek
Northcentral Iowa.....	Rev. Henry Baak.....	Rev. John Entingh
Orange City.....	Rev. John Hellinga.....	Rev. Harold Hiemstra
Pacific Northwest.....	Rev. Jay Wesseling.....	Rev. Arie Leegwater
Pella.....	Rev. Henry Petersen.....	Rev. Siebert Kramer
Quinte.....	Rev. Gysbertus Corvers.....	Rev. Dick Los
Rocky Mountain.....	Rev. Jacob Boonstra.....	Rev. Rolf Veenstra
Sioux Center.....	Rev. John Engbers.....	Rev. Henry Vanden Heuvel
Toronto.....	Rev. Albert Dreise.....	Rev. Louis Tamminga
Wisconsin.....	Rev. Henry Exoo.....	Rev. Louis Baker

Classis	Delegate	Alternate
Zeeland.....	Rev. Theodore Brouwer.....	Rev. Alfred Hannink
Eastern District.....	John Last.....	Andrew Snope
Central District.....	Berton Sevensma*.....	Dr. T. Vanden Berg
	William Post.....	Jay Van Houten
	Dr. Glenn Niemeyer*.....	Dr. Henry Triezenberg
	Stewart Geelhood*.....	Dr. Wesley De Young
	Dr. James Strikwerda*.....	Arthur Bultman
	Norman De Graaf*.....	Marvin De Boer
Midwest District.....	Wesley Geurkink.....	Loren Veldhuizen
Far West District.....	Martin Hekman.....	Harm Te Velde

3. Officers: At the February board meeting the following officers were elected:

President	Rev. Henry De Mots
Vice President	Rev. William Vander Haak
Second Vice President	Rev. Bastiaan Nederlof
Secretary	Rev. Leonard J. Hofman
Treasurer	Mr. Stewart Geelhood
Assistant Secretary	Mr. Berton Sevensma

4. Class visits were assigned and carried out in keeping with regular procedure that the classes of college or seminary faculty members eligible for reappointment be visited.

5. Faculty-Board Conference. The board of trustees made provision in its Wednesday, February 5, 1975 schedule for members to attend the Fifth Annual Faculty/Board Winter Conference. The conference committee was composed of members of the faculties and a representative of the board, the Rev. John M. Hofman. The conferees assembled for a general seminar in the seminary auditorium, with Professor Robert Recker serving as moderator. The subject of discussion at the first section of the seminar was "In-campus Integration of the Christian Faith and Learning: the Christian world and life view and higher education at Calvin." Introductory papers were presented by the following: the Rev. E. Walhout of the board, and Dr. G. Van Harn and Dr. C. Sinke of the college faculty. The subject of discussion at the second section was "The Relation of Calvin and its Supportive Community in Reference to Changing Values and Mores." The Rev. Henry Numan, Jr., of the board, and the Rev. W. Stob and Dr. R. Mouw of the college faculty, presented introductory papers on this subject. Following a coffee break and socializing the conferees met in sectionals to carry on discussion of the subjects. Members of the board functioned as sectional chairmen. The conference was closed with a dinner at the Commons.

B. Seminary Matters

1. Faculty and staff

a. General information

The faculty for this year consists of Professors Woudstra, Stek, and Engelhard in Old Testament; Van Elderen and Bandstra in New Testament; J. Kromminga and Zwaanstra in Church History; Klooster and Hoekema in Systematic Theology; Stob in Moral and Philosophical

* Indicates members of the Executive Committee

Theology; C. Kromminga, Hugen, and Snapper in Practical Theology; and Dekker and Recker in Missiology.

Mr. De Klerk is Librarian and the Rev. Mr. Geurkink is Coordinator of Field Education. Mr. Verhey is Lecturer in Ethics and Dr. De Ridder in Church and Ministry. Other auxiliary services are provided by some professors from the Calvin College Speech Department and other individuals.

During the preceding academic year an unusually large number of professors were on sabbatical leave. These have all returned, and their presence can be felt in the less burdensome work load. Several professors are or will be on short-term leave this year: Dr. C. Kromminga during the first quarter, Professor Dekker during early 1975, and Professors Engelhard, Hugen, and Zwaanstra toward the end of the academic year. The board approved the appointment of Prof. Recker as Acting Dean of Students while Dr. Hugen is on leave.

b. Resignations

Two members of the seminary staff terminated their services to the seminary on January 10, 1975. Mr. Jack Reiffer resigned to take up work in the Garfield Christian Reformed Church in Chicago after four years of service as Seminary Registrar. He also served as organist and choir director for the seminary. Mrs. Dorothy Daling resigned as secretary to the seminary president upon the termination of her husband's teaching in Calvin College. Dr. De Ridder will assume the duties of the registrar's office until the forthcoming summer.

c. Reappointments (cf. II, Recommendations, for the reappointment of Dr. M. Hugen and Dr. R. De Ridder and Mr. Peter De Klerk.)

d. Part-time employment. The board of trustees approved the appointment of Dr. Henry Stob as Lecturer in Philosophical and Moral Theology for the 1975-76 academic year.

2. The Academic Program

a. A survey of staff needs was presented to the board of trustees, pointing out needs for teaching staff in Church Order and Missiology, including a rationale for a full-time staff of eighteen for the 1975-76 academic year (equal *in toto* to what has been in effect during 1973-75), including fifteen faculty, registrar, coordinator of field education, and lecturer in church and ministry. A visiting lecturer in the person of Dr. H. Stob was also projected (one-third time).

b. The following new elective courses were approved:

- 1) The Ethics of Thomas Aquinas and Karl Barth—Stob and Verhey
- 2) Political Theory in the Calvinist Tradition—Verhey
- 3) The Teaching-Learning Process in Church Education—Snapper

c. Doctor's Seminar. The course in Man, Medicine, and Morals has been opened to area medical doctors along with seminary students. It is being taught during the second and third academic quarters. Response from local doctors has been gratifying.

d. The board approved the following alterations in scholarship rules:

- 1) The amount of the Calvin Seminary Graduate Studies Scholarship will be defined as \$1,500 plus full tuition.

2) The amount of the Calvin Seminary Graduate Fellowship shall be defined as \$1,500 plus tuition.

3) The dependency provision will be dropped from the Diamond Jubilee Scholarship, and the scholarship will be henceforth defined as \$2,500 plus full tuition.

4) The Diamond Jubilee Scholarship will henceforth be awarded by the faculty and reported for information to the board of trustees.

e. Visit of Dr. Herman Ridderbos. It was announced that through the good offices of the Calvin Foundation we can anticipate having Dr. Ridderbos lecture at the seminary. He is presently scheduled to be in Grand Rapids from April 15 to June 15, 1975, during which time he will deliver one series of lectures under the auspices of the Foundation, another series as the seminary's annual lecturer, and a third series for the Christian Reformed Ministers' Institute.

3. Student Matters

a. Information. Student government is functioning smoothly. One of the projects undertaken by the Student Senate was a survey of the student fund aid offered by the various Classes. Student members continue to function on the faculty committees for curriculum review, morning prayers, special academic activities, and social functions and student organizations.

b. Enrollment. The following enrollment statistics were reported for 1974-75: 36 seniors in residence (including 4 interns), 12 seniors not in residence (interns), 38 middlers in residence, 1 middler not in residence (intern), 44 juniors, 15 graduate students (5 full-time), 2 auditors, 20 unclassified, and 1 in an ecclesiastical program for candidacy, for a total of 169.

c. Licensure and changes of status. The board of trustees approved changes of status for eight students, changes of status involving licensure for eight students, and extensions of licensure for five students. The board also approved the admission of one to the seminary.

d. Candidates. Interviews for candidacy were conducted for two whose requests for February interviews were approved. Both Mr. A. Douglas Bosscher and Mr. Terry L. Schram sustained favorable interviews and are being recommended to synod for candidacy (cf. II, Recommendations).

4. Plant and Finance

a. Seminary expansion. The board of trustees authorized the seminary administration to proceed with the proposed project as authorized by synod. It was also decided to authorize the installation of air-conditioning in the new areas in the administrative wing of the present facilities, which includes the 250-seat auditorium.

1) If air-conditioning is not installed now there will be no feasible way of adding it in the future.

2) Some parts of the facility, especially the auditorium, are not usable from late spring to early fall without air-conditioning. Since the chapel is not cooled either, the seminary is thus precluded from hosting conferences of any significant size during the warm-weather months.

3) Because of increased summer offerings, the facilities are used quite consistently throughout the summer, especially for the individual faculty offices.

4) The investment in air-conditioning will help to insure more intensive use of the seminary complex, and, in that sense, a better return on the total investment in those facilities.

5) All of the college classrooms, faculty offices, and administrative areas are air-conditioned.

The construction contract was awarded to the low bidder, Pioneer Construction Company, in the amount of \$502,250.

b. Tuition adjustments for non-M.Div. candidates. When the M.Div. program was initiated it was decided to establish a tuition fee per unit of field education for the M.Div. candidates. Since the students who are seeking ministerial candidacy by way of the B.D. program are also required to take some field education, it was considered equitable that these share proportionately in the costs of the program. Therefore certain adjustments in field education tuition rates were made. This applies as well to those students who are seeking to qualify for ministerial candidacy at Calvin Seminary after having taken all or part of their regular undergraduate theological education elsewhere.

c. The following tuition rates for 1975-76 were approved:

\$18 per credit hour for B.D. and M.Div.

\$10 per unit of field education

\$30 per credit hour for graduate students

\$15 per hour for auditors

5. Special Study Committee

a. Committee to Review Psychological Testing and Counseling. In keeping with a directive of the board of trustees to review the seminary's psychological testing and counseling program, a committee of the board, with the board's approval retained the services of Dr. Harold Faeth, representing the firm of Rohrer, Hibler and Replogle. The work of review has progressed well, and reports are being prepared for consideration by the board of trustees at its May, 1975 meeting.

b. Committee on Sermon Preparation by Candidates. In keeping with observations made in May, 1974 by interviewing divisions, it was decided to appoint a committee to discuss areas touched upon with the Homiletics Department of the seminary. The committee presented a report at the February, 1975 meeting of the board and the following recommendations were adopted: 1) that guidelines for sermon-making be made available so that candidates are helped in making their sermons for examination by the board of trustees. These guidelines shall be given to the student when he applies for candidacy (these guidelines could also appear in the seminary student *Handbook*); 2) that the board communicate to the students the importance of satisfactory sermonic material for candidacy in the Christian Reformed Church; 3) that the selection of texts for sermons be made by two ministerial members of the Executive Committee; 4) that the board take note of the good work done in the Homiletics Department and encourage the professors to demand premium effort in sermon-making during the entire academic

career of the student. "Guidelines for sermon preparation" and "rules for sermon critics" were also approved.

c. Advisory Committee on Seminary Program. In December, 1972 the executive committee approved the establishment and appointment of a broadly-representative study committee to investigate and identify the various needs of the ministry in the Christian Reformed Church today, to evaluate the seminary's performance in meeting these needs, to suggest broad lines of development by which the seminary may better serve in meeting these needs, and to present its report to the faculty. The committee presented its report to the board, which approved the steps recommended for handling the committee's report and dealing with its recommendations. The report offered general conclusions pertaining to "needs of the ministry" and "the seminary's performance." The report also offered recommendations of a general nature in addition to recommendations on preaching, teaching, pastoral care, administration, inter-task recommendations, and standards. The board appointed a Joint Committee on Seminary Program to coordinate and monitor the implementation of the various actions taken on the ACSP recommendations* and submit progress reports to the board concerning this implementation at each of the board's next four meetings.

C. *College Matters*

1. The administration (cf. II, Recommendations)

Since Dr. William Spoelhof will, the Lord willing, retire as President of Calvin College in February, 1976, the board of trustees took steps toward the appointment of a person to occupy that office. In this connection the Synod of 1975 approved a procedure for appointing a president of Calvin College (Acts of Synod, 1974, Art. 32, I, pp. 26, 27). The Presidential Search Committee, designated in the procedure and selected by the board of trustees, began immediately to conduct a search for persons to be considered as possible nominees for that office, and after many days and hours did present its report to the board.

(Note! Delegates to synod will receive, in advance of the sessions of synod, a report of the search committee in addition to materials to be mentioned in what follows.)

In keeping with the synodically approved procedure the names of nominees were presented to the college faculty. Having carefully considered the nominees, the college faculty submitted to the board of trustees a written evaluation of the search committee's recommendation. Having interviewed both Dr. Anthony Diekema and Dr. Nicholas Wolterstorff, the board:

- a. Discussed thoroughly the qualifications of both nominees.
- b. Considered the faculty evaluation, including the steps taken to arrive at this evaluation. The evaluation was presented to the board by those faculty representatives who were also members of the Presidential Search Committee.

* By the faculty, the board, and the curriculum review study committee.

c. Received a report that from the standpoint of psychological evaluation, both nominees were recommended for the position of President of Calvin College. The results of the psychological tests were positive in both instances.

d. Adopted a procedure for voting, namely, that separate balloting would take place for each person interviewed, with the results of balloting not being announced until all balloting was completed.

e. By ballot, approved the motion to declare that Dr. Anthony Diekema successfully sustained the interview and was considered a viable candidate for the office of President of Calvin College.

f. By ballot, approved the motion to declare that Dr. Nicholas Wolterstorff successfully sustained the interview and was considered a viable candidate for the office of President of Calvin College.

g. Approved a motion to present the names of both candidates to synod as its nomination for the office of President of Calvin College.

h. Instructed the executive committee to draft an evaluation of the two presidential candidates that can be forwarded to synod. The board specified that this evaluation should highlight the distinct difference in strengths that the two candidates offer, and that it is to be approved at the May, 1975 meeting of the board.

i. Decided to request each nominee to prepare a written statement for advance distribution to the delegates of synod, 1975, which statement should include:

- 1) The nominee's view of the challenges which face Calvin College as a Reformed liberal arts institution during the next decade; and
- 2) The nominee's view of the role of the college and its president in meeting these challenges.

j. Decided to recommend that synod interview each nominee.

k. Expressed its appreciation to the Presidential Search Committee "for the thorough and excellent work done in providing the board with the nominations for the office of president and . . . to the Calvin faculty for giving the board their evaluations of the two candidates."

2. The faculty

a. The teaching staff. President Spoelhof reported that this year the full-time teaching staff comprises a total of 157 positions. For the purpose of comparison, note that in 1974 the number of positions was 160 and in 1973 the number was 164. Statistics citing the total number of positions are more exact than the number of persons on the roll, because statistics avoid the overlap of temporary appointees who replace persons on non-sabbatical leaves.

In September, 1974 the following were welcomed back from leaves of absence: Drs. B. De Vries, J. Hamersma, G. Marsden, T. Minnema, and J. Timmer.

Three professors, Dr. C. Boersma, Dr. J. Daling, and Miss G. Vander Ark, who retired from teaching in 1974, are serving on a part-time basis under the provisions of the guarantee of part-time employment as stipulated in the board-adopted retirement-at-65 document.

Of the 157 full-time faculty members, 113 have earned their doctoral degrees. This is seventy-two percent of the full-time teaching staff.

b. Staff needs. Staff needs are projected on an enrollment expectation of 3,430 in September of 1975. This number is only sixteen larger than the enrollment for 1974-75. That increase would not warrant new appointments in itself. However, there are departments which still remain understaffed, as well as those departments whose enrollments are still growing. Departments under consideration are Art, Biology, Economics, Education, English, Philosophy, Physical Education, Political Science, Psychology, Religion and Theology, and Romance Languages.

c. Leaves of absence. Sabbatical leaves of absence were approved for nine faculty members, and non-sabbatical leaves of absence were approved for five faculty members.

d. Professional achievements, activities, and contributions. President Spoelhof presented a list of the professional honors and achievements of faculty members, along with a list of the professional activities and contributions made to church, Christian education, teachers' associations, etc., in the past year. The board took special note of this information and requested the president to convey its appreciation and gratitude.

e. Illnesses and bereavements. The board took note of serious illnesses of faculty members' families, and bereavements, and requested that President Spoelhof convey Christian sympathy and condolences on its behalf to those families. The board took special note of the following bereavements from among the staff and former staff members of the college: Dr. Harmon Hook, Dr. Henry Van Zyl, Professor Albert Muyskens, and the Rev. John Hiemenga.

f. The board processed three new appointments, eight reappointments with tenure, thirty faculty reappointments and changes in rank, reappointment of two administrators, and three continuing appointments of librarians and administrators (cf. II, Recommendations).

3. Academic Courses and Programs

a. The introduction of the following new courses was approved:

1) Interdisciplinary 234, The Contemporary American Religious Situation

2) Political Science 210, Canadian Government and Politics

3) English 251, Introduction to Cinema

4) Physical Education 215, Physiology of Physical Activity

5) Religion and Theology 151, Introduction to Religion Studies

6) Mathematics 243, Introduction to Computer Science

b. New programs. The board of trustees noted with appreciation the new programs that are in various stages of consideration, namely, the Master of Arts in Teaching degree program, the Program of Concentration in Mass Communication, and the Computer Science courses.

c. Teacher placement report. The board noted with appreciation the remarkable success of the teacher placement office in placing eighty percent of the candidates seeking positions last year (eighty-six percent in elementary and seventy percent in secondary).

d. The interim term 1975. Pre-enrollment provided 2,946 students in 106 different courses, plus individual study projects. Over ninety-three

percent of the students who pre-registered for the second semester also registered for the interim. The interim term, judged by some students to be a bit more relaxed than regular sessions, is a period of greater work for the faculty. For them it means developing entirely new courses, and it requires much more concentrated student contact, either in lengthy class situations or in office visits.

e. Special Services and Upward Bound. Although they are separate programs they are closely related, and both are federally-funded projects. Both come under the able direction of Mr. Elias Lumpkins. The Special Services project involves college students who are provided with an almost individualized form of instruction. Upward Bound involves students at a high-school level. They are recruited from the same economic base and there are many similarities between the constituents of the two programs.

4. Student Matters

a. Religious activities.

1) Chapels. Attendance at chapels continues to be good. Weekly foreign-language chapels are held under the sponsorship of the Dutch, German, French, and Spanish departments. Over one hundred students meet three times a week in the "Fellowship Chapel" in Heritage Hall.

2) Student worship service. The attendance at the Sunday morning and evening student worship services is between seven hundred and one thousand. The student worship committee and sponsoring consistories are working in close communication with gratifying results.

3) Bible study groups. Small Bible study groups continue to prosper in the residence halls. A group of seventy-five to one hundred students meets every Friday night from 6:30 to 8:00 for fellowship, Bible study, and prayer.

b. Student government. Student government has carried on vigorous involvement in campus concerns and provided a variety of student activities. In connection with entertainment concerts a policy statement agreed upon included the following: "All concerts shall comply with the basic philosophy and purpose of the college. Concerts which might encourage behavior not in keeping with Christian standards shall not be permitted."

The student senate raised the question of social dancing on campus, producing a document to the administration which gives a rationale and a statement of controls. In response to a request for advice by the president of the college, the board requested the administration to seek the cooperation of representatives from Dordt and Trinity colleges in developing a common position on the place of dancing in a Christian college. If a position paper should be agreed upon by the respective administrations, they are to present it to their respective boards for approval.

c. Housing problem. By early summer, 1974, applications for on-campus housing ran far ahead of expectations. Local students were refused accommodations after July 15, and all applications were closed when on August 22, 1974 a 180-over-capacity level was reached. Arrangements were made by placing 160 students in triple accommodations—eight men in a dormitory arrangement in two basement rooms,

and ten students in guest rooms. One hundred and sixty triples affects the living space of 480 persons and the convenience of seven hundred persons who have to share the washroom with five instead of four suite-mates. The temporary accommodation is far from ideal. After much study of various possibilities, it was decided to build a new residence hall for one hundred to two hundred students. However, the unavailability of financing at manageable debt retirement rates brought planning to a halt. The availability of two apartment buildings in the area of the campus may provide a solution to an acute problem.

d. Enrollment. The enrollment of 3,414 students was an increase of four and nine-tenths percent over last year. The greatest factor in the increase was the unexpectedly high retention rate among the sophomore and junior classes. Enrollment of minority-group students totals sixty-seven, which is two percent of the student body. Last year there was an enrollment of sixty. There are sixty-five students from the Grand Rapids Baptist Bible College enrolled at Calvin in a combined-curriculum teacher-education program. Canadian student enrollment increased from 184 to 204. This is the third successive year of an increase.

e. Student financial aid. During the current academic year there are about 2,100 students who receive in excess of \$2,850,000 in scholarships, financial aid, and on-campus-employment earnings.

f. The Degree Reimbursement Bill. The Michigan State Legislature adopted the Degree Reimbursement bill at the end of the 1973-74 academic year. As it applied to Calvin College, it provided a payment to the college of \$400 for every Michigan resident who had received a baccalaureate degree and \$200 for a graduated transfer student from a two-year college. Calvin graduated 295 Michigan residents in 1974 who qualified the college for reimbursement. This gave the college a payment of \$117,200.

g. The Buckley Amendment. The board took note of the passage of an amendment to the Education Act of 1974 which gave students the right to inspect and review their personal files held by the college and seminary. While subsequent amendments have mitigated the impact of the original amendment, the administration has responded appropriately and continues to explore the consequences of such amendments in order to respect the rights they guarantee.

5. Library matters

All departments show an increased use of the library, and increased off-campus requests show the regard others have for the library. Additionally study carrels are used to capacity during the peak hours of the day. Not only has the use of the library increased, but the rate of growth of book holdings has also increased. The work of our professional librarians in compiling a variety of highly useful bibliographies provides an additional source.

6. Property and finance

a. Non-faculty and supervisory personnel. At a special luncheon the board of trustees honored the following with token tributes and engraved tokens of appreciation for service at Calvin College:

1) Mr. Lester Ippel, Controller, who is completing 25 years in the business office.

2) Mr. Peter De Loof, retiring and completing 25 years of service.

3) Mr. Abe Bom, who has served 20 years on the engineering staff of the building and grounds department and is retiring in March, 1975.

4) Mr. Nicholas Nyenhuis of the building and grounds department, who completed 27 years of service to Calvin as of April, 1974.

b. The board of trustees accepted the Accountants' Report for the year ended August 31, 1974 as the official financial report of Calvin College and Seminary for the fiscal year 1973-74.

c. Revised budget for 1974-75. The revised operating budget for 1974-75, showing projected revenues of \$6,971,000 and projected expenses of \$6,994,000, was approved as the official operating budget for the current fiscal year.

d. Tuition. The board approved an increase in college semester tuition rates for 1975-76 in the amount of \$90. This will, for example, increase the tuition for non-Christian Reformed students from \$890 per semester to \$980 per semester, the rate for local Christian Reformed students from \$790 to \$880, and the rate for Christian Reformed students living more than one thousand miles from Grand Rapids from \$640 to \$730.

e. Grants and scholarships. The budget for institutional grants and scholarships was increased by \$60,000, with the understanding that the director of financial aid will be especially sensitive to the financial needs of out-of-state students from low-income families, since out-of-state students do not have access to the kind of state grants and scholarships that are available to Michigan residents.

f. Tuition policy for children of foreign missionaries. It was decided to discontinue the current tuition-free policy for children of foreign missionaries, beginning with the academic year 1976-77 for sophomores, juniors, and seniors, and that these students be placed in the tuition category of "over one thousand miles." The tuition-free policy would be continued for first-year students.

g. Lease agreement with Woodlawn Christian Reformed Church. The board approved a lease agreement between Woodlawn Christian Reformed Church and Calvin College and Seminary. According to the agreement Calvin College and Seminary agrees to provide adequate facilities for Woodlawn worship services and for other congregational activities. The initial lease period is ten years, with Woodlawn having the right of two five-year renewal options after the initial ten years. The rental rate agreed upon will be adjusted to reflect changes in the consumer price index and changes in membership.

h. Compliance with the synodical decision on social justice (Acts of Synod, 1974, p. 72). The board of trustees and the administration of Calvin College and Seminary are mindful of the synodical decision to "urge denominational boards and agencies to promote social justice in their hiring policies and their purchasing practices." The personnel office has made a special effort to encourage applications from minorities. They report limited success in their goal to increase the number of minority employees. Calvin College and Seminary is typically inundated

with work applications from students and student spouses, which tends to keep the general wage scale under the community average. This makes it difficult to compete for qualified minority employees. The purchasing department tries to familiarize itself with the hiring practices of major suppliers and does try to take this into consideration when placing orders, within the framework of competitive bidding.

7. College relations and development

Mr. James Hoekenga is the Executive Director of Alumni and College Relations. His area of jurisdiction extends over three categories: denominational relations, public relations, and alumni relations.

Dr. Kenneth Bootsma is the Executive Director of College and Seminary Development. Dr. Bootsma has done excellent work for the half-year he has been on the staff. The time required for orientation to his new position and the work involved in organizing the department to his style of administration did not slow down the tempo of cultivating gifts for the College and Seminary. Mr. William Fles has been appointed as Coordinator of Planned Giving.

II. RECOMMENDATIONS

A. *Seminary*

1. The board of trustees recommends that Dr. Melvin Hugen be reappointed as Associate Professor of Pastoral Care for two years.

2. The board of trustees recommends that Dr. Richard De Ridder be reappointed as Lecturer in Church and Ministry for the academic year 1975-76.

3. The board of trustees recommends that Mr. Peter De Klerk be given a continuing appointment as Theological Librarian and Head of the Theological Division of the Library. (Further specification of the terms of the appointment will be included in the supplementary report of the board of trustees.)

4. Candidates. Upon recommendation of the seminary faculty and after interview by the board of trustees, the board recommends that synod declare the following as candidates for the ministry in the Christian Reformed Church: A. Douglas Bosscher and Terry L. Schram.

B. *College*

1. Nominees for the office of President of Calvin College

a. The board of trustees presents as its nomination for the office of President of Calvin College:

1) Anthony J. Diekema, Ph.D., Associate Chancellor and Associate Professor of Medical Education at the University of Illinois Medical Center in Chicago, Illinois.

2) Nicholas P. Wolterstorff, Ph.D., Professor of Philosophy, Calvin College, Grand Rapids, Michigan.

b. The board of trustees recommends that synod interview both of the nominees.

2. Appointments. The board of trustees presents the following recommendations for appointment:

1) Mr. John Tiemstra (who expects to earn his Ph.D. degree from MIT before September 1, 1975) as Visiting Assistant Professor of Psychology for two years.

2) Mr. Glenn Weaver, M.Div., A.M. (who expects to earn his Ph.D. degree from Princeton University by September 1, 1975) as Assistant Professor of Economics for two years.

3) Miss V. Mary Stewart, Ph.D., as Visiting Assistant Professor of Psychology for one year.

3. Reappointment with tenure. The board of trustees presents the following recommendations for reappointment with tenure:

1) Rodger Rice, Ph.D., Professor of Sociology

2) William Van Doorne, Ph.D., Professor of Chemistry

3) Jack Kuipers, M.S.E., Info. and Cont.E., Associate Professor of Mathematics

4) James De Borst, Ph.D., Professor of Political Science

5) Peter De Vos, Ph.D., Professor of Philosophy

6) Clarence Vos, Th.D., Professor of Religion and Theology

7) Chris S. Overvoorde, M.F.A., Associate Professor of Art

8) Irvin Kroese, Ph.D., Professor of English

4. Reappointments. The board of trustees presents the following recommendations for reappointment:

a. Faculty (Italics indicate change of rank)

1) John Beebe, Ph.D. Associate Professor of Biology for two years

2) Gilbert Besselsen, Ph.D., Professor of Education for two years

3) Kathryn Blok, M.A., Visiting Assistant Professor of Education for two years

4) Helen Bonzelaar, M.A., Assistant Professor of Art for two years

5) Bert De Vries, Ph.D., Associate Professor of History for two years

6) Robert De Vries, Ph.D., *Assistant Professor* of Political Science for two years

7) Eugene Dykema, M.B.A., Assistant Professor of Economics for two years

8) Samuel Greydanus, A.M., Assistant Professor of History for two years

9) David Holquist, A.M., Ed. Spec., Assistant Professor of Speech for two years

10) Ralph Hondert, M.A., Assistant Professor of Physical Education for two years

11) Carl Huisman, M.F.A., *Associate Professor* of Art for two years

12) Kenneth Konyndyk, Ph.D., Associate Professor of Philosophy for two years

13) Kenneth Kuipers, M.B.A., Assistant Professor of Economics for two years

14) James Lamse, A.M., Associate Professor of German for two years

15) Philip Lucasse, Ph.D., Professor of Education for two years

16) Norman Matheis, M.F.A., Assistant Professor of Art for two years

17) Robert Medema, M.B.A., Instructor in Economics for one year

18) Clarence Menninga, Ph.D., Professor of Geology (Physics Department) for two years

- 19) Ellen Borger Monsma, M.A., Instructor in Romance Languages (French) for two years
- 20) George Monsma, Ph.D., *Professor* of Economics for two years
- 21) Frank Roberts, Ph.D., Associate Professor of History for two years
- 22) Barton Siebring, A.M., Assistant Professor of Romance Languages (Spanish) for two years
- 23) Calvin Stapert, Ph.D., *Associate Professor* of Music for two years
- 24) Dale Topp, Ph.D., *Professor* of Music for two years
- 25) Dale Van Kley, Ph.D., Associate Professor of History for two years
- 26) David Vila, B.D., A.M., Associate Professor of Romance Languages (Spanish) for two years
- 27) Mary Walters, Ph.D., *Associate Professor* of English for two years
- 28) Ronald Wells, Ph.D., Associate Professor of History for two years
- 29) Dorothy Westra, M.A., Assistant Professor of Education for two years
- 30) John Worst, Ph.D., *Associate Professor* of Music for two years

b. Administrators—Librarians

- 1) Elias Lumpkins, M.A., as Director of Upward Bound and Special Services (contingent upon federal funding)
- 2) Jeanette De Jong, M.Ed. Dean of Women for two years
- 3) Stephen Lambers, M.A.L.S., continuing appointment as Librarian
- 4) Evelyn Weidenaar, M.A.L.S., continuing appointment as Librarian
- 5) Donald Boender, M.A., continuing appointment as Dean of Men

C. Centennial celebration

1. The board of trustees respectfully calls the attention of synod to the forthcoming celebration of the centennial of Calvin College and Seminary in 1976 and requests synod to authorize the board to plan an evening's observance of this event by the Synod of 1976.

2. The board of trustees recommends that synod urge the churches to commemorate the one hundredth anniversary of Calvin College and Seminary on Sunday, March 14, 1976 by means of appropriate sermons, prayers, offerings, and other acts of gratitude to God for his blessings on Calvin College and Seminary during the past century, and of dependence upon God for his continued guidance into the future.

The Board of Trustees of
Calvin College and Seminary

Leonard J. Hofman, secretary

BIOGRAPHICAL SKETCHES OF THE NOMINEES

Dr. Anthony J. (Tony) Diekema of Wheaton, Illinois, was born in 1933, attended Christian grammar and high schools, and was graduated from Calvin College in 1956 with majors in sociology and psychology. He received the M.A. (1958) in the area of sociology and anthropology and the Ph.D. (1965) in sociology from Michigan State University. He is currently (and since 1970) Associate Chancellor and

Associate Professor of Medical Education at the University of Illinois at the Medical Center in Chicago, Illinois. He is married and the father of seven children.

Dr. Diekema has occupied various administrative and professional positions since his graduation from Calvin College, but has served his entire professional life in areas directly related to education. He has, for example, been administratively involved in student housing, admissions and records, scholarships, and registration, and has taught sociology, the history and philosophy of education, anthropology, and medical education. He is a member of numerous professional associations and is listed in the Dictionary of International Biography. His publications include articles in several professional journals, most notably in medical education.

Dr. Diekema has also been heavily involved in activities associated with the Christian Reformed Church. For example, he has served, or is serving, on The Back to God Hour Radio Committee, The Synodical Committee on Race Relations, The Board of Home Missions of Classis Chicago North, the consistories of two Christian Reformed churches, and has been president of the Classis Lake Erie Deaconate. In addition, he has served as the Chairman of the Board of Trinity Christian College, and as president of the Strategic Christian Ministry Foundation.

Dr. Nicholas P. Wolterstorff attended Christian grammar and high schools and was graduated from Calvin College in 1953 with majors in Philosophy and English. He received the M.A. (1954) and the Ph.D. (1957) from Harvard University in Philosophy. He was an Instructor in Philosophy at Yale University from 1957 to 1959. Since 1959 he has been a professor of philosophy at Calvin College. He is married and the father of five children.

Dr. Wolterstorff has received a number of outstanding awards. Among these are a Woodrow Wilson Fellowship, a Fulbright Scholarship, a National Endowment for the Humanities Fellowship, and the Harbison Award from the Danforth Endowment for Distinguished Teaching. During his tenure at Calvin College he has been invited to serve as a Visiting Professor at Haverford College, the University of Chicago, the University of Texas, and the University of Michigan. He has served as a member of accrediting teams of the Middle States Association. Most recently he has served as lecturer at eight member schools of the Consortium of Colleges in the Reformed and Presbyterian Tradition. Dr. Wolterstorff has provided educational leadership within the College as Chairman of the Curriculum Revision Committee and in the community as Chairman of the Consolidation Committee for the Grand Rapids Christian Schools. His publications include two books: *Religion and The Schools*, and *On Universals: An Essay in Ontology* and many articles on philosophy and education. He is co-editor of *The Reformed Journal* and writes on a continuing basis for that publication.

Dr. Wolterstorff has been regularly involved in activities associated with the Christian Reformed Church. For example, he is currently a member of the "Test the Spirits" committee for *The Banner* and is a member of the standing Liturgical Committee. He has served the consistories of two Christian Reformed Churches.

REPORT 3

CHRISTIAN REFORMED BOARD OF FOREIGN MISSIONS

We consider it a high privilege to speak for and represent the work of foreign missions to the Synod of 1975. We pray that synod may have the rich leading of God's Spirit so that the work done may bespeak the mighty forward march of Christ at home and abroad.

Although there is in the entire world a spirit of gloom and anxiety because of energy crisis and economic stress we know that the very message of Christ which gave birth to the church and which the church in turn is called upon to preach to the ends of the earth is the very message the world needs. Surely one cannot observe the past years of mission progress within the Christian Reformed Church and fail to see that there is great evidence of desire to be witnesses for Christ and to hold aloft the banner of his grace. The growing outreach of the ministry through radio, the extension of witness through world relief, and the continually extending foreign mission program have been possible only because there is the supporting body of God's people who through the provisions of prayers and gifts have made it possible. May the synod this year again provide the leadership in faith and obedience that will inspire the entire church to look ahead with the spirit of Mordecai in their hearts: Perhaps you are called to the kingdom for a time like this! To us has been entrusted the gospel of the kingdom of God; let us find therein our reasons for thanksgiving and our inspiration for service.

As a Board of Foreign Missions we have been able to minister the Word of God to the Orient in the following places: Japan, Taiwan, Australia, Guam and the Philippines; in Africa both Nigeria and Liberia; and in Latin America there has been the opportunity of service for Christ in Argentina, Brazil, Puerto Rico, Mexico, Honduras, Nicaragua and also to Cuba. Other open doors have beckoned to which we could not respond with ready answer in terms of personnel and funds. But, the challenges before us have been vast and these continue to call for unremitting commitment and obedience. Certainly there has been the shocking experience of financial crisis that confronted the board this past summer, but urgent appeal to the church at the time of need brought response that gave every witness of the readiness of God's people to stand by with sacrificial help.

In the following pages we will give brief review of what has been accomplished, what the developments have been, and what the plans are for the days ahead.

Section One

Organization and Personnel

A. Board

The annual session of the board was held on February 4-6, 1975. Meetings were held in the denominational building. All classes were

represented and five members-at-large were present, four from the United States and one from Canada. The executive committee met regularly on the second Thursday of each month.

The officers of the board are as follows: Rev. Henry N. Erffmeyer, president; Rev. Jerrien Gunnink, vice-president; Mr. Sidney De Young, chairman of the Finance Committee; Mr. Donald Zwier, treasurer; Mr. Alvin Huibregtse, minute clerk; Rev. Henry J. Evenhouse, executive secretary.

The board consists of the following members and alternates:

Classis	Delegate	Alternate	Term Expires
Alberta North.....	Rev. Cornelius Vriend.....	Rev. J. Huizenga.....	1977
Alberta South.....	Rev. Henry De Moor.....	Rev. H. Samplonius.....	1976
British Columbia.....	Rev. Peter Dekker.....	Rev. G. Hogeterp.....	1977
Cadillac.....	Rev. Kenneth Van Wyk.....	Rev. G. Compaan.....	1977
California South.....	Rev. James Howerzyl.....	Rev. J. Gray.....	1977
Central California.....	Rev. C. W. Flietstra.....	Rev. G. Ebbers.....	1977
Chatham.....	Rev. Ralph Koops.....	Rev. J. Vander Heide.....	1975
Chicago North.....	Rev. George Vanderhill.....	Rev. A. Walma.....	1976
Chicago South.....	Rev. John Bylsma.....	Rev. S. M. Voortman.....	1975
Columbia.....	Rev. Edward Meyer.....	Rev. J. Petersen.....	1977
Eastern Canada.....	Rev. Jacob Quartel.....	Rev. A. VandenEnde.....	1977
Florida.....	Rev. Fred Diemer.....	Rev. R. Tjapkes.....	1976
Grand Rapids East.....	Rev. Wesley Timmer.....	Rev. D. M. Stravers.....	1975
Grand Rapids North.....	Dr. Renze O. De Groot.....	Rev. G. Veenstra.....	1976
Grand Rapids South.....	Mr. Arthur Verduin.....	Mr. H. Scholten.....	1978
Grandville.....	Rev. Henry N. Erffmeyer.....	Rev. S. T. Cammenga.....	1976
Hackensack.....	Rev. Calvin Niewenhuis.....	Rev. A. Kuipers.....	1977
Hamilton.....	Rev. John De Jong.....	Rev. H. VanderPlaat.....	1976
Holland.....	Rev. Jerrien Gunnink.....	Rev. E. Bradford.....	1978
Hudson.....	Rev. Isaac J. Apol.....		1977
Huron.....	Rev. John Kerssies.....	Rev. J. Roeda.....	1977
Illiana.....	Rev. James De Vries.....	Rev. A. Lindemulter.....	1977
Kalamazoo.....	Rev. Harvey Brink.....	Rev. S. Bultman.....	1975
Lake Erie.....	Rev. John Steigenga.....	Rev. A. Hoogewind.....	1976
Minnesota North.....	Rev. Garrett H. Vande Riet.....	Rev. P. Ouwinga.....	1975
Minnesota South.....	Rev. Harry Vanderaa.....	Rev. J. Scholten.....	1977
Muskegon.....	Rev. Norman Meyer.....	Rev. J. Morren.....	1977
Northcentral Iowa.....	Rev. Kenneth VanDeGriend.....	Rev. J. Enungh.....	1977
Orange City.....	Mr. Franklin Vogel.....	Mr. Forrest Hubers.....	1978
Pacific Northwest.....	Rev. Arie Leegwater.....	Rev. F. Rietema.....	1976
Pella.....	Rev. Robert Holwerda.....	Rev. F. Van Houten.....	1976
Quinte.....	Rev. Repko W. Popma.....	Rev. A. VandenPol.....	1976
Rocky Mountain.....	Rev. Scott Redhouse.....	Rev. B. Byma.....	1976
Sioux Center.....	Rev. John Kroon.....	Rev. G. Essenburg.....	1976
Toronto.....	Rev. Charles T. Fennema.....	Rev. J. B. Vos.....	1976
Wisconsin.....	Rev. John A. Hoeksema.....	Rev. P. Vis.....	1975
Zeeland.....	Rev. Otto De Groot.....	Rev. J. Blankespoor.....	1977
Member-at-large.....	Mr. John Wiggers (Canada)		1975
Member-at-large.....	Mr. Sidney De Young.....	Dr. M. Sharda.....	1977
Member-at-large.....	Mr. Alvin Huibregtse.....	Mr. E. Dykstra.....	1976
Member-at-large.....	Mr. Donald Bratt.....		1975
Member-at-large.....	Mr. David Radius.....		1977

Members-at-large.

1. The term of Mr. John Wiggers as delegate from Canada has been completed. He served two terms. He has been a great asset to the board during the period of his service but is not eligible for reelection. We

are pleased to offer the names of Mr. John De Kok and Mr. Sidney Harkema as the nomination from which we ask synod to elect one to serve as member-at-large from Canada.

Mr. John De Kok is a member of the Grimsby, Ontario Christian Reformed Church, has served several terms as elder, has vital interest in denominational activities, is a retired farmer. He is 62 years of age.

Mr. Sidney Harkema is a member of the Brampton, Ontario Christian Reformed Church, is active in the trucking business, has served as elder from time to time, and is also vitally interested in denominational activities. He is 45 years of age.

2. The first term of Mr. Donald Bratt has been completed and we are pleased to present the following nomination from which one is to be elected as member-at-large: Mr. Donald Bratt and Mr. Herman Vande Riet.

Mr. Donald Bratt is a member of the Riverside Christian Reformed Church, is a resident of Grand Rapids, is vice-president with Stevens, Incorporated, a Grand Rapids advertising firm, has completed one term as member-at-large with the board.

Mr. Herman Vande Riet is a member of the Calvin Christian Reformed Church, has served in the consistory from time to time, is a furniture designer by profession and is a vice president of the Rose Manufacturing Company, a Grand Rapids business firm.

All the above mentioned nominees have indicated their willingness to serve and have been recommended for placement on the above nominations.

B. Organization of the executive committee

In order to carry on the vast amount of work relating to mission administration, the executive committee has the following committees which report monthly to the executive committee and the board: Officers, Finance, Recruiting and Personnel, Promotion, and the following area committees: Africa, Far East, Latin America.

C. Field Personnel

Argentina

Rev. and Mrs. Ramon Borrego
 Rev. and Mrs. Raymond Brinks
 Rev. and Mrs. W. Thomas De Vries
 Miss Cecelia Drenth
 Rev. and Mrs. John Hutt
 Rev. and Mrs. Jack Huttinga
 Miss Sylvia Kallemeyn
 Dr. and Mrs. Sidney Rooy
 Rev. and Mrs. Harvey Stob
 Rev. and Mrs. Louis Wagenveld

Australia

Dr. and Mrs. Sierd Woudstra

Brazil

Rev. and Mrs. Willem Dirksen
 Mr. and Mrs. Bernard Oldenkamp
 Rev. and Mrs. Charles Uken

Rev. and Mrs. Simon Wolfert

*Rev. and Mrs. Carl Bosma

Cuba

Cuban pastors

Guam

Mr. and Mrs. Bruce Bode
 Rev. and Mrs. Henry Dykema
 Mr. and Mrs. Conrad Douma

Honduras

Rev. and Mrs. G. Bernard Dokter
 Rev. and Mrs. Cornelius Persenaire

Japan

Rev. and Mrs. Henry Bruinooge
 Rev. and Mrs. Michiel De Berdt
 Rev. and Mrs. Ronald W. Hempel
 Rev. and Mrs. Raymond Hommes
 Mr. and Mrs. Jack Jones

- Rev. and Mrs. Gerrit Koedoot
 Rev. and Mrs. Dick Kwantes
 *Mr. and Mrs. Clayton Negen
 Mr. and Mrs. Sidney Norman
 Dr. and Mrs. Harvey Smit
 Rev. and Mrs. William J. Stob
 Rev. and Mrs. Richard D. Sytsma
 Rev. and Mrs. Richard E. Sytsma
 Rev. and Mrs. Maas Vander Bilt
- Kenya**
- Dr. and Mrs. Peter Ipema
- Liberia (pilot project)**
- *Mr. and Mrs. John Gezon
 Mr. and Mrs. Larry Vanderaa
- Mexico**
- Rev. and Mrs. Paul Bergsma
 Mr. and Mrs. John De Young
 Rev. and Mrs. David Doyle
 Rev. and Mrs. Orlin Hogan
 Rev. and Mrs. Donald Lagerwey
 Mr. Nick Kroeze
 Mr. and Mrs. Abe Marcus
 Rev. and Mrs. Gerald Nyenhuis
 Dr. and Mrs. Derk Oostendorp
 Rev. and Mrs. J. Jerry Pott
 Rev. and Mrs. J. Lawrence Roberts
 Mr. and Mrs. Jack Roeda
 Rev. and Mrs. Robert Ruis
 Mrs. Rudolfo Silvia
 *Mr. Loren Swier
 Mr. and Mrs. Jan Van Ee
 Dr. and Mrs. Hans Weerstra
- Nicaragua**
- Mr. and Mrs. Gary Teja
- Nigeria**
- Mr. and Mrs. Daniel Achtyes
 Mr. and Mrs. LeRoy Baas
 Rev. and Mrs. Ralph Baker
 **Mr. and Mrs. Willem Berends
 Mr. and Mrs. Albert Bierling
 Dr. Harry R. Boer
 Rev. and Mrs. John Boer
 **Dr. and Mrs. Harvey Bratt
 Mr. and Mrs. Donald Bremer
 Mr. and Mrs. Norman Brouwer
 Mr. and Mrs. Raymond Browneye
 Mr. and Mrs. Gordon Buys
 Dr. and Mrs. John Channer
 Miss Nancy Chapel
 Mr. and Mrs. Ralph Cok
 Dr. and Mrs. David Daining
 Mr. and Mrs. Warren De Boer
 Mr. and Mrs. John De Jager
 Rev. and Mrs. Harold De Jong
 Mr. and Mrs. William De Jong
 Miss Greemar De Koter
 Miss Neva De Vries
 Mr. and Mrs. David Dykgraaf
 Miss Margaret Dykstra
 Mr. and Mrs. Aldrich Evenhouse
 Mr. and Mrs. William Evenhouse
- Mr. and Mrs. Harry Faber
 Mr. and Mrs. Fred Feikema
 Miss Marjorie Franz
 Miss Nancy Friend
 Mr. and Mrs. Leonard Gabrielse
 **Mr. Mark Hoekman
 Miss Angie Hoolsema
 Miss Mary Kaldeway
 Miss Frances Karnemaat
 Mr. and Mrs. Frank Kass
 Miss Margaret Kooiman
 Mr. and Mrs. Robert Koops
 Mr. and Mrs. Cornelius Korhorn
 Rev. and Mrs. Paul Kortenhoven
 Mr. and Mrs. Johannes Kotze
 *Dr. Bernard Kuipers
 Mr. and Mrs. Menno Kuiper
 Mr. and Mrs. William Lemcke
 Mr. and Mrs. Bauke Lodewyk
 Miss Mae Jerene Mast
 Miss Faith Nobel
 Mr. and Mrs. Gerrit Ouwerkerk
 **Dr. and Mrs. Dale Peerbolte
 *Dr. and Mrs. Kenneth Post
 Mr. and Mrs. Thomas Posthumus
 Miss Lois Pothoven
 Dr. and Mrs. Ray Prins, Jr.
 Dr. and Mrs. Martinus Reedyk
 Miss Christine Roos
 Mr. and Mrs. Otto Rouw
 Miss Ruth Salomons
 Mr. and Mrs. George Schutt
 Mr. and Mrs. Dick Seinen
 **Mr. and Mrs. John Sjaardema
 Rev. and Mrs. George Spee
 Miss Dorothy Sytsma
 Mr. and Mrs. Willem Termorshuizen
 Mr. and Mrs. Paul Theule
 Mr. and Mrs. Engbert Ubels
 Miss Jean Van Beek
 Miss Geraldine Vanden Berg
 Mr. and Mrs. Nolan Vander Ark
 Dr. and Mrs. John Vanderkooy
 Miss Julie Vander Laan
 Miss Ruth Vander Meulen
 Mr. and Mrs. Dick Vander Steen
 Miss Frances Vander Zwaag
 Rev. and Mrs. Lester Van Essen
 Miss Tina Van Staalduinen
 Rev. and Mrs. William Van Tol
 Mr. Case Van Wyk
 Miss Ruth Veltkamp
 Miss Marina Verdun
 Miss Anita Vissia
 Mr. and Mrs. Abe Vreeke
 Dr. and Mrs. Donald Zeilenga
 Miss Jean Zoet
 Mr. and Mrs. Ronald Zoet
- Philippine Islands**
- Mr. and Mrs. Vicente Apostol
 Rev. and Mrs. Barry B. Blankers

Rev. and Mrs. Dick C. Bouma
 Rev. and Mrs. W. Keith Bulthuis
 Rev. and Mrs. Henry De Vries
 Rev. and Mrs. Robert De Vries
 Rev. and Mrs. Edward Vander Berg
Puerto Rico
 Rev. and Mrs. Merle Den Bleyker

Rev. and Mrs. Arnold Rumph
 Rev. and Mrs. Ronald Sprik
 Rev. and Mrs. Marvin Vugteveen
Taiwan
 Rev. and Mrs. William Kosten
 Rev. and Mrs. Alvin Machiela
 Rev. and Mrs. Dennis Mulder
 *Mr. and Mrs. David Stravers
 Rev. and Mrs. Peter Tong
 Rev. and Mrs. Mike Vander Pol

*Seminary Interns and Short Term
 **Waiting for Visas

D. Representation at synod

The board respectfully requests that the Rev. Henry N. Erffmeyer, the chairman of the board; Mr. Donald Zwier, treasurer of the board; and the executive secretary, the Rev. Henry J. Evenhouse, be permitted to represent the board on all matters relating to foreign missions.

E. Presentation of missionaries

Each year the synod sets apart a time for the introduction of missionaries who are on home service and those who are preparing to leave for their first assignment in a foreign country. The board is grateful for this opportunity and the missionaries appreciate the privilege of meeting with synod and bringing greetings from the various fields. We trust we may again have this privilege. If some time can be given early in the sessions of synod it would be greatly appreciated.

F. Area Secretaries

Dr. Eugene Rubingh has served as a member of the office staff since July 1, 1969. He first entered the office administrative activities as secretary of recruitment and orientation. In 1971 and again in 1973 he was appointed to the position of Africa Area Secretary. In this position he has served for these past four years and he is recommended by the board for reappointment for a period of six years.

The Rev. Edward Van Baak has served as a member of the office staff since 1971. He was appointed to be Far East Area Secretary in 1971 and was reappointed again in 1973. He is at this time recommended to the synod for reappointment for a period of six years.

G. Honorable Mention

Every year there are some who for one reason or another must withdraw from service under the Board of Foreign Missions. The following were for longer or shorter periods of service in the active work but have since our last report to synod ceased from active service under our board: Mr. and Mrs. Wayne Clousing, Mr. and Mrs. Fred De Jong, Mr. and Mrs. John De Hoog, Rev. and Mrs. Ronald W. De Young, Mr. and Mrs. Allen Flietstra, Mr. and Mrs. Charles Jansen, Rev. and Mrs. Robert Jipping, Dr. and Mrs. Stuart Kingma, Rev. and Mrs. Timothy Monsma, Dr. and Mrs. Keith Plate, Mr. and Mrs. Stanley Vermeer, Rev. and Mrs. John Schuring, and Rev. and Mrs. Simon Wolfert.

Some of those who left the work have retired from service and others have entered into new fields of endeavor. We thank God for the dedicated services of all of them.

Section Two General Matters

Executive Secretary

In reporting to the Synod of 1974 we indicated that the executive secretary, the Rev. Henry J. Evenhouse, would be concluding his service at the close of 1975, and that there would be call for the appointment of a successor. The board is pleased therefore at this time to present the names of Dr. Roger S. Greenway, Dr. Sidney Rooy and Dr. Eugene Rubingh as the nomination for the position of Executive Secretary for Foreign Missions. We ask synod to select one of these brethren for appointment, and request further that the appointment be for an initial period of two years. Should synod desire copies of information and reference (profile) these will be made available when synod meets.

Mission Order Revision

The board presented to Synod in 1974 a revision of the Mission Order. However, the board asked synod at that time to defer action on it since one of the mission fields asked specifically that there be a delay and that opportunity be made available for some further consideration as to several items in the proposed revision. Synod concurred and the board did subsequently enter into the reconsiderations as suggested by the correspondence received. Now we once again are pleased to submit a revision of the Mission Order. We ask synod to approve of the proposed revision, and declare it to be the approved document under which we shall operate.

THE MISSION ORDER OF THE BOARD FOR CHRISTIAN REFORMED WORLD MISSIONS

THE PROPOSED ORDER

Introductory Statement

The mission of God from which the church derives her mission is that activity of the Triune God whereby he reconciles the world to himself through the Lord Jesus Christ, the Sent One (2 Cor. 5:19; John 20:21).

In this mission God vindicates his honor through the defeat of Satan who falsely claims the world as his own, and through the creation of a redeemed people who are the first fruits of his triumph over sin (Rev. 14:4). The Son, Jesus Christ, establishes the kingdom of God through his redemptive acts and sends the church as his body into the world (Matt. 28:18-20). The Holy Spirit empowers this church to disciple all nations (Acts 1:8). This community of sent ones heralds the Gospel of the reconciliation which will be fully realized at the consummation of his kingdom on the last day (Col. 1:20; Eph. 2:17; Rev. 11:15.)

The church of God as Christ's apostolate in the world is one community of the redeemed. The Christian Reformed Church shares both the privileges and the responsibilities of membership in this one body of Christ. Each member and every congregation of the Christian Reformed Church must be a witness for Christ in word and deed (1 Peter 2:9). In the conduct of her missionary enterprise, the church calls and commissions missionaries as her representatives (Acts 13:2-4).

Moreover, in order that unity and effectiveness may be promoted the churches also exercise this ministry collectively. The churches carry on their joint foreign mission work through the synod. The administration of this work has been assigned by the synod to the Board for Christian Reformed World Missions.

The Board for Christian Reformed World Missions is therefore appointed to serve the church and her missionaries and performs these services in accordance with God's Word and within the framework of the following rules and regulations.

Article I

The Synod of the Christian Reformed Church

Synod, being responsible for the joint foreign mission work of the church, is committed to regulate the work in accordance with the Word of God and in fulfillment of its mandate in article 77 of the Church Order. Specifically, synod:

- Section 1.** Establishes and maintains a foreign mission program in which every aspect of the work undertaken is controlled by the standards of the Word of God for the attainment of the goal of carrying the Gospel to the world.
- Section 2.** Exercises jurisdiction over the foreign mission program and determines the fields in which work is carried on.
- Section 3.** Adopts the Mission Order for the regulation of the foreign mission program.
- Section 4.** Establishes the Board for Christian Reformed World Missions in order to administer the joint foreign mission work of the churches. (Hereafter the Board for Christian Reformed World Missions is called "the board").
- Section 5.** Appoints the members and alternates of the board.
- Section 6.** Appoints the Executive Secretary of Missions and the Area Secretaries upon recommendation of the board and arranges for their call and installation.
- Section 7.** Provides for the collective support of denominational foreign missions by stimulating interest, encouraging prayer, and authorizing the procurement and expenditure of funds.
- Section 8.** Encourages the churches to call and/or commission and to support missionaries appointed by the board.

Article II

The Board for Christian Reformed World Missions

The synodically established Board for Christian Reformed World Missions shall:

- Section 1.** Administer the joint foreign mission work of the churches as the agent of synod in such a manner that scriptural standards for all aspects of the work are maintained and the Mission Order is observed. The board may adopt and/or amend such by-laws and regulations which are needed for the fulfillment of its assignment and are in accordance with synodical decisions.
- Section 2.** Be legally incorporated and be known as the Board for Christian Reformed World Missions.
- Section 3.** Consist of a nominee from each classis and members-at-large whose appointment and term of service are regulated by synodical rules. The members-at-large shall ordinarily be lay persons and eight (8) in number, as follows:
 United States: Eastern District (1)
 Central District (3)
 Mid-west District (1)
 Far West District (1)
 Canada: Eastern District (1)
 Western District (1)

- Section 4.** Have the following officers who are elected at the annual board meeting: president, vice-president, recording secretary, and treasurer.
- Section 5.** Be authorized by synod to acquire, possess, hold and convey property and administer all funds relating to tasks assigned to it by synod.
- Section 6.** Recruit, appoint, and supervise all personnel, and make adequate provision for their needs and for the performance of their work.

Section 7. Designate calling and/or commissioning churches, present to them nominations, supply information and guidance to the churches and jointly sign the letter of call or commission.

Section 8. Meet at least annually to administer the work entrusted to it by synod.

Section 9. Present an annual report to synod regarding the status and progress of the work on the various fields, together with a proposed budget and recommendations concerning the fields, personnel and work.

Section 10. Provide for periodic visits to the fields by board representatives in order to encourage the missionaries and the national churches, keep abreast of current developments, and cultivate mutual understanding. These representatives shall submit a report of their visit to the board.

Section 11. Provide counsel and encouragement to all missionary personnel, which shall be supplemental to the primary care of the church where the missionary's membership resides.

Section 12. Elect annually from its membership an *executive committee* to exercise between the meetings of the board such of the board's responsibilities as the continuing and effective performance of the foreign mission task requires.

a. The executive committee shall be accountable to the board for all its actions.

b. The executive committee shall consist of eighteen (18) members, three of whom shall be members-at-large. The term of all executive committee members shall begin at the close of the annual board meeting.

c. The officers of the board shall be the officers of the executive committee.

d. Ordinarily a member of the executive committee shall serve the full year of his appointment even though he moves to a new location. If the executive committee, however, deems that distance or circumstances makes his continued membership on the executive committee inadvisable, his alternate shall serve in his place.

Section 13. Record the decisions and actions of all meetings of the board and its executive committee, and send copies of its minutes to all board members.

Article III

Field Councils

Section 1. The board shall ordinarily administer its work in foreign countries through agencies called field councils.

a. The field council shall make recommendations to the board regarding the field budget, assignment of CRC personnel, questions of mission policy, and field expansion or retrenchment.

b. The field council shall ordinarily make decisions regarding matters which are implementations of approved budgets and stated policies, and the assignment of personnel in its employ. It shall report its decisions to the board.

Section 2. The field council shall also serve as the agency through which the board normally conducts its activities in relation to national churches and foreign governments.

Section 3. Membership of field councils.

a. All Christian Reformed Church personnel serving a field under synodical mandate shall be eligible for membership in the field council if they are on regular assignment and have completed language and/or orientation requirements for their position.

b. Membership on the field council is by election or delegation of eligible personnel and ceases at the expiration of the term in office.

c. Membership on the field council shall be granted to nationals who have been properly delegated by a department and/or station to serve as its representatives.

d. The field council may invite to its sessions other individuals as advisors and resource personnel.

e. The Executive Secretary shall have the right at any time to participate in the meetings of all field councils and their committees as an *ex officio* (non-voting) member.

f. The Area Secretaries shall have the right to participate in the meetings of their respective field councils and their committees as *ex officio* (non-voting) members.

Section 4. Organization of field councils.

a. A field council shall be organized as soon as feasible.

b. The initial structure of the field council and any subsequent changes shall be subject to the approval of the board.

c. Where the total representation on the field council becomes impractical for the efficient conducting of business, provision shall be made for representation from each department and/or mission station.

d. The records of a field council shall include all its legal, financial and administrative documents, and all correspondence and minutes relating to its work. These shall be available to the Executive Secretary and to the Area Secretary for that field.

e. Each field council shall elect a field secretary who is responsible to the Area Secretary and the field council.

Article IV

Relationship to National Churches

Section 1. The board shall encourage the establishment and development of national churches, truly indigenous and Reformed in character, on all the fields on which it serves.

Section 2. With respect to national churches to which the Christian Reformed Church is related in its foreign mission work, the board and its missionaries are pledged to respect their autonomy, encourage their independence, serve them in the development of their ecclesiastical relationships, and promote reciprocal interchurch contact.

Section 3. When a national church has been established and shares in the ministry of mission programs, a liaison committee may be formed to facilitate the transfer of authority and responsibility. Both the national church and the missionaries shall be represented on such a liaison committee.

Section 4. The board and its missionaries are pledged to recognize the contributions which the national churches make to enrich understanding of the Gospel and its implications for life and work.

Article V

The Executive Secretary and Area Secretaries

Section 1. Duties of the Secretaries.

a. The Executive and Area Secretaries shall advance the cause of missions, stimulate prayer for missions, encourage men and women to consecrate themselves to the cause of missions, and promote a proper understanding and support of the mission program among the churches of the denomination.

b. They shall visit the fields periodically, consult with the missionaries, national churches and field councils, advise on matters of mission strategy, be counselors to the missionaries and their children, and promote the unity and progress of the work.

c. They shall give orientation to missionary personnel concerning the areas and tasks to which they are appointed.

Section 2. The Executive Secretary

a. The Executive Secretary shall work under the supervision of the board and shall be a member *ex officio* of the board and its committees.

b. He shall be responsible for the execution of board policy and decisions, the supervision of the board office, the submission of reports to the board and its executive committee and of the annual report to synod, the preparation of agenda for board and executive committee meetings, and the keeping of board records.

c. He shall officially represent the board at synod and its advisory committees.

Section 3. Area Secretaries

- a. They shall work under the supervision of the board and the Executive Secretary, and shall serve as advisors to the board and its committees on matters relating to their assignments.
- b. They shall be responsible under the supervision of the Executive Secretary for the execution of board policy and decisions which relate to their areas. Furthermore, they shall keep the Executive Secretary, their area committees, and the board informed of all matters pertinent to their areas, and they shall prepare agenda for the area committee meetings.
- c. They shall represent the field councils to the board.

Article VI**The Sending Churches**

Section 1. While all churches of the denomination participate in the support of the denominational foreign missions, the individual churches may become specifically involved as sending churches by either calling, commissioning, or supporting one or more missionaries.

Section 2. There shall be a sending church for each missionary which shall call and/or commission in behalf of synod and the board.

Section 3. The calling or commissioning church shall have supervision of the missionary's doctrine and life, consonant with Article 12 of the Church Order.

Section 4. The sending churches shall be encouraged to sustain their missionaries through prayers, offerings, and personal contacts.

Article VII**Missionaries**

Section 1. Definition. Missionaries are men and women called of God and sent out by the church to spread the Gospel in word and deed. Both husband and wife are recognized as missionaries. The wife serves by her work in the home and, where mutually acceptable to herself and the mission, by active participation in the program of the mission.

Section 2. Qualifications. The missionary shall give evidence of personal godliness, be committed to the Reformed faith, ordinarily be a member of the Christian Reformed Church, be dedicated to spreading the Gospel by word and deed, have the confidence of the churches, be in sympathy with board policy, be capable of cross cultural adaptation in life and ministry, have professional competence in the area of his or her missionary assignment, and have a level of physical and mental health commensurate with the tasks he or she is called to undertake.

Section 3. Duties. They shall learn the language and live into the culture of the people among whom they labor, shall dedicate themselves to the promotion of Christ's cause through the pursuance of their assigned tasks, shall work according to the guidelines of the field mandate, and specifically carry out the assignments given by the field council and the board.

The missionaries also bear a responsibility toward the sending churches. They shall attempt to develop and sustain a close relationship and lively interest in their work with their sending churches. During their periods of home service they shall encourage involvement in the foreign missionary program through personal contacts and deputation assignments.

Section 4. Reports. All missionaries shall regularly report their work to the board and shall also report to their calling, commissioning and supporting churches.

Section 5. Church membership status. They shall become members of the national church with which they labor if this is feasible and also retain membership in the Christian Reformed Church.

Section 6. Ministerial status. The credentials of ordained missionaries shall be held by their calling churches. They shall retain their status as ministers in the Christian Reformed Church. They may accept ministerial status in the national churches with which they labor.

Article VIII
Right of Appeal

Every missionary shall have the right to appeal a decision of a field council (or other field organization) and of the board.

A field council (or other field organization) also has the right to appeal a board decision.

Article IX
Conclusion

This Mission Order, having been adopted by synod, shall be faithfully observed and any revision thereof shall be made only by synod.

Mission Order By-Laws

The board also at the time at which it approved the new Mission Order adopted a set of by-laws. It is the understanding of the board that the Mission Order as such is the basic and binding regulatory statement for the board's direction. Any change in this Mission Order will also, as understood by the board, have to be approved by synod. The by-laws are the rules of conduct and procedure that deal with the routine procedural matters and may be altered and restated from time to time depending on field or home situation, always however, in harmony with the basic and primary Mission Order. We trust this assumption of the board with reference to the by-laws is acceptable to synod. This procedure would seem to be necessary so as to avoid undue rigidity and time consuming delay. Copies of the by-laws will be available to synod's advisory committee and also, if so desired, to all the members of synod.

Lay Membership on our Board

At the present time there are forty-two members on our Board of Foreign Missions. Of these seven are laymen. Five laymen are serving as direct appointees of synod—they are the members-at-large. Two of the lay-delegates are representatives of their classes. From some of our missionaries the appeal has been heard that more serious effort be made to increase the number of laymen, and that the classes give more positive consideration to this option which is theirs, namely, that they appoint laymen instead of ministers as their representatives to the boards. The board took up this matter but considered it the primary right and responsibility of the classes and of synod, and that the board as such receives its membership by appointment outside the jurisdiction of the board.

The missionaries, however, feel that the broader resources of insight and ability which God has given his people should be utilized in the board's decision-making processes. Missionary activity today covers a broad spectrum of professions, and only a third of our staff abroad are ordained. Several missionaries feel strongly that lay representation on their board should be increased to obtain the wider interest and expertise needed for more effective administration.

Principles of Missions

During the past decade of Christian Reformed Church history the mission outreach of our denomination has expanded in many directions

and through diverse patterns in the local communities and through the official denominational agencies. For all this we can give praise to God. The Spirit of the Lord is manifest in the life of the church.

Through this expanding foreign mission program and the growth and intensified programming of such Christian Reformed Church agencies as the Back to God Hour and the Christian Reformed World Relief Committee, all of which are mission oriented and mission concerned, our denominational mission thrust has been significantly enlarged. The time has come, as we see it, that synod once again express itself on the basic theological and operational principles involved. The study of mission principles completed in 1953 has served us well but the broadening range of mission outreach and the diversity of mission programming that has developed since that time calls for a restatement and updating.

In the light of the above it is the desire of the Board of Foreign Missions that synod appoint a committee to study the theological principles and the resulting strategy (with particular application to the programs and interrelationships) of our various synodically appointed mission agencies.

Grounds:

1. The last study of 1952-53 is no longer adequate to cover present Christian Reformed Church mission activities.
2. The present duplication of effort.
3. The problems encountered in administration and programming.
4. The need to avoid any suggestion of competition or duplication.
5. The need to enhance each agency's ministry by a more clearly defined interrelationship.

Interrelationships of the CRBFM and CRWRC

The matter of interrelationships between the Christian Reformed Board of Foreign Missions and the Christian Reformed World Relief Committee has for several years been a matter of concern for both boards. During 1971 a statement of the relationship was formulated by a CRBFM committee, approved in Executive Committee Minute 9951, and presented to CRWRC in January, 1972. CRWRC studied the formulation and responded the next month with a proposed revision, which was considered by a special CRBFM committee. Out of this dialogue arose the definitive statement of ECM 344, which was presented to CRWRC. The response of CRWRC to this minute was received and carefully studied by a CRBFM committee. The Board of Foreign Missions in February, 1973, analyzed this study and reaffirmed ECM 344 as its position. The matter came before the Board of Foreign Missions once again in February, 1974, and again the CRBFM reaffirmed ECM 344. Meetings were held with CRWRC representatives during February and May, 1974. These meetings were fruitful for greater mutual understanding of particular problems affecting the two boards. At the same time, it remained the conviction of the CRBFM that the statement of ECM 344 was the correct one to define the relationship according to the mandates of synod. As recently as December, 1974, the CRBFM registered strong reservations regarding the fea-

sibility of separate organizations for CRBFM and CRWRC personnel in lands where both organizations operate.

In the light of these remarks, it was decided to once again reaffirm ECM 344 as the basic principle of operation where the CRBFM and the CRWRC are at work together until the study asked of synod in the above mentioned recommendation is completed. Synod is to be informed of this decision.

It was also decided to request synod to recognize ECM 344 as the *modus operandi* until the study requested is completed. ECM 344 reads as follows:

“A. Field Conference:

1. It shall be the policy of both boards that there be one Christian Reformed Church conference on any given field.

2. In any field where both the CRBFM and the CRWRC minister, the conference shall be under the administration of the Board of Foreign Missions.

Grounds:

a. This policy is consistent with all synodical decisions and pronouncements relative to permanent relief activities.

b. This is consistent with the CRWRC constitution, V,A,2.

c. All CRWRC and CRBFM appointees shall be given membership in the field conference subject to the accepted rules of the given conference.

“B. Field Personnel

1. The recruitment of personnel for permanent relief activity is the responsibility of the CRWRC which makes the appointment and is responsible for support of such personnel, with the concurrence of the CRBFM. This recruitment shall be for positions requested by the field conference and approved by both boards.

2. All CRBFM and CRWRC appointees shall be provided orientation by their respective boards as well as by the sister board, if requested, as to field policy, organization, and program.

3. All program proposals and budget matters relating to both the CRBFM and th CRWRC shall be processed through the field conference and then submitted for approval by both boards.

4. Field personnel working in the context of a conference's relief ministry shall send a copy of their reports to both boards.

5. Logistical matters, such as salary, housing, transportation, furlough and deputation services shall be the responsibility of the respective boards, in consultation with each other so as to achieve a uniform or mutually acceptable policy.”

Promotion

A regular program of contact with the denomination has been maintained through the use of direct mail, articles in *The Banner* and other publications, sight-sound programs and the services of missionaries who have shared the work with many while on a period of home service. Several churches throughout the denomination are now scheduling annual mission emphasis weeks or weekends focusing on what is happen-

ing around the world in the spread of the Gospel. The concept of faith promise giving has in many churches, by their own testimony, revitalized and renewed a spirit of giving for missions and other causes.

A continuing schedule of meetings, held twice a year under the auspices of the Women's Missionary Union Tours, provides excellent opportunity to bring the cause of mission to an ever expanding audience of mission-minded people.

The opening of a new thousand mile highway stretching from Tijuana to La Paz in Baja California Mexico provides an open door for the spread of the Gospel into yet another part of Mexico. This development led to the preparation and release of a multi-screen presentation of the work recently begun and the goals set for the future. A slide presentation concerned with church growth in Honduras was completed and is in circulation. Plans are being made to produce a major 16mm film for the denomination commemorating the 25th anniversary in 1976 of the Japan Mission.

The dissemination of information in several ways demands considerable attention and the continuing support of the task in making Christ's name known is necessary without the shadow of a doubt. We thank God for the very tangible evidence of a vital concern by his people as their participation comes to expression in praying, giving and serving in the foreign mission enterprise.

CALLING AND/OR SUPPORTING CHURCHES BY CLASSES

Alberta North	Bellflower I, Cal.
Edmonton II, Alta.	Bellflower III, Cal.
Lacombe I, Alta.	Calvary, Chino, Cal.
Neerlandia, Alta.	Chino I, Cal.
Red Deer, Alta.	Honolulu, Hawaii
Rock Mountain House, Alta.	Ontario, Cal.
Alberta South	Redlands I, Cal.
Classis Alberta South	Highland Ave., Redlands, Cal.
Burdett, Alta.	Bethel, Sun Valley, Cal.
Calgary I, Alta.	Central California
Granum, Alta.	Alameda, Cal.
Iron Springs, Alta.	Escalon, Cal.
Maranatha, Calgary, Alta.	Hayward, Cal.
Medicine Hat, Alta.	Modesto, Cal.
Bethel, Saskatoon, Sask.	Ripon I, Cal.
Vauxhall, Alta.	Emmanuel, Ripon, Cal.
British Columbia	Moorpark, San Jose, Cal.
Abbotsford I, B.C.	Walnut Creek, Cal.
Abbotsford II, B.C.	Chatham
Chilliwack I, B.C.	Aylmer, Ont.
Terrace, B.C.	Chatham I, Ont.
Victoria, B.C.	Essex, Ont.
Cadillac	Forest, Ont.
Cadillac, Mich.	London I, Ont.
Prosper, Falmouth, Mich.	Sarnia I, Ont.
Lucas, Mich.	Sarnia II, Ont.
McBain I, Mich.	Chicago North
Rudyard, Mich., SS	Cicero I, Ill.
Vogel Center, Mich.	West Suburban, Cicero, Ill.
California South	Elmhurst, Ill.
Latin American, Anaheim, Cal.	First, Fulton, Ill.
Arcadia, Cal.	Ridott, German Valley, Ill.

- Western Springs, Ill.
- Wheaton, Ill.
- Chicago South**
 - Archer Ave., Chicago, Ill.
 - Evergreen Park I, Ill.
 - Park Lane, Evergreen Park, Ill.
 - Oak Lawn I, Ill.
 - Kedvale Ave., Oak Lawn, Ill.
 - Orland Park, Ill.
 - Palos Heights, Ill.
- Columbia**
 - Bethel, Manhattan, Mont.
 - Manhattan I, Mont.
 - Calvin, Portland, Ore.
 - Sunnyside, Wash.
- Eastern Canada**
 - Kemptville, I, Ont.
 - Calvin, Ottawa, Ont.
 - Zion, Pembroke, Ont.
 - Williamsburg, Ont.
- Florida**
 - Bradenton, Fla.
 - Lake Worth, Fla.
 - Calvin, Pinellas Park, Fla.
- Grand Rapids East**
 - Ada, Mich.
 - Caledonia, Mich.
 - Boston Square, Grand Rapids
 - Brookside, Grand Rapids
 - Calvin, Grand Rapids
 - Cascade, Grand Rapids
 - Eastern Ave., Grand Rapids
 - East Paris, Grand Rapids
 - Faith, Grand Rapids
 - First, Grand Rapids
 - Fuller Ave., Grand Rapids
 - Mayfair, Grand Rapids
 - Mayfair, Grand Rapids SS
 - Millbrook, Grand Rapids
 - Neland Ave., Grand Rapids
 - Oakdale Park, Grand Rapids
 - Plymouth Heights, Grand Rapids
 - Princeton, Grand Rapids
 - Seymour, Grand Rapids
 - Shawnee Park, Grand Rapids
 - Sherman St., Grand Rapids
 - Woodlawn, Grand Rapids
 - Middleville, Mich.
- Grand Rapids North**
 - Coopersville, Mich.
 - Eastmanville, Mich.
 - Alpine Ave., Grand Rapids
 - Arcadia, Grand Rapids
 - Beckwith Hills, Grand Rapids
 - East Leonard, Grand Rapids
 - Highland Hills, Grand Rapids
 - Riverside, Grand Rapids
 - Walker, Grand Rapids
 - West Leonard, Grand Rapids
 - Westview, Grand Rapids
 - Grant, Mich.
- Lamont, Mich.
- Plainfield, Mich.
- Grand Rapids South**
 - Covenant, Cutlerville, Mich.
 - Cutlerville East, Cutlerville, Mich.
 - Cutlerville I, Mich.
 - Cutlerville Hills, Cutlerville, Mich.
 - Alger Park, Grand Rapids
 - Bethel, Grand Rapids
 - Burton Heights, Grand Rapids
 - Burton Heights, Grand Rapids SS
 - Godwin Heights, Grand Rapids
 - Grandville Ave., Grand Rapids
 - Ideal Park, Grand Rapids
 - Immanuel, Grand Rapids
 - Kelloggsville, Grand Rapids
 - LaGrave Ave., Grand Rapids
 - Wayland, Mich.
- Grandville**
 - Byron Center I, Mich.
 - Byron Center II, Mich.
 - Heritage, Byron Center, Mich.
 - Dorr, Mich.
 - Hope, Grandville, Mich.
 - Ivanrest, Grandville, Mich. SS
 - South Grandville, Grandville, Mich.
 - Cottonwood Heights, Jenison, Mich.
 - Jenison I, Mich.
 - Ridgewood, Jenison, Mich.
 - Trinity, Jenison, Mich.
 - 12th Ave., Jenison, Mich.
 - Beverly, Wyoming, Mich.
 - Calvary, Wyoming, Mich.
 - Lee St., Wyoming, Mich.
 - Rogers Heights, Wyoming, Mich.
 - Thirty-sixth St., Wyoming, Mich.
 - Wyoming Park, Wyoming, Mich.
- Hackensack**
 - Northside, Clifton, N.J.
 - Lodi, N.J.
 - Newton, N.J.
 - Bethel, Paterson, N.J. SS
 - Pompton Plains, N.J. SS
 - West Sayville, N.Y.
- Hamilton**
 - Brantford I, Ont.
 - Aldershot, Burlington, Ont.
 - Calvin, Dundas, Ont.
 - Fruitland, Ont.
 - Mountainview, Grimsby, Ont.
 - Hamilton I, Ont.
 - Immanuel, Hamilton, Ont.
 - Mount Hamilton, Hamilton, Ont.
 - Maranatha, St. Catharines, Ont.
 - Trinity, St. Catharines, Ont.
 - Immanuel, Simcoe, Ont.
 - Riverside, Wellandport, Ont.
 - Maranatha, York, Ont.
- Holland**
 - East Saugatuck, Mich.
 - Graafschap, Mich.

- Hamilton, Mich.
 Bethany, Holland, Mich.
 Calvary, Holland, Mich.
 Central Ave., Holland, Mich.
 14th St., Holland, Mich.
 Harderwyk, Holland, Mich.
 Holland Heights, Holland, Mich.
 Maple Ave., Holland, Mich.
 Maranatha, Holland, Mich.
 Montello Park, Holland, Mich.
 Niekerk, Holland, Mich.
 Ninth St., Holland, Mich.
 Park, Holland, Mich.
 Prospect Park, Holland, Mich.
 Providence, Holland, Mich.
 Noordeloos, Mich.
 Pine Creek, Holland, Mich.
 South Olive, Mich.
 West Olive, Mich.
- Hudson**
- Midland Park, N.J.
 Midland Park, N.J. SS
 Irving Park, Midland Park, N.J.
 Paterson IV, N.J.
 Rochester, N.Y.
 Pleasant St., Whitinsville, Mass.
 Calvin, Wyckoff, N.J.
- Huron**
- Kitchener I, Ont.
 Owen Sound, Ont.
- Illiana**
- De Motte I, Ind.
 Highland I, Ind.
 Highland II, Ind.
 Bethel, Lansing, Ill.
 Oak Glen, Lansing, Ill.
 Lynwood, Ill.
 Munster, Ind.
 Bethany, South Holland, Ill.
 Cottage Grove, South Holland, Ill.
 South Holland I, Ill.
 Peace, South Holland, Ill.
- Kalamazoo**
- Battle Creek, Mich.
 Alamo Ave., Kalamazoo, Mich.
 Comstock, Kalamazoo, Mich.
 Kalamazoo I, Mich.
 Grace, Kalamazoo, Mich.
 Milwood, Kalamazoo, Mich.
 Northern Heights, Kalamazoo, Mich.
 Parchment, Kalamazoo, Mich. SS
 Prairie Edge, Kalamazoo, Mich.
 Kalamazoo III, Mich.
- Lake Erie**
- Akron, Ohio
 Parkview Heights, Cincinnati, Ohio
 Dearborn, Mich.
 East Lansing, Mich.
 Community, Saginaw, Mich.
 Willard, Ohio
- Minnesota North**
- Brandon, Man.
 Bunde, Minn.
 Emo, Ont.
 Ogilvie, Minn.
 Pease, Minn.
 Prinsburg, Minn.
 Raymond, Minn.
 Emden, Renville, Minn.
 Bethlehem, Thunder Bay, Ont.
 Willmar, Minn.
 Kildonan, Winnipeg, Man.
- Minnesota South**
- Colton, S.D.
 Chandler, Minn.
 Edgerton I, Minn.
 Hills, Minn.
 Holland, Minn.
 Holland Center, S.D.
 Ebenezer, Leota, Minn.
 Luverne, Minn.
 Pipestone, Minn.
 Volga, S.D.
 Worthington, Minn.
- Muskegon**
- Ferrysburg, Mich.
 Fremont I, Mich.
 Fremont I, Mich. SS
 Fremont II, Mich.
 Trinity, Fremont, Mich.
 Grand Haven I, Mich.
 Grand Haven II, Mich.
 Allen Ave., Muskegon, Mich.
 Bethany, Muskegon, Mich.
 Calvin, Muskegon, Mich.
 East, Muskegon, Mich.
 New Era, Mich.
 Reeman, Mich.
 Spring Lake, Mich.
- Northcentral Iowa**
- University, Ames, Iowa
 Holland, Iowa
 Kanawha, Iowa
 Wellsburg I, Iowa
 Wellsburg II, Iowa SS
 Woden, Iowa
- Orange City**
- Hull I, Iowa
 Ireton, Iowa
 Calvin, Le Mars, Iowa
 Ocheyedan, Iowa
 Orange City I, Iowa
 Calvary, Orange City, Iowa
 Sanborn, Iowa
 Sheldon, Iowa
 Sioux City I, Iowa
- Pacific Northwest**
- Trinity, Anchorage, Alaska
 First, Everett, Wash.
 Everson, Wash.
 Bethel, Lynden, Wash.

- Lynden I, Wash.
 Lynden III, Wash.
 Marysville, Cascade, Wash.
 Monroe, Wash.
 Mount Vernon, Wash.
 Sumas, Wash.
 Community, Tacoma, Wash.
- Pella**
 Cedar, Iowa
 Leighton, Iowa
 Bethel, Oskaloosa, Iowa
 First, Oskaloosa, Iowa
 Calvary, Pella, Iowa
 Faith, Pella, Iowa
 Pella I, Iowa
 Pella II, Iowa
 Prairie City, Iowa
 Sully, Iowa
- Quinte**
 Maranatha, Belleville, Ont.
 Bethany, Bloomfield, Ont.
 Rehoboth, Bowmanville, Ont.
 Ebenezer, Trenton, Ont.
- Rocky Mountain**
 Denver I, Colo.
 Denver II, Colo.
 Rehoboth, N.M.
 Immanuel, Salt Lake City, Utah
 Bethel, Tucson, Ariz.
- Sioux Center**
 Doon, Iowa
 Inwood, Iowa
 Lebanon, Iowa
 New Holland, S.D.
 Calvin, Rock Valley, Iowa
 Rock Valley I, Iowa
 Trinity, Rock Valley, Iowa
- Bethel, Sioux Center, Iowa
 Sioux Center I, Iowa.
- Toronto**
 Barrie, Ont.
 Brampton II, Ont.
 Orillia, Ont.
 Grace, Scarborough, Ont.
- Wisconsin**
 Beaver Dam, Wis. SS
 Milwaukee, Brookfield, Wis.
 Delavan, Wis.
 Kenosha, Wis.
 Madison, Wis.
 Oostburg I, Wis.
 Racine, Wis.
 Randolph II, Wis.
 First, Sheboygan, Wis.
- Zeeland**
 Allendale I, Mich.
 Allendale II, Mich.
 Borculo, Mich.
 Drenthe, Mich.
 Forest Grove, Mich.
 Hudsonville I, Mich.
 Hillcrest, Hudsonville, Mich.
 Immanuel, Hudsonville, Mich.
 Messiah, Hudsonville, Mich.
 Jamestown, Mich.
 Oakland, Mich.
 Overisel, Mich.
 Bethel, Zeeland, Mich.
 Zeeland I, Mich.
 Zeeland I, Mich. SS
 Haven, Zeeland, Mich.
 North Street, Zeeland, Mich.
 Zeeland III, Mich.
 Zutphen, Mich.

Recruitment and Orientation

The financial crisis encountered by the board came sharply into focus at mid-year. At that time, it was felt that a recruiting "freeze" should be instituted, and that all expansion in terms of staffing and personnel should be halted for the present. Since that time recruitment activities have been sharply cut back, and we are seeking solely for replacements for missionaries leaving projects already underway.

Nevertheless, 1974 was an outstanding year in terms of missionary recruitment, particularly during the first six months. A total of fifty-three missionaries were appointed during 1974. Thirty-five of these were appointed to regular terms as full-time missionaries, and eighteen were appointed for short-term service. It was this striking response to our appeals on the part of the constituency that gave us such encouragement in the early part of 1974.

Regrettably, at the present time there are many positions approved by the board which are unfilled. A total of 150 positions are currently filled, and a total of twenty-eight positions approved by the board are unfilled. This number includes twenty ordained men, one Bible teacher,

two doctors, three teachers, and two seminary interns. Closer analysis of these positions reveals that of the twenty-eight unfilled positions twelve may be considered as replacements for those leaving missionary service. Hence, at the present time nineteen of these positions must be considered frozen, and we are not in a position to recruit for them until our financial situation becomes clarified.

The most crucial need continues to be for ordained men. Year after year our plea to the constituency has to do with the calling of ministers to our various fields. Even though only one-third of our salaried personnel are ordained, it is among this group that recruitment proves to be most difficult. A difficulty also exists in the matter of visa acquisition for certain areas.

Nigeria has now launched on a program of universal primary education, and has decided to expand enormously its teachers' colleges and normal schools. Since these positions are largely funded by the Nigerian government, a great opportunity presents itself for the recruitment of teachers for this country. The need for additional doctors continues unabated, and the need has been met up to now largely through the valuable service supplied by doctors from our constituency who contribute short-term involvement. The placing of seminary interns continues to be an essential part of the recruitment program. During 1975 it is hoped to place an intern in Tokyo and another in the Philippines. The work of recruitment involves initial appeals, interviews, physical and psychological examination, and orientation before departure to the fields. Continued updating of missionary skills remains a project requiring additional attention. An in-service conference was initiated in 1972 and continues to be held annually. Thus, recruitment and orientation remain a significant part of the process involved in conducting the foreign missionary enterprise.

Section Three

Africa

During 1974 the Christian faith made great advances in Africa in a context of increasing opposition and reaction. Recent chroniclers of the African scene now use the number 150 million, to identify those who wish to be called Christian. For many of these, however, the designation is little more than a name; a name which is attractive because it is more fashionable than "pagan." Meanwhile, the population of Africa continues to explode, and it is estimated that nearly four hundred million people may now be counted on this continent which comprises 22 percent of the earth's surface. Even though the dream of pan-Africanization has been shattered, a return to the traditional and indigenous now gathers momentum. This means, on the one hand, that the several nations of Africa turn increasingly to solve pressing internal problems and must at least temporarily shelve the broader dream of finding a commonality which embraces them all. On the other hand, the return to traditional forms indicates both a pride in African history and culture and a resistance to all the impinges from the outside. This resistance now often takes an anti-Christian stance. Hence, the African

churches struggle to express the fundamentals of the Christian faith in the context of their own cultures and life styles. Often they must resist the extremism of those who clamor for the eradication of all that has come to Africa from the outside.

Thus, stories of persecution and massacre have come from Burundi, Uganda, Chad, and Ethiopia. Sometimes Christians are forbidden to use Christian names, and only tribal names are acceptable to these governments. Others have insisted on the reproduction of the traditional rites of initiation into manhood, often accompanied by pagan rituals and ceremonies. Christian churches have known great persecution because of their refusal to accommodate themselves to this return to paganism. While they seek to find authentic African expression, they cannot compromise the basic tenants of the Christian faith.

Closer to home for the Christian Reformed constituency, General Gowon has cancelled—at least for the present—the return to civilian government for Nigeria. A recent census of Nigeria estimates that the population has now reached nearly 80 million people so that one out of five Africans resides in this single most populous nation on the continent. This population explosion is truly astounding for while Africa's population increased by 70 million people in the years 1925-1950, it has increased 170 million people during the years 1950-1975. In God's good time we have been led to the most dynamic and influential nation on the continent. Churches have come forth in this country, and by God's grace we may witness their growth and nourish them as they face the tremendous challenges that come to them in this hour in Africa. Now the petroleum bonanza adds another factor to the complicated situation in Nigeria, since in a momentous decision Nigeria had decided on a program of universal primary education. Even a decade ago, such an edict would have surprised our wildest dreams. One asks whether in this turbulent time progress and rationality will be the results for the seething multitudes which make up the 250 tribes of Nigeria, or whether a more pervasive bribery and materialism will occur. We have good hope, for Nigeria's schools are based on Christian education to a large extent, and many of our leaders were educated in Christian schools.

The decision, however, means that our teachers' college at Mkar must also gear for this new challenge. Already the government envisions a student body of one thousand, and has decided upon the cancellation of all school fees for those accepted. The problematics of blessing are swiftly upon us, for if we do not now provide Christian teachers for Nigeria, the Nigerian government itself will place teachers there. In Benue-Plateau State alone, the government envisions the creation of a dozen additional teachers' colleges. Already there are over five hundred students in training at Mkar Teachers' College, as our mission and the Nigerian Christian community gears to meet this tremendous opportunity for Christian leadership training.

For the past three years, we have been operating in Nigeria under a form of organization whereby there are three committees that relate

directly to the board and replace the former Nigeria General Conference. Two of these committees are termed "liaison committees," one for the Benue area and another for the Tiv. Here again we face another of the problems of blessing, for these committees are the vehicles for the transferral of authority and responsibility to the Nigerian churches and Christian communities. Equal numbers of Nigerians and missionaries are found on these liaison committees. The three-year trial period of this form of organization has now come to an end. New constitutions must be drawn up and conclusions reached regarding the experiment. We feel that the venture has been a success. Sometimes laborious discussions are carried on in two languages, and yet they are a triumph as we bridge cultural barriers in Christ.

This brings us immediately to a matter that has, during 1974, been the most agonizing for all those connected with our mission enterprise in Nigeria. EKAS Benue, established in 1955, was sometimes seen as an amorphous ecclesiastical alliance of variant tribal groups. It was the dream of some that a federation of these tribal elements would form a church with an organic unity, where in Christ men could transcend ethnic ideologies. A new drive toward self-consciousness by the Kuteb tribe began to manifest itself, and in time they charged that discrimination against them was being practiced by another tribal group. Efforts at reconciliation were unable to stem the insistence on the formation of a new denomination. During 1974 the "EKAN Takum" was organized as a new denomination, and since that time half a dozen new congregations have been established. A reconciliation committee was formed by the Benue Church in an attempt to reach out to the dissident brethren who felt that they were being driven away. The surge of local and tribal feeling was manifested in the organization of additional congregations among the Kuteb. When the board's visiting committee arrived on the scene in October, the Benue Churches insisted that the board make a judgment on the rectitude of the separation. The visiting committee, however, soon became aware of the fact that such a judgment would be impossible since too much of misunderstanding and animosity had beclouded the issues. It was the committee's conviction that the new denomination could not be disregarded, and that it was not likely that a reunion was imminent. However, the committee also felt that a new liaison committee should not be organized since that might indeed stir other tribal groups to also secede and form their own denominations. The new constitution of the Benue Liaison Committee must now necessarily be rewritten to accommodate itself to the new church situation.

During 1974, interest in theological education continued. The problematic of blessing presented itself here also as men became available in significant numbers for calling into the pastorate. The Theological College of Northern Nigeria counts sixty-two students of whom three are EKAS and thirteen Tiv. Three of the Tiv students are in the new B.D. program which is recently being introduced at TCNN. The seminary established by the Tiv Church, the Reformed Theological College of Nigeria, continued its program during 1974 with twenty-nine students.

Fourteen of these students were graduated on December 19, and formed the first graduating class. With the new inflationary spiral in Nigeria, the problem of maintaining adequate salaries for the pastors continues. With the decision to enter into universal primary education, the attractions of the teaching profession mount, and the challenge to our institutions of Bible training and theological education cannot lightly be disregarded. Indeed, it was decided that Veenstra Junior Seminary at Lupwe be closed after graduation of the current class. The problem also reached out to the Benue Bible Institute, which for more than a decade has been training evangelistic lay leaders for the Tiv Church. These leaders often become teachers of small, local Bible schools for the children where no elementary schools yet exist. On Sundays their "bush" schools become worship centers. With the surge for universal primary education, these little classes for religious instruction spread throughout Tivland may find themselves superceded by elementary schools. The staff and board of the Benue Bible Institute is currently studying ways in which they may be of particular service to the Tiv Church in this time of transition.

An additional matter of concern with respect to Nigeria at the present time is also, in a sense, the result of God's blessing on that country. The Nigerian government has recently published a monumental report which authorizes large increases of all salaries for those in government service. Again, the use of all revenues will come into play in granting these increases. While the proclamation pertained to the employees in the government sector, immediate pressure was also put upon voluntary agencies to grant significant salary increases. Turbulence spread throughout the country as dissatisfaction rose among those who were not included as government employees. Enormous inflation immediately took place, and people began seeking government employment even more intensely than before. The initial jubilation was followed by strikes, some of which also spread to our mission institutions and ministries. The effect on our mission outreach in Nigeria will be profound. Increased government subsidization of our operations will perhaps be one result, but budgetary problems must certainly be faced and reassessment of our priorities will be conducted.

During 1974, our missionary community evidenced a signal recommitment to the priority of evangelism. Since many of our missionaries are engaged in institutional ministries, it could perhaps easily be thought that direct evangelism had now been transferred to the emerging Nigerian churches. This was indeed a cause for thanksgiving, and yet the result could have been a lessening of the evangelistic thrust in our own enterprise. This call to personal recommitment was evidence in many lives, and demonstrated particularly in the agonizing events occurring in Benue Church.

The new situation indicates that secularism may loom even larger in the months just ahead. Nigerian employees also seek to share in the advances which are now possible to the government employees. Perhaps in 1975 more than before the mission will see clearly the dimensions of its spiritual ministry. Every facet of the work must be reevaluated

in terms of its contribution to the church, and to the kingdom in this turbulent time.

The churches whom we nourish continued to grow throughout the turmoil of 1974. We were privileged during 1974 to witness the organization of the 100th congregation on our Nigeria field. The Tiv Church appointed a pastor to have a full-time ministry to the children enrolled in her Sunday school—more than 35 thousand of them. The Nigerian churches whom we nourish and support gather now in some 1,600 places of worship in cities, villages and compounds. Now the cultures are in conflict and the world around seems shattering, the people of our areas may find this to be a time when the claims of the Gospel are most compelling. It is our hope that the Nigerian churches and communities will continue to assume responsibilities for their ministries. This will be a crucial year in testing that belief—a belief born from the problematics of blessing that have been so abundant upon us.

Meanwhile Dr. and Mrs. Peter Ipema returned to Africa to serve at this time in Nairobi, Kenya, where Dr. Ipema continues his ministry with the Islam-in-Africa Project. In this capacity, he serves in a continent-wide ministry and prepares churches and Christian leaders in their witness to adherents of Islam.

Liberia

During 1974, we continued our pilot project in Liberia which had been initiated the previous year through a series of remarkable happenings, whereby the services of Mr. and Mrs. Larry Vanderaa became available without cost to our board. Mr. Vanderaa completed his survey of the Bassa people in Liberia, and was present at the annual board sessions. The nature of the opportunity before us in Liberia was brought forcefully to the attention of the board through a series of unique factors in both the history of our entrance there and the nature of the situation we confront. Since synod will be asked to consider Liberia as a mission area for Christian Reformed involvement, some additional information is in order.

In 1847 Liberia became the first independent republic in the new Africa, and has therefore had neither the blessings nor curses of colonialism. It is a country without the roads, hospitals, and educational systems which colonial powers often established. At the same time, Liberia is free from the anti-imperialism often found in newly independent countries. The population is approximately one and one-half million, and nearly eighty thousand of these are of Americo-Liberian stock and are descendants of freed slaves. This group had almost total control of the economic and political life of the country. The remainder of the population belongs to 16 major tribes who speak many dialects, although English is the official language. The dominant Americo-Liberian group are Christian, mainly Protestant. The Christians make up perhaps 12 percent of the population, while Islam in recent years has been making slow but steady progress among some tribes. Some 80 percent of the population must still be considered animist or tribalist in religious allegiance.

The Bassa tribe is the second largest tribe in the country, numbering some 260 thousand people. They inhabit the central part of Liberia beginning near the coastline and extending into the interior. A large portion of this area has no mission station operative, although groupings which imitate some of the organization of the church do exist. It was an independent minister who contacted the Back to God Hour and requested closer ties with the church of that broadcast. Dr. Peter Ipema made the initial contacts on our behalf, and a visiting committee of the board in 1973 and 1974 analyzed the situation more closely.

Certain of the conclusions are that Liberia appears to be less evangelized than Nigeria itself. Though twelve percent is classified as Christian, many of these people live along the coastline among the current Americo-Liberian elite. A recent study entitled, "God's Impatience in Liberia," suggests that large people movements will soon occur in this country as the indigenous tribes leave their old ways and find their religious concepts inadequate. This appears, therefore, to be the hour in Liberia's history when God will move in to establish with power the church of Christ.

An additional factor of importance to the board was that while there are certain pseudo-Christian groupings in imitation of the Americo-Liberian elite, these small scattered groups exist without Bible knowledge though the leaders obviously hunger for such training. The Christian Reformed Church has been given by God a very definite gift in teaching a full-orbed Christianity. It is precisely this strength that is needed in Bassaland. Our conviction, therefore, is that a specialized effort centering around a Bible School ministry is the key to evangelization and kingdom building in this area. Among this huge tribe, there is no Bible School that is taught in Bassa. Many pastors cannot adequately read the New Testament, and some cannot find such books as Romans or Ephesians in their Bible. We feel that an effort to open up the full Word of God to these leaders will have a profound effect. An extension type of program will have to be seriously considered because most of the leaders are men with wives and children and may not be willing to move to a central campus.

The pilot project of Mr. and Mrs. Vanderaa has been warmly received by the Bassa people, and invitations to settle have been extended. It is our conviction that the Christian Reformed Church needs an additional outreach in Africa, and that the Lord has providentially led us to Bassaland in Liberia at this hour.

In the light of this conviction, the board adopted the following minute at its February meeting:

"It was decided to ask synod to authorize the opening of a Christian Reformed Mission ministry in Liberia.

Grounds:

1. The unique nature of this time in Liberia. The highly-evangelized Americo-Liberians form the elite of the country, while over 90% of the people belong to indigenous tribes in the interior. These tribal peoples are now at a time of intense cultural change as they come to self-con-

sciousness. The time is ripe for the entrance of the Gospel into Liberia's interior as expressed by the full-orbed message of the Reformed faith.

2. Receptivity to the Gospel. Embryonic groups in imitation of church are arising, yet there are only 25,000 Roman Catholics and 75,000 Muslims in a country of 1.5 million. If the Gospel is not brought now, these groups may stabilize into Christo-pagan organizations, or the rival faiths will come in to reap.

3. Distinctive approach. Current mission work among the Bassa tribe of 260,000 people is conducted largely in English and relies heavily on institutions. Our projected mission endeavor will use the language of the people and emphasize contact with the people for the establishment of churches.

4. Proximity to Nigeria. The presence of the Nigeria mission allows for mobility and for the possible use of builders, airplane, and linguists.

Section Four

Asia

Turmoil again stirred the lands of Asia, particularly the economic upheavals which brought severe crisis to Japan, new wealth to the Philippines, and increased uncertainty to Taiwan. Japan discovered anew that her economy is dependent on oil, which must be brought over several thousand miles of ocean by tanker. Sixty percent of all the energy of Japan is based on oil; in the past year the great economic surge which Japan has taken for normal in the last decade levelled off, and began a decline. One direct result was the removal of the Prime Minister. Another has been a stoical apathy by the people, or a numbed shock as the effects of international politics intrude on the security of Japan's islands. The stirrings of spiritual need have not yet become evident, but there is at least some deflation of confidence in the materialism which has had a quarter century of unabated growth.

The Philippines is one of the world's major sugar producers, and there are direct shipping connections between Pulpandan, where the Lord of the church has developed a Christian Reformed congregation, and the port cities of the United States. The sugar on our tables is very close to the people to whom the missionaries preach. For a number of reasons built into the economic structure of the Philippines, the high prices of sugar are not resulting in proportionately improved wages in the cane fields, so that a measure of unrest lies close to the surface of national life. These new causes of unrest are added to the insurgent activity on Mindanao, and the continuation of martial law throughout the Philippines. The Christian Reformed mission has experienced no disruption of its work even though Negros island is the near neighbor of Mindanao.

American military disengagement in Vietnam may create the impression that peace came to Asia, but military activity has only abated, and there is still great threat to South Vietnam, to Cambodia, and to the neighbors of these lands. South Vietnam lived through years of political tremblings, during which many Christian pastors were jailed for their attacks on government policies and repressions.

Two-thirds of the world's population lives in Asia; less than one percent of these are Christian. Missions in Asia are deeply involved in the debates regarding church growth. If the resources of the church's men and financial support are to be used where the numerical growth is evident, Asia can point only to occasional pockets of good response: South Korea, the Philippines and perhaps Indonesia. In all other areas of low receptivity, or of decline, only a core group engaged in a holding pattern would be allocated for evangelism, according to church growth strategy. This policy appears to be advocated more consistently for Asia than for Europe and the United States, where the decline in receptivity to the Gospel has been very obvious. In Asia, sending of missionaries to lands of low growth has largely been impossible for political reasons. Missionaries fear that this condition will lull the church into indifference to the needs of two billions of Asia peoples, or that missiological theories will seek to justify this situation as normal for the church's strategy.

China and India contain half the people in the world. China alone has three times as many people as Africa, and five times as many people as South America. Such enormous populations, coupled with their desperate spiritual poverty, are a challenge to the church in North America.

The church must realize that however great the gap between Asia's standard of living and that of the America's, the gap of spiritual opportunity is even greater. Asia is ridden by physical ills; Asia also has some of the world's material riches. Japan, China, Taiwan, and Indonesia are lands of great resources and of fair social stability. In 1974 we have found out that the poor lands of the Near East can suddenly become immeasurably wealthy. They are by the spiritual standards of the Christian church still as poor as before, and as great a challenge to the body commissioned by Christ to "preach the gospel to the whole world."

The church has a responsibility to urge an awakening in the education of the youth of North America concerning the lands, peoples, values, and religions of Asia.

The church must flex its mission strategies to utilize opportunities which previously appeared to be unworkable: the use of laymen in evangelism, representation by businessmen, short-term missionaries. Specific plans to undertake such activities are currently being effected by the Board of Foreign Missions. Where Christian groups in India, or Pakistan, for example, are extending invitations for preaching and teaching missions, the church will respond as fully as visa limitations permit, following the example of Paul when his mission was limited to a brief period of time, and making maximum use of time when existing needy groups of Christians are available to make advanced preparations for meetings.

Japan

Sixteen churches are already added to the Japanese denomination with whom the Christian Reformed Mission has a working agreement. Another one of these, making a total of eleven, has completely paid for the church building erected with borrowed funds. Ten other areas have

church planting ministries. The Rev. Michiel De Berdt preaches in Chishirodai and Inaga. The Rev. Richard D. Sytsma is responsible for Kohokudai and Koganehara. The Rev. Richard E. Sytsma has begun gathering a church in Takesato. The Rev. Dick Kwantes lives and works in Takashimadaira and its high-rise fourteen-story apartment buildings. The Rev. William J. Stob works in Hanamigawa. The Rev. Maas Vander Bilt looks forward to the organization of Aobadai. Dr. Harvey Smit works in Kamakura.

Four other areas of potential are under consideration by conference, with assignment of personnel yet to be made, including the Shizuoka area, somewhat more distant from the Tokyo area originally assigned to the Japan Mission in the agreements made with the national churches.

Evangelistic outreach is also conducted through other means, notably the radio broadcasts directed by the Rev. Henry Bruinooge. One of these reaches the Tokyo area, sponsored by the Japan Mission, and the other is broadcast from Cheju Island, and is sponsored by the Back to God Hour. A student center for high school and university students is still the primary work of the Rev. Gerrit Koedoot. The Rev. Ray Hommes has been assigned to the center to help meet the growing needs there. For the fifth consecutive year Calvin Seminary interns have made a contribution to the student center. Seminarian Marvin Meyer completed his work in 1974, and Mr. Clayton Negen assumed this position.

Two missionaries teach at the Christian Academy: Mr. Jack Jones, the headmaster; and Mr. Sidney Norman. In another teaching ministry Dr. Harvey Smit lectures regularly at Kobe Reformed Seminary and maintains liaison between the mission and youthful pastors.

Taiwan

There are six missionaries on Taiwan from the Christian Reformed Church, one of them an intern from Calvin Seminary, Mr. David Stravers. On the completion of his term there will be a reduction to five, the staff maintained during the last two years. The island-wide missionary personnel level on Taiwan has diminished during recent years, reflecting a growing trend toward non-replacement of missionaries who leave because of completion of assignment or for personal reasons.

In the northern part of the island the Revs. Mike Vander Pol and Peter Tong each conduct a radio broadcast, and maintain a close contact with the Mandarin-speaking congregations of the Reformed Presbyterian Church on Taiwan. Midway to the southern part of the island the Rev. William Kosten lives in Taichung, where he teaches pastors of the area, and studies Taiwanese, and prepares literature for publication and distribution. In the mushrooming industrial city of Kaohsiung in the south, the Revs. Dennis Mulder and Alvin Machiela use the local Taiwanese dialect, Mulder in student work and Machiela in the Li-a-lai Chapel.

A decision of the board encouraged by the reports and recommendations of missionaries reflecting their long experience with the Taiwan situation has permitted informal association with both the Reformed Presbyterian Church and the Presbyterian Church of Taiwan.

The Philippines

The small beginnings of the 1960s have become the visible fruits of the 1970s. One of the striking areas of development has been in Pulu-pandan, the first of the mission posts, where Mr. Vicente Apostol and his wife Lucy have seen the church come into being, with its own elders and pastor. The group in nearby Bago has also organized, and another church in Bacolod City has organized.

The steering committee of these three groups has formed a denomination, taken the name Christian Reformed Church of the Philippines, adopted a church order, and are now drawing up their credal basis.

The joint steering committees have made additional resolutions, including the encouragement to and cooperation with the mission in establishing a seminary for the pastors who must serve these and future congregations.

The Reformed Institute of Theology has been an effective means for preparing lay leaders. Begun by the Rev. Dick Bouma, the Rev. Barry Blankers and Mr. Vicente Apostol, the staff now consists of the Revs. Henry De Vries, Edward Vander Berg, and Keith Bulthuis. Seminary intern Mr. John Van Regenmorter taught last year, and Barry Blankers is filling in this year while Keith Bulthuis is in language training. During the next school year emphasis will be placed on the first year of the new seminary, and the following year both seminary and institute will function, the institute using the Philippine pastors and seminarians as teachers.

The Christian Reformed World Relief Committee personnel have been effectively involved with their unique talents, giving both immediate assistance to needy people and a reputation to the Christian Reformed outreach as being concerned for health, nutrition, opportunity, social justice, and the daily concerns of families.

The Manila area evangelism of the Rev. Dick Bouma will become the responsibility of the Rev. Barry Blankers when the Boumas leave the Philippines after a decade of laying the missions foundations. The two primary areas of that work in Manila have been in the Tala Sanitarium community, and in the neighborhood of San Francisco Del Monte.

In the southern part of the sprawling city of Manila, where other areas of extreme poverty exist, the Rev. Robert De Vries has begun several preaching missions, of which three already have a group character and growing Christian fellowship. The Filipinos working in all the Manila areas will receive training as needed in the seminary being formed in Bacolod.

Guam

Spiritual growth has been evident in the Guam congregation, as Guam settles into a more routine pattern following the great amount of movement to and from the island during the Vietnam war. The congregation is seeking relocation of the present church facility, to avoid the traffic on the present busy Marine Drive and allow more room for the bookstore.

The Faith Bookstore had a very slight decline in 1974 sales due to traffic patterns and, for the first time, the opening of other bookstores on Guam. Mr. Conrad Douma has been instrumental in developing bookstores for other Christian groups on distant islands in Micronesia, and serves as intermediate supplier for these smaller bookstores.

The Hospitality House is supervised by Mr. Bruce Bode, and serves the American servicemen as usual, with added attention to the Micronesian students enrolled at the University of Guam to whom the opportunity of disciplined Bible studies are offered with courses in the Old and New Testaments.

Australia

The Board of Foreign Missions was requested by the Reformed Seminary of Geelong to terminate the teaching assignment of Dr. Sierd Woudstra in 1974, and the board complied with this request. Dr. Woudstra was given provision for return to the United States, but at this writing is considering a call from the Hobart congregation of the Reformed Church of Australia.

The board of the seminary cited two areas of doctrinal emphasis and one of church government as matters of concern to the seminary, but did not specify theological positions, either on their part or Dr. Woudstra's. These topics were discussed by Classis Victoria of the Reformed Churches of Australia in a colloquium doctum conducted with Dr. Woudstra, and he was declared by the classis to be acceptable for ministry to the churches.

Section Five

Latin America

Latin America is progressively gaining importance in the worlds of politics and economics. The discovery during the past year of rich new oil deposits in Mexico and Central America promises to give to some of these countries a degree of wealth and prosperity which they have not known before. We can only hope that the wealth will be shared by all the people and not by the "favored few" alone. Politically, the situation in Latin America is difficult to describe and even harder to predict. Military dictatorships still rule in the majority of the countries, and at the moment it seems that fascism is more of a menace than communism. Acts of terrorism, political kidnappings and assassinations, and social disorders of various kinds continue to make international headlines and bring distress to millions of Latin American people. Despite the unsettled conditions, we are grateful that none of our missionaries have been placed in any particular danger, the work in every country has moved forward, and increasing numbers of individuals and families have been brought into the kingdom of our Lord.

Argentina

Our missionary staff in Argentina consists of the Rev. and Mrs. Ramon Borrego who are engaged in church-planting evangelism in the barrios of the city of La Plata; the Rev. and Mrs. Raymond Brinks who are

doing similar work in Olavarria; the Rev. and Mrs. Thomas De Vries who are working with a congregation in the city of Chascomus and reaching out evangelistically throughout the area; Miss Cecelia Drenth who is engaged in a Bible-teaching evangelistic ministry in La Plata; the Rev. and Mrs. John Hutt who are in charge of the mission chapel and various outreach projects in the port city of Mar del Plata; the Rev. and Mrs. Jack Huttenga who arrived on the field this past year and are now in an advanced stage of language study; Miss Sylvia Kallemeyn, another new arrival in Argentina who is assisting in the literature and theological education office in Buenos Aires; Dr. and Mrs. Sidney Rooy who are assigned the task of leadership training in Buenos Aires and by extension in other parts of the country; the Rev. and Mrs. Harvey Stob who are working alongside the Borregos and Cecelia Drenth in the evangelism program in La Plata; and the Rev. and Mrs. Louis Wagenveld who in the course of this past year wound up their work in the southern part of Argentina and are beginning a new program in the metropolitan area of Buenos Aires.

It is one of the goals and characteristics of the Argentine field that the work of our missionaries is closely identified with the Argentine Reformed Church. Our missionaries serve on various committees of the church and make an appreciable contribution to its internal growth and development. A good deal of time has been spent during this past year in setting forth new goals for the evangelistic outreach of the church and mission and the Christian Reformed World Relief Committee has been invited to assist in determining how a broader and more effective diaconal ministry can be developed. The board is happy to report unity and growth in Argentina and a deep commitment on the part of our missionaries to elevate Christ as Savior and King in that very difficult part of the world.

Brazil

Our missionary staff in Brazil presently consists of the Rev. and Mrs. Willem Dirksen who in the course of this past year brought their work in the Andradina area to the point at which it could be turned over to national leadership, and then moved their family to a new area in the State of Santa Catarina; Mr. and Mrs. Bernard Oldenkamp who combine a word and deed ministry in and around the city of Aracatuba; the Rev. and Mrs. Charles Uken who spearhead evangelism and church-planting in the same city; and the Rev. and Mrs. Carl Bosma who have just completed a period of graduate study in the Netherlands and expect to leave for South America shortly.

At the beginning of 1975, the Rev. and Mrs. Simon Wolfert left the work of our board in order to accept the call extended by the Evangelical Reformed Church of Castrolanda, Brazil. This is a Reformed denomination composed of people of Dutch descent who have settled predominantly in farming communities in the State of Parana. (The Rev. and Mrs. William Muller served these congregations for many years while on loan from the Christian Reformed Church in North America.) The Rev. and Mrs. Wolfert left behind a fine record of

evangelistic church-planting and the board expresses appreciation for the six years of faithful service which they rendered. While on the one hand the Wolferts will no longer be working directly under our board, the board is grateful that the Lord has led them to continue ministering in Brazil, and we anticipate continued contact with them and with the church that they serve. Now that one of our Christian Reformed ministers once again is serving on loan to the Evangelical Reformed Church of Brazil there arises the possibility of closer ties with this church in evangelistic outreach.

In regard to the Evangelical Reformed Church of Brazil the Synod of 1974 of the Christian Reformed Church made the following decision:

"In light of a communication from the Evangelical Reformed Church of Brazil indicating interest in calling pastors from the Christian Reformed Church on a loan basis, it was decided to authorize the Board of Foreign Missions to meet such requests as are made by making arrangements similar to those of previous cases.

Grounds:

- a. There is some precedent for this action.
- b. Such a request was specifically made by the Evangelical Reformed Church of Brazil."

In pursuance of this mandate, the Latin America Secretary visited the Evangelical Reformed Church congregations in Brazil. In conjunction with the leaders of those churches and with the approval of our board the following statement of agreement for Christian Reformed Church pastors on loan to congregations of the Evangelical Reformed Church in Brazil was drawn up. It is herewith submitted to synod for consideration and approval:

**AGREEMENT WITH THE EVANGELICAL REFORMED CHURCH
OF BRAZIL**

Drawn up in Castrolanda, Parana, Brazil
August 23, 1974

I. Financial Arrangements

All financial liabilities will be borne by the Evangelical Reformed Church in line with their official letter requesting pastors received by the Stated Clerk of the Christian Reformed Church on March 15, 1974. Precise details will be worked out between the calling consistory and the Latin America Secretary.

II. Ecclesiastical Arrangements:

- a. The Christian Reformed Church minister shall receive an official call from a church of the Evangelical Reformed Church and shall be installed in Brazil as a pastor of that church.
- b. The ministerial credentials of a Christian Reformed Church minister going to Brazil shall remain in the Christian Reformed Church, where his status will be that of a minister on leave of absence and loaned to the Evangelical Reformed Church.
- c. The letter of call from the church in Brazil will indicate that the call is extended for a period of three to four years, after which time the minister will return to North America, or if he and the Brazilian church so desire, shall return to Brazil after furlough for an additional period of service. At the time when his service in Brazil terminates, he shall

- be declared eligible for call and recommended to the churches by the consistory of the church which holds his ministerial credentials.
- d. In case of delinquency in doctrine or life, the minister can be suspended from office by the church which he serves in Brazil, with due regard to the provisions of the Church Order of the Evangelical Reformed Church.
 - e. In case of the suspension of the minister, the Evangelical Reformed Church shall consider the feasibility of his return to North America in order that his case may be adjudicated by the proper ecclesiastical bodies of the Christian Reformed Church.

Under this agreement the role of the Foreign Mission Board will be threefold: 1) The board will serve as the intermediary between the churches in Brazil and prospective ministers that might be loaned to them; 2) The board will process the physical and psychological examinations of ministers and their families in the same way the board does for missionary candidates. (This will be the only financial involvement of the board as far as the loaning of ministers is concerned.) 3) The board will keep the Brazil consistories apprised of current salary scales of Christian Reformed missionaries and pastors so that the churches in Brazil can adjust the salaries paid to the ministers on loan accordingly.

Central America

Honduras is presently served by two Christian Reformed missionary families, the Rev. and Mrs. Bernard Dokter who serve in a pastoral and evangelistic capacity in the downtown church in the heart of Tegucigalpa, and the Rev. and Mrs. Cornelius Persenaire who spearhead the church-planting program in the barrios in and around the capital city. In addition, the Rev. Mr. Dokter heads up the Honduras branch of the extension program (CITE) established by the Juan Calvino Seminary in Mexico City, and the Rev. Mr. Persenaire coordinates evangelistic thrusts into the interior and as far away as the island of Amapala off the Pacific coast of Honduras. The missionaries are ably assisted in Tegucigalpa by Miss Carol Boersma and her staff of the Christian Reformed World Relief Committee. The hurricane which struck the northern part of Honduras this past year brought untold suffering to many poor families and was a severe blow to the economy of the entire nation.

The Synod of 1974 decided to adopt Nicaragua as a regular mission field of the Christian Reformed Church and to call two missionaries for this field. The board is happy to inform synod that Mr. and Mrs. Gary Teja have been appointed to serve in Nicaragua and they are presently on the field. Mr. and Mrs. Teja are uniquely qualified to be our first North American missionaries in Nicaragua for Mr. Teja came into the Christian Reformed Church with a Spanish background and already spoke the language when the board appointed him. He had also served our church in evangelism among Spanish-speaking people in Minnesota and among English-speaking people in Michigan. Mrs. Teja had the benefit of experience in Mexico with the Summer Training Session sponsored by the Reformed Bible College. The Tejas presently are carrying on the chapel program begun by the Mexican evangelists, the Rev. David Martinez, and Mr. Manuel Valencia in the refugee camp, "Las Americas No. 2," on the outskirts of Managua. As soon as they have

trained national workers to the level at which they can exercise the necessary leadership, the Tejas will launch new church-planting programs in other parts of Nicaragua.

In the spring of this year the Central America Council was organized uniting Honduras and Nicaragua in one field organization. Because of the "freeze" on the recruitment of new missionaries, the board has not been able to furnish the second missionary which last year's synod authorized for Nicaragua. As soon as the financial picture improves this situation should be rectified and an ordained missionary called for Nicaragua.

Cuba

After nearly fifteen years of silence, telephone contacts were renewed this year between our board and the pastors and churches which bear the name Christian Reformed in Cuba. Plans were made for the Cuban pastor, the Rev. Erelío Martínez, to meet with the Area Secretary and missionaries in Mexico for a consultation on the situation in the churches in Cuba and the exploration of possible ways in which our board can be of assistance in the future. At the time when this report was prepared, permission for the Rev. Mr. Martínez to leave Cuba for a few days still had not been obtained.

Mexico

In Mexico City our missionary staff consists of six families connected to the Juan Calvino Seminary and Bible Institute—the Rev. and Mrs. Paul Bergsma, the Rev. and Mrs. David Doyle, the Rev. and Mrs. Gerald Nyenhuis, Dr. and Mrs. Derk Oostendorp, the Rev. and Mrs. Jerry Pott, and the Rev. and Mrs. Larry Roberts. Although all these missionaries are engaged in evangelistic work of various types, their principal assignment is to train Mexican church leaders and evangelists. Miss Gloria Johnson is presently serving as a short-term volunteer assistant at the seminary.

Besides the missionary teachers, the board has two missionary families in Mexico City that are mainly engaged in evangelistic programs—Mr. and Mrs. Abe Marcus and the Rev. and Mrs. Donald Lagerwey. A third family, Mr. and Mrs. Jack Roeda, is in charge of the mission's extensive bookstore and mass communication program. Mr. Roeda is being assisted this year by a volunteer, Mr. Douglas Campbell. In all, the Christian Reformed Board of Foreign Missions has seven bookstores located in principal cities throughout the country, plus an evangelical movie theater in the downtown area of Mexico City.

Dr. and Mrs. Hans Weerstra are in charge of the Oaxaca Training Center in the heart of the "Indian country" of southern Mexico. The Oaxaca school is affiliated with the Juan Calvino Seminary through the Cooperative International Theological Education (CITE) program, but offers its courses on a simpler level and adapted to the needs of Indian church leaders. This year Dr. Weerstra is being assisted by Mr. Loren Swier, a short-term volunteer.

The Christian School for missionary children which the board supports in Mexico City is small and ill-equipped by North American stan-

dards, and it cannot stand in the "shadow" of Christian Schools in the United States and Canada as far as the externals are concerned. Yet it has proved to be a blessing to the missionary families and this year Mrs. Cathy Silva and Mr. Nick Kroeze have comprised the missionary teaching staff of this school.

In the Yucatan peninsula, Mr. and Mrs. John Van Ee are presently concluding their initial period of missionary service in Mexico. They have served for six years as administrators of the Yucatan Bible Institute and as evangelistic missionaries, and the board appreciates the work they have done. Mr. Van Ee plans to enroll in Calvin Seminary in the Fall. It is the intention of the mission to move the Yucatan Bible Institute to a new location in the city of Merida and place the school in the hands of nationals. It should be noted that the Independent Presbyterian Church with whom the board cooperates in Mexico is seen to be growing in strength and leadership and the mission hopes to turn over other of its educational institutions to the national church just as soon as this is feasible.

In Baja California, the board has three missionary families serving. The Rev. Orlin Hogan has begun a new Bible Institute to train the leaders needed for the expanded church-planting program which the Rev. Robert Ruis has undertaken, and Mr. John De Young concentrates his attention on the literature and bookstore programs. The Baja mission was given a new bookmobile this year and this allows the mission to expand its literature outreach along the newly opened thousand-mile highway which runs the length of the Baja peninsula. The board has prepared a new sight-sound program on the Baja California program and it is hoped that all sectors of the denomination will make arrangements with the board office to schedule a showing of this film.

This year, the Rev. and Mrs. Jerry Pott will retire from the Latin America field. From 1937-1958 the Potts served our church in Argentina. Then they returned to the United States and helped organize the work among Spanish-speaking migrants which led eventually to the opening of the Mexico field. Since 1964 the Rev. Mr. Pott has taught on the faculty of the Juan Calvino Seminary and since 1970 he has added the work of field secretary to his many other duties. Besides his assignments in Argentina and Mexico, the Rev. Mr. Pott has played key roles in the opening of the Puerto Rican and Honduran fields, and at one time he was loaned to the churches in Brazil when the Rev. and Mrs. Muller were on furlough. The Pott family has made an immeasurable contribution to the development of our denomination's Latin American program, and the board takes this occasion to officially acknowledge its gratitude to them. We are thankful that the Rev. Mr. Pott plans to continue serving the cause of missions in the Spanish-speaking world by assisting the Spanish Literature Committee of our church after his retirement from board service.

Puerto Rico

During this past year our missionary staff in Puerto Rico has consisted of the Rev. and Mrs. Merle Den Bleyker who have been working in the Fairview area; the Rev. and Mrs. Arnold Rumph who are in

charge of the new Evangelical Reformed Seminary of Puerto Rico; the Rev. and Mrs. Ronald Sprik who are engaged in church-planting in Fajardo; and the Rev. and Mrs. Marvin Vugteveen in Bayamon. Earlier this year the Rev. Mr. Vugteveen informed the board that he felt led of the Lord to return to the United States and wished to be declared eligible for a call. The board expresses its appreciation to the Vugteveens for their pioneer labors on behalf of our denomination in Puerto Rico.

Besides the opening of the new seminary, the highlight of the year in Puerto Rico was the organization of two new churches, Fairview and Bayamon, on Sunday, May 4, 1975.

References have been made in the preceding material to the CITE program. CITE stands for Cooperative International Theological Education and is the board's answer to the needs expressed in 1973 by our missionaries in Puerto Rico and Honduras. These fields felt that something had to be done to enable them to train men for the ministry and for evangelism without sending them abroad for their theological education. At the same time the missionaries felt that their fields were too small and their resources too limited to establish full-fledged seminaries on their own.

After considerable study, the board adopted the CITE program as the answer to these needs. CITE is a combination of traditional forms of theological education with the more recent developments in the area of extension education and the use of programmed textbooks. The study program is built around the approved Plan of Studies of the Juan Calvino Seminary in Mexico City. All the instruction follows this plan, but it is offered at four levels: certificate, diploma, bachelor, and masters. A great deal of flexibility is allowed in order to adapt the program to the needs and characteristics of the different countries and areas in which CITE is offered.

In Mexico the four Bible Institutes—in Mexico City, Yucatan, Oaxaca, and Baja California—are tied in with CITE, and beyond Mexico CITE centers are now established in Honduras, Nicaragua and Puerto Rico. In Brazil, the Rev. Mr. Dirksen is using elements of CITE in the new strategy he is developing in the State of Santa Catarina. In Western Michigan, the Rev. Frank Pott has begun a branch to train leaders of the Spanish-speaking community in this area. In each place where CITE is established one teacher is designated as the director-coordinator and he is given faculty status at the Juan Calvino Seminary.

CITE in no way seeks to lay down standards for ordination. The national church in each country is free to decide how much theological education is required for entrance into its ministry. Interest in CITE has been shown by individuals and churches in a number of different countries and a full-time director of the CITE program will probably be needed in the near future. It should be a person well-grounded in Reformed theology and pedagogy and able to prepare programmed textbooks in Spanish.

Missionary expansion seems to be called for by the ripeness of many Latin American fields. The board is keenly aware of the limitations placed upon it by the economic situation and is seeking ways by which

expansion can be achieved through more efficient deployment of missionaries and by the development of new plans of action which will facilitate wider outreach without greatly affecting the budget. The "Ephesus" Plan now being developed for Latin America has this goal in mind. Requests have come to the board for missionary assistance from such places as the Dominican Republic, Haiti, the Bahamas, Trinidad, Bolivia, and other countries in Central America. The board cannot expect to be able to place resident missionaries in all these places on a long-term basis. But at the same time we want to respond to these modern "Macedonian" calls for help. How to answer these calls effectively within the limits of available resources is one of the great challenges facing us in Latin America.

Spanish Literature Committee

The Board of Foreign Missions serves as the administrative channel for the Spanish Literature Committee (see Acts of Synod 1973, p. 36). This committee in reality performs an interboard ministry and has on it representatives from the Board of Home Missions (Rev. Duane Vander Brug), the Board of Publications—Education Committee (Professor William Hendricks), the Back to God Hour (Rev. Juan Boonstra), and the Board of Foreign Missions (Dr. Roger Greenway). Dr. Greenway serves as the coordinator of the SLC program.

The purpose of the SLC is to produce and publish Spanish materials of a Reformed nature which are needed by our home and foreign missionaries and the Back to God Hour and which are not available elsewhere. In the distribution of these materials the SLC mainly uses The Evangelical Literature League (TELL), but it also cooperates with the field agencies with which our foreign missionaries are associated, namely, *Escaton* in Argentina and *La Antorcha* in Mexico.

The SLC has made available graded Daily Vacation Bible School materials on three levels and a two-volume Bible story book for children. A teachers' manual in four parts designed to accompany the Bible story book is nearly ready for printing. By way of catechism materials, SLC has published in Spanish *With All My Heart* by Thea Van Halsema, *Teach Me Thy Way* by Marion Snapper and Gordon Spykman, and *Light Upon My Path* by Fredrica De Jong. A brief theological study on the book of Ruth was published this year, and a survey work on contemporary movements in theology has been translated and brought to the printer. Francis Breisch's two works, *The Kingdom of God* and *The Ministry of Christ* are being translated in Mexico and SLC hopes to publish them next year. Hopefully, they will prove to be as great a blessing to the Spanish-speaking world as they have been to our Christian School young people.

The development of Reformed leadership in Latin America is often impeded by the lack of sufficient reading material of a solid biblical nature. For that reason SLC plans to bring out soon a commentary on the Minor Prophets and is seeking to make arrangements with Banner of Truth Publishers to undertake a joint effort in the publication of William Hendriksen's commentaries on the New Testament. The translation of sections of *Baker's Dictionary on Practical Theology* is also underway and these will be published in booklet form sometime next year.

There has been a growing demand on our home and foreign fields and from Back to God radio contacts for a brief history of the Christian Reformed Church in Spanish. Since nothing like this had ever been done in Spanish and the available English booklets needed updating, SLC decided to ask Mrs. Lydia Dokter in Honduras to prepare a fresh coverage of our denomination's history, doctrine, and worldwide ministry for circulation in the Latin American world. This too should be ready in the fall of 1975.

The committee is very satisfied with the structure and mandate which synod has given it, and earlier this year decided to exercise the privilege synod granted it of expanding committee membership, with the approval of the Board of Foreign Missions, to include two members-at-large, Mrs. Elsa Cortina, professor of Spanish at Calvin College, and Mr. Herman Baker, well-known local publisher and former delegate to the committee on behalf of the Board of Publications. In addition, the SLC decided to hold a one-day planning session each year to which a number of consultants would be invited.

The SLC seeks to respond to the needs of our denominational Spanish mission programs in North America and abroad. Generally, the limited financial resources of the people who need and want our materials require that retail prices be far below what it actually costs to publish and market the books. Synod has recognized this need in the past and has provided SLC with a quota which allows the committee to develop its program and market its books at prices that are within the reach of Spanish-speaking people. In view of the various books being translated and made ready for publication, 1976 will be the committee's biggest year and therefore the committee requests that synod continue the same fifty cents per family quota which was granted last year.

Section Six Financial Matters

A. Treasurer's Report

The following are summary statements of balance sheets and receipts and disbursements of the various funds at the close of December 31, 1974, as prepared by our auditor. A detailed account of all transactions will be presented to the budget committee of synod.

<u>OPERATING FOND</u>	
<u>BALANCE SHEET (WITHOUT AUDIT)</u>	
<u>DECEMBER 31, 1974</u>	
<u>ASSETS</u>	
Cash - operating funds	\$163,474.55
Funds on field and advances to field	198,060.09
Accounts receivable - missionaries	20,868.51
Accounts receivable - other	1,164.00
Prepaid pension and insurance payments	879.12
Investments	5,650.00
Land contract receivable	13,933.92
Cash - reserved for special projects	45,173.25
Non-cash field assets - Nigeria	
Inventories	\$119,159.00
Accounts receivable	108,228.00
	<u>227,387.00</u>
<u>TOTAL ASSETS</u>	<u>\$676,590.44</u>

LIABILITIES, RESERVES AND FUND BALANCES

Accounts payable - missionaries		\$ 56,163.75
Payroll taxes withheld and accrued		417.30
Accounts payable - other		772.50
Employee withholdings - Nigeria		12,752.00
Specified reserves - Nigeria		89,473.00
Restricted fund balance		
Reserve for special projects	\$ 22,182.87	
Reserve for Cuba mission funds	<u>22,990.38</u>	45,173.25
Unrestricted fund balance		<u>471,838.64</u>
TOTAL LIABILITIES, RESERVES AND FUND BALANCE		<u><u>\$676,590.44</u></u>

STATEMENT OF CHANGES IN FUND BALANCES (WITHOUT AUDIT)
YEAR ENDED DECEMBER 31, 1974

	Unrestricted Fund	Restricted Fund	Total
<u>BALANCE - JANUARY 1, 1974</u>	<u>\$241,913.32</u>	<u>\$344,170.55</u>	<u>\$586,083.87</u>
<u>TRANSFERS</u>			
Transfer of approved projects from prior budgets	\$150,700.00	(\$150,700.00)	\$ -
Transfer of reserve for 1974 budget	<u>87,754.00</u>	<u>(87,754.00)</u>	<u>-</u>
	<u>\$238,454.00</u>	<u>(\$238,454.00)</u>	<u>\$ -</u>
<u>ADDITIONS</u>			
Prior period Nigerian adjustments	\$ 7,743.89	\$ -	\$ 7,743.89
Mexico reserve fund not used	<u>3,187.45</u>	<u>-</u>	<u>3,187.45</u>
	<u>\$ 10,931.34</u>	<u>\$ -</u>	<u>\$ 10,931.34</u>
<u>DEDUCTIONS</u>			
Excess of expenditures over revenues for the year	\$ 19,460.02	\$ -	\$ 19,460.02
Net decrease in reserve funds		<u>60,543.30</u>	<u>60,543.30</u>
	<u>\$ 19,460.02</u>	<u>\$ 60,543.30</u>	<u>\$ 80,003.32</u>
<u>BALANCE - DECEMBER 31, 1974</u>	<u>\$471,838.64</u>	<u>\$ 45,173.25</u>	<u>\$517,011.89</u>

STATEMENT OF REVENUES AND EXPENDITURES (WITHOUT AUDIT)
YEAR ENDED DECEMBER 31, 1974

<u>REVENUES</u>		
Classical Quotas		\$1,686,568.52
Missionary support		845,230.46
Gifts and offerings		
Designated gifts	\$159,027.84	
Non-designated gifts	113,468.32	
General missions	281,987.64	
Legacies	59,211.75	
Above quota offerings	319,698.93	
Second protestant Reformed church receipts	<u>288.75</u>	933,683.23
Field receipts		1,508,545.93
Other operating revenue		7,696.65
Interest and dividends		24,300.49
Proceeds from sale of assets		<u>88,395.09</u>
TOTAL REVENUES		<u>\$5,094,420.37</u>

REPORTS OF BOARDS

<u>EXPENDITURES</u>	<u>Operating Expenditures</u>	<u>Capital Expenditures</u>	<u>Total</u>
Argentina	\$ 156,848.54	\$ 11,044.42	\$167,892.96
Australia	17,954.23	-	17,954.23
Brazil	86,122.08	11,597.16	97,719.24
Cuba	14,717.15	-	14,717.15
Guam	73,175.03	49,730.00	122,905.03
Honduras	61,549.61	2,571.31	64,120.92
Japan	522,243.52	81,269.35	603,512.87
Mexico	497,093.68	45,355.55	542,449.23
Nigeria	2,580,223.12	29,996.18	2,610,219.30
Philippine Islands	114,941.54	-	114,941.54
Puerto Rico	113,075.33	44,688.98	157,764.31
Taiwan	125,888.03	15,000.00	140,888.03
Administration	137,380.52	2,375.00	139,755.52
General	231,709.51	-	231,709.51
Promotion	87,330.55	-	87,330.55
	<u>\$4,820,252.44</u>	<u>\$293,627.95</u>	<u>\$ 5,113,880.39</u>
<u>EXCESS OF EXPENDITURES OVER REVENUES</u>			<u>\$ (19,460.02)</u>

SPANISH LITERATURE COMMITTEE OF THE CHRISTIAN REFORMED CHURCH

BALANCE SHEET
December 31, 1974ASSETS

Cash in bank and Certificate of Deposit		\$ 238.80
Accounts Receivable - Publications	\$ 1,127.64	
Less Allowance for Doubtful Accounts	<u>511.32</u>	\$ 616.32
Note Receivable - Christian Reformed Board of Publications	\$ 40,000.00	
Accrued Interest Receivable	<u>1,600.00</u>	\$ 41,600.00
Inventory of Publications		<u>5,061.30</u>
TOTAL ASSETS		<u>\$ 47,516.42</u>

FUND BALANCE

Fund Balance - December 31, 1974		<u>\$ 47,516.42</u>
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STATEMENT OF CHANGES IN FUND BALANCE
Year Ended December 31, 1974

<u>Balance - January 1, 1974</u>	\$ 32,658.86
<u>Addition</u>	
Excess of Revenues over expenditures for the year	\$ 14,857.56
Balance - December 31, 1974	<u>\$ 47,516.42</u>

STATEMENT OF REVENUES AND EXPENDITURES
Year Ended December 31, 1974REVENUES

Sale of Publications	\$ 6,347.16
Quota Receipts	34,572.15
Donations	163.80
Canadian Premium	16.32
Interest Income	<u>2,156.18</u>
TOTAL REVENUES	<u>\$ 43,255.61</u>

<u>EXPENDITURES</u>	
Production Expense	\$ 23,788.53
Committee Expense	283.13
Administrative Expense	<u>4,326.39</u>
TOTAL EXPENDITURES	\$ 28,398.05
EXCESS OF REVENUES OVER EXPENDITURES	<u>\$ 14,857.56</u>

NOTES TO FINANCIAL STATEMENTS

December 31, 1974

NOTE 1—The inventory is stated at the lower of cost or market.

NOTE 2—The committee holds an unsecured note from the Board of Publications of the Christian Reformed Church for funds advanced. The note bears 8% interest and was due December 31, 1974, but a partial payment made in January, 1975 and the balance renewed until March 31, 1975.

NOTE 3—The committee has an agreement with The Evangelical Literature League (TELL) whereby that organization acts as the distributing agency for all publication of the committee. All completed publications are given storage at TELL and they are sold to TELL as that organization can dispose of them.

B. Budget for 1976

A complete list of budget requests for 1976 will be submitted to the officers of synod and to members of its advisory committee when synod meets. A summary of these requests follows:

BUDGET 1976

Expenditures

Administration	\$ 164,200
General expenses	270,500
Promotion	111,000
Field operations:	
Salaries	\$1,648,696
Field expenses	2,481,385
Medical expenses	62,000
Travel and freight	231,376
Total field operations	<u>\$4,423,457</u>
Capital expenditures:	
Argentina	\$13,000
Brazil	10,000
Guam	5,000
Honduras	13,200
Japan	48,000
Mexico	15,000
Nicaragua	12,000
Nigeria	59,726
Philippines	37,500
Puerto Rico	35,000
Taiwan	44,000
Total Capital expenditures	<u>\$ 292,426</u>
Field expansion:	
Liberia	\$32,500
Nicaragua	20,000
Total field expansion	<u>\$ 52,500</u>

\$5,314,083

NOTE: The net cost to the Christian Reformed Church for the Nigeria budget is \$1,362,232.

ESTIMATED INCOME

Quota receipts	\$1,980,000
Missionary support/gifts and offerings	1,925,000
Field receipts	1,325,000
Interest, dividends, sale of assets	84,083
Total estimated income for 1976	\$5,314,083

C. Request for special offerings

We are requesting approval of a \$5,314,083 budget for 1976 and a quota amounting to \$1,980,000 (37.3% of the total amount needed). The remaining \$3,334,083 must be raised through gifts and offerings, missionary support and income derived on the fields. To meet this financial need, above quota receipts, it is urgently necessary that the Christian Reformed Board of Foreign Missions be recommended for one or more special offerings. Therefore, we respectfully request that synod continue the Christian Reformed Board of Foreign Missions on the list of denominational causes recommended for one or more offerings during 1976.

D. Request for quota

The board is asking for approval of a quota of \$36.50 per family for 1976.

Section Seven

Summary of Items Requiring Synodical Action

1. Approval of board members and alternates, Section One, A.
2. Election of members-at-large, Section One, A.
3. Representation at synod, Section One, D.
4. Presentation of missionaries, Section One, E.
5. Reappointment of Africa Secretary and Far East Secretary, Section One, F.
6. Nomination of Executive Secretary, Section Two.
7. New Mission Order, Section Two.
8. Principles of missions, Section Two.
9. Interrelationships of the CRBFM and CRWRC, Section Two.
10. Liberia, New Mission Field, Section Three.
11. Brazil, Agreement with Evangelical Reformed Church of Brazil, Section Five.
12. Spanish Literature Committee, Financial Report, Section Five.
13. Quota, Spanish Literature Committee, Section Five.
14. Financial Matters, Treasurer's Report for 1974, Section Six, A.
15. Financial Matters, Budget Requests for 1976, Section Six, B.
16. Financial Matters, Request for Special Offerings for 1976, Section Six, C.
17. Financial Matters, Request for Quota, Section Six, D.

Board of Foreign Missions

Henry J. Evenhouse, executive secretary

REPORT 4

CHRISTIAN REFORMED BOARD OF HOME MISSIONS

I. INTRODUCTION

In God's providence the Christian Reformed Church lives in the United States and Canada. Here God has given us life with its opportunities and responsibilities. Dutch immigrants with a deep concern for being God's people began our denomination. They were people who tried to be obedient to the Word of God. While being concerned for personal piety they had great respect for Reformed theology with its world and life emphases. At times the main concern of the Christian Reformed Church has been to preserve what has been passed on to us, but increasingly we have come to realize that we must propagate the faith. The faith of our fathers is something which must be passed on to our children but also something to present to our neighbors.

The Christian Reformed Church has given to the Board of Home Missions the responsibility of giving leadership in presenting Christ as Savior and Lord to the people among whom we live. We of the Board of Home Missions are addressing ourselves to this great task. We thank synod for giving us this important responsibility.

The report which follows reflects work that is being done on about one hundred fields as well as our efforts to help all of the churches of the denomination as they face and meet the challenge of being God's people entrusted with a message for the world (II Cor. 5:18, 19).

The Synod of 1974 appointed me to be Executive Secretary and therefore this is the first time I am preparing the home mission report to the synod. On this occasion I would like to make some personal observations:

1. The work of the Board of Home Missions is far more extensive than many of the people of our churches realize. The budget is approximately \$3,500,000 per year. There are about 177 people on the payroll and fifteen who volunteer their services. In addition thirty-four people are supported through the Grant-in-Aid policy. Our fields extend from Alaska to Nova Scotia, down to Florida and over to Hawaii. These fields are marked by great diversity. Home Missionaries are working with college and military people; Indians both off and on the Reservation; city and suburban people. There is contact with a wide variety of persons in terms of age, nationality, background and profession. There are special ministries to Black, Spanish and Chinese people. The work of our missionaries and the interest of our churches is a cause for rejoicing.

2. Many good things are happening, but I would judge that we are still just beginning. As we with our strengths seriously address ourselves to the work of evangelism and live as ambassadors for Christ (II Cor. 5:21), I believe God will use the people of the Christian Reformed Church and the denomination as an organization to bless many people and bring praise to his own name.

3. I want to express appreciation for the cooperation I received from the Grand Rapids staff and office personnel, Regional Home Missionaries, board members and home missionaries. They, along with people of other denominational boards and agencies, have assisted me in meeting my new responsibility.

4. During the past several years there have been many changes in staff structures and personnel. Hopefully soon after synod appoints men to be Personnel Secretary and Fields Secretary our staff will be complete. This will be a great help in equipping us for the task to which we have been called.

5. Knowing that it is God who builds the church and it is the Spirit who regenerates sinners and makes them saints, we of Home Missions, following Paul's example, say to the people of the church: "Please pray for us" (II Thess. 3:1).

II. THE BOARD

A. Delegates

Classis	Delegate	Alternate	Term Expires
Alberta North.....	Rev. C. Bishop.....	Rev. John Boonstra	1976
Alberta South.....	Rev. H. Wildeboer.....	Rev. N. Vander Kwaak	1976
British Columbia.....	Rev. P. De Bruyne.....	Rev. Christian Spoor	1977
Cadillac.....	Rev. M. Stegink*.....	Mr. Gerrit Koster	1976
California South.....	Rev. L. J. Dykstra.....	Rev. Gordon Klouw	1977
Central California.....	Rev. E. C. Marlink.....	Dr. Roy Gritter**	1976
Chatham.....	Rev. S. Vander Meer*.....	Rev. Henry Lunshof	1976
Chicago North.....	Rev. J. T. Ebberts*.....	Rev. Alvin A. Mulder	1976
Chicago South.....	Rev. R. M. Hartwell.....	Rev. John Vander Lugt	1975
Columbia.....	Mr. John Omta.....	Rev. James E. Jeffers**	1975
Eastern Canada.....	Rev. H. Uittenbosch.....	Rev. D. J. Tigchelaar	1977
Florida.....	Rev. E. J. Tamminga.....	Mr. James Hofman	1976
G.R. East.....	Rev. R. C. Timmerman*.....	Mr. Peter G. Wobbema	1977
G.R. North.....	Rev. E. J. Knott*.....	Rev. M. Groenendyk	1976
G.R. South.....	Rev. G. P. Holwerda*.....	Rev. Gerald Van Oyen	1976
Grandville.....	Rev. H. Hoekstra*.....	Rev. Allen H. Jongsma**	1977
Hackensack.....	Rev. A. Rienstra.....	Rev. S. Vander Klay	1978
Hamilton.....	Rev. G. Ringnalda.....	Rev. John Zantingh	1977
Holland.....	Rev. C. Steenstra*.....	Rev. T.C. Vanden Heuvel	1976
Hudson.....	Rev. B. A. Van Someren.....	Rev. Alan A. Arkema	1976
Huron.....	Rev. J. M. V. Koole.....	Rev. Peter J. Boodt	1975
Illiana.....	Rev. W. Ribbens*.....	Rev. Edward G. Cooke	1977
Kalamazoo.....	Rev. J. Witvliet*.....	Rev. G. Rozenboom	1977
Lake Erie.....	Rev. R. L. Peterson*.....	Rev. William J. Dykstra	1976
Minnesota North.....	Rev. M. Reitsma.....	Rev. C. Afman	1977
Minnesota South.....	Rev. W. P. Green, Jr.....	Rev. Titus Heyboer**	1977
Muskegon.....	Rev. T. Verseput*.....	Mr. Harvey Poel**	1977
Northcentral Iowa.....	Rev. D. Van Gent.....	Mr. David Zoetwey	1977
Orange City.....	Rev. H. De Groot.....	Rev. Joel Boot	1975
Pacific Northwest.....	Rev. M. J. Flikkema.....	Rev. Wm. Vanden Bos	1977
Pella.....	Mr. John Hugen.....	Mr. Marion Klyn	1978
Quinte.....	Rev. D. Habermehl.....	Rev. H. Katerberg	1977
Rocky Mountain.....	Rev. John Hofman.....	Dr. John R. Kamps	1978
Sioux Center.....	Rev. J. A. Botting.....	Rev. Ronald De Young	1976
Toronto.....	Rev. Henry Eshuis.....	Rev. S. Van Houten	1975
Wisconsin.....	Rev. J. H. Olthoff.....	Rev. Robert H. Uken**	1975
Zeeland.....	Rev. B. W. Mulder*.....	Rev. H. Van Wyk, Jr.	1977

Members-at-Large

Central U.S.A.....	Dr. F. Westendorp*	Mr. J. Herman Fles	1976
	Mr. R. De Boer*	Mr. Marvin Van Dellen	1975
	Mr. J. Van Eerden*	Mr. Harold Soper**	1977
	Mr. E. Berends*	Mr. Wm. Peterson	1978
	Mr. R. De Vos.....	Mr. Jay Volkers	1975
Eastern U.S.A.....	Mr. C. Johnson.....	Mr. W. Hommes**	1975
Western U.S.A.....	Dr. J. Vander Beek.....	Mr. Miner Tanis**	1975
Rocky Mountain.....	Mr. E. T. Begay.....	Mr. H. R. Thomas, Jr.**	1977
S.W. Ontario.....	Mr. R. Van Veldhuisen*	vacant	1977
Eastern Canada.....	Dr. D. H. Poel.....	Dr. B. Kieseekamp	1975
Western Canada.....	Mr. Ben Bolt.....	vacant	1975

* indicates members of the Executive Committee

** indicates second term

B. Officers of the Board

- Rev. Edward J. Knott, president
- Rev. Herman Hoekstra, vice-president
- Mr. Jack Van Eerden, assistant treasurer and assistant secretary
- Rev. John G. Van Ryn, executive secretary
- Mr. Gerard Borst, treasurer

C. Sub-Committees of the Executive Committee

Administration Committee: Rev. Edward J. Knott, Rev. Herman Hoekstra, Mr. Jack Van Eerden

Evangelism Committee: Rev. William D. Ribbens, Rev. Richard M. Hartwell, Mr. Bert Hoogendam, Rev. Sieds Vander Meer

Finance Committee: Mr. Jack Van Eerden, Mr. Richard De Boer, Mr. Richard De Vos, Rev. Charles Steenstra, Mr. Edward Berends

Fields Committee No. 1 (Indian): Rev. Theodore Verseput, Dr. Floyd Westendorp, Rev. Bernard Mulder

Fields Committee No. 2 (Minorities & Youth): Rev. John T. Ebbers, Rev. Martin Stegink, Rev. Roger G. Timmerman, Rev. Ronald L. Peterson

Fields Committee No. 3 (Regular): Rev. George P. Holwerda, Rev. Herman Hoekstra, Rev. John L. Witvliet

Personnel Committee: The Administrative Staff

III. STAFF

A. Personnel

- Executive Secretary—Rev. John G. Van Ryn
- Fields Secretary—vacant
- Personnel Secretary—vacant
- Minister of Evangelism—Rev. Wesley Smedes
- Assistant Minister of Evangelism—Rev. Henry M. De Rooy
- Special Assignment in Evangelism—Rev. Milton R. Doornbos
- Volunteer Services—SWIM (Part-time)—Mr. Ellis Deters
- Treasurer—Mr. Gerard J. Borst
- Secretary for Church Relations—Mr. Stanley E. Koning
- Office Manager - Accountant—Mr. Howard G. Meyers
- Interim Assignment—Mr. David Bosscher
- Interim Assignment—Rev. Duane E. VanderBrug

B. *Present Situation*

During the past several years there have been changes both in staff structure and personnel. Some positions have been phased out, others modified and a new position has been added. Some men have left the staff, others have joined it. There continues to be a period of transition.

With the position of Indian Fields Secretary and Urban Fields Secretary being phased out, David Bosscher and Duane VanderBrug were available to work under temporary job descriptions. Through their efforts and by assigning extra responsibilities to Gerard Borst the work of the past year has been completed. Hopefully soon after synod appoints men for the positions of Fields Secretary and Personnel Secretary these men will assume their places and the staff will be complete for the first time in several years.

C. *Reappointment of Treasurer—Gerard J. Borst*

Mr. Gerard J. Borst has served the Board of Home Missions since May of 1965. Besides the work of treasurer he has also served as head of staff and acting Fields Secretary. The board thankfully notes Mr. Borst's ten years of service and recommends that he be reappointed by synod for a four-year term.

D. *Appointment of Fields Secretary and Personnel Secretary*

1. *The positions*

The position of Fields Secretary has been in existence for over ten years and was formerly occupied by the Rev. Nelson Vanderzee. The Fields Secretary is to work closely with the Regional Home Missionaries and through them exercise oversight over all missionaries and mission stations. He is responsible for surveying and projecting new fields. He is to work closely with the Personnel Secretary in connection with personnel matters.

The position of Personnel Secretary was approved by Synod in 1974. The Personnel Secretary is to be responsible for all the ordinary personnel matters with special concerns for recruiting missionaries as well as designing and conducting missionary training programs.

2. *The selection process*

The Administration Committee spent many hours in the process of selecting men for the two positions. In response to an invitation many board members suggested names. Those who were suggested were carefully considered and eventually six men were given psychological tests by a qualified doctor and subsequently were interviewed by the Administration Committee. As the selection process continued other names were suggested and these were also considered. In February two candidates for each position were presented to the board.

The full board with its forty-eight members decided to approve the names of the candidates. The board further decided to select one man from each duo and recommend to synod that he should receive the appointment. In deciding to send one name to synod for each position there were at least two considerations:

a. There is precedent for sending one name for a staff position of this type, e.g., Foreign Mission Board sends one name for appointment of its Area Secretaries.

b. Synod is served well when a representative board which has worked closely with the candidates expresses its choice.

3. *Fields Secretary—Rev. Peter Borgdorff*

The board recommends to synod that Rev. Peter Borgdorff be appointed as Fields Secretary of the Board of Home Missions for an initial term of two years.

The Rev. Mr. Borgdorff is excellently qualified for this position. He was graduated from Calvin College and Seminary. In addition he has completed a basic quarter of clinical pastoral education as well as the requirements for the Master of Divinity Degree. Since his ordination in 1969 he has been employed by the Board of Home Missions, serving first as Home Missionary in Salt Lake City, Utah. In 1972 he was appointed to be the Regional Home Missionary for Canada. He is thoroughly acquainted with the policies and procedures of the Board of Home Missions. He is sensitive to the needs and opportunities that exist both in Canada and in the United States. He has demonstrated his ability to work effectively with a variety of people. His enthusiasm for missions and his commitment to the Christian Reformed Church are well known.

4. *Personnel Secretary—Rev. Duane E. VanderBrug*

The board recommends that Rev. Duane E. VanderBrug be appointed as Personnel Secretary of the Board of Home Missions for an initial term of two years.

The Rev. Mr. VanderBrug has excellent qualifications for this new position. He is a graduate of Calvin College and Seminary. He has furthered his education at Union Theological Seminary, New York City, Chicago Theological Seminary, The Urban Training Center for Christian Mission in Chicago, The Institute for Advanced Pastoral Studies in Bloomfield Hills, Michigan.

His relationship to the Board of Home Missions began when he was an intern and the Minister of Evangelism in our Manhattan Church in New York City. He also served the Community Church in Richton Park, Illinois and the Lawndale Church of Chicago. In 1969 he became a member of the Home Missions staff serving as Fields Secretary for Urban Ministries. He has continued to serve on the staff until the present time.

The Rev. Mr. VanderBrug has served in both suburban and urban churches. He has field as well as staff experience. He is thoroughly acquainted with Home Mission policy and procedures. His broad experience will help him to empathize with a wide variety of missionaries. He possesses a great deal of creativity which is necessary for the recruiting and training of missionaries. He has proved his ability to conduct training sessions. His insights into problems and his commitment to the work of Christ would be valuable in the staff setting.

IV. FIELDS

A. *General Information*

Presently we are reaching out to people through our employees on approximately one hundred fields. Through Grants-in-Aid we support twenty-two more ministries. The work extends from Hawaii to Nova

Scotia and from Alaska to Florida. Within this broad expanse of geography there is a great diversity of programs. There are missionaries working on the Reservation where the Indian churches are coming to expression. There are campus pastors challenging the young with new ideas from the Bible. Pastors work in suburban communities drawing people together into congregations of believers. There are houses which show Christian hospitality and friendship to military personnel and off-Reservation Indians. Teachers tell the stories of God's love. Elderly and sick are visited in the name of Christ. City people and country folk are told of the wonderful kingdom of God.

The Acting Fields Secretary, Gerard Borst, along with the Regional Home Missionaries have been directly involved with the fields. Now that we have enjoyed the services of the RHM's for awhile, we can see the benefits of their work. Through their visits and other contacts with the fields they have assisted missionaries in accomplishing their task. They have helped the people of various places to find solutions to problems and to see new challenges for ministry.

The intensive field auditing that has come to be known as MAP (*Mission Analysis and Projection*) has been used extensively during the past year. MAP is a valuable tool and when skillfully used is very productive. Duane VanderBrug has been re-writing the MAP Manual, drawing together the benefits of the experiences of the various MAP'ers during the past months. We look for even greater benefits as the tool is adjusted and the MAP Teams increase their skills.

B. *Regional Home Missionaries*

Canada—Rev. Peter Borgdorff

West—Rev. Gerrit Boerfyn

Southwest—Rev. Bartel Huizenga

Rocky Mountain—Rev. Dirk Aardsma

Mideast—Rev. Paul Vermaire

East—vacant

C. *Fields Committee No. 1 (Indian)*

1. *Observations*

The present work of the Christian Reformed Church among the Indian people dates back to 1896 and has been concentrated among the Navajo and Zuni Tribes. Presently it includes efforts both on the Reservation in Arizona and New Mexico and off the Reservation in cities like Chicago and San Francisco.

A film entitled "The Indian Churches: A Report for the Mid-Seventies," produced by Stanley Koning and Charlie Grey, was released in March of 1975.

This film shows that by the grace of God our Indian churches are emerging and Indian leadership is assuming increasing responsibility in educational and ecclesiastical matters. One evidence of his progress is seen in the working of the Council of Indian Churches, another is the Rehoboth School Board. Presently about one-third of the Home Mission employees who work among the Indians are themselves Indian. The board has a hiring policy of giving preference to qualified Indians whenever they are available. Besides the increased participation of Indian

Christians in the operation of their schools and churches there is a growing awareness of the need to be engaged in the work of evangelism. As they increase their efforts in bringing the Gospel to their people we look expectantly for the blessing of God and the addition of many more Indians to the church of Christ.

2. Additions to the staff

Name	To
Mr. W. Benally	Rehoboth, NM (industrial)
Miss L. Helland	Rehoboth, NM (teacher)
Mr. R. Onderlinde	Rehoboth, NM (teacher)
Mr. S. Pikaart	Rehoboth, NM (teacher)
Mr. R. Kerr	Rehoboth, NM (cook)
Mr. G. Bruxvoort	Zuni, NM (principal)
Miss A. Wiers	Zuni, NM (teacher)
Rev. A. Begay	Church Rock, NM
Rev. G. Stuit	Crown Point, NM
Mr. J. Hoogveen (intern)	Gallup, NM
Mr. P. Goudzwaard	San Francisco, CA (house-parent)
Miss E. Nyhof	Ft. Wingate, NM

3. Transfers

Name	From	To
Mr. J. Talley	Teec Nos Pos, AZ	White Horse Lake, NM

4. Departures from the staff

Name	From	To
Miss S. Kruis	Rehoboth, NM (teacher)	Other employment
Miss M. Kuik	Rehoboth, NM (teacher)	Retirement
Mr. B. Koops	Zuni, NM (principal)	Holland Christian School
Miss W. Ver Beek	Zuni, NM (teacher)	
Rev. A. Gelder	Crown Point, NM	Rapid City, SD
Mr. K. Whitehorse	White Horse Lake, NM	Other employment
Mr. F. Bakker	Los Angeles, CA	Winter Haven, FL
Miss G. Johnson	Ft. Wingate, NM	Other employment

5. Vacancies—None.

6. Statistical Listing of Fields

Field	Missionary	Opened	Families	Sunday School	AM Worship
Albuquerque, NM.....	Rev. A. Veltkamp.....	1961	18	62	84
Brigham City, UT.....	Rev. E. Boer.....	1954	12	23	62
Chicago, IL					
(Indian).....	Mr. H. Bielema.....	1963	9	51	59
Church Rock, NM.....	Rev. A. Begay.....		15	30	35
Crownpoint, NM.....	Rev. Gord Stuit.....	1913	30	42	55
	Mr. A. Becenti.....				
	Mr. H. Begay.....				
Farmington, NM.....	Rev. S. Yazzie.....	1921	21	24	79
Ft. Wingate, NM.....	Mr. S. Siebersma.....	1965	13	65	67
	Miss Ethel Nyhof.....				
Gallup, NM.....	Rev. A. Mulder.....	1932	43	92	142
	Miss E. Vos.....				
Naschitti, NM.....	Mr. M. Harberts.....	1924	21	33	75
	Mr. A. Henry.....				
Phoenix, AZ					
CCTS.....	Rev. H. Van Dam.....			— not applicable —	
Red Rock, AZ.....	Mr. B. Garnanez.....	1953	21	27	67

Field	Missionary	Opened	Families	Sunday School	AM Worship
Rehoboth, NM.....	Rev. R. Veenstra.....	1903	30	30	110
Dir. of Chr. Ed.....	Mr. Tom Weeda.....				
	Miss Hermina Nyhof...	1969	— not applicable	—	—
Salt Lake City, UT.....	Mr. N. Jonkman.....	1960	— not applicable	—	—
San Antone, NM.....	(see Crownpoint)		5	7	12
San Francisco, CA.....	Rev. R. Buining.....	1963	16	35	97
Friendship House.....	Mr. W. Greenfield.....				
	Mr. P. Goudzwaard.....				
Sanostee, NM.....	Mr. F. Curley.....	1913	12	47	39
Shiprock, NM.....	Rev. A. Koolhaas.....	1936	20	67	135
	Mr. C. Brummel.....				
	Mr. B. Benally.....				
Teec Nos Pos, AZ.....	Rev. P. Redhouse.....	1936	33	10	65
Toadlena, NM.....	Mr. G. Klumpenhower...	1925	21	54	81
	Mr. F. Frank.....				
Tohatchi, NM.....	Rev. E. Henry.....	1898	18	24	54
	Mr. H. Redhouse.....				
Tohlakai, NM.....	Mr. C. Grey.....		15	19	89
White Horse Lake, NM.....	Mr. J. Talley.....	1966	8	7	38
Window Rock, AZ.....	Rev. S. Redhouse.....	1966	46	79	187
Zuni, NM.....	Mr. R. Chimoni.....	1897	16	63	46
	Mr. A. Visser.....				
	Rev. R. Posthuma.....				

7. Educational Ministry

Rehoboth Mission School

Mr. Keith Kuipers,
Educational Superintendent
Miss Mary Feyen
Miss Luella Helland
Miss Barbara Masselink
Miss Rena Vander Woude
Mr. R. David Baas
Mr. Eugene Boot
Mr. Ted Charles
Mr. Carl Koosterman
Mr. Wm. Vander Hoven
Mr. John Van't Land
Mr. Stanley Pikaart
Mr. Robert Onderlinde

Mrs. Ann Boyd, Secretary
Mr. Winfred Kurlay

Dining Room/Kitchen

Miss Nora De Kleine
Mr. Wm. Hoekstra
Mr. Robert Kerr

Zuni Mission School

Mr. Gilbert Bruxvoort, Principal
Miss Lois Landheer
Miss Eunice Post
Miss Wanda Van Klompenberg
Miss Ann Wiers
Mr. Calvin Hoogstra
Miss Lynn Veenstra

Supporting Staff

Houseparents

Miss Julia Ensink
Mr. and Mrs. Marvin Apol
Mr. and Mrs. Edward Huisingh

Mr. and Mrs. Burt Krygsheld
Mr. and Mrs. John Lee
Mr. and Mrs. Ron Polinder

8. Industrial Department

Mr. Edwin Oppenhuizen,
Business Manager
Mr. Arthur Bosscher
Mr. Julius Den Bleyker

Mr. Justin Harkema
Mr. Ted Tibboel
Mr. Willie Benally
Mr. Julian Baas

D. Fields Committee No. 2 (Minorities and Youth)

1. Observations

For administrative purposes Home Mission fields have been divided into three categories. Each category has been assigned to a committee.

The Fields No. 2 Committee has been given the responsibility for giving oversight to fields that are focused on the needs of youth and minorities.

The work among the youth includes efforts on fourteen campuses and three servicemen's homes. Beside the campus works which are directly under the Board of Home Missions, through the Grant-In-Aid policy support is being given to an additional nine ministries.

Significant work is being done among the people of Detroit, Chicago, Los Angeles, San Francisco, Hoboken and Miami. A wide variety of people are contacted. Worship services and conversation is carried on in Spanish or Chinese where this is desirable. Local leadership is surfacing in various places and where desirable some of these are being employed, e.g., young black Christians are working among the youth of the community.

Through the GIA arrangement, help is being given in several cities as well as to two seamen ministries.

2. *Additions to the Staff*

Name	To
Rev. J. Steigenga	Detroit, MI
Rev. G. Negen	Denver, CO
Mr. P. Wang	San Francisco, CA
Rev. H. De Young	Los Angeles, CA
Rev. J. Veenstra	Toronto, Ont.
Rev. W. Dykstra	Kingston, Ont.
Rev. A. Menninga	Champaign, IL

3. *Transfers*

Name	From	To
Rev. R. Westenbroek	Madison, WI	Boulder, CO
Rev. J. Natelborg	Orlando, FL	Detroit, MI

4. *Departures from the Staff*

Name	From	To
Rev. J. Heerema	Seoul, Korea	Grand Rapids, MI
Rev. H. Pott	Los Angeles, CA	Foreign Service
Rev. M. Hoogland	Champaign, IL	Leave of Absence
Rev. M. Greidanus	Toronto, Ont.	Brampton, Ont.
Mr. J. Veltman (Intern)	Big Rapids, MI	_____

5. *Vacancies*

Madison, WI (campus ministry)

6. *Statistical Listing of Fields*

Field	Missionary	Opened	Member Families	Sunday School	AM: Worship
<i>Core City Ministries</i>					
Detroit, MI					
Community CRC.....	Rev. John Steigenga.....	1964	26	40	75
<i>Oriental Ministries</i>					
Chicago, IL					
Hyde Park CRC.....	Rev. P. Han.....	1962	—	23	90
Los Angeles, CA					
Crenshaw CRC.....	Mr. Stephen Jung.....	1963	16	81	85
San Francisco, CA					
Golden Gate CRC.....	Rev. Peter Yang.....	1965	18	30	138
<i>Spanish Ministries</i>					
Hoboken, NJ.....	Rev. Edson Lewis.....	1964	8	—	29

Los Angeles, CA				
Latin Amer. CRC.....	Rev. C. Nyenhuis.....	1969	19	25 77
Miami, FL	Rev. F. Diemer.....			
Good Samaritan.....	Mrs. Sara Menchaca.....	1960	23	107 127

Servicemen's Ministries

Honolulu, HI—Hospitality House—Rev. and Mrs. Russell Palsrok
 Norfolk, VA—Norfolk Servicemen's Home—Mr. and Mrs. Ray Klunder
 San Diego, CA—The Servicemen's Center—Mr. and Mrs. Dave Rottenberg

Campus Ministries

Field	Missionary
UCLA, Los Angeles, CA (IVCF)	Rev. Hank De Young
U of C, Boulder, CO (IVCF)	Rev. Stan Verheul
U of I, Iowa City, IA	Rev. Jason Chen
U of M, Minneapolis, MN	Rev. Ben Becksvoot
OSU, Columbus, OH	Rev. Roger Van Harn
Purdue U Lafayette, IN	Rev. Dan Bos
U of T, Toronto, Ont.	Rev. John Veenstra
WOU, London, Ont.	Rev. John Van Til
Patterson St., Paterson, NJ (IVCF)	Rev. Ken Vander Wall
Wayne St., Detroit, MI	Rev. John Natelborg
U of W. and G., Waterloo/Guelph, Ont.	Rev. Remkes Kooistra
Queens U, Kingston, Ont.	Rev. William Dykstra
ASU, Scottsdale, AZ	Rev. Maynard Nieboer

E. Fields Committee No. 3 (Regular)

1. Observations

The purpose of the ministry of each Home Mission church is:

- To present the Gospel to people, urging them to receive forgiveness of sins and eternal life through faith in Jesus Christ and inviting them to become members of the church.
- To provide instruction in the Word of God within the context of Christian fellowship so that believers may be strengthened in their faith.
- To reach out in Christian love so that those who are in need may be given help. All of this is done to the glory of God the Father, Son and Holy Spirit.

As these ministries are carried on the churches grow in number and in maturity. On Sunday people join in singing the songs of salvation and in hearing the preaching of the Word. All during the week activities of study and service are carried on for people of various ages and needs. Many non-members participate and through the work of the Spirit some of them also join the church. As the Word of God is heard and obeyed, these communities of Christians become increasingly engaged in bringing the kingdom of God to expression.

2. Additions to the Staff

Name	To
Rev. J. Berends	El Paso, TX
Mr. A. Sprik	Salt Lake City, UT
Rev. P. Brink	Terre Haute, IN
Rev. A. De Vries	Yakima, WA
Rev. S. Workman	Olympia, WA
Mr. E. Hommes (Intern)	Ft. Collins, CO
Mr. T. Toeset (Intern)	Riverside, CA
Mr. P. Uzel (Intern)	Big Rapids, MI
Mr. J. Molenbeek (Intern)	Fredericton, N.B.

3. *Transfers*

Name	From	To
Rev. W. Heersink	Flagstaff, AZ	Ogden, UT
Rev. J. Vander Ark	Boulder, CO	Flanders, NJ
Rev. B. Huizenga	Olympia, WA	RHM—Southwest

4. *Departures from the Staff*

Name	From	To
Rev. F. Breisch	Corvallis, OR	Calgary, Alta.
Rev. J. Hofman	Denver, CO	Calling status
Rev. P. Lagerwey	E. Grand Forks, MN	Kansas City, MO
Rev. O. Hogan	El Paso, TX	Foreign Missions
Mrs. T. Flanders	El Paso, TX	—
Rev. C. Vander Meyden	Flanders, NJ	Jamestown, MI
Rev. G. Hutt	Ogden, UT	Burbank, IL
Rev. S. Mast	St. Louis, MO	Colorado Springs, CO
Miss P. De Jong	Salt Lake City, UT	—
Rev. B. Niemeyer	Yakima, WA	Los Angeles, CA
Rev. J. Versfelt	Penticton, BC	High River, Alta.
Mr. J. Veltman (Intern)	Olympia, WA	—

5. *Vacancies*

Corvallis, OR	Rev. C. Greenfield (Stated Supply)
East Grand Forks, MN	Rev. P. Honderd (Stated Supply)
Flagstaff, AZ	Rev. H. Schripsema (Stated Supply)
St. Louis, MO	Rev. E. Holtrop (Stated Supply)
New Glasgow, N.S.	Rev. F. Huizenga (Stated Supply)

6. *Statistical Listing of Fields*

Field	Missionary	Opened	Member Families	Sunday School	AM Worship
Anchorage, AK	Rev. D. Recker	1953	38	125	133
Bakersfield, CA	Rev. J. Versluys	1967	26	70	87
Bellevue, WA	Rev. F. Rietema	1967	41	76	140
Binghamton, NY	Rev. P. Vermaat	1964	40	75	192
Boca Raton, FL	Rev. R. Tjapkes	1963	17	10	37
Boulder, CO	Rev. R. Westenbrook	1961	30	100	93
Cedar Rapids, IA	Rev. E. Dykema	1969	18	68	73
Corvallis, OR	Vacant	1969	15	16	48
Davenport, IA	Rev. S. Vander Jagt	1965	32	53	79
Dayton, OH	Rev. J. Hollebeek	1961	13	39	54
East Islip, NY	Rev. A. Likkel	1957	16	62	67
E. Grand Forks, MN	Vacant	1963	28	48	66
Elim, Tucson, AZ	Rev. O. Buus	1965	30	92	121
El Paso, TX	Rev. J. Berends	1960	18	37	72
Flagstaff, AZ	Vacant	1968	20	61	85
Flanders Valley, NJ	Rev. J. Vander Ark	1965	28	81	145
Ft. Collins, CO	Rev. L. Van Essen	1963	36	60	125
Ft. Wayne, IN	Rev. E. Holkeboer	1969	22	38	56
Fresno, CA	Rev. J. Vigh	1963	25	55	78
Greely, CO	Rev. D. Van Oyen	1969	22	66	105
Hayward, CA	Rev. V. Vander Zee	1960	38	112	156
Honolulu, HI	Rev. C. Van Winkle	1967	17	25	87
Indian Har. Beach, FL	Rev. J. Oosterhouse	1959	26	48	88
Iowa City, IA	Rev. A. Helder	1960	19	65	194
Jacksonville, FL	Rev. H. Karsten	1971	6	24	34
Mason City, IA	Rev. W. Stroo	1960	30	54	80
Norfolk, VA	Rev. J. Rickers	1962	22	80	105
Ogden, UT	Rev. W. Heersink	1958	26	102	69
Olympia, WA	Rev. S. Workman	1970	15	45	80
Portland, OR	Rev. H. Spaan	1965	41	76	130

Field	Missionary	Opened	Member Families	Sunday School	AM Worship
Riverside, CA.....	Rev. J. Rozeboom.....	1960	32	52	114
Salt Lake City, UT.....	Rev. A. Van Heyst.....	1960	29	62	117
S. St. Paul, MN.....	Rev. N. Gebben.....	1959	35	76	116
South Windsor, CT.....	Rev. P. Mans.....	1962	25	57	76
St. Louis, MO.....	Vacant.....	1965	30	86	112
Syracuse, NY.....	Rev. F. Bultman.....	1966	20	61	69
Terre Haute, IN.....	Rev. P. Brink.....	1960	17	45	74
Tri-Cities, WA.....	Rev. H. Bouma.....	1969	15	64	71
Wappingers Falls, NY.....	Rev. F. MacLeod.....	1963	36	150	175
Washington, PA.....	Rev. A. Van Wyhe.....	1963	28	76	111
Webster, NY.....	Rev. N. Plantinga.....	1965	35	93	136
Yakima, WA.....	Rev. A. De Vries.....	1967	25	59	85
Cochrane, Ont.....	Rev. J. Binnema.....	1950	9	20	38
Fredericton, N.B.....	Rev. A. Vanden Ende..	1961	20	39	91
New Glasgow, N.S.....	Vacant.....	1969	19	36	88
Windsor, Ont.....	Rev. P. Hogeterp.....	1957	16	25	48

7. Summary of 1974 Field Statistics

	Canada	Indian	U.S. Fields	Total
Adult Baptisms	—	15	42	57
Infant Baptisms	7	40	139	186
Confessions of Faith	10	25	111	146
Reaffirmation of Faith	—	12	84	96

8. Grant-In-Aid Fields

A. Indian Fields

Denver, CO

Winnipeg, Man.

B. Urban Fields

Madison Ave., Paterson, NJ

Los Angeles, CA

Sun Valley, Denver, CO

Lawndale, Chicago, IL

Northside, Paterson, NJ

Pullman, Chicago, IL

Toronto, Ont.

C. Campus Fields

Ames, IA

Vermillion, SD

Mt. Pleasant, MI

Hamilton, Ont.

Lansing, MI

Visalia, CA

Bellingham, WA

D. Other Fields

Seaway, Montreal, Que.

East Muskegon, MI

Seaway, Vancouver, B.C.

Vanastra, Clinton, Ont.

YES, Oshawa, Ont.

E. Regular Fields

Anacortes, WA

Colorado Springs, CO

Rapid City, SD

Dallas, TX

Riverdrive Park, Ont.

Lexington Green, Kalamazoo, MI

Beaver Dam, WI

Richfield Springs, NY

St. Cloud, MN

Truro, N.S.

Sacramento, CA

Owego, NY

9. Fields That Became a Calling Church During 1974

Denver, CO

Orlando, FL

F. New Fields

Whereas in the last several years new work has been initiated largely through the Grant-In-Aid program, the Board of Home Missions this year responded to a number of requests by approving the opening of four fields. These are Atlanta, Georgia; La Crosse, Wisconsin; Meadow-

vale, Ontario; and Ft. McMurray, Alberta. Consideration was given to the needs of the people of these areas, the nature of the religious situation, the potential for growth, the interest of local people and the support of the classes involved. Now we, in faith, are moving forward in each of these places, praying for guidance in the selection of missionaries. It is hoped that at the time synod is in session these fields will be manned.

Atlanta, Georgia, is a strategic city which is increasing in its importance in the South. Records show that over forty families living in the area have had affiliation with the Christian Reformed Church. With many people locating there the opportunity for evangelism is obvious. Classis Florida has been concerned about beginning a work in Atlanta for quite some time.

In La Crosse, Wisconsin, five families have committed themselves to establish a Christian Reformed Church and be actively engaged in evangelism. Investigation indicates this to be a field which is open to the Gospel ministry. Presently there is no Reformed witness there.

Meadowvale, Ontario, is a planned community. Through the efforts of two churches a site has already been selected. Classis Toronto sees good opportunity for mission work and, with fourteen families already committed to the effort, evidence points to this as a high potential field with progress for calling church status expected to be made within a few years.

Ft. McMurray, Alberta provides an unusual opportunity. A rapid influx of people is expected because of the construction of the Syncrude Oil Sands Project Plant. A substantial, financial commitment has been pledged by Classis Alberta North and ten churches from Classis Alberta South.

V. EVANGELISM

A. *Introduction*

As the Rev. Wesley Smedes, our Minister of Evangelism, completed ten years of service, he was joined by the Rev. Henry De Rooy who became the Assistant Minister of Evangelism and was given special responsibility in the areas of literature and communication. Through the financial support of the De Vos Foundation, we began a program for congregational training in evangelism under the leadership of the Rev. Milton Doornbos. Ellis Deters has been working part-time and has been keeping the SWIM program working smoothly.

B. *The Growing Church Concept*

1. *The Occasion for Our Interest*

The church world has been focusing its attention on the matter of church growth and what causes churches to grow. We as a denomination have realized that we are no longer growing through immigration or childbirth. This has become the occasion for our taking a closer look at ourselves and our having a greater concern for evangelism and church growth through evangelism. Lord's Day XXI of the Heidelberg Catechism teaches that Christ by his Word and Spirit is in process of gathering people into his church. As a part of his church on earth we must

be greatly concerned for being used by God in his work. We need to think and plan in terms of inviting and embracing people into our fellowship.

2. *A Study of the Growing Church Concepts*

This was done in six steps and on six levels.

a. Study by three members of the staff: Revs. P. Borgdorff, H. De Rooy, and W. Smedes. Materials were studied and discussed at length. Basic areas of concern were articulated. Serious questions were put in writing.

b. Consultation with the faculty of the School of World Mission at Fuller Seminary. This school has done much work on church growth, relating both to world missions and more recently to churches in America. The entire faculty gave unstintingly of their time for nearly an entire week to answer questions we had regarding some of their materials and gave very open reactions to the concerns we expressed. This was most profitable.

c. Conference on the growing church: ministers of churches, very capable men, coming from various areas of ministry—the college, the seminary, foreign missions, our churches, the minority groups, etc.—wrote papers on the various areas of concern of the growing church. They met for four days at the college with representative reactors for discussion and further articulation. From this conference came the nine statements on the growing church of which the board has been made aware.

d. Conference of leaders in growing churches: this was a three-day conference of six ministers in growing churches along with reactors to discuss the essential elements of CR churches that grow and to determine which are transferable. The men in the growing churches prepared extensive materials on their churches which provided the basis for discussion:

- 1) The minister is a key person in church growth.
- 2) The minister has to believe the church can grow, has to expect growth, plan for growth and communicate this to his people.
- 3) The minister has to be sold on his product and work hard at selling it.
- 4) Sound, positive biblical preaching is a *sine-qua-non* of real church growth.
- 5) The minister, himself, has to engage in evangelism if his people are to follow him.
- 6) The laity is important. They must be encouraged to develop their gifts and be trained for ministry. This is crucial for church growth.
- 7) A resource pool of prospects must be developed through calling, Daily Vacation Bible School, Sunday school, cadets, and through some new creative ways.
- 8) If we are to get into the community, the church has to minister to the felt needs. Programs have to be based on needs.
- 9) There has to be much prayer and genuine dependence upon the Holy Spirit.

e. Discussion of the nine statements on the growing church in the Pastors' Seminars: the pastors, given materials in advance, were asked to reflect on, react to and then discuss together these concepts. Their input was taken seriously and noted for refined formulation.

f. Discussion with staff and RHM's: the present formulation of the nine statements is the product of this discussion.

3. *Statements on the Growing Church*

The Board of Home Missions at its meeting in February endorsed the general concept embodied in the statements on the growing church, noting their present formulation and expecting further refinement.

STATEMENTS ON THE GROWING CHURCH

INTRODUCTION

Church growth is the work of the triune God which he accomplishes through moving God's people to faithful and urgent prayer and through blessing their total witness in the world.

Growth refers to both numerical and spiritual growth as necessary to the fulfillment of the mission which God gives the church.

The statements deal with the need for church growth and the principles to be observed. They are not offered as a complete ecclesiology or missiology.

Any legitimate mission strategy is built first upon biblical givens and also upon the experience of the church as the Spirit has led it through the centuries.

I. Affirmation:

God in building his kingdom wills and enables his church, by his Word and Spirit, to grow.

II. Implementation:

A. The church obedient to God's will can expect to grow and as an indispensable part of its life of total commitment must urgently and prayerfully seek and gather the lost with the call to conversion and obedience.

B. The church in planning for growth must train its members in comprehensive discipleship. The training must include both the principles and practice of seeking the lost and gathering them into its fellowship.

C. The church must so arrange its life as to extend loving acceptance to all whom the Lord brings into its fellowship.

D. The church's strategy for growth must recognize both the essential unity of all who are in Christ and the tendency for church growth to occur along culturally homogeneous lines.

E. Differing cultural expressions of the faith, both in worship and in ministry, should be encouraged as helpful to church growth and as appropriate expressions of the diversity of the church.

F. The church, by continuing study, must get to know both itself and the world in which it ministers.

G. The church should invest its mission resources where the need is most evident and growth can be expected.

H. The funding, staffing, and direction of a mission undertaking should be as much as possible the responsibility of the local group.

I. A group of worshiping believers should be given early recognition as a church possessing all the necessary gifts and prerogatives Christ has granted his church.

4. *Strategy Conference*

The next step is to ask more specific questions as to how the statements on the growing church have to touch ground in very practical ways in the life of the church. How must they affect us in the way we shape our life and plan our programs? This will be significant because affirmations or principles or statements are only as meaningful to us as the measure in which they affect our life in the church.

5. *Church growth seminars*

a. Seminars were held in the following classes in the fall of 1974.

Hudson	Pacific Northwest
Grand Rapids North	Sioux Center
Chicago North	California South
Lake Erie	Alberta North
Holland	Alberta South
British Columbia	Huron
Toronto	Council of Indian Churches

b. Areas of concern covered in the seminar.

These were intensive seminars for two solid days covering:

- 1) Actual growth in the CRC and their own churches.
- 2) Theology of church growth—discussion of the nine statements.
- 3) How to plan, more particularly for growth

c. Response

1) Attendance exceeded our own goals.
 2) Great appreciation was expressed for providing these seminars, indicating that real needs were being met.

3) Interest was expressed in some follow-through of these. Definite plans will be formulated and implemented.

4) Some pastors expressed the wish that their individual church could receive the kind of consultation services that Home Mission fields receive in the MAP process.

d. Continuation of Seminars

1) The following were scheduled for the spring of 1975:

Cadillac	Illiana
Chatham	Muskegon
Chicago North	Kalamazoo
Florida	Northcentral Iowa
Grand Rapids South	Quinte
Hackensack	Rocky Mountain—North
Pella	

2) The remaining classes hopefully will be covered in the fall of 1975.

6. *Study materials on the growing church*

Studies based on selected sections of the Book of Acts—not the nine statements—were prepared for small group studies. Tapes with back-

ground material, an innovation for study groups, were provided. Response has been favorable. They were sold out as of January 15, 1975! New materials are planned for September 1975.

C. *Materials*

1. "*The Way*": This periodical has been published each month with the help of Robin Jensen and Cliff Christians.

a. Evaluation: Right now an evaluation is in process to determine what is actually happening to "*The Way*" when it reaches the people to whom it is mailed or distributed. Results of this will be shared with the board.

b. New format: Frequently suggestions have been made to change the format and focus of "*The Way*." Work is being done at the present on a "mailer" with a different format and perhaps more universal appeal. Before this is actually launched we will have some results of our evaluative study of "*The Way*."

2. *Old materials*

a. Revision work will be done this coming year on some existing materials.

b. Other materials which are no longer in demand will be phased out.

c. Intensive efforts will be made to let the churches know about the good materials we have on hand.

3. *New materials for this year.*

a. New and revised tools for self-analysis and planning for local churches which can be used by any consistory without the help of a consultant.

b. Small group study materials for the fall of 1975.

D. *Leadership training*

At this point we may offer a progress report. We are not able to report as much progress as we would like. An inter-agency project seems by its very nature to move slowly. At the present time work is nearly completed on a basic study of the responsibility of elders, deacons and ministers. This will be the groundwork for a study booklet which will be made available to officebearers. Another study booklet designed for small group discussions will consider what church members may expect of officebearers.

E. *Congregational training in evangelism*

1. *Explanation*

In April of 1974 a two-year pilot project for congregational training in evangelism was approved. In June the Rev. Milton Doornbos became coordinator of the program. He spent the first four months in organization, recruitment and preparation of materials. From September through December he worked with ten churches from Kalamazoo and Jenison, Michigan, and London, Ontario. Each of these churches sent representatives to receive intensive training at a week-long seminar in the Brookside church of Grand Rapids. Later the Rev. Mr. Doornbos visited the various communities for a twelve-week, one night per week, training

program. During the early part of 1975 these churches will continue the evangelism training program in their own communities with additional people being trained both from their own and other churches in the community. While the responsibility for this third stage of training rests with the local community, the Board of Home Missions will be involved in providing material and assistance. The results of this first series of training seminars have been most encouraging. Ten churches established or significantly strengthened their community calling program. One hundred people have been trained to be effective witnesses with seventy of them qualified to train others. In the initial stage 286 homes were reached in a significant way. These visits led to fifty people making initial commitments to Jesus Christ as Savior and Lord, fifty others becoming involved in Bible studies, and twenty-two deaconal-type ministries.

In January, 1975, a second training program was begun. Thirty-five people from eighteen churches were trained. There were two groups in Grand Rapids, one in Holland and one in Washington, Pennsylvania. Members of both city and suburban churches have expressed real appreciation for the training that they have received.

2. Objectives

a. To establish an evangelism training program in at least four additional Home Mission churches during the summer of 1976. It may be possible with the help of volunteer trainers to go directly to the churches for an intensive training program.

b. To establish this type of evangelism training program in eighteen additional churches between September and April.

c. To develop and use a trainer's certification course which will increase the effectiveness of the trainers and help them to monitor their progress.

3. Evaluation

There appears to be need for evangelism training on the congregational level. During the remaining time of this two-year project, evaluation of the program will take place and plans formulated for providing continued help to the churches.

F. *Jewish Evangelism Committee*

This committee consisting of the Revs. John Draisma, Bassam Madany, Wesley Smedes, Henry De Rooy, and Mr. Albert Huisjen is giving serious consideration to a community mailing ministry program for Jews. This program of Bible study materials prepared by Mr. Huisjen is now being initiated in the Cottage Grove Christian Reformed Church of South Holland, Illinois, and may be available for use by other churches.

G. *Volunteer Programs*

The year of 1974 marked the fourteenth year of the SWIM program within the denomination. From this annual activity several additional volunteer programs have grown over the past years, some of them operating under the auspices of Home Missions, others operating under the CRWRC, RBC, YCF, and Pine Rest. It has been fascinating to observe

how the Holy Spirit directs hearts and lives of persons to become involved as volunteers. The number of "SWIM alumni" now approximates six thousand. Whether economic conditions or the confusion of the times will succeed in making any significant negative impact on volunteerism may largely depend on the personal efforts put forth in the recruitment process by local pastors and laity. Personal contacts always make a tremendous difference. Mr. Ellis Deters has been working as coordinator of the volunteer programs. Presently he is working part-time and concentrating on the SWIM program.

1. *Summer Workshop in Ministries (SWIM) 1974, 1975*

Last summer there were seventy-four SWIM fields served by 395 youth. One team of six persons served in Puerto Rico by arrangements through the Board of Foreign Missions and the Young Calvinist Federation. Well over half of these SWIM fields were visited by Regional Home Missionaries, including the Rev. Donald Griffioen in the Greater Grand Rapids area, and several by the Board of Home Missions and Young Calvinist staff. Such visits seem to be much appreciated and serve useful purposes, not the least of which is giving support and encouragement. Nearly all reports indicated good field experiences, though aid was provided in a few stress situations. About sixty-six fields made requests for teams for the summer of 1975. Hopefully recruitment efforts will provide sufficient young people to grant all the requests.

2. *College student volunteer teams—summer 1974, 1975*

A dramatic increase in the interest of college students as volunteers occurred in 1974. This was surprising at a time when talk centered around increasing tuition costs and mushrooming expenses. Thirty-four college-age students volunteered to serve on six different fields, marking an increase of twenty persons over 1973! All of these young people were assisted in securing financial support, mostly from their home congregations. College volunteers do not make application via the normal YCF League channels unless they serve on regular SWIM fields. Outstanding recruitment efforts at Calvin College were put forth by some of the students who served on the Corvallis, Oregon, team in 1973. Their efforts were significantly facilitated by the Rev. B. Pekelder, Calvin Campus Chaplain. Another pleasant surprise occurred when six students came forth from the Hillcrest Church in Hudsonville, Michigan, where the Rev. M. Jorritsma and Associate Pastor the Rev. R. Westveer, Grand Valley College Chaplain, recruited a team for the Chinese church in San Francisco. Hillcrest congregation is a sponsor for the Rev. Peter Yang and utilized this opportunity to demonstrate their enthusiasm for his ministry in the Golden Gate church. Fields receiving college student teams included the following:

- a. Corvallis, OR—church and campus, 8 persons
- b. Greeley, CO—church and campus work, 6 persons
- c. Sacramento, CA—integrated team of 2 Anglos and 2 Blacks
- d. S. F. Golden Gate, CA (Chinese ministry), 6 persons
- e. Toronto "Lighthouse," Ontario, 5 persons
- f. Portland, OR, 4 persons
- g. Washington, PA, 1 person

Two other students from Calvin's Sociology Department were assisted in becoming involved with the San Francisco Friendship House where they worked with the Rev. Rodger Buining in a project underwritten by government funds. Looking ahead to 1975, four fields have indicated interest in hosting College Student Volunteer Teams.

3. *STEM teams (Summer training experience for minority students)*

A joint effort was made in 1973 by SCORR, BHM, CRWRC, and the YCF to involve more youth from minority backgrounds in SWIM-type experiences. Only two students were involved that year, but the summer of 1974 witnessed eight black students participating! All of these youth came from the Madison Avenue Christian Reformed Church, Paterson, New Jersey. The Rev. A. VanZanten took an active part in the recruitment process. Fields served included:

- a. Kalamazoo, MI (Immanuel), 3 persons
- b. Grand Rapids, MI (Grace), 3 persons
- c. Sacramento, CA, integrated team; 2 persons

It is interesting to note that when these black "STEM'ers" returned to New Jersey, they joined forces with several other students who had remained at home and formed a singing group called "Voices of God." This group later made appearances in Ontario and Michigan providing blessings for many. Four churches have indicated they would like to host STEM'ers in 1975. Major responsibility for this program will be assumed by SCORR and YCF.

4. *Teacher Summer Volunteer Program*

Christian teachers are a welcomed asset in many summer ministry programs, especially where young churches are unable to afford employed summer assistance. Teachers are especially capable of serving in Vacation Bible School programs, Day Camp programs, as assistant leaders of SWIM teams, counselors of youth, helping with music, and in a variety of other tasks.

Recruitment efforts involve mailings to all National Union Christian School System schools where administrators are asked to present the challenge at staff meetings. Applications and information are then made available in school offices. Fields desirous of hosting Teacher Volunteers are listed annually in the "Teachers Wanted" column of "The Banner."

The BHM assists teachers in getting their basic expenses underwritten by sponsoring churches, quite often their "home congregations." Occasionally teachers combine service on a SWIM field with their vacation plans.

In 1974 there were twenty-one Teacher Volunteers, including five husband-wife teams. Probably the most unusual project was undertaken by Mr. and Mrs. Dennis Middel (Muskegon, Calvin CRC), who led groups of Chicano youth on five-day mountain treks in the area around Denver.

5. *Long-Term Volunteer Program (usually one year)*

In the past year seventeen dedicated youth committed one full year of service in the work of Christ. Several were post-SWIM'ers, others col-

lege students on a "leave of absence," still others just quit a paying job to test their wings of faith for a year. Four are college graduates but remain uncertain as to vocation. One girl completed a full semester of Calvin Seminary and returned to serve the field where she enjoyed her experience as a College Student Volunteer.

Responsibility for this program was assumed by Mr. David Bosscher in September, 1974. At a future date it will become a part of the Personnel Secretary's responsibility. Administration of volunteer programs is extremely complex. The detailed needs of individual volunteers, needs of certain fields, compatibility factors and support considerations all have to be harmonized. When one reads the reports and talks with volunteers personally, one cannot escape the significant role they play in the evangelism effort of our denomination.

6. *Summer Seminarian Program*

Twenty-three seminarians were engaged to assist on various Home Mission fields during the summer of 1974. Three served in vacant churches while others assisted mostly in places where SWIM teams were hosted. Two students from Westminster Seminary were involved. The rest being from Calvin Seminary. Seminarians serving on Home Mission fields in 1974 were:

1. Bernard Bakker—Flanders Valley, NJ
2. Lyle Bierma—Webster, NY
3. Daniel Boerman—Washington, PA
4. Gerrit Bomhof—Penticton-Kelowna, B.C.
5. Evert Busink—Windsor, Ont.
6. Dennis Crushshon—Chicago, IL (Garfield)
7. Thomas DeVries—Cedar Rapids, IA
8. Harold Hartger—Dayton, OH
9. Gilbert Kamps—Hayward, CA
10. John Keizer—Tucson, AZ (Elim)
11. Tom Klaasen—Kennewick, WA
12. Michael Knierim—Ogden, UT*
13. Warren Lammers—Brigham City, UT
14. James Lenters—Indian Harbour Beach, FL
15. Dan Mulder—Bakersfield, CA
16. Clayton Negen—Greeley, CO
17. Timothy Palmer—East Grand Forks, MN
18. Erik Schering—Anchorage, AK
19. Henry Smidstra—San Francisco, CA (Indian)
20. Phillip Stel—Albuquerque, NM (Indian)
21. John Terpstra—Fort Collins, CO
22. David VanGelder—Fountain Valley, CA
23. Allen VanderPol—Davenport, IA*

* Westminster Seminary

VI. FINANCE

In 1974 there was again much reason to be deeply grateful to God for providing for the needs of our missionaries as well as all the required program costs. We cannot respond in any other way than to say, "God is good—so very good." The financial support of Home Missions by the families and churches of our denomination has not only reflected a real measure of confidence but has been and continues to be, an evidence of their faithfulness and spiritual vitality.

A. General Information

In reviewing the level of receipts for the year 1974, it appears that what began in 1971 as an upward trend continued during 1974. It is gratifying to note that the level of receipts in 1974 was higher than in 1973 in all categories.

1. Income from quotas generally increased from 86.1% in 1973 to 88.4% in 1974. During 1974 the percentage of quotas received from United States churches continued at the same rate as in 1973, whereas the percent of quotas received from Canadian churches increased ten percent—the highest level to date. The percentage of quota received over the last ten years is as follows:

	Total	U.S.	Canada
1965	85.5%	97.3%	41.0%
1966	86.2%	97.8%	43.3%
1967	86.6%	97.8%	45.3%
1968	85.1%	97.4%	41.5%
1969	85.0%	97.1%	42.8%
1970	83.0%	95.8%	38.8%
1971	83.7%	95.8%	42.3%
1972	84.7%	95.7%	47.3%
1973	86.1%	96.2%	52.4%
1974	88.4%	96.3%	62.6%

2. Income from salary support continued to increase in 1974 as follows:

1965	\$210,154
1966	\$228,719
1967	\$261,299
1968	\$256,633
1969	\$278,631
1970	\$295,353
1971	\$311,023
1972	\$354,446
1973	\$388,750
1974	\$416,821

Two hundred seven churches participated in the salary support program during 1974. Of this number, 199 were United States churches and eight were Canadian churches. At the end of 1974 there were thirty-six home missionaries without *any* supporting church. Only three missionaries have their salary fully subscribed.

3. Income from above-quota sources reflected a general increase during 1974 as follows:

	Total	General	Armed Forces
1965	\$145,628	\$131,073	\$14,555
1966	\$158,944	\$124,800	\$34,144
1967	\$249,592	\$157,575	\$92,017
1968	\$252,578	\$157,290	\$95,288
1969	\$251,349	\$173,187	\$78,162
1970	\$217,277	\$161,765	\$55,512
1971	\$218,811	\$173,568	\$45,243
1972	\$270,642	\$237,585	\$33,057
1973	\$253,818	\$218,616	\$35,202
1974	\$281,385	\$252,959	\$28,426

An analysis of the number of churches taking offerings for above-quota needs and the Armed Forces discloses the following:

	Total		Above Quota		Armed Forces	
	1974	1973	1974	1973	1974	1973
U.S. Churches						
Number	562	557	329	320	139	158
Percent	100	100	59	57	25	28
Canadian Churches						
Number	155	151	29	30	4	0
Percent	100	100	50	20	3	0
Total						
Number	717	708	358	350	143	158
Percent	100	100	50	49	20	22

You will note from the above comparison that an increasing number of churches are involved in supporting Home Missions generally. There is a continued decrease in the number of CR servicemen in uniform and no doubt this accounts for the declining interest in the Armed Forces Fund. However, it is disconcerting to note that the support received from our churches, through above-quota gifts, involved only fifty percent of the churches in 1974.

4. Building Programs

Activity on-field in building programs has again decreased substantially during 1974 due to the fact that only one new field was opened in 1974. The following list reflects the 1974 building program activity:

Fields with Building Programs Completed

Fort Collins, CO
Tohlokai, NM

Fields with Site Selection in Progress

Windsor, Ont.
Jacksonville, FL
Northern Virginia

As noted last year, we are in the process of producing a "Handbook for Church Building Programs." There continues to be an interest in this project from our churches and we trust that it will serve a real need.

B. Calling and/or Supporting Churches

1. Home Missionaries (listed by Classis)

Alberta South	Central California
Calgary I	Classis Central California
Cadillac	Bakersfield
Aetna	Fresno
Prosper, Falmouth	Hanford
Vogel Center	Hayward
California South	Golden Gate, San Francisco
Classis California South	San Jose (S.S.)
Anaheim	Walnut Creek
Anaheim, (Latin American)	Chatham
Bethany, Bellflower	Classis Chatham
Bellflower, III	Essex, Ont.
Calvary, Chino	Bethel, London, Ont.
Escondido	London I, Ont.
Riverside	Windsor, Ont.

Chicago North

Cicero I
West Suburban, Cicero
Bethel, Fulton
Fulton I,
German Valley
Wheaton

Chicago South

Hessel Park, Champaign
Evergreen Park I
Kedvale Ave., Oak Lawn
Orland Park
Palos Heights

Columbia

Bethel, Manhattan, MT
Manhattan I, MT
Sunnyslope, Salem, OR
Sunnyside, WA
Yakima, WA

Eastern Canada

Fredericton, N.B.
New Glasgow, N.S.
Truro, N.S.

Florida

Boca Raton
Fort Lauderdale
Indian Harbour Beach
Lake Worth
Miami
Pinellas Park (S.S.)

Grand Rapids East

Ada
Brookside, Grand Rapids
Cascade, Grand Rapids
East Paris, Grand Rapids
Faith, Grand Rapids
Fuller, Grand Rapids
Millbrook, Grand Rapids
Neland Ave., Grand Rapids
Oakdale Park, Grand Rapids
Plymouth Heights, Grand Rapids
Shawnee Park, Grand Rapids
Sherman St., Grand Rapids
Woodlawn, Grand Rapids
Middleville

Grand Rapids North

Coopersville
Alpine, Grand Rapids
Beckwith Hills, Grand Rapids
East Leonard, Grand Rapids
Highland Hills, Grand Rapids
Twelfth, Grand Rapids
Walker, Grand Rapids
West Leonard, Grand Rapids
Westview, Grand Rapids
Grant

Grand Rapids South

Covenant, Cutlerville
East, Cutlerville
Cutlerville I
Alger Park, Grand Rapids
Burton Heights, Grand Rapids

Grandville Ave., Grand Rapids
Immanuel, Grand Rapids
Kelloggsville, Grand Rapids
LaGrave, Grand Rapids
Moline

Grandville

Byron Center I
Heritage, Byron Center
Byron Center II
South Grandville
Baldwin, Jenison
Ridgewood, Jenison
Trinity, Jenison
Twelfth Ave., Jenison
Beverly, Wyoming
Lee St., Wyoming
Rogers Heights, Wyoming
Thirty-sixth St., Wyoming
Wyoming Park, Wyoming

Hackensack

Flanders Valley
North Haledon
Madison Ave., Paterson
West Sayville

Hamilton

Burlington I
Jarvis

Holland

Graafschap
Hamilton
Bethany, Holland
Calvin, Holland
Central Ave., Holland
Fourteenth St., Holland
Hardewyk, Holland
Holland Heights, Holland
Maple Ave., Holland
Maranatha, Holland
Montello Park, Holland
Niekerk, Holland
Ninth St., Holland
Park, Holland
Prospect Park, Holland
Providence, Holland
Nordeloos, Holland
Pine Creek
South Olive
West Olive

Hudson

Binghamton, NY
East Palmyra, NY
Goshen, N.Y.
Irving Park, Midland Park, N.J.
Norfolk, VA
Paterson I, N.J.
Paterson IV, N.J.
Paterson II, NJ
Prospect Park, Paterson, NJ
Rochester, N.Y.
Sussex, N.J.
Washington, D.C.
Silver Spring, Washington, DC

- Webster, NY
- Fairlawn, Whitinsville, MA
- Huron**
 - Drayton, Ont.
 - Kitchner, Ont.
 - Listowel, Ont.
- Illiana**
 - De Motte I, IN
 - Lafayette, IN
 - Lansing I, IL
 - Bethel, Lansing, IL
 - Oak Glen, Lansing, IL
 - Muster, IN
 - Bethany, South Holland, IL
 - Cottage Grove, South Holland, IL
 - South Holland I (S.S.), IL
- Kalamazoo**
 - East Martin
 - Goshen, IN
 - Comstock, Kalamazoo
 - Faith, Kalamazoo
 - Grace, Kalamazoo
 - Milwood, Kalamazoo
 - Northern Heights, Kalamazoo
 - Kalamazoo II
 - Kalamazoo III
 - Westwood, Kalamazoo
- Lake Erie**
 - Cincinnati, OH
 - Olentangy, Columbus, OH
 - Dayton, OH
 - Dearborn, MI
 - Detroit I, MI
 - Imlay City, MI
 - Jackson, MI
 - Northern Hills, Troy, MI
 - Washington, PA
 - Willard, OH
- Minnesota North**
 - Classis Minnesota North
 - Bunde
 - Ogilvie
 - New Brighton, St. Paul
 - South Grove, South St. Paul
- Minnesota South**
 - Chandler
 - Bethel, Edgerton
 - Hull, ND
 - Ebenezer, Leota
- Muskegon**
 - Fremont I
 - Fremont II
 - Trinity (S.S.), Fremont
 - Grand Haven I
 - Grand Haven II
 - Allen Ave., Muskegon
 - Bethany, Muskegon
 - Calvin, Muskegon
 - Muskegon I
 - Muskegon Heights
 - New Era
 - Spring Lake
- Northcentral Iowa**
 - Austinville
 - Kanawha
 - Lincoln Center
 - Rolling Acres, Mason City
- Orange City**
 - Hull I
 - Le Mars
 - Calvary, Orange City
 - Orange City I
- Pacific Northwest**
 - Anchorage, AK
 - Bellevue, WA
 - Everett I, WA
 - Bethel, Lynden, WA
 - Lynden III, WA
 - Calvary, Seattle, WA
- Pella**
 - Classis Pella
 - Cedar
 - Trinity, Iowa City
 - Newton
 - Oskaloosa I
 - Calvary, Pella
 - Faith, Pella
 - Pella I
 - Pella II
 - Peoria
 - Prairie City
 - St. Louis, MO
 - Sully
- Quinte**
 - Kingston I, Ont.
- Rocky Mountain**
 - Alamosa, CO
 - Chelwood, Albuquerque, NM
 - Valley, Albuquerque, NM
 - Boulder, CO
 - Brigham City, UT
 - Colorado Springs, CO
 - Fairview, Denver, CO
 - Denver I, CO
 - Hillcrest, Denver, CO
 - Denver II, CO
 - Denver III, CO
 - Trinity, Denver, CO
 - Dispatch, KS
 - Flagstaff, AZ
 - Fort Collins, CO
 - Gallup, NM
 - Greeley, CO
 - Luctor, KS
 - Ogden, UT
 - Phoenix I, AZ
 - Orangewood, Phoenix, AZ
 - Rehoboth, NM
 - Immanuel, Salt Lake City, UT
 - Scottsdale, AZ
 - Bethel, Tucson, AZ
 - Elim, Tucson, AZ
- Sioux Center**
 - Lakeview-Valentine, NB

Sioux Center I, IA	Hillcrest, Hudsonville
Toronto	Immanuel, Hudsonville
Barrie I, Ont.	Messiah, Hudsonville
Toronto I, Ont.	Jamestown
Wisconsin	North Blendon
Madison	Oakland
Calvin (S.S.), Sheboygan	Overisel
Waupun I	Rusk
Zeeland	Bethel, Zeeland
Allendale I	Zeeland I
Allendale II	Haven, Zeeland
Beaverdam	Zeeland III
Borculo	Zutphen
Drenthe	
2. Long-term volunteers	
Bauer, MI	Madison, WI
Clinton, Ont.	Ocheyedan, IA
Eastmanville, MI	Oostburg I, WI
Fort Wingate, NM	Orland Park, IL
Grand Rapids, Calvin	Pease, MN
Grand Rapids, Fuller	Roseville, MI
Grand Rapids, LaGrave	Sauk Village, IL
Grand Rapids, Oakdale Park	South Holland (Peace), IL
Grand Rapids, Plymouth Heights	South Olive, MI
Grand Rapids, Westview	Toronto area churches
Jenison I, MI	Wyoming (Beverly), MI
Kalamazoo (Faith), MI	Wyoming (Calvary), MI
Kalamazoo II, MI	Zeeland I, MI
Lynden I, WA	Zeeland (North), MI

C. Church Relations

Although for many years it has been a pleasure to report an increase in interest on the part of the churches of the denomination in direct salary support, the 1974 increase in receipts as well as declarations of intent surpassed any other year. The influence of the rapid spread of Faith Promise models for congregational activity in missionary support is an obvious factor accounting for at least \$30,000 of the anticipated increase in 1975. Many home missionaries have expressed gratitude for the warm personal interest their supporting congregations have shown.

We are mindful of the increasing costs and the occasional criticism which solicitation of funds by direct mail entails. Meanwhile, the overall response in 1974 and early 1975 suggests that the mails provide an avenue for response, which is welcomed by many generous people of our denomination.

The one area of support which continues to be somewhat disappointing is that of offerings from churches. Congregations who already support Home Missions through quota and salary support, as a rule, are the most faithful to the annual recommendation of synod that each congregation schedule one or more above-quota offerings for Home Missions during the year. During 1974 there were 245 congregations who did not help either by salary support or above-quota offerings.

The Women's Missionary Union Spring and Fall Tours were held on the annual schedule in cooperation with Foreign Missions. Home missionaries who served in the spring of 1974 were Ms. Wanda VanKlomp-

enberg of Zuni (in the East) and Mr. Ray Klunder (in the Midwest). In the fall, Mr. Stan Siebersma of Fort Wingate was the speaker in the East, Mr. Keith Kuipers of Rehoboth in the Midwest, Rev. Peter Vermaat in the Pacific Coast Tour, and Mr. Ed Oppenhuizen of Rehoboth in the Mountain Tour. This April, the Midwest Tour will be conducted in two parts to see if the requests for a more in-depth contact with the constituency will be better met. More opportunity for scheduling additional meetings at more places along the tour route will be available than before.

During 1974 the Council of Indian Churches has cooperated enthusiastically with Home Missions in preparing a sound film in which representatives of the Indian churches themselves describe and display their growth and activity in New Mexico and Arizona. "The Indian Churches' Report" is scheduled for distribution to the consistories of the denomination for March 1975 through June 1976.

To inform the churches of progress in other Home Mission areas, in the context of models for evangelism which are developing both in Home Mission churches and other churches in the denomination, the church relations and evangelism staff are presently discussing a film report for possible circulation in 1976.

The need for congregations in the United States and Canada, who are not yet involved with denominational home missionaries, to adopt a prayer and support relationship, particularly with field people not yet so related, is a salient concern of the BHM. Experience continues to show that the direct line of communications which such a relationship establishes is a much-blessed alternative to raising the per-family quota to accommodate the denomination's growing mission involvement.

D. Grant-In-Aid Requests for 1976 (January 1 - June 30)

Indian

First Denver, CO	
(Indian work)	\$4,200
Canadian Council (Winnipeg	
Indian Ministry)	\$1,832

With the understanding that this grant will be phased out in three years.

Inner-City

Paterson (Madison Ave.)	\$4,250
Third Denver, CO	
(Sun Valley)	\$3,875
Paterson, NJ (Northside)	\$5,000
Toronton, Ont. (Lighthouse) ..	\$4,000
First Los Angeles, CA	\$4,500

Salary for second staff person plus part-time third worker.

Salary for second staff person plus part-time third worker.

Including free use of BHM house with understanding they take care of maintenance.

Chicago, IL (Lawndale)	\$4,500
Classis Chicago South	
(Pullman)	\$4,250
East Muskegon, MI	\$2,500

Campus

Classis N.C. Iowa (Ames)	\$1,500
Classis Cadillac (Mt. Pleasant)	\$3,000
Lansing, MI	\$1,500
Bellingham, WA	\$2,675
Classis Sioux Center (Vermillion, SD)	\$3,000
Classis Hamilton (Hamilton, Ont.)	\$2,750
Visalia, CA	\$1,250
Classis Alberta North (Edmonton)	\$4,000

Subject to the condition that the staff must be approved within normal procedures.

Seaway

Montreal, Que.	\$2,000
Classis British Columbia (Vancouver)	\$1,750

With the understanding all summer seminarian expenses will be paid by the Board of Seaway Ministries.

Youth

Classis Quinte (Youth Evangelism Services)	\$2,000
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With the condition that a committee be appointed by YES with representatives of Classes Toronto, Quinte, Hamilton, and Chatham, and the BHM to study the work and feasibility of the program for mission purposes and that the committee report before November 1, 1975.

Regular

Oak Harbor, WA (Anacortes)	\$1,000
Rapid City, SD	\$1,250
River Drive Park, Ont.	\$1,000
Classis Wisconsin (Beaverdam)	\$1,250
Pease, MN (St. Cloud)	\$3,500
Sacramento, CA	\$5,500
Colorado Springs, CO	\$3,825
First Pella, IA (Dallas)	\$4,250

With the condition that phase-out be by June 30, 1978.

With the reminder of the BHM's decision Feb. '73 that this grant be phased out at the rate of \$1,000 per year.

Third Kalamazoo, MI (Lexington Green)	\$1,000
Goshen, NY (Richfield Springs)	\$3,750
Truro, N.S. (Shubenacadie)	\$4,000
Rochester, NY (Owego)	\$2,750
Clinton, Ont. (Vanastra)	\$2,400
Bradenton, FL (Cape Coral) ..	\$2,000
Orlando, FL (Winter Haven) ..	\$3,000

With the understanding that this field will be reviewed with a MAP in two years (prior to 11-1-76) and that no capital expenditures will be made before then.

STATEMENT OF GENERAL FUND BALANCES

December 31, 1974

ASSETS

CURRENT

Operating funds cash (Note A)	\$ 489,568	
Designated funds cash (Note B)	405,000	
Prepaid expenses	19,969	
Marketable securities - at cost	<u>8,712</u>	\$ 923,249

REAL ESTATE AND NOTES RECEIVABLE

United States	\$4,157,042	
Canada	353,688	
Urban fields	<u>1,367,567</u>	5,878,297

REAL ESTATE AND EQUIPMENT - INDIAN FIELD

Land and buildings	\$2,341,635	
Furniture and equipment	122,786	
Trucks and automobiles	<u>112,432</u>	
	\$2,576,853	
Less accumulated depreciation	<u>1,002,170</u>	1,574,683

OTHER ASSETS

Notes receivable	\$ 200,000	
Mortgages and contracts receivable	70,608	
Furniture and fixtures - Grand Rapids - net	<u>4,236</u>	274,844

\$8,651,073LIABILITIES AND FUND EQUITY

LIABILITIES

Notes and mortgages payable	\$ 23,494	
Withholding taxes and other payables	<u>23,510</u>	\$ 47,004

FUND EQUITY

Balance at end of year		<u>8,604,069</u>
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\$8,651,073

NOTE A - By action of the Board of Home Missions, \$374,000 of the operating funds on hand at December 31, 1974 are to be used to provide the necessary funds for the 1975 Synodically approved budget.

NOTE B - At December 31, 1974, \$405,000 was committed and budgeted for additional capital expenditures but not spent at the end of the year.

STATEMENT OF CHANGES IN GENERAL FUND EQUITY

Year ended December 31, 1974

BALANCE- January 1, 1974 \$ 8,465,871

ADDITIONS

Budgeted additions:		
Quota receipts	\$ 2,317,151	
Salary support	416,821	
Above quota gifts	281,385	
Indian field revenue	55,253	
Other income	<u>118,873</u>	
	\$ 3,189,483	

Other additions:		
Gain on disposal of fixed assets		3,800
TOTAL ADDITIONS		<u>3,193,283</u>
TOTAL AVAILABLE		\$11,659,154
DEDUCTIONS		
Budgeted expenses:		
Administration	\$	254,301
General home missions		95,587
Evangelism		492,209
Regular outreach		850,666
Urban fields		229,915
Indian fields		<u>1,036,075</u>
	\$	<u>2,958,753</u>
Other deductions:		
Depreciation		<u>96,332</u>
TOTAL DEDUCTIONS		<u>3,055,085</u>
BALANCE - December 31, 1974		<u>\$ 8,604,069</u>

STATEMENT OF RESTRICTED FUND BALANCES

December 31, 1974 and 1973

	BALANCE December 31, 1973	Additions	Deductions	BALANCE December 31, 1974
<u>ASSETS</u>				
Cash (Note C)	<u>\$487,109</u>	<u>\$ 88,742</u>	<u>\$ 13,442</u>	<u>\$562,409</u>
<u>FUND BALANCES (Note C)</u>				
Missionary training fund (Note D)	\$200,024	\$ 25,941	\$ 4,882	\$221,083
Indian tuition assistance	25,706	2,241	3,329	24,618
Indian field expansion fund	230,059	47,788	-0-	277,847
Medical insurance fund	4,532	-0-	-0-	4,532
Jewish evangelism	7,926	-0-	-0-	7,926
Various mission projects	54	5,853	4,671	1,236
Annuity fund	8,580	6,300	-0-	14,880
Trust agreements	<u>10,308</u>	<u>619</u>	<u>560</u>	<u>10,367</u>
	<u>\$487,109</u>	<u>\$ 88,742</u>	<u>\$ 13,442</u>	<u>\$562,409</u>

NOTE C - These funds represent amounts received for specified projects the use of which is restricted either by Synod or by the donor.

NOTE D - The balance in the Missionary Training Fund at December 31, 1974 includes \$42,873 which has been credited to the individual missionaries' training accounts and is available to them under the rules of the fund.

REAL ESTATE AND NOTES RECEIVABLE - UNITED STATES

December 31, 1974

<u>REGULAR FIELDS</u>	<u>Balance</u>
Anchorage, Alaska	\$ 115,585.01
Bakersfield, California	63,200.00
Bellevue, Washington	78,500.00
Binghamton, New York	60,000.00
Boca Raton, Florida	52,000.00
Boulder, Colorado	48,925.50
Cedar Rapids, Iowa	81,000.00
Champaign, Illinois	25,034.67
Chester, New Jersey	58,400.00
Corvallis, Oregon	31,850.00
Davenport, Iowa	63,728.00
Dayton, Ohio	50,000.00
East Grand Forks, Minnesota	30,000.00
East Islip, New York	51,005.30
East Tucson, Arizona	63,192.50
El Paso, Texas	64,300.00
Flagstaff, Arizona	73,500.00
Ft. Collins, Colorado	45,000.00
Ft. Wayne, Indiana	69,000.00
Fresno, California	63,128.59
Greeley, Colorado	66,000.00
Hayward, California	50,000.00
Kalamazoo, Michigan	38,500.00
Indian Harbor Beach, Florida	60,893.57
Iowa City, Iowa	50,000.00
Mason City, Iowa	55,276.00
Norfolk, Virginia	53,600.00
Ogden, Utah	50,594.76
Olympia, Washington	78,000.00
Patterson, New Jersey	9,100.00
Poughkeepsie, New York	50,000.00
Riverside, California	48,500.00
St. Louis, Missouri	66,500.00
South Grove, Minnesota	51,516.82
South Salt Lake City, Utah	50,000.00
South Windsor, Connecticut	50,000.00
Syracuse, New York	67,920.00
Terre Haute, Indiana	63,416.66
Tri Cities, Washington	50,000.00
Washington, Pennsylvania	58,000.00
Webster, New York	60,000.00
West Portland, Oregon	56,000.00
Yakima, Washington	65,430.00
TOTAL REGULAR FIELDS	<u>\$2,436,797.38</u>

SUMMARY OF REAL ESTATE AND NOTES RECEIVABLE - UNITED STATES

Calling churches	\$1,720,244.23
Regular fields	<u>2,436,797.38</u>
TOTAL	<u>\$4,157,041.61</u>

REAL ESTATE AND NOTES RECEIVABLE - CANADA

December 31, 1974

CALLING CHURCHES

	<u>Balance</u>
Brockville, Ontario	\$ 4,188.85
Charlottetown, Prince Edward Island	45,000.00
Grand Prairie, Alberta	42,220.59
Halifax, Nova Scotia	44,500.00
High River, Alberta	9,500.00
Kemptville, Ontario	3,674.90
Stratford, Ontario	20,357.40
Truro, Nova Scotia	5,843.18
Vernon, British Columbia	<u>13,809.21</u>
TOTAL CALLING CHURCHES	<u>\$189,094.13</u>

REGULAR FIELDS

Fredricton, New Brunswick	\$ 49,993.81
New Glasgow, Nova Scotia	64,900.00
Prince George, British Columbia	<u>49,700.00</u>
TOTAL REGULAR FIELDS	<u>\$164,593.81</u>

SUMMARY OF REAL ESTATE AND NOTES RECEIVABLE - CANADA

Calling churches	\$189,094.13
Regular fields	<u>164,593.81</u>
TOTAL	<u>\$353,687.94</u>

REAL ESTATE - URBAN FIELDS

December 31, 1974

URBAN FIELDS

	<u>Balance</u>
Albuquerque, New Mexico - Indian	\$ 78,752.74
Chicago, Illinois - Chinese	118,779.25
Chicago, Illinois - Indian	20,000.00
Chicago, Illinois - Lawndale	75,000.00
Detroit, Michigan	89,997.69
Harlem, New York City	233,763.16
Honolulu, Hawaii	70,000.00
Los Angeles, California - Chinese	59,500.00
Los Angeles, California - Inner City	24,200.00
Los Angeles, California - Spanish	31,000.00
Miami, Florida - Spanish	188,291.38
Norfolk, Virginia	36,298.65
Salt Lake City, Utah - Indian	17,750.00
San Francisco, California - Indian	76,095.30
San Francisco, California - Chinese	67,459.20
San Francisco, California - Friendship House	128,250.00
San Francisco, California - Parsonage	<u>52,429.75</u>
TOTAL	<u>\$1,367,567.12</u>

F. Proposed Budget for 1976

The Proposed Budget for 1976 is summarized below. A more detailed list of budget requests for 1976 will be submitted to Synod's Finance Committee.

1976 Proposed Budget

Estimated Receipts -		
Quota Payments	\$ 2,510,000	
Salary Support	475,000	
Above Quota	290,000	
Indian Field Revenue	65,000	
Real Estate Repayments	100,000	
Other Income	90,000	
From Cash Balance	<u>350,000</u>	
Total Estimated Receipts		<u>\$ 3,880,000</u>
Budgeted Disbursements -		
Operating:		
Administration & Promotion	\$ 342,300	
General Home Missions	116,050	
Evangelism	260,000	
Regular Fields	1,136,000	
Minority and Youth Fields	668,750	
Indian Fields	<u>1,271,900</u>	
Total Operating		\$ 3,795,000
Real Estate and Capital:		
Regular and Minority and		
Youth Fields	\$ 70,000	
Indian Fields	10,000	
Equipment	<u>5,000</u>	
Total Real Estate and Capital		<u>85,000</u>
Total Disbursements		<u>\$ 3,880,000</u>

VII. PERSONNEL

Our mission program is a program of people ministering to people. Therefore personnel matters are crucially important. We need to get the right people in the right place and help them to do a good job there. We look forward to the time when we will have a Personnel Secretary in his office who will give full attention to the personnel matters. We look for great improvement particularly in the area of recruiting and training. During this transitional period David Bosscher has been taking care of many of the personnel details.

There is a continuing concern to help missionaries do their work better. The Regional Home Missionaries have been very helpful in this. An appointment policy involving evaluation of the missionary and his work at the time of his reappointment is also proving its worth. Missionaries receive initial appointments of two years followed by successive three-year terms of service. Six months prior to the normal reappointment date, (i.e. March of the calendar year) an evaluation process is begun which includes written evaluation and recommendation regarding the missionary from the consistory or steering committee, the calling church, fellow staff members, the Classical Home Missions Committee, and the Regional Home Missionary. The missionary himself also does some self evaluation. Over fifty missionaries have now passed through the reappointment process. Many valuable insights were gained and in some cases specific suggestions were made to help the missionary in his personal and professional development. Having now had the first experience with the new process there is general agreement as to the value of the appointment policy with its opportunity for evaluation and review.

VIII. GRANT-IN-AID PROGRAM

A. *Remarks about the program*

Through the GIA program assistance is given to churches engaged in outreach. By this means the denomination shares in local evangelism projects which require more funds than are available locally. This is an important aspect of the decentralization of the work of Home Missions since local initiative is preserved. The grants are for salary subsidy and are for one year. They are renewable.

B. *Amendment to the policy*

1. *Introduction*

Up to this point the policy has been designed to (1) help in the establishment of new churches, (2) assist churches where unusual opportunity exists and notably where churches are seeking to minister effectively in a changing community, (3) support special ministries where the establishment of a church is not envisioned, e.g., ministry to seamen, to students on secular campuses, etc. Now there is a desire to give support to churches where the scope of the community ministry requires an additional staff person and the church needs some financial assistance.

2. Recommendation

The Board of Home Missions recommends to Synod 1975 that the following be added to the GIA policy so that grants can be provided in order to assist in, "The employment of a Director/Minister of Evangelism on the local level through a three-year incentive grant of matching funds on a declining percentage where the scope of the community ministry has demonstrated the need of an additional staff member and the church qualifies under the eligibility guidelines."

The eligibility requirements for a church applying for an incentive grant for the employment of a Director/Minister of Evangelism:

1. The church within the last three years must have been involved in a self-study evaluation program similar to the one used in Evangelism Thrust. The percentage of adult members involved in the study should be at least sixty percent.

2. The church must give evidence that definable and measurable evangelistic goals have been adopted and that they are making progress toward meeting the goals.

3. The church must have at least twenty-five percent of its adult membership involved in a church program of evangelism and ministry to the community. People serving as council members, Sunday school teachers, youth leaders, and other forms of ministry may be included in this total. The number of volunteers must increase at an annual rate of five percent of the adult members if the church is going to remain eligible for the second and third year grants.

4. The church must approve the employment of a Director/Minister of Evangelism.

5. The church must adopt, in connection with the GIA, an area or concept of evangelism that will adequately challenge the resources of the congregation and warrant the addition of a full time staff member.

6. The church must demonstrate a willingness to establish a direct contact ministry which will include training for evangelism (e.g. CET) with the goal of involving at least five percent of its adult members in this program.

7. The church must provide matching salary funds (in addition to all costs for housing, travel, etc.) according to the following schedule:

- First year—50%
- Second year—65%
- Third year—80%
- Fourth year—100%

8. The church must demonstrate that the pastor is an active participant in its outreach ministry.

9. The church must show a financial need as in the case of all Grants-in-Aid.

IX. MATTERS FOR SYNODICAL ACTION

A. The Board of Home Missions respectfully requests synod to grant the privilege of the floor to the board's president, executive secretary, and treasurer when matters pertaining to home missions are discussed.

B. The board urgently requests synod to approve the Armed Forces Fund for one or more offerings from the churches.

C. The board urgently requests synod to place the Board of Home Missions on the list of denominational causes recommended for one or more offerings.

D. The board requests synod to reappoint Mr. Gerard J. Borst as Treasurer of the Board of Home Missions for a four-year term (Section III, C of this report).

E. The board requests that synod appoint the Rev. Peter Borgdorff as Fields Secretary of the Board of Home Missions for an initial term of two years commencing August 1, 1975 (Section III, D, 3 of this report).

F. The board requests synod to appoint the Rev. Duane E. VanderBrug as Personnel Secretary of the Board of Home Missions for an initial term of two years commencing August 1, 1975 (Section III, D, 4 of this report).

G. The board requests synod to approve the schedule of Grants-In-Aid for Evangelism as presented in Section VI, D of this report.

H. Board requests synod to approve the addition to the Grant-In-Aid policy as described in Section VIII, B, 2 of this report.

I. The board requests synod to receive and act upon the following nominations for members-at-large (*designates incumbent):

1. Member-At-Large, Western Canada
Mr. Ben Bolt*
Mr. H. J. Ten Hove
2. Alternate Member-At-Large, Western Canada
Mr. Martin Jurius
Mr. Chet Zeilstra
3. Member-At-Large, Eastern Canada
Dr. Dale H. Poel*
Mr. Gerrit Bruinix
4. Alternate Member-At-Large, Eastern Canada
Dr. B. Kiesekamp*
Mrs. Irene Jonker
5. Alternate Member-At-Large, Southwestern Ontario
Dr. J. Oosterhuis
Mr. Fred Vander Velde
6. Member-At-Large, Western U.S.A.
Dr. John Vander Beek*
Mr. Tom Davids
7. Alternate Member-At-Large, Western U.S.A.
Mr. Miner Tanis*
Mr. Peter Bolthuis
8. Member-At-Large, Eastern U.S.A.
Mr. Richard Feimster
Mr. Douglas Harrison
9. Alternate Member-At-Large, Eastern U.S.A.
Mr. Herbert Van Dennen
Mr. David Apple
10. Member-At-Large, Central U.S.A.
Mr. John Simerink
Mr. Marvin Van Dellen

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11. Alternate Member-At-Large, Central U.S.A.
Mr. Richard De Boer*
Mr. R. Jack De Vos
 12. Member-At-Large, Central U.S.A.
Mr. Richard De Vos*
Mr. Peter Van Putten
 13. Alternate Member-At-Large, Central U.S.A.
Mr. Jay Volkers
Nominee not elected as regular delegate**

** We request that the nominee not elected as a regular delegate be added to the alternate nomination.

J. The board requests synod to approve a quota of \$45 per family for the year 1976.

Board of Home Missions,

John G. Van Ryn,
Executive Secretary

REPORT 5

THE CHRISTIAN REFORMED BOARD OF PUBLICATIONS

The Board of Publications operates under the mandate of synod which authorizes it to supervise and implement the church's program of religious education and publication. It has now completed its sixth year of operation since synod consolidated the work of its former Education, Sunday School and Publication Committees under one denominational board. During the past year the board and its committees have sought to carry on the work assigned by synod. We now wish to report the board's activities for the past year and present the matters that require this synod's approval.

I. ORGANIZATION OF THE BOARD

A. *Membership of the Board*

The membership of the board is composed of one delegate elected by each classis of the denomination. The board meets annually, and this year met February 11-13. All the classes were represented according to the following roster of delegates:

Classis	Member
Alberta North.....	Rev. Jack Westerhof
Alberta South.....	Mr. D. Bouwsema
British Columbia.....	Rev. Jelle Tuininga*
Cadillac.....	Rev. Fred J. Van Dyke
California South.....	Rev. Clarence Nyenhuis
Central California.....	Rev. James Versluys
Chatham.....	Rev. Jelle Nutma*
Chicago North.....	Mrs. Rose Van Reken
Chicago South.....	Dr. A. C. De Jong
Columbia.....	Rev. Thomas Dykman
Eastern Canada.....	Mrs. Sarah Cook
Florida.....	Mr. Kenneth Tanis
Grand Rapids East.....	Rev. Clarence Boomsma
Grand Rapids North.....	Mr. Allen Van Maastricht
Grand Rapids South.....	Rev. Willard De Vries
Grandville.....	Rev. Willard Van Antwerpen
Hackensack.....	Miss Dorothy Kelder
Hamilton.....	Rev. William Vander Beek
Holland.....	Mr. Raymond Holwerda
Hudson.....	Dr. Roger Van Heyningen
Huron.....	Rev. Jan Van Dyke*
Illiana.....	Rev. Daniel Bos*
Kalamazoo.....	Rev. John A. Mulder
Lake Erie.....	Rev. Donald Postema
Minnesota North.....	Rev. Theodore Wevers
Minnesota South.....	Rev. Peter Brouwer
Muskegon.....	Rev. Marvin Beelen
Northcentral Iowa.....	Mr. Albert Cooper
Orange City.....	Prof. George De Vries
Pacific Northwest.....	Rev. Stuart Pastine
Pella.....	Rev. Gerrit Vander Plaats
Quinte.....	Rev. Riemer Praamsma

Rocky Mountain.....	Rev. Gary De Velder
Sioux Center.....	Dr. Garret G. Rozeboom
Toronto.....	Dr. Hendrik Hart
Wisconsin.....	Mr. William Leys
Zeeland.....	Rev. Sidney Newhouse

(*indicates alternates attending)

Since the Board of Publications has now completed six years of activity, a number of delegates were in attendance for the last time, having served six years. The members retiring from the board are the Rev. Peter Brouwer, Dr. A. C. De Jong, Dr. Hendrik Hart, the Rev. Donald Postema, Mr. Kenneth Tanis, Dr. Roger Van Heyningen, Mrs. Rose Van Reken. The board is thankful for their years of service and for their many contributions to the work of the board throughout these years.

The board elects its officers annually, and this year the following were chosen to serve: president, Rev. Clarence Boomsma; vice-president, Mr. Raymond Holwerda; secretary, Rev. John A. Mulder; treasurer, Mrs. Rose Van Reken (until September 1, 1975).

B. *The Executive Committee*

The executive committee is composed of the officers of the board, five members chosen annually by the board, and three members-at-large who are members of either the Education or Periodicals Committee. Therefore the executive committee as presently constituted is composed of the following members: Rev. Clarence Boomsma (Classis Grand Rapids East), Mr. Raymond Holwerda (Classis Holland), Rev. John A. Mulder (Classis Kalamazoo), Mrs. Rose Van Reken (until September 1, 1975; Classis Chicago North), Rev. Marvin Beelen (Classis Muskegon), Rev. Willard De Vries (Classis Grand Rapids South), Rev. Donald Postema (Classis Lake Erie; term ends Sept. 1, 1975); Rev. Willard Van Antwerpen (Classis Grandville), Rev. William Vander Beek (Classis Hamilton), Mr. Joseph Daverman (Businessman from Periodicals Committee, term ends Sept. 1, 1975), Mr. Bernard Scholten (Businessman from Education Committee, term ends Sept. 1, 1975), Mr. Gordon Quist (Businessman from Education Committee).

The Executive Committee and the two committees serving under it, the Education Committee and the Periodicals Committee, meet regularly the first Thursday of each month except March, which follows immediately after the annual board meeting, and August, which is largely a vacation month. The education and periodicals committees meet separately during the day, and the executive committee meets in the evening of the same day. This helps keep travel costs at a minimum, and the arrangement has proved satisfactory.

The executive committee will appoint new members to replace those whose terms are expiring Sept. 1, 1975. These new appointees will serve until the board meets in its annual session in 1976, at which time the board elects the executive committee members.

C. *The Education Committee*

The Education Committee as organized this year is composed of the following members: Mr. Marion Vos, chairman, *Mrs. Rose Van Reken,

vice-chairperson, *Rev. John A. Mulder, secretary, Dr. Derke Bergsma, *Rev. Willard De Vries, Dr. Sidney Dykstra, Mr. Barry Foster, Prof. William Hendricks, *Mr. Gordon Quist, *Mr. Bernard Scholten, Rev. Wesley Smedes (representative of the Board of Home Missions, now to be replaced by Rev. Henry De Rooy), Mr. Arnold Snoeyink, *Rev. William Vander Beek.

*indicates Executive Committee members.

The terms of Messrs. Scholten and Vos end this year, and since they are not eligible for reappointment according to synodical rules, the board presents the following nominations:

1. To fill the vacancy left by Mr. M. Vos:
Mrs. Dorothy Vander Pol, Miss Cora Vogel, Mrs. Jean Olthuis.
2. To fill the vacancy left by Mr. Scholten:
Mr. Ken Horjus, CPA, Mr. Clare Ackerman, CPA

For synod's information we supply the following details:

Mrs. Vander Pol and Miss Vogel are both from the Grand Rapids area. Mrs. Olthuis lives in the Toronto area.

Mrs. Vander Pol has been a teacher and an author of NUCS materials.

Miss Vogel has experience in foreign missions and as a teacher and author of NUCS materials. She teaches at Hudsonville Christian School.

Mrs. Olthuis is director of the child development center at the AACS Institute. She has formerly been a teacher. She is the wife of Dr. James Olthuis.

Mr. Horjus is with the Touche, Ross & Company and is a deacon in the La Grave Ave. consistory.

Mr. Clare Ackerman is a managing partner of Seidman and Seidman, has served in the consistory of the Mayfair church, is president of West YMCA and a former member of the CRWRC.

D. *The Periodicals Committee*

The Periodicals Committee as organized for this year is composed of the following members:

*Rev. Donald Postema, chairman, *Rev. Marvin Beelen, secretary, *Mr. Raymond Holwerda, vice chairman, Dr. Andrew Bandstra (Theologian), Mr. Joseph Daverman (Businessman), Dr. John Timmerman (Journalist), *Rev. Willard Van Antwerpen, Mr. Casey Wondergem (Businessman).

*indicates Executive Committee members.

The terms of Dr. Bandstra and Mr. Daverman expire this year, and since neither is eligible for reappointment according to the rules of synod, the board presents the following nominations:

1. To fill the vacancy left by Dr. Bandstra:
Dr. Melvin Hugen, Dr. Henry Stob

Both Dr. Hugen and Dr. Stob are members of the Calvin Seminary faculty.

2. To fill the vacancy left by Mr. Daverman:

Mr. Herman Van Faasen, Mr. Jack R. Brouwer

For synod's information we supply the following details:

Mr. Van Faasen is vice-president of the Grand Rapids Insurance Agency. He is a member of Calvin Christian Reformed Church of Grand Rapids, has served as elder and on local school boards and has a good business background.

Mr. Brouwer is the Creative Director and Senior Vice President of the Jaqua Advertising Co. He is a member of Plymouth Heights Church in Grand Rapids. He has served as artist for the denominational Sunday School committee, member of school board and Back to God Tract Committee.

E. The Periodicals Staff

The Periodicals Staff, operating under the direction of the Periodicals Committee, includes Dr. Lester De Koster, the editor of *The Banner*, Miss Gertrude Haan, the assistant editor of *The Banner*, Rev. William Haverkamp, the editor of *De Wachter*, Miss Judy Bronsink, secretary, Mr. Peter Meeuwsen, business manager, Mr. Allen Van Zee, accountant, Mr. Wayne De Jonge, artist.

F. The Education Staff

The Education Staff, operating under the direction of the Education Committee, is composed of Rev. Andrew Kuyvenhoven, director and theological editor, Mr. Robert Rozema, pedagogical editor, Mr. A. James Heynen, managing editor, Mrs. Ruth Vander Hart (Journalist), assistant editor, Mr. Peter Meeuwsen, business manager, Mr. Allen Van Zee, accountant, Mr. Paul Stoub, artist, Mrs. Alida L. Arnoys, secretary and receptionist.

Staff members due for reappointment this year are Mr. Robert Rozema and Mrs. Ruth Vander Hart. Mrs. Vander Hart has been reappointed by the board for a term of two years. The board recommends that synod reappoint Mr. Robert Rozema for a term of two years. The board interviewed Mr. Rozema and heartily recommends him to synod for this reappointment.

II. FINANCIAL REPORT

The board operates on a fiscal year of September 1 to August 31. This is more adaptable to the entire program of the board and facilitates budgeting for the following year. The board submits the following information to synod:

BALANCE SHEET

BOARD OF PUBLICATIONS OF THE CHRISTIAN REFORMED CHURCH
GRAND RAPIDS, MICHIGAN

August 31, 1974

ASSETS

CURRENT

Cash on hand and on deposit		\$ 12,449
Accounts receivable		191,694
Land contract receivable		12,347
Accrued interest receivable		386
Inventories		137,307
Prepaid Expenses		<u>9,975</u>
		<u>\$ 364,158</u>

OTHER

Land contract receivable	\$ 19,783	
Inventory - supplies and metal	<u>9,499</u>	\$ 29,282

PROPERTY, PLANT AND EQUIPMENT

Land, land improvements and building	\$1,284,598	
Machinery & equipment office furniture fixtures and truck	<u>671,144</u>	
	\$1,955,742	
Less allowance for depreciation	<u>503,648</u>	<u>\$1,452,094</u>
		<u><u>\$1,845,534</u></u>

LIABILITIES

CURRENT

Notes payable (Building - \$95,000)	\$ 125,000	
Accounts payable	93,945	
Accrued expenses	29,990	
Current portion of long-term debt (Building)	<u>50,000</u>	
TOTAL CURRENT		\$ 298,935

DEFERRED INCOME

149,350

LONG-TERM DEBT

Mortgage payable (Building-\$297,500)	437,500
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RESERVE FOR FUTURE REPAIRS

3,371

EQUITY

FROM OPERATIONS

Balance - September 1, 1973	\$ 572,553	
Net income (loss) for the year ended August 31, 1974	<u>(45,890)</u>	\$526,663

CONTRIBUTED

Balance - August 31, 1974	<u>429,715</u>	<u>956,378</u>
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\$1,845,534

STATEMENT OF INCOME (LOSS)

BOARD OF PUBLICATIONS OF THE CHRISTIAN REFORMED CHURCH

GRAND RAPIDS, MICHIGAN

Year ended August 31, 1974

INCOME		
Subscriptions and sales		\$ 1,025,065
COSTS		
Material	\$ 447,586	
Direct Labor	114,444	
Artwork	33,830	
Manufacturing Expenses	153,516	
Writers	24,725	
Mailing Costs	97,662	\$ 871,763
GROSS MARGIN		\$ 153,302
GENERAL AND ADMINISTRATIVE		
Direct (clerical-editorial-managerial)	\$ 243,564	
Indirect (depreciation-insurance-office supplies- postage, etc.)	81,690	\$ 325,254
OPERATING INCOME (LOSS)		(\$ 171,952)
OTHER INCOME - NET *		126,062
NET INCOME (LOSS)		<u>(\$ 45,890)</u>

* Includes \$117,050 quotas for:

De Wachter	\$13,476
Unified Church School Curriculum	<u>103,574</u>
	<u>\$117,050</u>

A more detailed accounting of all transactions is available to the budget committee of synod. The Business Manager, Mr. Peter Meeuwse, and other representatives of the board are prepared to supply synod and its budget committees with any information that is requested.

III. MATTERS RELATING TO PERIODICALS AND PUBLICATIONS

A. *The Banner*

1. The Banner continues to function as the "official organ of the Christian Reformed Church." A new format and layout was introduced in January, 1975, that aimed at making the Banner more attractive and readable. The Banner attempts to provide articles that inspire and challenge Christian faith and living. It also provides information about and commentary on the life of the Christian Reformed churches. The Banner tries to be open to all members of the Christian Reformed

churches and encourages articles, comment and news from those members. This at times brings out the differences of opinion which exist within the church, as well as agreements. Discussions of these differences have been carried on in the last year, monitored by the Periodicals Committee and the board.

The board, at its annual meeting, instructed the Periodicals Committee to conduct an in-depth long range study regarding the future of The Banner. This study will review The Banner's content, its purpose and functions within the church, plus its projected cost and sources of revenue, and report will be made to the 1976 board meeting.

2. Past synods have encouraged the churches to adopt the Every Family Plan of subscribing to The Banner. Thus far 145 churches have adopted the plan, accounting for 11,020 subscriptions. 2,197 of these are from Canada, 8,823 from the United States. The board would like to see a larger number of churches follow this pattern and requests that synod again encourage the congregations to consider adopting it.

3. The total number of subscriptions to The Banner is at present 44,350, of which 4,741 come from Canadian subscribers and 38,774 from subscribers in the United States. A number of free subscriptions to The Banner are also sent out, mostly to college dormitories. 402 copies are sent to Calvin College dormitories, 250 to Dordt College, 125 to Trinity College and 5 to the Reformed Bible College. Twenty seminaries are on the mailing list and exchanges are arranged with other religious periodicals. Thus 715 free copies are sent out each week. The board feels that this is a worthwhile ministry and is happy to be of service in this way. The total circulation of The Banner is 45,065. This is down slightly from last year's all-time high of 45,900 paid subscriptions and 800 free copies.

4. As the board reported to synod last year, many periodicals in this country have experienced increasing difficulty remaining in production. Besides the general escalation of costs there are two specific factors involved which make it impossible for some magazines to continue publication. One is the sharp increase in the price of paper, the other the fantastic increase in postal rates for magazines in both Canada and the United States. It costs \$3.50 in postage for every \$6.00 subscription mailed to Canadian subscribers. Rates in the United States have not risen quite that rapidly, but the schedules for the future will soon bring them to this point and perhaps even surpass this figure.

The Banner is one of the last of the denominationally-related periodicals belonging to the Evangelical Press Association to need subsidy. Other religious periodicals have had to go this route long before we did or else discontinue publication. An Episcopalian periodical that chose to go the route of independence is now charging a subscription price of \$15.95. "Christianity Today" has recently made the point in several issues that due to the postage and production costs and the limited revenues from advertising in the religious field, they report that religious publications will have to receive some kind of subsidy or disappear completely from the national scene. In the last three fiscal years The Banner has also had to operate with a deficit. Subscription rates have been

raised 20% and advertising rates 10%, but there is a point at which the law of diminishing returns begins to operate.

De Wachter has been operating with a deficit for many years. From 1947 through 1971 the Board of Publications has subsidized the publication of De Wachter to the amount of \$261,114.50. This amount would be even larger in terms of today's inflated currency.

Not only has the board subsidized De Wachter throughout the years, but it has also invested heavily in denominational causes. For years the profits of the Publication Committee were donated to Calvin College. At the present value of the dollar the auditors have estimated that at least \$250,000 has been contributed in this way. In the past the board has not only paid for the cost of construction of its own wing of the denominational building, but has donated \$50,000 towards the erection of the wing that contains the denominational offices.

Having considered all these factors and facing the stark reality of the present situation, the board decided it would have to ask synod for a quota of 3.00 per family in 1976 for The Banner in order to arrive at a balanced budget. The board's representatives at synod will be ready to give any additional information that may be requested.

B. De Wachter

The number of subscriptions to De Wachter at this time stands at 2,470, with 1,562 coming from Canada and 918 from the U.S. This compares with 2,533 in 1974, 2,590 in 1973, and 2,650 in 1972. Last year the board approached synod with a plan for phasing out the publication of this periodical, setting the terminal date as September 1, 1976. There was strong opposition to this proposal, and synod rejected it. Opinions were expressed from the floor of synod that the board should not come again with a plan for phasing out De Wachter, so we will continue its publication until synod is otherwise minded. But in order to do so that the board judges it necessary to continue to receive the quota of \$.50 per family for De Wachter for 1976.

IV. MATTERS PERTAINING TO THE EDUCATION DEPARTMENT

A. Report of the Director of Education

The Director of Education presented his annual report to the board at its meeting. The following excerpts are included in the board's report to synod as information.

State of the Program

The first meeting of the Board of Publications took place in November 1968. The board was created by the synod but not "out of nothing." There used to be three committees—Publications, Sunday School and Education—and the business of these three committees became the business of the board.

Synod was hoping for integration of the three functions which, until 1968 had been performed by the three committees. The board managed to bring about a theoretical integration of what was formerly called "Sunday School" and "Education" (Catechism) by producing its document, "Towards a Unified Church Curriculum." This statement was

accepted by the Synod of 1970. In 1974 it was reprinted, elucidated and defended in a report entitled *Church Education in the Christian Reformed Church*.

In order to translate the theory on church education into a program, the board appointed editors in 1971. The Rev. William Vander Haak remained director, the Rev. Andrew Kuyvenhoven became theological editor, Mr. Robert Rozema was appointed as pedagogical editor and Mrs. Ruth Vander Hart served as "assistant editor," with primary responsibility for the literary aspect of the products. Later Mr. Paul Stoub was charged with the responsibility for layout and illustrations of educational materials. Mrs. Alida Arnoys served as secretary to director Vander Haak and continues to serve as secretary-receptionist of the Education Department of the board. When the Rev. W. Vander Haak left his post, the Rev. Andrew Kuyvenhoven became the acting director, but another staff member was added: the Rev. Jerome W. Batts. His responsibilities concerned the department's relationship to the churches. The Rev. Mr. Batts fulfilled a two year assignment and left on June 28, 1974 to pastor the Fourth Reformed Church of Grand Rapids, Michigan. On August 19, 1974, Mr. A. James Heynen joined the staff as managing editor.

This staff was mandated to produce the Unified Curriculum, or, as it became known, the *Bible Way* curriculum. In September of 1972 the churches received the materials for three new courses, *Bible Steps* (for 6 and 7 year olds), *Bible Trails* (for 8 and 9 year olds), and *Bible Guide* (for 10 and 11 year olds). When eight quarters or two years of these materials had been produced, two more courses were added: *Bible Footprints* (for 4 and 5 year olds) and *Bible Crossroads* (for 12 and 13 year olds). Thus far we have produced three quarters of *Footprints* and *Crossroads*. The first year of our products is regarded as a pilot project. Our newest courses will soon be evaluated by those who are teaching the materials and the editors will benefit by reading their remarks.

The understanding of the concept of church education as formulated in 1970, has been greatly enhanced by the publication of the report which was authorized by the board in February 1974. About five thousand copies of this booklet were distributed (half of them *gratis*), and it is reasonable to assume that many people have now read *Church Education in the Christian Reformed Church*. However, we ought not to think that the board's vision has now been imparted to the general membership of the church. It will take many more years before our goal is clear to all and it will take longer before that goal is reached.

During 1974 we have experienced increasing goodwill and more confidence. Our number of accounts has also increased; but this increase is not reflected very well in the total volume of sales, since the number of children has declined. Today we need many more accounts than ten years ago in order to sell the same amount of papers.

The two new courses are *Footprints* and *Crossroads*. The preschoolers' course is written by Pat and Gary Nederveld. This couple has preschoolers of their own and both are professionally engaged in the teaching of this age-level.

The first two quarters of the *Footprints* were very successful—although there is some legitimate criticism that the story of creation was drawn out too much in the first quarter.

Two quarters of *Crossroads* are now in the churches. The volume of orders we received for this new material is really amazing. The material did not replace any existing course (except the Junior High course of Great Commission Publications which we printed and distributed; but it had a much smaller circulation). The first quarter we called "God's Government." The course deals with the sovereignty of God, his faithfulness, truthfulness and how this is to be reflected in our obedient response to him. The second quarter is on prophecy in Israel. The course aims to give the student enough insight so that he is able to read and understand the prophets. He also learns what it means to be a prophet in these last days.

We just finished our third course of *Crossroads* which deals with "Church History." It has been a laborious task to complete this course and we are rather anxious to see what teachers and students can do with it. According to our plans this course is supposed to represent one half of the material contained in the book *My Church*. The other half dealing more with confession, worship and government will be taken up in the course scheduled for the summer of the second year (see the *Bible Way* Curriculum Plan).

In our curriculum, *Bible Crossroads* (for 12 and 13 year olds) constitutes the level of transition to the two years which are devoted to an intensive study of the Heidelberg Catechism. Most student papers of *Crossroads* have a section entitled "The Church Confesses" where we summarize the lesson truth in a statement from the Heidelberg and/or the Westminster Catechism. The option is given to the teacher to utilize this section as he sees fit.

One of the distinguishing features of our curriculum is the place which the doctrine of the church occupies on every level. The historical dimension of the church is taught on the Junior High level. It would be a delight to try the same type of course for the adult level.

Adult Education

During 1974 we continued to publish our weekly *Bible Studies*. This little magazine (four articles per week) is well received and profitably used by an ever widening circle of church schools and discussion groups.

The decisions of the Synod of 1973 with respect to Neo-Pentecostalism were published as an appendix to a study booklet written by David Holwerda. The seven short chapters of the booklet reproduce the main content of the synodical study report on this topic.

We are slowly finding our way to a responsible plan for adult education in the church, as is indicated in the actions taken by the board.

Cooperation with Other Agencies and Churches

The idea of a course for officebearers ("leadership training") was first conceived by the Home Missions Board. Synod of 1973 agreed in principle with a training plan that would involve home missions, education

and the deacons' organization (CRWRC). The Synod of 1973 also acted upon a far-reaching study on the scriptural concept of office.

During the summer of 1973, we had a conference on the role of office-bearers. In the fall of the same year, we tried to have three men write a booklet on the topic. But during the winter this effort was frozen. In 1974 your theological editor courageously accepted the challenge to speak to the Ministers' Institute on the topic of "Offices" and to write a booklet setting forth the basic biblical concepts of office and leadership. He managed to do the first (June, 1974), but has had problems with the second. There is still hope that we publish not only a basic booklet but also discussion guidelines; then packets may be developed with the help of the other agencies which will serve to develop the skills of elders and deacons.

Our relationship to the United Calvinist Youth (Cadets, Calvinettes and Young Calvinist Federation) has been growing closer. The success of the UCY depends even more on the ability of the leaders than the success of the church school. If the (voluntary) club has a good leader, it runs; if the leader fails, the club folds. Discussions between staff members revealed that there are areas in which the leaders of the voluntary youth organizations and the teachers in the church school need to be taught the same thing: they must develop listening skills, know how to control the class, have some knowledge of the characteristics of the age groups, and be acquainted with different styles of teaching. A committee will try to set up a program.

Our Education Department has been linked with the NTEP (National Teacher Education Project), the organization led by Locke Bowman and "our own" Gary De Velder. Last June a very successful week of training was conducted on the Calvin Campus, attended by fourteen Christian Reformed, three Roman Catholic and six Presbyterian church school teachers. It is a very intensive training program which also equips the learner to do some teaching of teachers in his home church. We will repeat the program this year. The price is high: \$150.00 per participant plus board and room. SCORR will support teachers from racial minority churches. Others may also receive help if need is shown.

Since Dr. J. M. Snapper teaches education in Calvin Seminary, future pastors will be better equipped to deal with educational challenges of the congregation than their older colleagues. And since Professor Snapper has been deeply involved in the work of the Committee on Education for a span of many years, he instills a sympathetic interest in his students for the work in which we are engaged. Students are now writing papers and doing research on topics which are of great interest to us. They consult with Mr. Heynen and sit in when we have committee meetings. A very happy development!

B. Report on Adult Education

The report on the rationale for the new curriculum previously submitted to synod elaborates on the urgency of developing adult educational materials. The original statement on church education (1970) emphasized that, without an educational program for adults, the church will

not take education seriously. Therefore, a report, including a set of recommendations, was requested for this year's board meeting. This report was adopted by the board. We here present it to synod as information.

Introduction:

When the authors of *Church Education in the Christian Reformed Church* came to their final chapter, "The Teaching Church," they spared no words on the topic of adult education. This is, in part, what they said:

The outstanding weakness of our present effort at education is its complete breakdown at the level of the young adult. Just when the catechumen—who has been "made to go" for so long—becomes motivated and professes his faith, the official church education is finished. . . . In many of our churches . . . the children are overstuffed while the adults are undernourished. We must . . . seek to change the situation in which the grown-up Christian, in the mind of youth, is the one who has graduated from the church school and from the study of the Scriptures.

The challenge is well stated. Adult education must be a very high priority, indeed. So convicted of that truth are we, that we have been saying it for some years now.

We have said that without adult education as one part of the new curriculum, the curriculum itself is bound to fail. We have discussed adult education from all perspectives. We have appointed study groups, standing committees and *ad hoc* task forces. We have designed, distributed and accounted for questionnaires. And we have produced several booklets for adult study, hoping that they would sell in the absence of any clearly defined program of adult education in our denomination.

No question has been more perennial among the Education Committee or its staff in recent years than this: "What are we to do with adult education?" Whereas the Synod of 1970 provided new incentive to develop a full program for adult education ("This core program shall address itself to persons of all ages from earliest youth through the various stages of adulthood."), it gave no new insights on how the task should be accomplished. And the issue is knotty. In recent years, no less than six groups have served the Education Committee or board with advice in this area. But quick solutions proposed from time to time have proven to be no solutions at all.

The purpose of this report, therefore, is *not* to offer a quick solution; rather, it is to take the longer look at where we have come, where we are now, and how we might go forward with adult education in the Christian Reformed Church.

1. *Adult Education and the CRC: 1924 - 1974*

The following is a condensed digest of the past fifty years in CRC adult education. It begins with the year 1924, when the synod appointed a Committee on Reformed Literature which was an early committee on adult education. Its purpose was to review the work of the American Federation of Reformed Young Men's Societies which had requested

synodical funds, although the federation itself was broader than the Christian Reformed denomination.

By 1926, however, the Committee on Reformed Literature had gone beyond its original, limited mandate. In its report to synod that year it built the foundation for producing distinctively (Christian) Reformed materials for study among all adults of the denomination. Synod accepted that direction without apparent comment, approved certain topics for books or booklets to be produced, and continued the committee.

By 1928, the Committee on Reformed Literature was headlong into its pursuit. While another committee was proposing the new curriculum for youth, this committee was ready to produce its first materials for adults. The committee's report to the Synod of 1928 was given and received with enthusiastic optimism:

The committee has requested a number of men to write books on some of the subjects mentioned in the committee's first report [1926].

Almost without exception the men appointed have been found willing to comply.

Within two years, however, the committee encountered a problem which has endured for fifty years. To the Synod of 1930 the committee reported:

After trying for a number of years to produce books dealing with the subjects previously reported to and approved by synod, your committee regrets very much to inform you that our attempts have not met with success. Several men have been approached and have agreed to write books on subjects assigned by the committee, but as yet no manuscripts have been submitted, and the committee has not been able to publish any books.

The committee explained that, while it had given serious consideration to quitting the effort entirely, perhaps a new procedure would help. Specific men should no longer be assigned specific topics; rather, the committee should select topics and advertise for authors to write. Synod thought that a wise course to follow and, after offering encouragement, granted its approval "To procure for publication in pamphlet form, for the purpose of propaganda, expositions on burning questions of the day, such as Udenominationalism, Law and Grace, Premillennialism, Church Union . . ."

But the Committee on Reformed Literature found the following years no happier or more productive. When synod next convened (1932), the report presented by this committee was dismal. Its opening line set the tone: "The Committee on Reformed Literature respectfully requests synod's permission to disband." Synod agreed. At the suggestion of the committee, synod also decided to provide financial assistance to the American Federation of Reformed Young Men's Societies, complying with the original request which had spawned this committee eight years earlier.

Since the period of 1924-1932, progress in adult education has paralleled progress on unified curricula: both first appeared together, then disappeared, and emerged again in the late 1960's. In the interim, there is little to be found. When D. H. Kromminga wrote his church history

in 1943, no mention of adult education (*per se*) invaded the pages. While the Back to God Hour was in its infancy, some discussions centered on having the radio messages serve to educate CRC adults in the basics of the faith. Later, when the Back to God Hour experimented with television programming, that thought was revived once more. By the late 1960's, most denominational agencies had given thought to some forms of adult education relating to their domain.

In 1970, synod specifically included adult education as a vital, distinct part of the church's ministry and one portion of the curriculum to be produced. Since that time, a few new booklets have been produced for adult study but they are not a part of either a core or unified curriculum. Several booklets might otherwise have been produced by the Board of Home Missions. Two were revised versions of material earlier published in serial form. One was a "popularized version" of a synodical study (a close parallel to the concepts advanced and approved in 1926). And one was an explanation of the background and purpose of the new curriculum. The weekly *Bible Studies* which have been produced for the past decade have been the only consistent resource provided for adult education in the Christian Reformed Church.

But there is another historic trend which has to do with questions of Board of Publications (or, Education Committee) responsibility. These questions are at least as old as the Committee on Education appointed by the Synod of 1926.

Shortly after its appointment, the Committee on Education was clearly uncertain about the role and powers synod had intended to confer. It returned in 1928 with a set of questions, not about "mandate," but about role and authority by which to achieve the mandate. Who are we in relation to others? was the essential question. Was the intent of 1926 that we should advise other agencies regarding education? Or are we to do new work in the field? Or are we to direct the work of other agencies to complete the mandate? In response, the Synod of 1928 said:

It was the purpose of synod [1926] to maintain a Committee on Education as a permanent organ in the service of the churches as we also have permanent committees for other purposes: Missions, Theological School, Emeritus Fund, etc. However, *with this difference, that the Committee on Education has no supervising, but only advisory powers* [italics added].

In following years (notably, 1934) the Committee on Education complained that synod had been inconsistent on this point. When, in 1936, the committee pressed again for adoption of a unified curriculum and added an elaborate plan for leadership training, the "permanent organ" was asked to submit a detailed statement of its expenses to synod's Budget Committee and was discharged "with hearty thanks for abundant labors performed."

During its existence, that early Committee on Education had called the attention of synod to a realistic problem which was not (perhaps has not yet been) resolved. The problem, in summary form, is this: there are many agencies making some claim on the field of adult education. Among those various agencies, then, what is the appropriate role to be

filled by the education committee? Is it to pick up the pieces which are missing? Certainly it ought not to overlap and cause duplication. Or should it perhaps "coordinate" the work of all agencies in this area? The problem with the latter suggestion is that to coordinate, an agency needs authority and may become, in effect, a "higher body."

The problem identified in 1928 continues today. While it also affects educational programming for children, there are fewer agencies involved at that level thus making the problem controllable. But one needs only to peruse the *General Catalog of the Christian Reformed Church* to see how deeply involved with adult education are the various denominational agencies. And when the Board of Publications was restructured in the late 1960's so that the work of "Education" and "Periodicals" was divided, it internalized the conflict within its own structure. For the Periodicals Committee now assumes responsibility for providing information, articles of a study nature, etc., mainly to the adult population of our denomination. But is that not, in fact, a large part of adult education—which is the province of the Education Committee? Unless *information* can be somehow removed from *education*, and unless there are no readers of *The Banner* over the age of eighteen in the Christian Reformed Church, the conflict is not only at our doorstep but in our own house. Since the reorganization, there is continuing evidence that the problem survives.

The first complete record of an adult education committee since reorganization dates from January 30, 1969. Like its predecessors, it was constituted with skilled people, given to high ideals and outfitted with an imprecise role: in effect, "Go and produce." By the third meeting (June, 1969), the committee's chairperson was expressing considerable frustration over ". . . the impassé we've reached." Operating without a working definition of adult education, questioning its place among other agencies, lacking a statement of purpose—the committee was hopelessly deadlocked. Committee members were going in all directions, one developing audio-visual aids while another began writing a booklet on "The Nature of the Church and the Nature of its Educational Task."

Two years later there were some new faces but the old debate continued. At an April 15, 1971, meeting this hopeful resolution was adopted: "Moved that this committee direct its efforts to being a *service* agency to the church for for Adult Study Group [*sic*] and that we commit ourselves to publishing a periodic bulletin in which we advise groups as to the availability of study material." Having adopted that clenching resolution, the committee, at its very next meeting, returned to its wrangling about role, purpose and authority. The production of *Called To Serve* in conjunction with Evangelism Thrust and the Home Mission Board occupied the time of the adult education committee from late 1971 through 1973; even during that time, the old questions can be found in committee minutes.

From 1924 to 1974, committees assigned to develop curricula for adult education have continually run into the problem of multi-agency involvement in adult education within this denomination. Meanwhile, for all the legitimate claims which may be made by various agencies, there has been little given by way of meaningful leadership and solid resources for

adult education. And, in fifty years, the situation of the denomination itself has changed.

In 1924 (and now we speak broadly), the denomination was oriented to *village* life. The majority of its members lived either on farms or in small, ethnically tight villages. Families were close; they worked long hours, and made their recreation, together. For members of the denomination in larger cities, basic characterizations of the village life were perpetuated. Combined factors of language, culture and faith encouraged Christian Reformed people to live together even in the city. In Chicago, Grand Rapids, Paterson and elsewhere, one could find almost totally CRC neighborhoods where our people lived, ran their businesses, built their schools and attended their churches.

Here the church provided the primary setting for social interchange. It was the place for news and conversation as well as inspiration and guidance. Without mass transportation or "modern communication forms," reading was still common. What did one read in 1924? Before all else, whatever was available in the language one knew—Dutch, in many cases, and then the subject-matter was more often than not church-related. On Sunday, sermons gave not only theological directives but saw those directives applied very concretely to the world in which one lived. There was a sense of "we" (CRC) versus "they" (non-CRC or non-Dutch) which produced vivid, telling sermons urging division from the modernistic trends found in the culture of the land.

In that setting, was there a pronounced absence of adult education as we think of it today? In all probability, the answer is "No." The combination of a largely homogeneous group, with its markings of language and habit, encouraged Christian education for adults as well as children. Many of those reaching adulthood in 1924 found their needs for adult education met in the "church society." The rise-and-decline of these societies provides a unique illustration of how the denomination has experienced change in its cultural setting, and how models have emerged or faded as the cultural factors changed.

What gave rise to the Young Men's and Women's societies which were so popular in the year 1924 that hardly a Christian Reformed congregation was without one or both? There were factors motivated by pure and good piety: a desire to learn more of the Scriptures, to have prayer with friends, and to experience Christian fellowship. But there were other factors, too. Young adults were often second- or third-generation Americans. They had no affinity for the old language or customs. While they suffered their catechism classes in the tongue of Holland, they could be found outside the classrooms telling jokes in English. And materials provided for these societies were nearly always in English—to the young adults, the "native tongue."

There was also the simple desire for friendship, for a time and place to be together. The combined factors of long working hours, family-oriented village life, and lack of modern transportation left primarily one setting: the church. Of course, you could not meet in church without prayer and Bible study. Thus, without denying the other, religiously motivated factors for attending such societies, it may be noted that they were also an occasion for fellowship.

The Young Men's and Young Women's societies were, in 1924, just that: societies for *young* adults. Twenty-five years later they were no longer called Young Men's or Young Women's societies, but simply Men's and Women's. The young adult of 1924 had grown to mature adulthood, and had taken his or her society along. And, in 1974, these same societies had often become Old Men's and Old Women's societies, more by description than by name.

There are counter-examples to this trend, particularly in areas where "village life" is still characteristic. Nor was 1924 the beginning: there were much earlier societies, both within and alongside the local congregations. But over the period of fifty years the trend seems undeniable. These societies show a classic illustration of a church institution which moved with the people who had first given it major prominence. The structure did not stay at one age-level; rather, the institution was literally carried along with young adults of the 1920's (and 1930's), and is still predominantly their institution today.

Since the 1920's, major cultural factors have affected the Christian Reformed Church. Americanization, begun in earnest at the turn of the century, bloomed to full flower when the depression brought a unique commonality to all Americans. It was impossible for any ethnic group or denomination to refuse to share in the depression with people from all groups and all denominations.

There was another war. During this war, there was no "persecution" as had been experienced during World War I to draw the denomination closer together. (The earlier "persecution" arose in the first place not over doctrine, but due to the Dutch and German being spoken in the churches. By 1940, the language used was English.) And this second war took away young men: they were removed from the village, the home, and the parochial church. At the war's end, those who had fought it had visited another world altogether. They returned with new ideas, new needs, often not fitting the congregations they had left. They swelled the sizes of the Christian Reformed congregations in larger cities. Adult education in the church—church papers, books, societies, and even ideas—were seen in a new light.

By the Centennial Year of the denomination (1957), Dr. J. H. Kromminga was plainly aware of the change which had happened and noted it in his book at that time:

Symptomatic of the new set of problems which the Christian Reformed Church faces in the contemporary scene is the decline of activity in church societies. . . . To a large extent this is a problem of environment and the modern age. The simple fact is that throughout the United States and Canada the church is no longer the center of social life for its members which once it was. There was a time when the members of the Christian Reformed Church read little else than what was found in the church paper. At the same time they looked forward to Sunday's church services and the midweek society meeting as the high spots of the week. . . . the family now has new interests, appealing recreations, absorbing entertainments of professional quality. The "do it yourself" craze has not extended to self-education in church societies.

In Canada there were great contrasts. The post-World War II massive immigrations brought tremendously rapid growth to the Christian Reformed denomination there. In some places societies flourished as they had earlier in the States, and for the same reasons. In many places, Canadian societies were founded and have continued alongside, rather than in, the church.

During the last two decades the pendulum has swung back, at least in terms of members' desires. Especially two influences have been felt: (1) the sense of loneliness, alienation, anonymity (the words are well-known) which accompanies loss of "village life" and sent members of this and other denominations searching for a renewed sense of belonging, identity, *koinonia*; and (2) a radically altered view of mission, kingdom, faith-world relationships and roles.

In search of belonging-ness, some of the laity despaired of waiting for the church to act. Grow groups, home study groups, house churches, *koinonia* groups (often intermingling with something called the "underground church")—formed rapidly and largely *outside* the structure of the denomination. Materials, techniques and theologies came from para- and non-ecclesiastical sources. A unique opportunity for the denomination to effect adult education was marked by an enormously slow reaction time, or simply by an inability to manipulate the denominational structures rapidly enough to meet the needs of those for whom the structures were first brought into being.

As for mission, Evangelism Thrust was much heralded, but arrived after a decade of other influences coming from Dallas, Coral Ridge, and the western campus of Bill Bright's Crusade. And responsibility can not be laid only at the doorstep of Home Missions. Because, despite all the many agencies claiming a hand in the education of adults, where was adult education during these years? In the main, it was being discussed in committees.

Experts in adult church education normally identify four *foci* in Protestant, American churches: the pulpit, men's societies, women's societies, and adult Sunday schools. While the pulpit continues to be a powerful force in our denomination, particularly by comparison to other traditions, it is not preaching *per se* that we have in mind when we are discussing adult education. As for the societies, enough has already been said. And the last of these four, adult Sunday schools, happened within our tradition only rarely and in limited instances. In all, therefore, it may be a good time for a new beginning.

2. Definition

At its January 9, 1975, meeting, the Education Committee approved the following "working definition" for adult education in the church:

A program of instruction in the Christian faith and life,¹ pre-

¹"A program of instruction" calls for a planned, coordinated effort aimed at achieving some purpose(s); additionally, "instruction" qualifies the *type* of program intended. ". . . in the Christian faith and life" suggests that topics to be covered are, by nature of the content or by virtue of how the content is treated, related to life in Jesus Christ which is given in grace and marked by faith.

sented from the Reformed perspective,² geared to the needs of church members eighteen years and older.³ This program is to be prepared and offered by the institutional church,⁴ and may be distinguished from the preaching of the Word by its pedagogical method, system of presentation and specialization in topic or content.⁵

3. Purpose

At its January 9, 1975, meeting, the Education Committee approved the following statement on purpose of adult church education:

The Adult Education Program shall be developed according to the revelational directives, educational principles, and curriculum guidelines of the Unified Church School Curriculum as adopted by the Synod of 1970 (cf. Acts of Synod, 1970, p. 206 ff.) and implemented in materials already prepared for younger age groups.

Within the context of the total Unified Church School Curriculum, the Adult Education Program shall:

1. provide continued nurture in the Christian faith through guided study of the Scriptures;
2. strive to impart a fuller understanding of the interrelationship and content of God's revelation in the Scriptures, creation and history;
3. communicate the teachings of the historic creeds and confessions of the church as meaningful reformulations of the central truths of Scripture for life in today's world;
4. call church members to and equip them for a broader expression of Christian discipleship;
5. strengthen the sense of membership in the institutional church as a confessing, working and witnessing Christian community;

²"... presented from the Reformed perspective" intends to qualify the program as a whole and all of its parts. It speaks specifically to such items as the place and use of Scripture, the role of confession and creed, perspective on theologies, etc. It also fixes one (broad) criterion by which materials produced within this program ought to be measured.

³"... geared to the needs of church members eighteen years and older" incorporates several concepts in a few words. "... geared to the needs" is another criterion for judgment, but it also should affect the process by which materials are selected and produced (relevance factor). "... of church members..." is not meant to exclude those who have not made a public profession of faith, but rather attempts to focus on the main population intended; thus, adult church education might properly involve training church members about evangelism, but would itself not become the arm of evangelism from the congregation, for example. "... eighteen years and older" is another means of further defining the population: the intention is, in fact, less chronological age than "adulthood."

⁴"This program is to be prepared and offered by the institutional church" which divides it from other (para- and non-ecclesiastical) programs. Its funding should derive from the church; its accountability should be through the church.

⁵"... and may be distinguished from the preaching of the Word by its pedagogical method, system of presentation and specialization in topic or content." This program of instruction should relate to the preaching of the Word, but should also be distinguished from that preaching. Adult education can not replace preaching. Adult education as we intend it now has its focus narrowed by this distinction.

6. address specific issues which confront the church by providing appropriate information, advice and direction.

4. *Church Advice: 1974*

In the spring of 1974 an extensive questionnaire was prepared and distributed to all Christian Reformed churches. The purpose of the questionnaire was suggested in its heading: "What are your priorities in adult education?" Pastors, Christian Education Directors and Education Committee Chairmen were asked to complete and return these forms.

Before looking at results of the questionnaire, some caution should be expressed:

a. By nature, any questionnaire must be brief. Topics are suggested but contents under those topics are not outlined. A simple tally of ratings, therefore, can be misleading. For example: One person completing the questionnaire gave the topic, "Civil Disobedience," a rating of No. 1 (Most Urgent)—then added this note: "We must return to the moral standards of our forefathers [*sic*], strict control of church activities and hopefully strict teaching of the youth of our church." The same topic was assigned a No. 1 (Most Urgent) rating by the inner-city minister whose explanatory comment was, "The 'Civil Religion' has become pervasive; it is imperative that we learn how, when, and why we disobey."

b. Some responses were based on local needs and priorities (Pastor: "What 'my people' need most . . ."); others, however, were the respondents' perceptions of what the denomination as a whole needs (Pastor: "Our church is probably an exception to what I've indicated above, but my view of the denomination is . . .").

c. There were scores of (unsolicited) comments on the format and fifty comments were received of this type: "How can you divide between 'Issues that Confront the Church' and 'Scripture and Creeds'?"

d. There were scores of comments on the format and style of any materials to be used, the most frequently made points were these: (a) keep the level simple enough for lay-people to use; (b) provide materials in small units (three to seven sessions) for study; (c) work hard on giving good questions so that discussion actually happens; and (d) please, avoid sermonizing.

e. In addition to the twenty-seven topics provided in the questionnaire (nine under each division), more than one hundred other topics were submitted by various respondents. A separate listing has been maintained and is not included in this report.

A summary of the questionnaire results, based on 604 responses, shows the following:

(Key: 1—Most Urgent; 2—Must be on program; 3—Would be nice; 4—Forget it)

Scripture and Creeds:	1	2	3	4
Studies of separate Bible books	291	175	79	19
History of redemption: Bible overview	279	178	89	56
How we got the Bible	46	144	249	56
Origins of the three forms of unity	18	69	239	153
Studies in the Canons of Dordt	50	142	224	91
Studies in the Belgic Confession	56	162	217	51

Refresher's course in the Heidelberg Catechism	106	165	191	77
Election	52	147	186	102
Baptism	79	165	149	35

The Witness of the Church:

History of the Christian Reformed Church	88	175	219	49
Church and war	20	91	245	108
Church and film	33	97	229	115
Church and cults	67	199	199	51
Synod and social questions	65	167	198	65
Synod and biblical authority	85	133	174	96
How is the church to be governed	64	184	201	62
Our mission work: what we are/should be doing	260	182	92	16
Church liturgy	63	163	206	78

Issues that Confront the Church:

Ecumenism	27	107	218	124
Christian schools	114	208	159	36
Marriage and family	354	142	51	6
Healing and other miracles	62	174	221	44
Civil disobedience	26	103	210	124
Christian political parties	37	87	190	172
Church and women	65	199	178	60
Situation ethics ("new morality")	126	185	163	64
Evangelism by deeds and/or words	223	186	97	19

Within the divisions, there was a very wide range of opinion. There is clearly more enthusiasm for studying the Scriptures than for studying creeds (although the Heidelberg scored well). Generally, items under *The Witness of the Church* were met with cordial, but not strong responses. And the demand for study of *Issues that Confront the Church* depends almost entirely on the issue.

By a significant margin, the course which was *most* desired covered "Marriage and Family." The course which was *least* desired dealt with "Origins of the three forms of unity" ("Christian political parties" did not win many votes either).

A simple rating of the ten "most desired courses," in order of rating from most desired downward, shows the following:

- 1st—Marriage and Family ("Issues that Confront the Church")
- 2nd—Studies of Separate Bible Books ("Scripture and Creeds")
- 3rd—History of Redemption: Bible overview ("Scripture and Creeds")
- 4th—Our Mission work: what we are . . . ("The Witness of the Church")
- 5th—Evangelism by deeds and/or words ("Issues that Confront the Church")
- 6th—Christian Schools ("Issues that Confront the Church")
- 7th—Situation Ethics ("Issues that Confront the Church")
- 8th—Refresher in Heidelberg Catechism ("Scripture and Creeds")
- 9th—Church and Cults ("The Witness of the Church")
- 10th—Church and Women ("Issues that Confront the Church")

From 604 returned questionnaires, additional comments, letters received, *et al*, one can conclude that the Christian Reformed church is strongly asking for assistance in the area of adult education today. One response said, in effect, "do nothing"; six-hundred-three responses said,

"do something." The question remaining—and on which we now have considerable advice—is, "What ought we to do now?"

5. *Recommendations*

a. That the Board of Publications receive for information the historical background and advice of the churches as they are submitted in this report. *Adopted*

b. That the Board of Publications approve the working definition of adult church education as it is submitted in this report. *Adopted*

c. That the Board of Publications approve the statement on purpose of adult church education as it is submitted in this report. *Adopted*

d. That the Board of Publication approve the position *Editor: Adult Education* and the following process for filling that position:

1) That the Education and Executive Committees shall, by September of 1975, approve a statement of work description and candidate qualifications for this position.

2) That the Education and Executive Committees shall, by December of 1975, compile a list of potential candidates and interview not less than two nor more than five such candidates for this position.

3) That the Executive Committee shall, at the next annual meeting of the Board of Publications (1976), present a nominee (or nominees) for the position *Editor: Adult Education* so that the board may take action relative to this position at that time.

4) Implementation of this action is subject to synodical approval of full support for the proposed quota set aside for the Education Department. *Adopted*

e. That the Board of Publications instruct its Committee on Education to continue efforts in the area of adult church education, recalling previous commitments while heeding the call of many congregations for leadership and resources to conduct effective adult education programs.

The Committee on Education is further instructed to:

1. Receive for its direction those actions of the board taken on recommendations a-d above.

2. Engage in a continued study of the role, responsibilities and authority of the Committee on Education (Board of Publications) in the area of adult education. In this regard, meaningful consultations should occur with the Committee on Periodicals and with other denominational agencies who are or may be involved in adult church education.

3. Prepare a proposal for adult church education which shall be presented to the Board of Publications in its next meeting (1976) and shall:

a) Describe a program for adult church education and a process by which that program may be developed and produced.

b) Present such financial information as would be relevant to consideration of the proposed program.

3) Outline the involvement of agencies other than the Committee on Education (Board of Publications) in such a program of adult church education. *Adopted*

C. *The Course on the Heidelberg Catechism for Grades 9 and 10*

The curriculum plan for the Unified Church School calls for the teaching of the Heidelberg Catechism to grades 9 and 10. The development of the curriculum has now come to the point where the Education Committee appointed an *ad hoc* committee to begin planning the course for this level of instruction. The mandate of the committee was:

1. To develop a statement of goal (or purpose) for curriculum oriented to this age/grade level;
2. To assess and make recommendations regarding the continued usability of materials now produced for this age/grade level;
3. To develop and propose a recommended curriculum to be offered for use with and by this age/grade level.

As the committee began working it soon discovered that the "Compendium of the Christian Religion" is more than an abbreviation of the Heidelberg Catechism; it is also an adaptation. The Compendium treats a number of subjects that are not mentioned in the Catechism. The question was raised what the status was of the teachings contained in the Compendium but not found in the Heidelberg Catechism. This question was addressed to the Education Committee, which made the following ruling:

1. That the Heidelberg Catechism and its condensation (abbreviation) in the Compendium of the Christian Religion serve as the basis for instruction at grade levels nine and ten.
2. That doctrinal material not contained in the Heidelberg Catechism but embodied in the Compendium be incorporated in a later part of the curriculum. Such distinctive material as contained in the Compendium can be discussed more profitably with more mature students.

This ruling was submitted to the Executive Committee for its approval, and then was referred to the board for its approbation. The board decided to approve the ruling and call this policy to the attention of synod so that it might be fully informed as to the development of the curriculum on the high school level.

D. *"The Five Year Plan"*

1. Introduction

The Synod of 1974 instructed the Board of Publications "to make a long-range budget study, considering costs and projected market penetration of the Unified Church School Program." Accordingly, our report contains *Schedule J* from the Business Manager's report, which is a nine-year financial summary including projections to 1980. This appears at the end of this section.

The following is background to *Schedule J*. Before there could be any projection of costs, there had to be a plan for the program. The final part of our report (Appendix V) provides a summary statement of this proposed plan. The rest of our report only explains, or tries to explain, how that plan was derived. Even equipped with such a plan, however, current economic conditions make the projecting of long-range budgets a hazardous sport.

Long-range planning is, despite that, beneficial. In this case, prompted by synodical demand, it has a specific focus. But hopefully this will

not be the end of such a process. Long-range planning encourages us to ask, "What *ought* we to do in service of Christ and his church?" Simultaneously, in reducing plans to black-and-white, to dollars-and-cents, we confront realistic factors in priority-setting for staff, time and money. It is a healthy process for the Board of Publications and its Education Department, one which ought to continue, perhaps on an annual basis.

2. Planning Schedules for Existing Materials

At first, it seems contradictory to discuss future planning for courses which have already been produced. But we begin here because materials now in use will need to be replaced: they will become outdated as the language, styles, concerns, perspectives and needs of people change. So, the first question for future planning involves existing materials, as well as new: how frequently will we have to replace our materials?

Replacing materials should not be as difficult or as costly (excepting inflationary factors) as producing materials in the first place. But it will still be expensive. The more reprints which can be run without changes in copy, and the more often materials can be produced for stock rather than immediate sale, the more often we can discuss profit instead of loss. What we look for is the ability to reprint materials, thus avoiding the costs of planning, developing, etc. Moreover, only through sale of materials printed at an earlier date can any organization "take advantage of" inflation—which has become our nemesis. From this perspective, our first goal is to get our materials into their "final form" (planned, produced, tested, revised, and corrected) as rapidly as possible, so that *reprinting* can begin early.

But there is a limitation on how long anyone would want to produce simply reprints, again from the financial perspective. We must reckon with the "law of diminishing returns," which suggests that outdated materials are not competitive, that non-competitive materials generate little income, and that loss of income outweighs the costs for replacement with new materials. So, our second goal is to have materials which are competitive in the marketplace and in reprint-form as long as possible.

Still from a financial viewpoint, each goal is important but neither can be taken apart from the other. A balance of sorts is needed. And it is that balance which the various Development-Production Schedules (Appendix I, II, III) attempt to project. At the same time, we must recognize that some program decisions are also involved in a balance: we must be very relevant in educational theory, but not get hooked on any fad; art must be done with stylistic taste, but not "date" the materials badly; topics must be current, but not so current that they are irrelevant in a few years; etc.

Appendix I shows the model schedule according to which we would replace all existing materials in the Unified Church School Curriculum. It is based on an eight-year interval between replacements. (For comparison, David C. Cook apparently replaces 33% of all its materials annually, thus having a three-year interval between replacements.) If we regard the first two years of church use as "testing" after which

there is revision, the churches would use the same course for six additional years after testing before replacements are introduced.

3. Planning Schedules for Future Materials

Appendix II is just another version, another model, of the same type of schedule as Appendix I. Only the interval between replacement is altered. Here the schedule is based on a five-year, rather than an eight-year, cycle. Why? Because we predicate schedules according to the goals described earlier, but we also vary those schedules according to (1) the type of materials being produced and (2) the intended audience for the materials. We use the same principles here: get the materials in final form as quickly as possible, and reprint for as long as possible. But, based on the type of materials which would be needed for a nursery level course, and the population (3-year-olds) involved, we believe that the "law of diminishing returns" would take effect in five, rather than eight, years.

The same factors hold true for Appendix III, even though we have provided the information there in narrative, rather than chart form. Again, we hope that the scheduled intervals would help us achieve our two goals while taking into account the type of materials needed in each case and those who will use them.

Appendix IV (Teacher Training) presents a different type of information, but is still related to and necessary for the planning schedule. Hopefully, Appendix IV is self-explanatory.

4. About Appendix V

Appendix V is the result of taking information from the other appendices, and from the Report on Adult Education, and fitting that information into an actual, chronological schedule. It is affected by history as well as current events.

Appendix V is less formidable than it first appears. For example, it shows that *Bible Footprints* Year One ("Footprints I"), which was originally produced in 1974, will be replaced eight years later, in 1982 ("Footprints IA")—it fits the model of Appendix I. If a nursery level course is produced in 1976, it will be replaced in 1981—it fits the model of Appendix II.

The information on Teacher Training has been considered when the plan (Appendix V) was drawn, particularly the impact it might have on staff time. The financial information on Teacher Training has been built directly into the long-range budget.

E. *Quota for the Education Department*

The production of the Unified Church School Curriculum materials as mandated by synod requires the continued support of the denomination in the way of a quota. For the previous two years synod granted a quota amounting to a dollar less than requested each year. With the permanent staff appointed by synod and the need to keep the program going so that as soon as possible a full curriculum can be marketed, the work had to continue. The costs of research and development must be met. The escalation of production costs continues to be a problem. Therefore the education committee has estimated that this year it must

have a quota of \$5.00 per family to properly carry on its work. Synod last year indicated the board should come in 1975 with a balanced budget and a five-year projection. This the board has done and has approved the quota request of the education committee and submitted it to synod for action. The Business Manager and the Director of Education stand ready to provide any additional information synod may require in substantiation of the request of the board.

V. THE STRUCTURE AND MANDATE OF THE BOARD

The Synod of 1972 instructed the Board of Publications to report on its progress of restructuring the organization of the board to the Synod of 1974: Last year the board requested that this final report be postponed until synod meets in 1976, which request synod approved. The reason for this request was the fact that the board was still trying to find a structure that would function best. One of the problems faced was whether the task of education and publication required the existence of a board constituted by one delegate from each classis, or whether a smaller committee with regional representation would better serve the denomination in this area of its activity. An *ad hoc* committee was appointed to study this problem and report to the board in 1975. The board adopted the report and its recommendations as presented, and now brings it to synod as part of its response to synod's request to report on the progress of restructuring the organization of the board. The following is the report and its recommendations:

At the February 1974 meeting, the Board of Publications moved "to appoint a committee to review the mandate of the board in the light of the report submitted by Dr. Hart and Rev. Vander Beek and report to the next annual meeting of the board" (Art. 74-A45). A further motion was made "that the Executive Committee give careful consideration in appointing a five-member committee to carry out the mandate of the board given in the previous article" (Art. 74-A46).

At its May 1974 meeting the Executive Committee dealt with this matter. "A motion is made that the membership of this committee be limited to those who are members of the board. *Adopted.* The following are appointed: Clarence Boomsma, Francis Breisch, Peter Brouwer, Hendrik Hart, Roger Van Heyningen. Rev. Boomsma will serve as convener" (Art. 74-X38).

In September Don Postema was appointed in place of F. Breisch, who is no longer a delegate to the board.

This committee met October 2 and November 6, and had wide-ranging discussions about the board, its mandate, structure and functions. Conversations were held with L. DeKoster, A. Kuyvenhoven and J. Heynen, and their opinions were solicited and received about the structure and functioning of the board. Investigations were made of the publishing policies and practices of the Lutheran Church Missouri Synod (Concordia), United Church of Canada, and the Lutheran Church in America (Augsburg).

The general reaction of the staff members was that there is little direct influence of the large board on their work, and that perhaps "public

relations" is the most significant reason for its existence. The staff does work closely with the Education and Periodicals Committees, and these relationships are sufficient for carrying out their responsibilities.

The publishing activities of the other denominations that were considered are both broader in scope and larger in scale than ours. Because of this, there seems to be little that we can emulate. In fact, as pointed out by the staff, without expansion our present staff will be fully occupied with the currently envisioned program for a number of years to come.

The committee presented the following for consideration by the board:

1. The mandate given to the Board of Publications by 1968 Synod is: "That synod decide to establish a denominational Board of Publications of the Christian Reformed Church, responsible to synod, whose task it shall be to supervise the church's consolidated program of education and publication."

The committee believes that this mandate from synod does not need to be changed at this time. It is sufficiently broad so that we can carry out present programs and any future programs that we can envision.

2. The 1968 Synod decided "that the Board of Publications be composed of one representative from each classis of the Christian Reformed Church, and that this board meet annually."

The committee believes that no basic change in the composition (and size) of the board be made at the present time. Primarily the judgment here is the same as that made by synod, namely, that representation from a broad cross section of the denomination is still desirable, even in view of the cost involved in bringing delegates to the annual meeting.

3. The committee suggested consideration of the following items to improve implementation of the board's present mandate:

a. Specification be made of qualifications for being a delegate to the Board of Publications, in order to fill certain needs within the board. We believe the board would be served by people who have some expertise in theology, journalism, education, creative arts, etc., and that a reasonable balance of such expertise should be maintained in the membership of the board. At present we should determine the talents needed by the board, and then ask the various classes to look for persons who have such qualifications as they appoint new delegates and alternates in 1976.

b. So that the board and its committees can function knowledgeably, all rules, regulations and statements regarding editorial and publishing policies should be collected together.

c. The board should do a better job of reviewing policy and performance of board committees and staffs. Such reviews should include more in-depth discussions by the full board of problems that have been faced by staff and committees and of solutions that were found to these problems.

d. The board should support the recommendation to synod of the Synodical Interim Committee that all printing of CR denominational

agencies be done through the Board of Publications, in order for us to develop greater efficiency and cost reductions in our printing operations.

e. We believe that the delegates can be more effective representatives of the board and its programs to the churches of the classes, and as representatives of the concerns of local churches and classes to the board and its staffs. We suggest that the delegates could provide in-depth studies on various areas of publishing and education that would be meat for discussion at annual board meetings. The delegates could also suggest various topics for discussion.

We encourage delegates to submit ideas they want discussed by the board early enough to get on the agenda of the annual (February) meeting.

f. The board is urged to continue to investigate new areas of service to the denomination and/or local churches in publication, e.g. devotional literature for children, audio-visual materials, bibliographies of useable materials from other sources.

The staff members also reminded us that the Board of Publications is more than an agency for the Christian Reformed Church. We are involved in a broader *ministry of literature* to other churches and ideally to North America. The board is urged to think and dream about further possibilities and challenges for this ministry of literature.

VI. HIRING AND PURCHASING POLICIES

We are in agreement with synod's decision "to promote social justice in hiring and purchasing policies and practices." We are continuing our attempts to implement synod's decision. Our policy is to hire on the basis of ability regardless of race or nationality. Purchases are made on a regular basis from salesmen including those of minority groups.

VII. BOARD REPRESENTATION AT SYNOD

The board requests that the following be permitted to represent the Board of Publications at the sessions of synod in all matters pertaining to the board when these are being considered by synod:

Rev. Clarence Boomsma, the president of the board; Rev. John A. Mulder, the secretary of the board; Rev. Andrew Kuyvenhoven, the director of education (in all matters pertaining to the Education Department); Mr. Peter Meeuwse, the business manager (in all matters pertaining to the business aspects of the board's operation); and the editors: Dr. Lester De Koster and Rev. William Haverkamp (in matters pertaining to their respective periodicals).

VIII. SUMMARY OF MATTERS REQUIRING SYNODICAL ACTION

1. Approval of the membership of the board (I, A)
2. Appointment of education committee members (I, C, 1 & 2)
3. Appointment of periodicals committee members (I, D, 1 & 2)
4. Reappointment of Mr. Robert Rozema as Pedagogical Editor on the Education Staff (I, F)
5. Approval of the request for the quota for the Periodicals Department (III, A, 3)

6. Approval of the request for the quota for the Education Department (IV, E)

7. Approval of board representation at synod (VII)

IX. MATTERS SPECIFICALLY BROUGHT TO SYNOD'S ATTENTION AS INFORMATION

1. The financial report (II) and the five-year projection (Appendix V)

2. The report on Adult Education (IV, B)

3. The Course on the Heidelberg Catechism for Grades nine and ten (IV, C)

4. The Structure and Mandate of the Board (V)

Board of Publications of
Christian Reformed Church, Inc.

John A. Mulder, secretary

APPENDIX - I

DEVELOPMENT - PRODUCTION SCHEDULE

Course Pattern: 2-Year Cycles

COURSES: Bible Footprints, Bible Steps, Bible Trails, Bible Guide, Bible Crossroads, Grades 9 & 10(to be developed)

Functions	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Plan	I II								IA IIA								IB IIB
Produce		I	II	Ir	IIR	Rep.	Rep.	Rep.	Rep.	IA	IIA	IAR	IIAR	Rep.	Rep.	Rep.	Rep.
Introduce			I	II							IA	IIA					
Revisc				I	II	c Ir IIR						IA	IIA	c IAR IIAR			
In Use			I	I II	Ir IIR	Ir IIR	Ir IIR	Ir IIR	Ir IIR	Ir IIR	IA IIR	IA IIA	IAR IIA	IAR IIAR	IAR IIAR	IAR IIAR	IAR IIAR

ff. i

Summary: 8-year plan
2-year pilot
6-year use

Key: r-revise
c-correct only
Rep. - reprint only

APPENDIX
I

APPENDIX - IIDEVELOPMENT - PRODUCTION SCHEDULE

Course Pattern: 1-Year Cycles

COURSE: 3-Year-Olds

Functions	1	2	3	4	5	6	7	8	9	10	11
Plan	I					IA					IB
Produce		I	Ir	Rep.	Rep.	Rep.	IA	IAr	Rep.	Rep.	Rep.
Introduce			I					IA			
Revise			I	c				IA	c		
In Use			I	Ir	Ir	Ir	Ir	IA	IAr	IAr	IAr

ff. II

Summary: 5-year plan
 1-year pilot
 4-year use

Key: r-revision
 c-correct only
 Rep. -reprint only

APPENDIX III
DEVELOPMENT – PRODUCTION SCHEDULE
Course Pattern: Modular
COURSES: Grades 11 & 12, Adults

Because these areas have modular courses, rather than designated cycles, and because "Adults" covers an extreme range, several different types of schedules apply:

1. For Grades 11 & 12, 6-year plan;
2. For Adults:

A. *Core* (creedal studies, basic units in evangelism, officebearers, etc.) 10-year planning and evaluation model.

B. *Priority Topics* (on-going Bible studies, Synodical studies, identified topics, such as: Family Planning, Parent-Teen Communication, Drugs and Alcohol, etc.) 5-year planning and evaluation model.

C. *Responsive Publications* (specifically requested or mandated publications which may be very dated, such as: CRC and Bicentennial Year, reprints of *Banner* series, etc.). Annual planning and evaluation.

APPENDIX IV
TEACHER TRAINING: 1976-1980

GOAL: To develop, test, refine and implement a system of teacher training for use at the congregational level with church school teachers and staff. This system, when implemented, should:

1. Be grounded in and advance the principles and guidelines adopted by the Synod of 1970 (Acts of Synod, 1970, p. 206ff.).
2. Provide a training event and initiate a local training process for all church school staff members in a local congregation including teachers, teacher aides, superintendents, pastors, and others.
3. Utilize materials produced within the *Bible Way* Curriculum as one part of the training process.
4. Be as nearly self-sustaining as is reasonably possible.
5. Function as a part of, or in harmony with, other leadership training programs available within the Christian Reformed Church.
6. Be made available to non-CRC congregations (or, groups of congregations) on a full-payment basis.
7. Make available to the Education Department appropriate evaluative data to complete a recommendation for continuation, alteration or completion by 1981.

1976 (September 1, 1975 – August 31, 1976)

Goal: To develop a conceptual model of a system of teacher training in sufficient detail to test the model at the conclusion of this year.

Basic Description: Hire the services of professional consultants who will report to the staff of the Education Department and/or subcommittee(s)

of the Committee on Education. Consultants will be selected (a) based on professional criteria, (b) based on motivation and time availability, and (c) based on ability to function as part of a development team.

The proximate goals of the development team will be to:

1. Study and evaluate training models for church school staff;
2. Develop and secure approval (Education Committee) of not less than two basic models for the completed training system;
3. Provide information about proposed training system for reactions;
4. Outline the process by which the developed model will be tested.

Budget: Consultations	\$ 6,000
Travel (total)	2,400
Materials & Other	2,000
	\$10,400

1977 (September 1, 1976 – August 31, 1977)

Goal: To test and refine the model of a system of teacher training in sufficient detail to teach others how to operate the program at the conclusion of this year.

Basic Description: The work during this fiscal year will be of two basic types: first, testing, evaluating and gathering data; second, altering, refining and finalizing the training package itself. To some extent, the two types of functions can be divided into time periods (six months each, for example); if possible, however, the functions should be alternated so that each new change (refinement) can also be tested.

The proximate goals of the development team will be to:

1. Test both the structure and the functions of the teacher training package by conducting the program as it is intended in model form;
2. Gather, by means of both objective and subjective techniques, data which can be used to evaluate and refine the teacher training package;
3. Make whatever refinements are suggested, including comparative-study refinements or optional directions, and, in as much as possible, testing each refinement;
4. Outline the process by which the final product will be utilized in the coming three years.

Budget: Consultations	\$ 4,800
Travel (Testing Phase: \$1,800 Refinement Phase: \$600)	2,400
Materials & Other (Testing Phase: \$2,400 Refinement Phase \$6,000)	8,400
	\$15,600

1978 (September 1, 1977 – August 31, 1978)

Goal: To train regional teacher trainers who will utilize the developed program within local congregations in their regions; to implement a system of teacher training.

Basic Description: During this fiscal year, three "training of trainers" workshops will be convened and conducted by the development team

and staff. The workshops will be in three geographic areas (East, Midwest, West). They will provide professional educators who have selected to serve as local (regional) church school teacher trainers with all necessary information on, materials for, process of, etc., the teacher training program. Although regional trainers will not be reimbursed for their training in these workshops, they will be reimbursed (not handsomely) for their actual operation of teacher training workshops in local churches.

The proximate goals of the development/implementation team will be to:

1. Recruit, screen and select capable persons to be trained as teacher trainers with not less than twenty-one people to be trained;
2. Conduct workshops for selected teacher trainers:
3. Develop and enact mechanisms for use by teacher trainers to provide the Education Department with continual evaluative information based on work done;
4. Make any other recommendations relative to the accomplishment of the initial goals of this project.

Budget: Consultations	\$ 2,000
Travel (excludes workshop participants)	4,885
Materials & Other	3,000
Participant Subsidies (@21 x \$200)	4,200
	\$14,085

- 1979 (September 1, 1978 – August 31, 1979);
- 1980 (September 1, 1979 – August 31, 1980);
- 1981 (September 1, 1980 – August 31, 1981).

During these years, teacher training seminars should be made available to local churches as outlined in the program and according to the guidelines above. The programs should be largely self-sufficient with local congregations paying the cost of their educational training; congregations which are non-CRC would be subject to a higher rate of cost to off-set the development costs which were carried by the CRC alone.

Five thousand dollars is budgeted annually for these years to be used as "subsidizing funds" for sponsoring teacher training programs in churches who are without adequate funds; for additional research and evaluation programs; and for use as matching funds in leadership development with other agencies.

Note: The whole area of leadership training is currently the object of much agency discussion. Even our own Education Committee has already approved a joint committee with United Calvinist Youth in this area. It is possible, therefore, that any "teacher training program" would materialize as one aspect of a total leadership training program for the denomination. In that event, monies budgeted according to this projection could be utilized according to new plans as they were approved. This projection above is only one way which seems workable in achieving our current goals.

However, there are weighty factors to be considered if there is a move toward staff enlargement to provide teacher training.

APPENDIX V

Fiscal Year	Planning	Production	Pilot	Revision	Available for Church Use
1974	High School	Footprints I Steps I r Trails I r Guide II r Crossroads I	Steps II Trails II Guide II	Steps I Trails I Guide II	Footprints I; Steps, Trails, Guide, I & II; and Crossroads I
1975	Nursery Grades 9-10 Adults	Footprints II Steps II r Trails II r Guide I r Crossroads II	Footprints I Crossroads I	Steps II Trails II Guide I	Footprints, I & II; Crossroads, I & II; and Steps, Trails, Guide, I r & II
1976	Grades 11-12 Adults	Nursery Footprints I r Crossroads I r Grade 9	Footprints II Crossroads II	Footprints I Steps I r, II r Trails I r, II r Guide I r, II r Crossroads I	Footprints I r & II, Crossroads I r & II; and Steps Trails, Guide, I r & II r
1977	Grades 11-12 Adults	Crossroads II r Grade 10 Grades 11-12 Adults	Nursery Grade 9	Nursery Footprints II Crossroads II	Nursery, Footprints I r, II r - Crossroads I r, II r; Grade 9; and Adults
1978	Adults	Grade 9 r Grades 11-12 Adults	Grade 10 Grades 11-12	Nursery Footprints I r, II r Crossroads I r, II r Grade 9	Nursery - Crossroads, All revised; Grades 9-12; Adults

Fiscal Year	Planning	Production	Pilot	Revision	Available for Church Use
1979	Steps I A & II A Trails I A & II A Guide I A & II A Adults	Grade 10 r Grades 11-12 Adults	Grades 11-12	Grade 10	Nursery Grade 9, All revised; Grades 10-12; Adults
1980	Nursery A Adults	Steps I A Trails I A Guide I A Grades 11-12 Adults	Grades 11-12	Grade 9 r } Grade 10 r } CORRECT	Nursery - Grade 10, All revised; Grades 11-12; Adults
1981	Footprints I A and II A Crossroads I A & II A Adults	Nursery A Steps II A Trails II A Guide II A Grades 11-12 r Adults	Steps I A Trails I A Guide I A Grades 11-12	Grades 11-12	Nursery, Footprints, Steps II, Trails II, Guide II, Crossroads, Grades 9-12, All revised; Steps I A, Trails I A, Guide I A; Adults
1982	Adults	Footprints I A Steps I A r Trails I A r Guide I A r Crossroads I A Adults	Nursery A Steps II A Trails II A Guide II A	Steps I A Trails I A Guide I A	Nursery, Footprints, Crossroads, Grades 9-12, All revised; Steps, Trails, Guide I A & II A Adults

	Actual 71-72	Actual 72-73	Actual 73-74	Projected 74-75	Projected 75-76	Projected 76-77	Projected 77-78	Projected 78-79	Projected 79-80
INCOME:.....	\$283,291	\$286,704	\$335,913	\$400,000	\$440,000	\$510,000 ¹	\$592,000 ¹	\$687,000 ¹	\$797,000 ¹
COSTS:									
Material.....	\$162,580	\$147,489	\$168,785	\$217,000 ²	\$255,000	\$340,000	\$340,000	\$255,000	\$240,000
Direct Labor.....	22,789	32,165	34,003	38,000	50,000	71,000	77,000	69,000	75,000
Manufacturing Expenses.....	22,611	37,006	47,834	49,000	60,000	78,000	80,000	74,000	80,000
Artwork.....	-0-	8,609	20,200	25,000	24,000	21,000	18,000	19,000	21,000
Writers.....	9,053	14,138	15,198	22,000	27,000	21,000	22,000	30,000	36,000
Mailing Costs.....	23,891	24,750	22,528	25,000	28,000	31,000	34,000	37,000	41,000
TOTAL COSTS.....	\$240,924	\$264,157	\$308,548	\$376,000	\$444,000	\$562,000	\$571,000	\$484,000	\$493,000
GROSS MARGIN.....	\$ 42,367	\$ 22,547	\$ 27,365	\$ 24,000	(\$ 4,000)	(\$ 52,000)	\$ 21,000	\$203,000	\$304,000
GENERAL AND ADMINISTRATIVE.....	\$ 99,014	\$130,116	\$155,956	\$172,000	\$204,000	\$233,000	\$256,000	\$276,000	\$304,000
OPERATING INCOME (LOSS).....	(\$ 56,647)	(\$107,569)	(\$128,591)	(\$148,000)	(\$208,000)	(\$285,000)	(\$235,000)	(\$ 73,000)	-0-
FOOTNOTE No. 3.....	-0-	-0-	-0-	-0-	(\$ 43,107)	(\$ 43,107)	(\$ 43,107)	(\$ 43,107)	-0-
QUOTA INCOME.....	-0-	\$ 39,805	\$103,574	\$125,000	\$251,107 ⁴	\$328,107 ⁵	\$278,107 ⁶	\$116,107 ⁷	-0- ⁸
NET INCOME (LOSS).....	(\$ 56,647)	(\$ 67,764)	(\$ 25,017)	(\$ 23,000)	-0-	-0-	-0-	-0-	-0-

1. Based upon a future annual increase of 10% in product prices and a future annual increase of 6% in the number of accounts and the number of products offered for sale.
2. Based upon a 25% cost increase for material.
3. Accumulated Education Department loss for the period 1972-1975 is \$172,428; amortized over the next four years at \$43,107 per year for debt reduction and for capital replacement.
4. Based upon approval of an *increased* quota from \$3.00 to \$5.00 for Education Department.
5. Based upon approval of an *increased* quota from \$5.00 to \$6.00 for Education Department.
6. Based upon approval of a *decreased* quota from \$6.00 to \$5.00 for Education Department.
7. Based upon approval of a *decreased* quota from \$5.00 to \$2.00 for Education Department.
8. Subject to the changes in the economy and to the accuracy of the past five years fiscal result projections. In the years 1980, and following, there will be an ongoing cycle of revised and new church school curriculum production.

SCHEDULE J

REPORT 6

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

I. INTRODUCTION

The task of serving as the denomination's outreach in a ministry to the needy underscores the truth of Christ's remark to his followers that "you always have the poor with you." Some are poor as a result of long standing conditions in their country and community—lack of adequate land to grow food, chronic shortage of rainfall, cultural patterns, lack of employment opportunities, and others. Sudden disaster also frequently casts many into conditions requiring aid. The Christian Reformed World Relief Committee ministered to both kinds of needs during the past year.

Our efforts in ministering in Christ's name were abundantly blessed. Workers came forth to meet growing needs. Our constituency supported the work with prayers and gifts.

II. THE BOARD

Deacons and those who recently served as deacons make up a significant part of our board. Representatives from each classis assure both an input at our annual February meeting and a feedback to the areas throughout the denomination. Our membership during the past year follows:

<i>Classis</i>	<i>Delegate</i>	<i>Alternate</i>
Alberta North.....	J. Ellen.....	H. Vriend
Alberta South.....	D. Vander Wekken.....	J. Vanden Dool
British Columbia.....	A. Tukker.....	B. Vantriet
Cadillac.....	J. Gernaat.....	
California South.....	P. Scholten.....	
Central California.....	H. Veneman.....	L. Fondse
Chatham.....	P. Berghuis.....	A. Bisschop Jr.
Chicago North.....	A. Van Zee.....	H. Buurma
Chicago South.....	F. Iwema.....	R. Wolterink
Columbia.....	H. Buys.....	M. Feddes
Eastern Canada.....	C. Hogeveen.....	E. De Kleer
Florida.....	D. Bouwer.....	J. Meiste
Grand Rapids East.....	K. H. Terpstra.....	
Grand Rapids North.....	R. Meeuwssen.....	D. Molewyk
Grand Rapids South.....	G. Rietberg, D.D.S.....	H. Kreulen, M.D.
Grandville.....	H. De Jong.....	F. Visser
Hackensack.....	G. Kuipers.....	A. Staterna
Hamilton.....	K. Mantel.....	P. De Vries
Holland.....	H. Lubbers.....	P. Kuiper
Hudson.....	A. Malefyt.....	C. Hekman
Huron.....	H. Exel.....	M. Dijkstra
Illiana.....	G. Kroll.....	N. Zuidema
Kalamazoo.....	A. Woltersom.....	E. Joling
Lake Erie.....	C. J. Vrieland.....	P. Bouman
Minnesota North.....	S. Vander Kooi.....	G. Blok
Minnesota South.....	L. Christoffels.....	R. Van Essen
Muskegon.....	L. Van Rees.....	C. Van Coevering

<i>Classis</i>	<i>Delegate</i>	<i>Alternate</i>
Northcentral Iowa.....	H. Eiten	C. Vander Ploeg
Orange City.....	F. Ten Napel.....	C. Postma
Pacific Northwest.....	J. Tjoelker.....	J. Van Ry
Pella.....	L. Nugteren.....	F. Gritters
Quinte.....	P. Feddema.....	W. Piersma
Rocky Mountain.....	H. Hubers.....	D. Murry
Sioux Center.....	R. De Stigter.....	Dr. W. Alberda
Toronto.....	A. Vander Meulen.....	W. Rekker
Wisconsin.....	J. Thonus.....	F. Sterk
Zeeland.....	O. Aukeman.....	R. Kalmink

Members-at-large

Medical.....	D. A. De Vries, M.D.....	J. A. Rienstra, M.D.
Businessman.....	T. Prins.....	J. Vander Ploeg
Sociologist.....	J. Tuinstra.....	H. Start
Attorney.....	H. Meyers Jr.....	D. Vander Ploeg
Accountant.....	D. Pruis.....	E. Westenbroek
Minister.....	Rev. J. Bergsma.....	Rev. J. Medendorp

III. DISASTER AND EMERGENCY OUTREACH

Domestic Disaster

Tornadoes which struck the central United States in early April, 1974, did severe damage to Xenia, Ohio, and Brandenburg, Kentucky. More than 240 CRWRC volunteers served in relief and recovery efforts in those areas. Early volunteers engaged in counseling and clean-up work. Later ones helped rebuild homes, helped people with the paperwork of making claims, and continued to supply emotional and spiritual support to victims of the tornadoes.

In Xenia, Ohio, our volunteers served through a local organization called the Xenia Area Inter-Faith Council on Disaster Recovery. By helping to organize this group, CRWRC played a role of leadership in mobilizing local church resources to deal with the disaster. In Brandenburg, Kentucky, CRWRC's main efforts were in rebuilding homes. The Xenia program was phased out in December, 1974; the Brandenburg program in March, 1975.

Foreign Disaster

Two areas received most of CRWRC's attention to foreign disaster in 1974: the African Sahel region and Honduras.

A. Africa

Because there were no Christian Reformed personnel in the area, CRWRC continued its famine relief to central Africa by sending money to evangelical groups with personnel there. The monies were used to buy or import food which was then distributed by missionaries. Groups that received funds included the World Relief Commission (relief arm of the National Association of Evangelicals), the Mennonite Central Committee, World Presbyterian Missions, and others.

In response to the need for longer-range recovery programs in the wake of the drought, CRWRC dispatched Markus and Mary Ann Frei to Niger to engage in a program promoting simple agriculture and transportation, in cooperation with Sudan Interior Mission. It is hoped that

this program can be closely tied in with evangelism among the Fulani, a nomadic tribe severely displaced by the drought.

B. Honduras

Within three days after Hurricane Fifi's devastation of Honduras, CRWRC had 3000 blankets and 6000 pounds of donated medicines on the way to the disaster area. Shipments of food, more medicines, soap, clothing, and hand-tools followed. The total amount of material aid came to \$95,697.

News reports that aid to Honduras was being mismanaged by the military led CRWRC to be doubly sure that all material aid shipments went directly to Carol Boersma and were received by her.

The disaster in Honduras led to the formation of a cooperative organization of evangelical churches called CEDEN. Carol Boersma was instrumental in setting up this group, as were CRBFM missionaries the Rev. Bernie Dokter and the Rev. Case Persenaire. CRWRC's long-term recovery efforts will be coordinated with those of this group.

One of the exciting opportunities offered by this disaster was the request for medical teams. CRWRC recruited and sent three teams of doctors and nurses, each team working for about two weeks. Besides the aid and comfort these medical personnel brought to Honduras, CRWRC received valuable information and suggestions for future programs of this kind. CRWRC also sent a building supervisor to Honduras at the request of CEDEN.

C. Food Crisis

Throughout 1974 the talk of food shortages and food crisis became more and more a part of all relief agencies' concerns. The grain surpluses held by the United States, a few years ago have virtually disappeared, as have the crop lands held idle by government policy. Poor harvests in several important grain producing areas of the world, growing populations, and increasingly affluent diets all contributed to this problem.

The World Food Conference, which met in Rome in November, 1974 developed some plans to meet the long-term needs of the world for food. The United States government was under pressure during and after the conference to commit more of its food exports to the neediest countries and less of them to countries who could pay or who could offer in return military concessions of some kind.

The Christian Reformed Church responded with immense generosity to the publicity about these needs, giving CRWRC the opportunity to expand its programs in food and agriculture during 1975. These programs will concentrate on the root causes of hunger and malnutrition by working to increase food supply and to educate people in nutrition and sanitation.

At its annual board meeting, the CRWRC board adopted the following statement:

"The board of the Christian Reformed World Relief Committee urges the churches and members of the Christian Reformed Church to ac-

quaint themselves with the nature and extent of the world food situation and to examine their own lifestyles in the light of Scripture.”

“The board commits itself to expanding and improving its food and nutrition programs in order to bring about greater food production and better nutrition in needy countries.”

D. Other Areas

CRWRC increased its annual grant to the Adoni Christian Reformed Church in India so that that small group could expand its efforts in feeding the needy.

Gifts were made to the Mennonite Central Committee to help pay for food shipments to Bangladesh and India, where the food was distributed through food-for-work programs.

During the military problems in Cyprus, CRWRC made contributions to the Reformed Presbyterian Church of North America, for their mission there, and to small groups of Back-to-God Hour listeners.

CRWRC was in touch with the Reformed Church of Australia after the disaster in Darwin, but no help was needed.

IV. FOREIGN PROGRAMMED ACTIVITIES

Like every other organization (Christian or otherwise) involved in material aid to underdeveloped nations and peoples, CRWRC in 1975 finds its goals and plans dictated to a great extent by the widely-acknowledged “world food crisis.” This is not to say that there are no other concerns, nor that CRWRC had abandoned its efforts to rehabilitate the handicapped, teach the illiterate, or provide homes for the unwanted children. But in the past year, and likely in the coming year(s), we have been, and increasingly will be, gearing more of our efforts toward filling empty stomachs, increasing food production and teaching the victims of poverty to make optimum use of available (however meager) food resources.

Latin America

In *Mexico*, our four-man staff continues to develop the programs begun in past years. Cal Lubbers, in the Yucatan, reports outstanding results in church-centered community organization and increased crop yields in the wake of land reclamation and introduction of modern farming techniques. Clare De Boer has instituted a self-help program, chiefly through the pastors of the struggling National Presbyterian Church. Duane Bajema and Bruce Buurma work in the Oaxaca area south of Mexico City. Duane, who recently consented to another three-year term of service with CRWRC, spends much of his time in classroom work at the Oaxaca Training Center (a joint CRWRC/CRBFM institution for training of nationals in agriculture, literacy and Bible knowledge). Bruce now is assigned to “field” work, i.e. helping those trained at the Training Center apply their newly-acquired agricultural knowledge.

In *Honduras*, veteran staffer Carol Boersma weathered Hurricane Fifi in September, 1974, and then found herself on a permanent over-

time schedule for the remainder of the year. CRWRC's response to the disaster is covered elsewhere in this report. Long-range needs for additional assistance to Honduras became obvious soon after the hurricane. CRWRC has dispatched agriculturist Thomas J. Post of Grandville, Michigan, to work toward self-sufficiency in food production by those displaced from their homes in September. Other workers are being recruited to fill needs in public health, nutrition, and literacy programs. Carol Boersma has instituted a program in nutrition and basic health care in the storm-stricken areas of Honduras similar to programs she had previously begun in the Tegucigalpa area.

In neighboring *Nicaragua*, rehabilitation in the wake of the disastrous earthquake of 1972 continues unabated; but the direction of our assistance, and that of others, is increasingly aimed at long-term recovery and development rather than relief. CRWRC's volunteer dentist, Dr. Jim Hoekwater, has completed his service and returned to the United States after training Nicaraguans to carry on the dental clinic work he helped to organize. Nurse Peg MacLeod will complete her term in the near future. ALFALIT (literacy) worker Pat Duthler has agreed to extend for another eighteen months, and will extend her influence into four other Latin American countries following her assignment to ALFALIT, International. Dave Veltkamp reports increasing success with the mass-housing construction technique ("stack-sack") he helped to develop and supervises. Project coordinator Peter Limburg continues his administrative duties, with CEPAD—the evangelical organization for relief and rehabilitation in Nicaragua—and other CRWRC projects in Nicaragua. CEPAD (with the endorsement of our Nicaraguan staff) has requested that CRWRC send an agriculturalist.

Africa and the Middle East

Lou Haveman continues to be our only representative in *Nigeria*, working steadily and successfully to increase food production and family incomes among the communities served by our Tiv and Ekas-Benue churches. We hoped to report that Lou had been joined by a second CRWRC staffer by this time. However, appointee Markus Frei was still awaiting approval of his visa application at the time of this writing. In the meantime, Markus and his wife, Mary Ann, have been temporarily assigned to the neighboring country of Niger.

In *Jordan*, Paul Kok has moved smoothly into administration of our program serving Palestinian refugees and needy Jordanians. Lee Vander Baan (on loan from the Pine Rest Hospital staff for a two-year period) and his family departed from the U.S. to Jordan on our behalf. Lee is working (in cooperation with the Jordanian government) to develop a coordinated and comprehensive program in vocational rehabilitation for the handicapped. Paul and Ann Kok continue their efforts to implement self-help projects among refugees and Jordanians. Strangely, in Jordan, where there is only a very small Christian community, we find maximum cooperation from the national government. Early in 1974, CRWRC and Pine Rest co-sponsored a trip to Jordan by rehabilitation specialist Herb Start of Pine Rest Hospital. Herb's visit was

enthusiastically welcomed by government officials and his recommendations have since been broadly endorsed by them.

Asia

Bangladesh, burdened by an international reputation for corruption, inefficiency, and what one correspondent termed "one of the worst presses" in the world, is today also the focus of those concerned with overpopulation and starvation. CRWRC's response to the crisis includes the assignment of two young Canadian agriculturalists (Peter Vander Zaag and Andy Ryskamp) to work as a part of the "Winter Crop" program administered by the Mennonite Central Committee in south-eastern Bangladesh. Pete anticipates returning to his home in Canada for graduate study in agriculture during 1975. We hope to assign two more agriculturalists to Bangladesh in 1975, following a request from the MCC for more CRWRC staff. Goals of the MCC/CRWRC program are diversity in the Bengali diet (from the traditional "rice three times a day") and a radical increase in food production by introduction of "winter crops"—chiefly vegetables, easily grown and more nutritious than those presently prevalent in the Bengali diet.

The CRWRC staff in the *Philippines* tells of "good cooperation from . . . our local churches" (CRBFM-organized congregations) and a rapidly multiplying rabbit program. Ivan and Joy De Kam are now developing a family assistance program (public health, nutrition, sanitation, employment) in a resettlement community on the outskirts of Manila. On the island of Negros, Bill and Dorothy Fernhout report average attendance of nearly 1,000 children at daily feeding/nutrition centers in the Bacolod City area. Bill Fernhout especially welcomed the September, 1974, arrival of the Vellengas (Pete and Hennie) to assume supervision of CRWRC's agricultural projects which had blossomed under the capable direction of Fred Schuld. The Schults returned to Canada in mid-74 following a term of faithful service.

CRWRC's *Korean* programs, while diminishing in size, continue to demand our attention and concern. 1974 was a troublesome year—for Korea and Koreans, and in many ways for CRWRC in Korea. Given the country's developmental progress (observers have termed it Asia's "economic miracle") since the devastation of the Korean War in the early '50's, it seems natural that CRWRC's first overseas venture should also become the first task to be completed. But the world's food and energy crises and 1974's inflationary cycle threaten to undo many of the gains of the past twenty years. In addition, the Korean political climate is tense, and so are most Koreans and others living in the country.

Our staff in Korea in early 1975 carries on, albeit at reduced levels, programs in child-care, pre-natal medicine, and family-centered community development. Dr. H. C. Lee saw some 16,000 patients in her mobile pre-natal clinics; CAPOK placed another 150 homeless and unwanted children into permanent, Korean adoptive homes; and approximately $\frac{1}{3}$ (or about \$27,000) of CAPOK's total budget was garnered from in-country (Korean) sources.

In previous years, our agricultural and general-clinic (medicine) projects had been "phased-over" to national (Korean) groups. For the first time in eleven years, CRWRC has no western staff in Korea. The Vander Sloots, for personal and health reasons, left Korea in mid-74.

It was decided to place our CAPOK (adoption) program under the broad umbrella of Holt Children's Services, and to enter into a "joint working agreement" with the Holt Adoption Program. Social workers Sydney Byma and Kenneth Venhuizen returned to Canada and the United States in early 1975. Our prayers are for blessings on the efforts of the national Christian workers as they continue in the Christian precepts of benevolence and responsible work practices taught by our western staff during the past decade.

V. DOMESTIC PROGRAM

During calendar year 1974 there have been many opportunities to expand our activity in North America. It has been our privilege to study, evaluate, and recommend ways and means of combining diaconal resources with needs that exist within the domestic scene.

Although there are many social ills and problems demanding the attention of a diaconal ministry during 1974, CRWRC focused its attention on the following problems:

ALCOHOLISM

A. *Montreal, Quebec, Christian Reformed Church Diaconate—Welcome Hall Mission Project*

A small grant by CRWRC and substantial support from the All-Ontario Diaconal Conference allowed Welcome Hall to continue the employment of Rudy Eikelboom, social worker. Through Rudy's employment a more comprehensive program has been developed; although a strong emphasis is placed upon spiritual welfare, Rudy has demonstrated the need for a compassionate concern with the emotional, social, and economic problems that plague alcoholics.

B. *Gallup Friendship House*

This program focuses its attention upon the Navaho alcoholic. Opened in 1973, the comprehensive alcohol recovery program is directed by Dan Freeland, a recovering Navaho alcoholic, and a competent and well organized local board of directors. During 1974 CRWRC provided financial assistance and advice. The program developed at the Gallup Friendship House is now primarily supported through a Federal grant, but Gallup Friendship House Board of Directors continues to seek CRWRC's technical assistance and financial support to cover program costs not included under the Federal grant. One such need is the expansion of the program to include women alcoholics.

DRUG ADDICTION

Eastern Diaconal Conference—Northside Addict Rehabilitation Center

This drug rehabilitation program is the most comprehensive outreach within our denomination in addressing drug addiction. This program

is the only private program permitted to conduct drug rehabilitation programs in New Jersey correctional facilities. Currently this facility, located in Paterson, New Jersey, has a capacity for thirty-six men. CRWRC continues to support this program through financial assistance.

PRISONER REHABILITATION

A. Cascade Diaconal Conference—One-to-One Project

This project, based in Tacoma, Washington, provides members of the local Christian Reformed Church, and Christians throughout this geographical area an opportunity to be involved in a one-to-one program with persons confined in state and Federal correctional facilities. This project receives no state or Federal financial assistance and is totally dependent upon free will offerings. This project supervises approximately three hundred volunteers who have been matched on a one-to-one basis with confined prisoners or parolees who are being re-integrated into their local communities. Carl Foss, a member of our Christian Reformed Church in Tacoma, serves as the director of this project.

B. Mount Baker Diaconal Conference—Project Create

Project Create is similar to the One-to-One program in Tacoma. This project supervises approximately eighty volunteers. The majority of the volunteers are from the Christian Reformed Church. Like One-to-One, Project Create is a proto-type that is gaining the attention and interest of other diaconates and diaconal conferences. During 1974 CRWRC provided financial aid to this outreach of the Mount Baker Diaconal Conference.

COMMUNITY DEVELOPMENT

A. Miami Good Samaritan Center

As anticipated in our 1974 report, this program has completed its final phase-out. Former CRWRC employee, Sara Menchaca, is now employed as a full-time evangelist community worker with the Miami Good Samaritan Church. The needs among former refugees are now being addressed totally by resources available in the local Cuban and Miami communities.

B. Appalachia

During 1974 CRWRC was given the opportunity to open a program in Appalachia. Jim Laack, of Sheboygan, Wisconsin, was employed by CRWRC to work as the Executive Director of an information and referral agency, Compass, that had come into existence through the encouragement of ministers and other concerned persons in Bell County, Kentucky. Under Jim's direction, two additional components have been added to this program—that of advocacy and followup. Compass coordinates and combines local resources to meet the needs in Bell County.

C. Sun Valley (Denver) Family Services Project

At the request of the Board of Home Missions, CRWRC supplied technical assistance and financial aid to begin this program. This project is supervised by a local board of directors, under the direction

of the Third Christian Reformed Church of Denver. This project focuses upon the multiple needs presented by the Spanish speaking community located in Sun Valley, a housing project in Denver. Lupe Rodriguez, a para-professional social worker of Mexican extraction and a member of the local Sun Valley Christian Reformed Church, is employed as this project's first full-time worker.

DISASTER PREPAREDNESS PROGRAM

This program, launched in 1973, when seventy-two volunteers were trained to be of service in the event of a disaster, was able to be tested, modified, and expanded through the experience of providing emergency and long-term disaster recovery services to victims of tornadoes that struck Ohio and Kentucky. Thirty-seven of the original trained volunteers were able to serve during the crucial five weeks immediately following the disaster. Additional untrained volunteers were recruited, so that by the end of 1974, 240 volunteers had contributed their time and resources to the disaster victims through CRWRC.

Additional training sessions have been conducted in Sioux Center, Iowa, and Grand Rapids, Michigan, and today the program has 260 trained volunteers. CRWRC has received requests from other diaconal conferences to conduct training sessions in their areas. It is our plan to have trained volunteers in all geographical locations of our denomination.

Through the experience of this past year, the Disaster Preparedness Program moved from a concept and theory to a concrete and practical program.

DIACONAL CONTACTS AND CONCERNS

A. Grand Rapids Diaconal Conference—Deacon-at-Large Project

During 1974, CRWRC provided the Grand Rapids Diaconal Conference with a small grant to the Deacon-at-Large Project. This project has not progressed as anticipated by the conference.

There is a great disparity in the vigor on the part of deacons conferences throughout the denomination. At the time of CRWRC's establishment they were properly seen as a key factor in the development of a comprehensive diaconal outreach. Our congregational diaconate serves very creditably in meeting the needs of the "household of faith." CRWRC has carried denominational benevolence to the far corners of the world. That middle sector of diaconal ministry to the broader community needs that are so prevalent in areas served by our churches calls for attention by diaconal conferences. This segment of our ministry of mercy needs support and encouragement by our pastors and elders.

B. Diaconal Retreats

While efforts are underway to establish a denominational-wide office-bearer training program, CRWRC has responded to many requests for training retreats for local diaconates and diaconal conferences. During this past year, diaconal retreats were conducted in Los Angeles; Central California; Rochester, New York; and Florida. These retreats have given opportunity to practice and experiment with techniques that will

enhance the diaconal component when incorporated within the total training package for office-bearers for our denomination.

VI. ADMINISTRATION AND FINANCES

A number of resources must be stimulated, cultivated, and directed in the day-to-day operations of our activities.

A. *Material Aid Resources*

Providing food and clothing serve a key part in disaster outreaches. Procurement and shipment of selected medical and food items are also important in our programmed outreaches. The Chicago Clothing Center has played an important role in 1974. Value of shipments amounted to \$493,795. The center serves under the direction of Art Schaap and his aide, Cornelius Klemp.

The decision of the Back to God Hour to construct new facilities casts uncertainty on the continued use of the building from which we operate. CRWRC has been a participant in meetings called to study future use of the building. We are also reviewing other possibilities with the Synodical Interim Committee.

B. *Office Administration*

Growth during the past year has placed added demands on our administrative staff resources. Changes in our Korean program (see IV above) made possible the reassignment of Charles Vander Sloot to the position of Coordinator of Foreign Programs. His experience in foreign service has filled a real need in our growing program. Mr. Vander Sloot joins the other staff members—Richard Baukema, Coordinator of Business and Promotional Affairs; Cornelis Molenaar, Coordinator of Domestic Programs and Louis Van Ess, Executive Director. Karen DeVos serves part-time as our Coordinator of News, while Clarence De Vries, a retired businessman, assists in stewardship services and Peter Vander Meulen, as volunteer for special assignments. Peter Zwart serves part-time as Administrative Aide in our Canadian office where Canadian contributions are received and from which visual aids and speaking assignments are handled.

Planning, monitoring, and evaluating requires input of the board-members, administrative staff, field personnel and consultations with other denominations and others engaged in the broad task of Christian mercy. Where housing and purchasing practices are involved, CRWRC seeks to conform to synod's instructions for promotion of social justice (per Acts of Synod of 1974, p. 72). Both in overseas and in domestic employment, we are pleased to report the support of and employment of Christian minority personnel.

CRWRC's contacts also include close working relations with our denominational Board of Foreign Missions. We welcome the opportunity of cooperating with them on both an administrative and field level for a strong word and deed ministry. Expansion of our domestic programs gives us opportunity to exercise the same kind of rewarding cooperation with classical groups and with our Board of Home Missions.

C. Report of Receipts and Disbursements

The past year witnessed the greatest outpouring of gifts by our constituency in our decade of work. We thank the Lord for the response of our people. Their generosity was especially evident during the closing months of the year when world attention was focused on the universal food shortages in the Sahel and the India/Bangladesh area.

Plans to implement specific programs taxed CRWRC's planning capacity. The increased year-end balances are now being utilized in expanded outreaches in areas of critical food shortages. Efforts also include placement of personnel whenever and wherever possible to assure a strong witness.

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

STATEMENT OF CHANGES IN FUND EQUITY
DISASTER FUND

Year ended December 31, 1974

BALANCE - January 1, 1974			\$ 50,000.00
ADDITIONS			
Cash contributions:			
General		\$ 20,854.16	
Nicaragua		6,486.49	
Bangladesh		6,570.88	
Famine		195,287.28	
Tornado		67,825.21	
Honduras		<u>182,250.15</u>	<u>479,274.14</u>
			\$529,274.14
DEDUCTIONS			
General disbursements	\$ 31,396.73		
Famine	100,917.39		
Tornado	74,124.06		
Honduras	<u>100,184.28</u>	\$306,622.46	
Transfer to general fund		<u>172,651.68</u>	<u>479,274.14</u>
BALANCE - December 31, 1974			<u>\$ 50,000.00</u>

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

STATEMENT OF FUND BALANCE

December 31, 1974

GENERAL FUNDASSETS

Cash:

Korean bank and cash accounts	\$ 35,377.50
Jordan bank and cash accounts (See Note)	41,585.84
Demand deposits	96,200.42
Savings accounts and certificates	352,533.29
	<u>\$525,697.05</u>

FUND EQUITY

Balance at December 31, 1974:	
General Fund	\$475,697.05
Disaster Fund	50,000.00
	<u>\$525,697.05</u>

FURNITURE AND EQUIPMENT FUNDASSETS

Furniture and equipment - at cost	\$ 30,127.58
Less allowance for depreciation	18,238.38
	<u>\$ 11,889.20</u>

FUND EQUITY

Balance at December 31, 1974	<u>\$ 11,889.20</u>
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Note - This amount is committed to be spent in Jordan

STATEMENT OF CHANGES IN FUND EQUITYGENERAL FUND

Year ended December 31, 1974

BALANCE - January 1, 1974		\$ 252,445.59
ADDITIONS		
Cash receipts:		
Contributions:		
General	\$ 880,828.24	
Foreign programs	187,785.49	
Domestic programs	3,232.64	
Clothing center	3,121.48	\$1,074,967.85
Insurance refunds and miscellaneous		6,915.02
Interest and dividends		16,493.62
		<u>\$1,098,376.49</u>
Material aid - at fair market value:		
Clothing (215,280 pounds)	\$ 322,921.00	
Drugs and medicines	112,775.00	
Transportation & Miscellaneous	58,099.00	498,795.00
Transfer from disaster fund		<u>172,651.68</u>
		<u>1,764,823.17</u>
		\$2,017,268.76

DEDUCTIONS

Disbursements (detail schedules):

Program services:

Foreign programs	\$ 747,368.85	
Domestic programs	138,298.56	
Clothing processing	<u>22,701.19</u>	\$ 908,368.60

Supporting services:

Program	\$ 24,991.25	
Administrative	79,055.81	
Fund raising	<u>32,989.94</u>	137,037.00
Material Aid		493,795.00
Loss on sale of securities		<u>2,237,111</u>
		<u>1,541,571.71</u>

BALANCE - December 31, 1974

\$ 475,697.05

VII. PLANNED PROGRAMMING FOR 1975

A. Projected Expenditures

1. Foreign Programs

Korea	\$138,000
Philippines	77,400
Jordan	126,150
Other Asia Projects	1,000
Mexico	111,000
Nicaragua	92,800
Honduras	116,050
ALFALIT—Literacy work	
in Central America	30,000
Haiti (see below)	25,000
Nigeria	63,250
Niger	22,000
Famine—Food Crisis	
India/Bangladesh and others	160,000

TOTAL \$ 962,650

2. Domestic Programs

Sun Valley Family Services Program	\$ 14,500
Gallup Friendship House	20,000
Cascade Diaconal Conference	
(One to One Project—Tacoma)	12,000
Mount Baker Diaconal Conference	
(Project CREATE)	5,000
Eastern Diaconal Conference (NARC)	20,000
NARC Remodeling Project	20,000
Appalachia—COMPASS	21,960
Appalachia—Family Services Project ..	20,000
Mississippi Family Services	60,000
North Alberta Diaconal Conference	
(Family Services Project)	15,000
Disaster Preparedness Program	6,000
Welcome Hall Missions Program	1,500
Winnipeg Indian Reservation Vehicle	
Request	5,750

Detroit Community Services	12,000
Denver Urban Transition Center	14,250
Family Services Program	18,500
Domestic Volunteer Program	10,000
TOTAL	\$ 276,460
3. Clothing Center	68,500
4. Promotion	78,000
5. Administration	169,600
6. Contingencies	10,000
GRAND TOTAL	\$1,565,210
B. Projected Receipts	
General Receipts	\$1,087,210
Disaster Funds — Honduras	66,000
Response to Famine/Food Needs.....	212,000
From December 31, 1974 cash reserves....	200,000
TOTAL	\$1,565,210

Note: Above projections do not take into account needs for disasters or emergencies other than the \$50,000 reserved for such needs.

C. Request for Approval for Denominational Offerings

CRWRC requests that:

1. Synod approve projected plans for 1975.
2. Synod commend the work of mercy to our churches and urge them to take offerings on a regular and sustaining basis to provide the necessary funds for this ministry.
3. That synod continue CRWRC as the denominational benevolent cause for one or more offerings.

VIII. NEW FIELDS

The above projections for 1975 include provisions for programmed expansion in the following areas for which CRWRC requests synod's approval as permanent programs:

A. Haiti

To develop and implement programs in agriculture, community development, nutrition, public health, and literacy in this impoverished country.

Grounds:

1. Needs are acute and deeply entrenched.
2. There is a good potential for a deed ministry to complement the word ministry of the Back to God Hour Radio broadcasts.

B. Appalachia

To develop a long term program outreach to minister to such needs as providing responsible referral services, family counselling, and self-help; to develop assistance programs in nutrition, agriculture, and home improvement.

Grounds:

1. There is a demonstrated need of these services.
2. Our present staff worker has field-tested such an approach with a measure of assurance of effectiveness.
3. There is a real need for programs that include a scripturally motivated concern for man's needs.

IX. APPOINTMENTS

Synod is requested to appoint a replacement for the following board-member-at-large positions:

- A. Medical: Dr. D. De Vries is eligible for re-appointment.
- B. Attorney: Mr. Hannes Meyers Jr. has served two terms.
CRWRC will provide nominees for selection by Synod.

X. SUMMARY OF ACTION REQUESTED BY SYNOD**A. Representation at Synod**

CRWRC requests that its president, Mr. Tunis Prins; Minister Board member, the Rev. John Bergsma; and its Executive Director, Mr. Louis Van Ess, be granted the floor when matters pertaining to our work are discussed.

- B. Program Approval of Current Fields (VII)
- C. Program Approval of New Fields (VIII)
- D. Approval for Offerings (VII-C)
- E. Appointment to Board Positions (IX)

Christian Reformed World Relief Committee
Louis Van Ess, Executive Director

REPORTS OF STANDING COMMITTEES

REPORT 7

BACK TO GOD TRACT COMMITTEE

Members of the committee:

Rev. C. Bremer, Mr. P. Brink, Mr. M. De Boer, Mr. G. De Young, Rev. E. Los*, Mr. J. Tibbe, Mr. W. Timmer*, Rev. J. Wieggers, and Mr. W. Willink*.

I. INTRODUCTION

The committee continues to meet on a once a month basis in the Denominational Building. Our tracts are printed, stored, and mailed from these offices. The staff of the Denominational Building provides the manpower to implement the plans and programs initiated by our tract committee.

Our goal, as we see it, is twofold. First, we try to serve the members of our Christian Reformed denomination with tract material which they can use in their daily activities. Second, we design and produce tracts which carry the message of Christ and salvation to the peoples of the world.

II. ACTIVITIES OF THE COMMITTEE

A. *Tract Distribution*

Following is a breakdown of the tracts distribution during 1974.

Tracts distributed free of charge	183,093
Sample packs	16,940
Total tracts sold	559,082
Total tracts distributed	742,175

Tracts distributed free were sent to two groups in particular. Churches and chapels where the SWIM program was in operation, this past summer received free tracts. A total of 101,765 tracts were given to SWIMmers for their distribution.

Our lay evangelists also received an offer of free tracts and many of these men took advantage of this. This free distribution is covered financially by gifts which our committee receives from churches and individuals.

B. *Promotion*

One of the recurring problems facing our committee is the promotion of our materials. How do we acquaint our people with the materials

* These members are completing their term of service, each a total of six years.

we have? The usual church paper ads etc. were used. However, this year, the committee initiated a program of sending individual sample packets to members of specific Christian Reformed churches. One church of each classis of our denomination was contacted and members of those churches received an advertisement of our materials. Future contact of our church members is proposed in the hopes of improving our tract distribution.

III. MATTERS REQUIRING SYNODICAL ACTION

Our work as a committee is very dependent on the financial contributions of our churches and individuals. Tracts do carry the message of salvation and these materials assist our Christian Reformed constituency in our various ministries.

Therefore, the committee requests that synod recommend the Back to God Tract committee and its program to the churches for one or more offerings.

IV. FINANCES

A financial statement follows.

Back to God Tract Committee
Marvin De Boer, secretary

Balance of accounts January 1, 1974	Checking	\$ 4,799.24
	Savings	<u>1,854.85</u>
RECEIPTS:	Total	\$ 6,654.09
Contributions - churches	\$ 15,946.44	
Contributions - others	616.50	
Sales - Tracts	6,378.59	
Interest	276.75	
Canadian exchange	<u>4.74</u>	
	\$ 23,223.02	<u>23,223.02</u>
DISBURSEMENTS:		\$29,877.11
Printing and engraving	\$ 9,531.45	
Clerical and distribution	7,057.90	
Postage and freight	1,897.87	
Advertising	206.50	
Art Work	405.00	
Supplies	237.76	
Meals and mileage	312.11	
Honorarium	250.00	
Writing tracts	260.00	
Miscellaneous expense	<u>211.75</u>	
	20,370.34	<u>20,370.34</u>
Balance of accounts December 31, 1974		<u><u>\$ 9,506.77</u></u>

Balance at December 31, 1974 consisted of the Michigan National Bank accounts as follows:

Demand deposits	\$ 375.17
	<u>9,131.60</u>
	<u><u>\$ 9,506.77</u></u>

REPORT 8

BIBLE TRANSLATION COMMITTEE

Our review of *The New English Bible* has been published earlier this year in *The Banner*, *De Wachter*, and in *Calvinist-Contact*. Last fall we began a review of *The New International Version* (New Testament) and plan to have our review ready for publication later this year.

The committee has not yet decided on a project for the next year or two. We do not believe that we should review versions just because they exist. The versions should either be in use among our people, or be important for other reasons.

However, it will be important that this committee review the Old Testament part of *The New International Version* when it appears in 1978. We think it is possible to do useful work until that version appears, and we are considering the following possibilities: either a review of the *New American Standard Bible* with a view to recommending it as a study Bible, or a review of one of the contemporary Catholic versions (*The Jerusalem Bible*, or *The New American Bible*) with a view to shedding some light on the ecumenical situation that now exists in the area of Bible translation. These Catholic versions are ecumenical in nature and are being read by at least some of our people. Our decision has not yet been made, and we are certainly open to suggestions.

Bible Translation Committee

Andrew Bandstra, chairman
David Holwerda, secretary
Stanley Bultman
David Engelhard
Bastiaan Van Elderen
Clarence Vos
Louis Vos
Marten Woudstra

REPORT 9

CHAPLAIN COMMITTEE

Since the Synod of 1974 the Chaplain Committee has met regularly and has carried on the work committed to it by previous synods of the Christian Reformed Church. The following report reflects facets of the work expedited during the past year.

I. ORGANIZATION

Synod has appointed the following members to serve on the Chaplain Committee, with the Rev. Harold Bode serving as Executive Secretary.

Rev. Galen Meyer	Chairman	1976
Rev. Jim Kok	Vice-Chairman	1975
Mr. Jack Holwerda	Treasurer	1975
Mr. Nick Van Andel	Vice-Treasurer	1976
Rev. Carl Tuyl	Canadian Representative	1976
Dr. Melvin Hugen	Chairman, Industrial	1977
Dr. Dick Van Halsema	Chairman, Military	1977
Mr. Neal Berghoef	Industrial	1977

The committee is served well through attendance and advice by the Revs. Harold Dekker, James Lont, Duane VanderBrug, the first two of whom represent the church on the General Commission on Armed Forces Personnel and the latter as liaison with the Board of Home Missions.

The committee has appointed Mr. Harold Rodenhouse and Mr. Robert Van Koevering to serve on the Industrial Chaplain sub-committee. This sub-committee is rather new, exploring this field of ministry and studying models of ministry.

II. MILITARY CHAPLAINCY

Christian Reformed ministers on active duty as military chaplains are as follows:

Air Force

Chaplain, Major Ralph W. Bronkema, Kadena AFB, Okinawa (1966)

Chaplain, Major Henry Guikema, Bolling AFB, Washington, D.C. (1962)

Chaplain, Major Louis E. Kok, Luke AFB, AZ (1962)

Army

Chaplain, Capt. William Brander, Fort Benning, GA (1968)

Chaplain, Major Jan Friend, Fort Bragg, NC (1959)

Chaplain, LTC John J. Hoogland, Stuttgart, Germany (1959)

Chaplain, LTC Bruce C. Hemple, Fort Sam Houston, TX (1959)

Chaplain, Capt. Herman Keizer, Worzberg, Germany (1968)

Chaplain, Major Marvin Konynenbelt, USA Chaplain School, NY (1965)

Chaplain, Major Paul H. Vruwink, Camp Zama, Japan (1958)

Navy

- Chaplain, LCDR Herbert L. Bergsma, Pearl Harbor, Hawaii (1966)
 Chaplain, LCDR Robert Brummel, Navy Medical Center, Washington, D.C. (1966)
 Chaplain, LCDR Albert J. Roon, US Navy Supply Corps School, Athens, GA (1966)
 Chaplain, LCDR Raymond C. Swierenga, Camp Le Jeune, NC (1960)

We have fourteen chaplains on active duty. Chaplain, Major Harold Bode was separated from United States Air Force, July 31, 1974, after a twelve year stint and now serves as Executive Secretary of the Chaplain Committee. Chaplain, Capt. Arlan D. Menninga, elected to leave the United States Air Force chaplaincy after six years of service, having accepted a call to be pastor of the Hessel Park Christian Reformed Church, Champaign, Illinois. We regret their leaving the military chaplaincy but are most appreciative of their service to the military community and wish them well as they continue their ministry.

Our active duty chaplains serve well in various capacities in different places around the world. Some of them occupy unique positions of leadership and influence, all of them serve with distinction and are respected as men of God in the communities in which they serve. The critical money situation also affects the work of chaplains and we solicit your prayers so that they may continue to carry on and expand their ministries.

The annual Reformed Retreat for military personnel stationed in Europe is being planned for May 5-9 at Berchtesgaden, Germany. We regret the Chaplains Commission of the Reformed Church in America has elected not to participate in the retreat, due to minimal participation in past years. They have withdrawn from it reluctantly but wish to give the retreat publicity through The Church Herald. We are pleased to have Chaplains Hoogland and Keizer in Germany and they, with Lt. Col. Sherwood Kok, will be in charge of the retreat. Dr. Paul Zwier of the mathematics department at Calvin College has graciously consented to be a resource leader at the retreat. He is at the Free University in The Netherlands.

In addition to the active duty chaplains, many of our ministers serve in reserve assignments, ministering in various ways for shorter periods of time in the reserves. These are:

Air Force

- Rev. Harold Bode, LTC, CHAPAR, Denver, CO
 Rev. Arlan D. Menninga, Capt. CHAPAR, Denver, CO
 Rev. Andrew Rienstra, Major, Dover AFB, DE
 Rev. Jay Vander Ark, Mc Guire AFB, NJ
 Rev. Donald Wisse, Major, Mc Guire AFB, NJ

Army

- Rev. J. H. Ellens, LTC, USA Chaplain School, NY
 Rev. Galen Meyer, Major, US Army Reserves, Grand Rapids, MI
 Rev. Dick Oostenink, Col. USA Chaplain School, NY

Rev. Harvey Ouwinga, Major, Michigan National Guard
 Rev. Jay R. Pruijm, 1st Lt., Michigan National Guard
 Rev. Harvey A. Smit, Major, Camp Zama, Japan
 Rev. Dick Van Halsema, Col., Control Group, St. Louis, MO
 Rev. Theodore Verseput, Major, Michigan National Guard

Navy

Rev. Derke P. Bergsma, Capt., Naval Reserve Center, IL
 Rev. Paul A. Boertje, LCDR, Naval Weapons Center, CA
 Rev. Donald Den Dulk, Lt., Naval Training Unit, CA
 Rev. Peter Mans, Jr., Lt., Naval Support Unit, CT
 Rev. Esler L. Shuart, LCDR, Naval Reserve Center, IL
 Rev. Adrian Van Anandel, LCDR, Naval Reserve, IN
 Rev. Jerry Zandstra, LCDR, Naval Reserve, CA

We are grateful to churches, consistories and other related agencies which allow these men to meet their reserve commitments and serve personnel of reserve components. These ministries too, are important and our denomination is well represented. Besides these, we have ministers who serve as chaplains in the Civil Air Patrol. One of our seminarians, Jack Van Dyken, has been interviewed by the committee and endorsed for a reserve assignment with the Army. He will attend an orientation course at the USA Chaplain School this summer.

III. INSTITUTIONAL CHAPLAINCY

The following Christian Reformed ministers serve as full time chaplains in various institutions:

Rev. A. Dirk Evans, Peoples Community Hospital Authority, Detroit, MI
 Rev. Frank Kaemink, Bethesda Hospital, Denver, CO
 Rev. Gordon Kieft, Bethesda Hospital, Denver, CO
 Rev. Donald Klompfen, Salvation Army Alcoholic Center, Oakland, CA
 Rev. Jim Kok, Pine Rest Christian Hospital, Grand Rapids, MI
 Rev. William Lenters, Calvary Rehabilitation Center, Phoenix, AZ
 Rev. Peter Mantel, Milbrook Correctional Center, Peterborough, ON, Canada
 Rev. Gerald Oosterveen, Dixon State School, IL
 Rev. William Swierenga, Michigan Veterans Facility, Grand Rapids, MI
 Rev. Larry Vande Creek, Indiana University Medical Center, Indianapolis, IN
 Rev. Adrian Van Anandel, Veterans Administration Hospital, Marion, IN
 Rev. Thomas Vanden Bosch, Veterans Administration Hospital, Sioux Falls, SD
 Rev. Duane Visser, Pine Rest Christian Hospital, Grand Rapids, MI
 Rev. Ben Ypma, Koinonia Medical Clinic, Muskegon Heights, MI

The Rev. Theodore Jansma has retired after many faithful years of pastoral care and concern as a chaplain. We regret that the Rev. Ken-

neth Wezeman was forced to leave his work as chaplain at an Appalachian Regional Hospital in Kentucky due to curtailment in budget funds. We are pleased to have the Rev. Gerald Oosterveen at the Dixon State School. The Rev. Peter Mantel began his duties as chaplain at the Milbrook Correctional Center in October, 1974. The Rev. Paul Zoschke continues to provide pastoral care for Christian Reformed patients and families visiting the Mayo Clinic in Rochester, Minnesota. The committee provides some financial support for his work.

The committee has continued to explore new fields of ministry among institutions. For example, we have learned that during the next five years more openings will appear in Veterans Administration Hospitals due to attrition of present chaplains through retirements. We are encouraging ministers who have an interest in this ministry to make application for positions through the Civil Service Administration. And we are most pleased that more and more of our ministers are availing themselves of opportunities for training in clinical pastoral education. Most institutions require that applicants for chaplain positions have some clinical pastoral education and the chaplain committee serves as a resource for information in this area.

IV. INDUSTRIAL CHAPLAINCY

The committee with its industrial chaplain sub-committee is exploring the possibility for ministry in industrial settings. This is a new field of endeavor for us and we are gathering information on various models of industrial chaplaincy.

V. EXECUTIVE SECRETARY

The Rev. Harold Bode accepted the appointment offered by the Synod of 1974 to be full time executive secretary of the Chaplain Committee. He began his work on August 15, 1974 and also took six months in Clinical Pastoral Education at Pine Rest Christian Hospital. He was called by the Calvary Christian Reformed Church, Wyoming, Michigan, to be an associate pastor. His installation was held on January 12, 1975 with various committee members participating.

The committee is encouraged in its work by this appointment. Investigating opportunities for the services of chaplains in institutions and industry is a time consuming work as well as recruiting and training men to fill those positions. It often takes many months to place a chaplain. The opportunities for ministry appear endless and the future is limited only by our lack of information, vision, and funds.

The committee also attaches importance to personal contact with chaplains in the field. Some chaplains serve in places where contact with the denomination is minimal. There are times when chaplains need an advocate, especially when they get caught in a system over which they have no control. The committee sees in having an executive secretary a greater opportunity to serve the denomination in a more meaningful way.

The committee wishes to share with the denomination its deep appreciation for the work of the Rev. Cornelius M. Schoolland who served as a part time executive secretary for several years with unstinting devotion.

On January 11, 1975, the committee hosted an appreciation dinner for "Casey" and "Mom" and presented them mementoes for "their" work. We say "their" work because they often visited chaplains together and opened their home to chaplains and their families.

VI. RECOMMENDATIONS

1. The committee requests that synod express its appreciation to the Rev. Cornelius M. Schoolland for his faithful work to the denomination as part-time executive secretary of the Chaplain Committee.

2. Representation at synod:

We request that the chairman of the committee, the Rev. Galen Meyer and/or the executive secretary, the Rev. Harold Bode, be permitted to speak at synod in matters pertaining to the Chaplain Committee.

3. Presentation of Chaplains:

We request that active duty chaplains, both institutional and military, who may be present while synod is in session be presented to the synod and that one of each be allowed the privilege of speaking briefly to synod.

4. Finances:

a. We request that the \$1.00 per family quota for the Chaplain Committee be included in the 1976 quotas so that the committee may continue in its mandate.

b. We request that the 50¢ per family quota for the Chaplains' Deposit Fund (Pension) be extended for 1976.

5. Job Description for the Executive Secretary:

a. The Chaplain Committee requests that synod be informed that it has written the job description for the Executive Secretary. This is in compliance with the instruction of the Synod of 1974 (Article 69, C 6). The job description follows herewith:

b. "The responsibility of the Executive Secretary shall be to serve the Chaplain Committee of the Christian Reformed Church according to the mandate assigned to it by synod. The Executive Secretary will serve a two year appointment and his duties shall be to:

1) Explore and develop opportunities for the service of chaplains in institutions, business, industry, and military service.

2) Challenge our ministers and seminarians with opportunities in these ministries.

3) Serve as coordinator for the training of chaplains.

4) Prepare a resume on each chaplain candidate and present the candidate to the Chaplain Committee for endorsement.

5) Provide pastoral care for chaplains and their families.

6) Act as the chaplain's advocate in problem situations between the chaplain and the agency which employs him.

7) Promote the chaplaincy within the denomination.

8) Serve as liaison to related professional and endorsing agencies as well as denominational agencies.

9) Maintain Chaplain Committee records and prepare reports."

6. Personnel:

The Rev. Jim Kok served two terms of three years each with the committee and is therefore retiring from the committee. Mr. Jack Holwerda is also retiring from the committee after serving two terms of three years each. To fill these vacancies, the committees suggests the following nominations to synod.

a. The Rev. Duane Visser, chaplain at Pine Rest Christian Hospital.

b. The Rev. Alvin L. Hoksbergen, pastor of East Lansing Christian Reformed Church.

c. Mr. Donald J. Swierenga, an attorney with Michigan National Bank.

d. Mr. Hudson J. Nyenhuis, Director of Bethany Christian Home.

VII. FINANCIAL REPORT FOR 1974 AND PROPOSED BUDGET FOR 1976

The treasurer's annual statement and the proposed budget is attached to this report of the committee. The auditor's report will be available at the time of synod.

Harold Bode, Executive Secretary

Financial Report			
Year Ended December 31, 1974			
Balance January 1, 1974			
Checking account	\$ 916.89		
Savings account	7,465.61		\$ 8,382.50
Receipts:			
Contributions	\$12,604.76		
Interest	220.74		
Exchange	4.72		\$12,830.22
Total available			\$21,212.72
Disbursements:			
Travel and recruitment	\$ 1,251.10		
Secretary and clerical	1,163.83		
Executive Secretary housing	1,200.00		
Insurance	169.97		
Postage and supplies	343.51		
Literature and books	48.25		
Training allowance	5,950.00		
Rochester, MN	1,500.00		
Scholarships	500.00		
Retreats	918.18		
Advertising	478.75		
Chap. Dep. Fund Refund	337.64		
General commission	1,460.00		
Auditing	175.00		
Moving expense	475.00		
Ministers pension	115.50		
Miscellaneous	201.08		16,287.81
			\$ 4,924.91
Balance December 31, 1974			
Checking account	\$ 1,738.56		
Savings Old Kent	407.18		
Mutual Home	2,779.17		\$ 4,924.91

Jack Holwerda, treasurer

REPORT 10
CHURCH HELP FUND

The Church Help Fund Committee herewith presents a report of its work in granting financial assistance to weak and needy churches during the year 1974.

Due to high interest and construction costs a large number of requests were processed. These requests included refinancing of existing loans, renovating of present facilities, and the construction of new church buildings and parsonages. After careful review of information submitted, loans were promised to seventeen congregations totaling \$223,337.00. Once again we were forced to operate with a deficit through-out most of the year. However, with the cooperation of the churches in not calling for their loans until the funds were actually needed, we were able to pay monies to all churches requesting their approved loans.

We appreciate the efforts of the classes in evaluating loan requests since we are dependent upon their analysis of the congregation's need as well as the ability to carry the financial load if a loan should be granted. We urge the classes to encourage those churches that have experienced substantial growth to make more rapid repayment of their loans so other churches can be considered for aid.

A large number of churches have inquired as to the possibility of obtaining aid from our fund. The committee feels, however, that with yearly repayments and the cooperation of the churches we will be able to fill the requests anticipated.

The following figures present a brief account of the financial condition of the Church Help Fund as of December 31, 1974:

Total receipts from repaid loans	\$ 328,071.14
New loans paid during 1974	254,337.00
Total loans outstanding	2,263,745.56
Balance on hand (cash and savings)	115,004.38
Loans promised but not called for	35,000.00

The committee has tried to follow the regulations of synod regarding the safety of bank accounts.

Matters requiring action by synod:

Mr. G. Post will be retiring from our committee having served two terms. We present the following nomination for your consideration: Elmer Huizenga, Orange City, banker; and Henry Heynen, Orange City, carpenter.

In matters pertaining to the Church Help Fund you are asked to contact the treasurer, Mr. Marion Wiersma, or the secretary, the Rev. John Engbers.

Church Help Committee

J. H. Rubingh, president

J. H. Engbers, secretary

M. Wiersma, treasurer

E. Blankespoor

G. Post

T. Van Bruggen

CASH RECEIPTS AND DISBURSEMENTS	SCHEDULE "A"
Cash on hand December 31, 1973	
Northwestern State Bank	
General checking account	\$ 32,286.39
Savings account	8,500.00
Total	\$40,786.39
Receipts:	
Repayment of loans - schedule "B"	\$328,071.14
Interest - savings account	1,587.63
U.S. - Canadian exchange	966.03
Classis - Gifts and miscellaneous	186.71
Total	\$330,811.51
	<u>\$371,597.90</u>
Disbursements:	
New loans disbursed - schedule "B"	\$254,337.00
Administrative expense - schedule "C"	2,231.98
U.S. - Canadian exchange	24.54
Total	\$256,593.52
	<u>\$115,004.38</u>
Cash on hand December 31, 1974	
Northwestern State Bank	
General checking	\$ 34,004.38
Savings account	81,000.00
Total	<u>\$115,004.38</u>
Outstanding loans to churches	\$2,263,745.56

SCHEDULE "B"

No.	Church	Balance 12-31-73	New Loans	Repay	Balance 12-31-74
1	Abbotsford, B.C. - 1st	\$ 1,306.25	\$	\$ 606.25	\$ 700.00
2	Abbotsford, B.C. - 2nd	25,500.00		1,500.00	24,000.00
3	Ackley, Iowa	14,000.00		2,000.00	12,000.00
4	Acton, Ont., - Bethel	3,993.75		718.75	3,275.00
5	Aetna, Michigan		10,000.00		10,000.00
6	Agassiz, B.C.	20,083.35		2,783.33	17,300.02
7	Alamosa, Colorado		10,000.00		10,000.00
8	Albuquerque, N.M.-Chalwood Community	12,000.02		1,333.33	10,666.69
9	Alliston, Ont.	7,166.69		833.33	6,333.36
10	Alto, Wisconsin	6,663.00		666.66	5,996.34
11	Anchorage, Alaska-Trinity	24,000.00		2,000.00	22,000.00
12	Ann Arbor, Michigan	4,800.00		700.00	4,100.00
13	Athens, Ont.	2,812.50		687.50	2,125.00
14	Atwood, Michigan		3,337.00		3,337.00
15	Bakersfield, California		10,000.00		10,000.00
16	Barrhead-Westlock, Alta.	2,555.72		1,000.00	1,555.72
17	Barrie, Ont. - 1st	2,687.50		1,375.00	1,312.50
18	Belleville, Ont.-Maranatha	4,500.00		750.00	3,750.00
19	Bellevue, Alta.	8,500.00		1,500.00	7,000.00
20	Bigelow, Minnesota	975.00		325.00	650.00
21	Big Rapids, Mich.-Fellowship		15,000.00		15,000.00
22	Bleinheim, Ont.	14,750.00		1,250.00	13,500.00
23	Bloomfield, Ont.	13,000.00		1,500.00	11,500.00
24	Blyth, Ont.	15,750.00		1,250.00	14,500.00
25	Boca Raton, Florida		10,000.00		10,000.00
26	Boulder, Colo.-Crestview	3,000.00		1,000.00	2,000.00
27	Bowmanville, Ont.	1,950.00			1,950.00
28	Bowmanville, Ont. - Maranatha	14,000.00		2,000.00	12,000.00
29	Brampton, Ont. - Immanuel	500.00		500.00	none
30	Brandon, Man. - 1st	5,726.25		1,201.25	4,525.00
31	Brantford, Ont.	10.00			10.00
32	Britt, Iowa	5,200.00		825.00	4,375.00
33	Brockville, Ont. - Bethel	750.00		375.00	375.00
34	Brookfield, Wis.-Milwaukee	20,300.00		1,333.33	18,966.67
35	Brooks, Alta.	7,093.66		1,392.50	5,701.16
36	Brooten, Minnesota	1,300.00		500.00	800.00
37	Burbank, Ill. - Immanuel		10,000.00	1,000.00	9,000.00
38	Burdett, Alta.	4,250.00		500.00	3,750.00
39	Burlington, Ont.	3,875.00		3,875.00	none
40	Burlington, Ont.-Aldershot	6,000.00		2,000.00	4,000.00
41	Burnaby, B.C.	7,575.00		1,700.00	5,875.00
42	Byron Center, Mich. 2nd	2,500.00		500.00	2,000.00
43	Cadillac, Michigan	9,000.00		1,000.00	8,000.00
44	Caledonia, Michigan	16,481.00		1,333.33	15,147.67
45	Calgary, Alta. - Emmanuel	79.20		79.20	none
46	Calgary, Alta. - 1st	1,800.00		1,800.00	none
47	Calgary, Alta. - Maranatha	5,500.00		750.00	4,750.00
48	Cedar Falls, Iowa	13,500.00		1,500.00	12,000.00
49	Cedar Rapids, Iowa	18,665.00			18,665.00
50	Cedar Springs, Mich.-Pioneer	6,200.00		725.00	5,475.00
51	Champaign, Ill-Hessel Park		510,000.00		10,000.00
52	Chatham, Ont. - Grace	10,000.00		2,500.00	7,500.00
53	Chicago, Ill.-Garfield	8,773.34		626.66	8,146.68
54	Chicago, Ill. - Korean	29,666.00		2,004.00	27,662.00
55	Chilliwack, B.C.	21,229.30		2,500.00	18,729.30
56	Chula Vista, California	8,000.00		4,000.00	4,000.00
57	Clarkson, Ont.	2,175.00		656.25	1,518.75
58	Cleveland, Ohio-Maple Heights	2,500.00		500.00	2,000.00
59	Clinton, Ont.	1,381.25		375.00	1,006.25
60	Cobourg, Ont. - Grace	7,300.00			7,300.00
61	Cochrane, Ont.	1,994.15		550.00	1,444.15
62	Collingwood, Ont.	15,389.33		2,400.00	12,989.33
63	Colorado Springs, Colo. - Cragmor	20,000.00			20,000.00
64	Columbus, Ohio	1,210.00		250.00	960.00
65	Comstock Park, Michigan	7,000.00		500.00	6,500.00
66	Conrad, Montana	6,655.00			6,655.00
67	Coopersville, Michigan- Little Farms		10,000.00		10,000.00
68	Cornwall, Ont.-Immanuel	17,562.50		1,000.00	16,562.50
69	Crown Point, Indiana	5,000.00		1,500.00	3,500.00

No.	Church	Balance 12-31-73	New Loans	Repay	Balance 12-31-74
70	Cutlerville, Michigan-Cutlar- ville	6,000.00			6,000.00
71	Decatur, Michigan	7,000.00			7,000.00
72	De Motte, Ind. - Bethel	22,000.00		2,000.00	20,000.00
73	Denver, Colo. - Fairview	6,900.00		675.00	6,225.00
74	Denver, Colo.-Ridgeview Hills	23,000.01		2,333.33	20,666.68
75	Denver, Colo. - Trinity	17,250.00		2,500.00	14,750.00
76	Des Moines, Iowa	7,500.00		1,500.00	6,000.00
77	Dorr, Michigan	20,000.00		1,333.33	18,666.67
78	Drayton, Ont.	1,800.00		600.00	1,200.00
79	Dresden, Ont.	1,500.00		625.00	875.00
80	Duncan, B.C.	3,275.00		3,275.00	none
81	Dundas, Ont.-Calvin	6,250.00		750.00	5,500.00
82	Dunnville, Ont.-Bethel	8,500.00		2,250.00	6,250.00
83	East Lansing, Michigan	13,333.35		13,333.35	none
84	East Martin, Michigan	3,000.00		1,000.00	2,000.00
85	Edmonton, Alta.-Maranatha	1,687.50		375.00	1,312.50
86	Edmonton, Alta.-Ottewell	8,500.00		1,250.00	7,250.00
87	Edmpnton, Alta.-2nd	600.00		600.00	none
88	Edmonton, Alta.-Trinity	6,000.00			6,000.00
89	Edmonton, Alta.-West End	3,700.00			3,700.00
90	Edson, Alta.	14,849.68		1,416.00	13,433.68
91	Emo, Ont.	8,805.00		1,450.00	7,355.00
92	Escalon, California	2,625.00		1,000.00	1,625.00
93	Essex, Ont.	2,420.00		820.00	1,600.00
94	Everett, Washington - 1st	3,000.00		3,000.00	none
95	Exeter, Ont.	5,500.00		750.00	4,750.00
96	Ferrysburg, Michigan	20,000.00		1,333.33	18,666.67
97	Forest, Ont.	10,750.00		1,718.75	9,031.25
98	Forest Grove, Michigan	30,000.00		3,000.00	27,000.00
99	Fort Collins, Colo.-Immanuel	7,000.00	20,000.00	2,000.00	25,000.00
100	Fort Lauderdale, Florida	22,500.00		500.00	22,000.00
101	Framingham, Mass.	4,000.00		500.00	3,500.00
102	Freeman, So.Dak.-Bethlehem	7,700.00		3,400.00	4,300.00
103	Fremont, Michigan - Trinity	1,000.00		500.00	500.00
104	Fresno, California	5,000.00		1,000.00	4,000.00
105	Fruitland, Ont.	1,293.75		506.25	787.50
106	Fruitport, Michigan	17,100.01		1,883.33	15,216.68
107	Fulton, Ill. - Bethel	9,000.00		1,000.00	8,000.00
108	Galt, Ont., -Maranatha	10,750.00			10,750.00
109	Gary, Indiana-Beacon Light	1,600.00		750.00	850.00
110	Georgetown, Ont.	6,750.00		750.00	6,000.00
111	Goshen, Indiana	3,333.40		666.66	2,666.74
112	Grande Prairie, Alta.-LaGlace	1,977.07			1,977.07
113	Grand Rapids, Mich.-Arcadia	4,166.74		916.66	3,250.08
114	Grand Rapids, Mi.-Bristolwood	7,500.02		833.33	6,666.69
115	Grand Rapids, MI.-Ideal Park	9,333.44		1,333.32	8,000.12
116	Grand Rapids, Mi.-Princeton	4,500.00			4,500.00
117	Grand Rapids, Mi.-Riverside	2,400.00		700.00	1,700.00
118	Grand Rapids, Mi.-Sunshine		10,000.00		10,000.00
119	Grandville, Mich.-Hanley	20,000.00			20,000.00
120	Grandville, Mich.-Iwanrest	6,000.00		2,500.00	3,500.00
121	Grandville, Mich. - South	1,500.00		500.00	1,000.00
122	Granum, Alta.	3,000.00		1,000.00	2,000.00
123	Grealey, Colorado	20,000.00		8,000.00	12,000.00
124	Grimsby, Ont.-Mountainview	7,500.00		750.00	6,750.00
125	Guelph, Ont.	5,255.00		750.00	4,505.00
126	Halifax, Nova Scotia	7,000.01		2,363.00	4,637.01
127	Hamilton, Ont.-Immanuel	8,025.00		775.00	7,250.00
128	Hamilton, Ont.-Mt.Hamilton	2,450.00		600.00	1,850.00
129	Hancock, Minnesota	4,125.00		500.00	3,625.00
130	Haney, B.C.	487.50		487.50	none
131	Hartley, Iowa	5,025.00		825.00	4,200.00
132	Hawarden, Iowa	1,000.00		600.00	500.00
133	Hayward, California	2,000.00		2,000.00	none
134	High River, Alta.	400.00		400.00	none
135)	Hills, Minnesota	18,666.67		1,333.33	17,333.34
136	Holland, Iowa	10,666.69			10,666.69
137	Holland, Mich.-Calvary	9,900.00		3,200.00	6,700.00
138	Holland, Mich.-Park	5,000.00		2,000.00	3,000.00
139	Holland, Minnesota	3,690.00		500.00	3,190.00
140	Hollandale, Minnesota	3,500.00		500.00	3,000.00

REPORTS OF STANDING COMMITTEES

No.	Church	Balance	New Loans	Repay	Balance
		12-31-73			12-31-74
141	Holland Marsh, Ont.	2,188.44		500.00	1,688.44
142	Hudsonville, Mich.-Messiah	4,500.00		1,500.00	3,000.00
143	Hull, Iowa - Hope	10,800.00		1,300.00	9,500.00
144	Hull, North Dakota	9,150.00		4,050.00	5,100.00
145	Iowa City, Iowa - Trinity		9,000.00		9,000.00
146	Jackson, Michigan	2,250.00		250.00	2,000.00
147	Jamaica, New York-Queens	8,000.00		500.00	7,500.00
148	Jenison, Mich.-Cottonwood Heights	13,500.00		1,500.00	12,000.00
149	Kalamazoo, Mich.-Eastern Hills	18,000.00		2,000.00	16,000.00
150	Kalamazoo, Mich.-Faith	10,500.00		1,500.00	9,000.00
151	Kalamazoo, Mich.-Knollwood	6,900.00		1,700.00	5,200.00
152	Kalamazoo, Mich.-Northern Heights	10,500.00		1,500.00	9,000.00
153	Kalamazoo, Mich.-Parchment	3,000.00		500.00	2,500.00
154	Kalamazoo, Mich.-Prairie Edge	4,000.00			4,000.00
155	Kalamazoo, Mich.-Southern Hgts	7,000.00		2,000.00	5,000.00
156	Kansas City, Mo.-Lane	20,000.00		2,666.66	17,333.34
157	Kelowna, B.C.	20,000.00		2,333.32	17,666.68
158	Kentville, N.S.	8,250.00		750.00	7,500.00
159	Kingston, Ont.	500.00		500.00	none
160	Kitchener, Ont. - 1st	1,343.75			1,343.75
161	Lacombe, Alta.-Bethel	4,750.00		750.00	4,000.00
162	Ladner, B.C.	3,300.00		625.00	2,675.00
163	Lake City, Michigan	11,375.00		1,750.00	9,625.00
164	Langley, B.C.	2,110.00		287.50	1,822.50
165	Le Mars, Iowa - Calvin	1,300.00		1,300.00	none
166	Lindsay, Ont.	7,050.00		1,200.00	5,850.00
167	Listowel, Ont.	6,850.00		750.00	6,000.00
168	Los Angeles, Calif.-Crenshaw	2,000.00		500.00	1,500.00
169	Lowell, Michigan-Calvary	6,000.00		1,000.00	5,000.00
170	Lucknow, Ont.	18,650.00		2,350.00	16,300.00
171	Lynden, Washington-Mountain view	28,000.00		2,000.00	26,000.00
172	Lynnwood, Washington	20,000.00		2,000.00	18,000.00
173	Marysville, Wash.-Cascade	14,666.67		1,333.33	13,333.34
174	McBain, Michigan-Calvin		7,000.00		7,000.00
175	Medicine Hat., Alta.	4,750.00		750.00	4,000.00
176	Miami, Florida	6,000.00		1,000.00	5,000.00
177	Middleville, Michigan	23,000.02		1,666.66	21,333.36
178	Midland Park, N.J.-Irving Park	1,500.00		500.00	1,000.00
179	Minneapolis, Minn.-Calvary	2,500.00		250.00	2,250.00
180	Minneapolis, Minn.-1st	27,000.00		1,500.00	25,500.00
181	Momence, Ill.	6,000.00		1,000.00	5,000.00
182	Montreal, Quebec	18,000.00			18,000.00
183	Mountain Lake, Minnesota	293.00		293.00	none
184	Muskegon, Mich.-Grace	6,039.81		1,270.00	4,769.81
185	New Glasgow, Nova Scotia	18,000.00		2,000.00	16,000.00
186	Newmarket, Ont.	8,250.00		750.00	7,500.00
187	New Westminster, B.C.	2,137.50		600.00	1,537.50
188	Niagara Falls, Ont.-Rehoboth	5,500.00			5,500.00
189	Noordeloos, Michigan	20,000.00		1,333.33	18,666.67
190	North Haledon, New Jersey	2,100.00		1,200.00	900.00
191	Oak Forest, Ill.-Hops	3,200.00			3,200.00
192	Oak Harbor, Washington	2,666.69		333.33	2,333.36
193	Ocheyedan, Iowa		20,000.00		20,000.00
194	Ogden, Utah	20,000.00			20,000.00
195	Ogilvie, Minnesota	1,100.00		1,100.00	none
196	Olympia, Wash.-Evergreen	30,000.00		3,999.98	26,000.02
197	Omaha, Nebr.-Prairie Lane	13,500.00		3,000.00	10,500.00
198	Orangeville, Ont.	14,865.00		2,220.00	12,645.00
199	Orillia, Ont. - 1st	7,250.00		750.00	6,500.00
200	Orlando, Florida		20,000.00		20,000.00
201	Oshawa, Ont.-Zion	4,000.00		1,200.00	2,800.00
202	Oskaloosa, Iowa-Bethel	1,250.00		250.00	1,000.00
203	Ottawa, Ont.-East Calvary	18,330.00		2,667.33	10,662.67
204	Ottawa, Ont.-Calvin	3,875.00		625.00	3,250.00
205	Palo Alto, California	18,666.67	10,000.00	1,333.33	27,333.34
206	Palos Heights, Ill.	1,600.00		700.00	900.00
207	Paramus, New Jersey	17,000.01		1,000.00	16,000.01
208	Peers, Alta.	1,782.26		1,063.00	719.26

No.	Church	Balance		Repay	Balance
		12-31-73	New Loans			12-31-74
209	Pembroke, Ont.-Zion	1,751.80			1,751.80
210	Penticton, B.C.	9,935.97		1,224.00	8,711.97
211	Peterborough, Ont.-Cephas	6,868.52		1,600.00	5,268.52
212	Phoenix, Arizona-Orangeewood	7,000.00		1,000.00	6,000.00
213	Plainfield, Michigan	16,358.35		2,008.33	14,350.02
214	Plainwell, Mich.-Calvary	10,000.00		1,000.00	9,000.00
215	Port Alberni, B.C.-1st	9,671.32		666.66	9,004.66
216	Randolph, Wisconsin-1st	15,000.00		1,500.00	13,500.00
217	Red Deer, Alta. - 1st	1,075.00		562.50	1,312.50
218	Redlands, California-Highland Avenue	2,000.00		250.00	1,750.00
219	Regina, Sask.	8,250.00		2,290.00	5,960.00
220	Ranfur, Ont. - Hebron	6,000.00		1,500.00	4,500.00
221	Richmond, B.C.	4,450.00		500.00	3,950.00
222	Riverside, California	9,333.34		666.66	8,666.68
223	Rock Valley, Iowa-Trinity	26,000.00		3,500.00	22,500.00
224	Rocky Mountain House, Alta.	750.00		637.50	112.50
225	Roseville, Mich.-Immanuel	16,250.00		1,250.00	15,000.00
226	Rudyard, Michigan	8,000.02		666.66	7,333.36
227	Sacramento, California	14,000.00		1,500.00	12,500.00
228	Saginaw, Mich.-Community	7,000.00		1,000.00	6,000.00
229	St. Catharines, Ont.-Maranathal	862.50		1,862.50	none
230	St. Joseph, Michigan	20,000.00			20,000.00
231	St. Thomas, Ont. - 1st	3,450.00		762.50	2,687.50
232	San Diego, California	1,000.00		1,000.00	none
233	San Francisco, Calif- Golden Gate		10,000.00		10,000.00
234	San Jose, Calif.-Moorpark	15,000.00		3,000.00	12,000.00
235	Sarnia, Ont. - 2nd	1,500.00		450.00	1,050.00
236	Saskatoon, Sask.-Bethel	18,000.00		2,000.00	16,000.00
237	Seattle, Wash.-Calvary	3,750.00		750.00	3,000.00
238	Sheboygan, Wisconsin-Calvin	6,416.68		1,083.33	5,333.35
239	Sheldon, Iowa - Immanuel	10,000.00	20,000.00		30,000.00
240	Simcoe, Ont.-Immanuel	22,400.00		3,983.33	18,416.67
241	Sioux City, Iowa	10,610.00		1,330.00	9,280.00
242	Smithers, B.C.	4,670.00		630.00	4,040.00
243	South Holland, Ill.-Peace	10,500.00		2,000.00	8,500.00
244	Springdale, ONT.	1,000.00		1,000.00	none
245	Stony Plain, Alta.-Hope	8,000.00			8,000.00
246	Stratford, Ont.	5,500.00		500.00	5,000.00
247	Strathroy, Ont.-East	1,125.00			1,125.00
248	Strathroy, Ont.-Westmount	3,000.00		1,000.00	2,000.00
249	Sun Valley-Calif.-Bethel	1,250.00		750.00	500.00
250	Surrey, B.C.	7,750.00			7,750.00
251	Taber, Alta.	10,777.04		1,478.13	9,298.91
252	Telkwa, B.C.	3,859.30		725.00	3,134.30
253	Terrace, B.C.	3,625.00		625.00	3,000.00
254	Terra Ceia, North Carolina	16,642.09		1,847.00	14,795.09
255	Thunderbay, Ont.-Bethlehem	9,000.00		750.00	8,250.00
256	Toronto, Ont.-Fellowship	10,000.00			10,000.00
257	Toronto, Ont.-1st	200.00		200.00	none
258	Toronto, Ont.-Grace Scarborough	3,000.00		1,000.00	2,000.00
259	Toronto, Ont.-Rehoboth	1,000.00		1,000.00	none
260	Toronto, Ont.-2nd	7,500.00			7,500.00
261	Toronto, Ont.-Willowdale	800.00		800.00	none
262	Trenton, Ont.-Ebenexar	1,575.00		600.00	975.00
263	Troy, Mich.-North Hills	19,666.70		2,999.99	16,666.71
264	Truro, Nova Scotia	3,400.00			2,800.00
265	Tucson, Arizona-Elm	9,800.00		2,000.00	7,800.00
266	Vancouver, Wash.-Trinity	24,000.00		2,000.00	22,000.00
267	Vauxhall, Alta.	1,200.00			1,200.00
268	Vernon, B.C.	19,569.77		2,033.33	17,536.44
269	Victoria, B.C.	4,925.00		1,175.00	3,750.00
270	Vogel Center, Michigan	8,000.00		1,000.00	7,000.00
271	Wallaceburg, Ont.	7,050.00		1,200.00	5,850.00
272	Washington, D.C.	28,000.00		2,000.00	26,000.00
273	Washington, D.C.-Silver Spg.	35,333.36		1,666.66	33,666.70
274	Waupun, Wisc.-Bethel	8,000.00		1,000.00	7,000.00
275	Wayland, Michigan	19,000.00		1,000.00	18,000.00
276	Welland Junction, Ont.	17,000.00		1,416.66	15,583.34
277	Wellandport, Ont.-Riverside	1,250.00		625.00	625.00
278	Wellsburg, Iowa - 2nd	8,000.00		1,000.00	7,000.00
279	Whitby, Ont.-Hebron	5,812.50		750.00	5,062.50

No.	Church	Balance		Repsy	Balance
		12-31-73	New Loans		12-31-74
280	Williamsburg, Ont.	3,125.00			3,125.00
281	Willmar, Minnesota	4,000.00		500.00	3,500.00
282	Winfield, Ill.	10,500.00		3,000.00	7,500.00
283	Winnipeg, Man.-Kildonan	6,000.00		1,000.00	5,000.00
284	Winnipeg, Man.-Transcona	1,500.00	10,000.00	250.00	11,250.00
285	Wisconsin Rapids, Wisconsin	22,500.00		1,833.33	20,666.67
286	Wyoming, Mich.-Roger Heights	3,000.00			3,000.00
287	Wyoming, Mich.-36th St.	500.00		500.00	none
288	Wyoming, Ont.	1,425.00		662.60	762.50
289	Yakima, Wash.-Summitview		30,000.00		30,000.00
290	York, Ont.-Maranatha	16,700.02		2,016.66	14,683.36
291	Zeeland, Mich.-Haven	4,500.00		1,500.00	3,000.00
292	Zillah, Washington	3,000.00		1,000.00	2,000.00
Totals		\$2,337,479.70	\$254,337.00	\$328,071.14	\$2,263,745.56

SCHEDULE "C"

Administrative Expense	
Meeting and mileage	\$ 327.65
Rev. John Enqbers, Scretary	450.00
Marion Wiersma, Treasurer	1,100.00
Henry De Groot, Auditor	45.00
Postage and supplies	121.33
Fidelity bond	188.00
Total	\$2,231.98

REPORT 11

EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

Your committee has continued during the past year with implementation of its synodical mandate in the areas of student scholarships for potential leaders of Reformed churches abroad, in the provision of practical internship experiences for such foreign students when such training was needed, and in the strengthening of library holdings in certain vital institutions overseas. Whenever possible each beneficiary is assigned specifically to a member of the committee with whom he may share his particular concerns and needs. In addition to such duties, the full committee met on five occasions during the past year to review applications for aid, to make the necessary arrangements for beneficiaries, and to conduct interviews with them when this was possible.

The guidelines established by the committee require that each applicant indicate the manner in which his own church will participate in the funding of the program envisioned for him. The church is requested to supply a statement describing the position for which the training is needed as well as its wholehearted endorsement. In this way we endeavor to help those for whom the churches abroad request aid rather than those who are desirous simply of personal educational advancement. Where the church is financially very needy, the amount of her participation may not be large, but the committee judges that even a small monetary involvement in the program will help to gauge the churches' interest and assure caution in endorsements given. Furthermore, the return of the beneficiaries to their homelands upon completion of their programs is encouraged in this way.

During 1974, Mr. and Mrs. John Lin returned to Taiwan at the conclusion of Mr. Lin's program at Calvin Seminary. Mr. Lin accepted a call to a church in Taipei and the Lins were provided with funds for return to their homeland. Another student from Taiwan, the Rev. Abraham Lin (no relation) also concluded his work among us, which was carried on mainly at Pine Rest Hospital in the area of clinical pastoral education. The Rev. Mr. Lin serves as chaplain at Mackay Hospital in Taiwan. We are grateful for the successful completion of these programs as these nationals prepare to man significant posts in their homeland.

Our internship projections are joined with an academic regimen in the case of the Rev. Reginald ben Ebenezer who hails from Sri Lanka (formerly Ceylon). The Dutch Reformed Church hopes to profit from this venture in the area of radio outreach. The Rev. Mr. Ebenezer is therefore engaging in a program combining theological studies at Calvin together with exposure to broadcasting techniques at the Back to God Hour and the Back to the Bible Broadcast, as well as studies in this field at Wheaton College.

During November Mr. Amos Addi from Nigeria arrived for theologi-

cal training at Calvin Seminary. Mr. Addi is preparing for a teaching position at the Theological College of Northern Nigeria. With increasing difficulties of visa acquisition for ordained missionaries, the importance of training Nigerian nationals gains increased emphasis, particularly since the TCNN serves the students of several denominations in Central Nigeria. Here the provision of a professor of Reformed doctrine and life gains particular significance.

During 1974 the committee also approved a study program for the Rev. Soelarso Sopater of Jokjakarta, Indonesia. The Rev. Mr. Soelarso is also preparing for a professorship in the Reformed Seminary in Indonesia and your committee feels that this is a vital position in the Reformed world, and worthy of our support. The Gereformeerde Kerken of the Netherlands have agreed to contribute toward the travel expenses of this applicant and the Rev. Mr. Soelarso's home churches have committed themselves to caring for the needs of his family while he pursues his studies at Calvin Seminary.

The Rev. Keith Warren, professor at the Queensland Bible Institute in Australia, was also judged worthy of financial support in a study venture designed to strengthen the Reformed community on that continent. The Rev. Mr. Warren is a graduate of the Theological Seminary at Geelong and a minister in the Reformed Church of Australia. He has already begun a research course under Dr. Klooster of Calvin Seminary and hopes to conclude his studies by coming to America during 1975.

Tentative approval has also been given to applications received from the Rev. Joseph Dzenda, pastor of the Tiv Church of Christ at Mkar, Nigeria, and to the Rev. Han Hum Ok, pastor in the Sung Do Church (Hapdong), Seoul, Korea. Your committee realizes that these are ambitious commitments, but the recipients were deemed to be particularly worthy, and challenges put before us which could not be turned away. Our experience in the past has convinced us that support for our program is enthusiastic, and that our churches have responded sympathetically to our requests for assistance.

During 1974 our book distribution program was also continued. In a few cases monetary grants for strengthening library holdings were approved, though the main emphasis continued to be in the sharing of books received by our used book depot, housed at Calvin Seminary, and maintained by Mr. Peter De Klerk, the theological librarian. In this way assistance was provided to the Reformed Institute of Theology in the Philippines, to the Theological College of Northern Nigeria, to the Reformed Theological College of Nigeria at Mkar, and to an evangelism class in Honduras. Lists of our holdings are distributed as requests come in. Books are then judiciously channeled through Mr. De Klerk.

The need for valuable used books for this program continues and our congregations are urged to send good quality English books such as commentaries, books on doctrine, Bible histories and dictionaries, for the book depot. Such donations are received by Mr. Peter De Klerk, CEACA, Calvin Theological Seminary, 3233 Burton Street, SE, Grand Rapids, Michigan 49506.

The committee notes with gratitude sizeable gifts from various families of the church who have aided specific students in their programs. This support, together with donations by congregations, have enabled us to expedite synod's mandate. This support gives us confidence for the ambitious challenges put before us for 1975.

The terms of service of two members of our committee, the Revs. Ralph Heynen and Duane Vander Brug, expire during 1975. As they are no longer eligible for reappointment, the committee presents the following nominations to synod for their replacement: Mr. Peter De Klerk and the Rev. John Schuurmann as replacement for the Rev. Mr. Heynen; Mr. Charles Vander Sloot and the Rev. Jacob Heerema as replacement for the Rev. Mr. Vander Brug.

Statement of Cash Receipts and Disbursements

March 1, 1974 - January 31, 1975

Cash balance, March 1, 1974		\$ 2,447.51
Receipts:		
Christian Reformed churches and groups	\$10,321.60	
Personal gifts	1,010.00	11,381.60
Total receipts		\$13,829.11
Disbursements:		
Support of students:		
Tuition and books	\$ 1,673.50	
Living expense	2,252.14	
Transportation	2,500.90	
	\$ 6,426.54	
Library assistance	316.69	
Supplies, postage, and meeting expense	216.15	6,959.38
Cash balance, January 31, 1975		\$ 6,869.73

RECOMMENDATIONS

1. That synod approve the work done by this committee.
2. That synod approve the nomination of Mr. Peter De Klerk and the Rev. John Schuurmann as replacement for the Rev. Ralph Heynen, and elect one of the nominees.
3. That synod approve the nomination of Mr. Charles Vander Sloot and the Rev. Jacob Heerema as replacement for the Rev. Duane Vander Brug, and elect one of the nominees.
4. That the work of this committee be recommended to the churches for one or more offerings.

Committee for Educational Assistance
to Churches Abroad

E. Rubingh, chairman
R. Recker, secretary
P. Vande Guchte, treasurer
J. Lont
E. Vander Weele
R. Heynen
D. Vander Brug

REPORT 12

FUND FOR NEEDY CHURCHES

I. MEMBERSHIP AND ORGANIZATION

A. The committee is composed of three laymen and two ministers. This composition is in keeping with the decision of the Synod of 1958:

President—Mr. George Vande Werken of Westchester, Illinois (1975)

Vice-President—Mr. Henry Stob of Western Springs, Illinois (1977)

Secretary—Rev. Henry De Mots of Orland Park, Illinois (1975)

Treasurer—Mr. Henry Wierenga of Oak Lawn, Illinois (1977)

Vicar—Rev. Harry Arnold of Lansing, Illinois (1977)

B. *Committee for the coming year*

Mr. George Vande Werken and the Rev. Henry De Mots have both served two three (3) year terms and therefore are not eligible for reappointment. A nomination will be presented to synod as replacements for these two committee members.

II. THE WORK OF THE COMMITTEE

FNC 1974 Statistics

Applications processed—150

Assistance granted—147

Children allowances—300

Total families in these churches—5353

Average number of families per church—36

New churches—9

Churches no longer requiring assistance—8

III. MATTERS REQUIRING SYNODICAL ATTENTION

A. We request that our secretary and treasurer be consulted on matters pertaining to the FNC when considered by synod or its advisory committee and that they be given the privilege of the floor. In the absence of either the secretary or treasurer, we request that the same privilege be given to the other members of the committee.

B. *Recommendations:*

1. That the minimum salary for ministers serving churches which receive assistance from FNC be set at \$9000.00 for 1976. This involves an increase of \$500.00.

2. That a child allowance of \$400.00 be granted for every child up to twenty-two (22) years of age, excluding those who have reached the age of nineteen (19) years of age and who are no longer enrolled at an educational institution. This is an increase of \$100.00 per child. The committee believes that the continued rise in the cost of living makes this increase in child allowance necessary.

3. That a \$600.00 car allowance be given to each minister. This is an increase of \$100.00. The committee believes that the continued rise

in the cost of operating an automobile makes this increase necessary. We recommend that synod instruct the local churches to pay a minimum of \$600.00 car allowance to its minister over and above the salary paid. The committee also suggests that synod remind the churches that this responsibility for car allowance, as approved by synod, is an obligation to its pastor, and that it should not be considered as being optional.

4. That the per family contribution towards the minister's salary in congregations receiving aid from FNC in 1976 be not less (and if possible more) than \$135.00 in both the United States and Canada.

5. That the quota for FNC be set at \$14.00 for 1976.

6. That the allowance for a Stated Supply remain at \$125.00 per week for 1976.

7. That synod appoint a ministerial member for a three (3) year term to replace the Rev. Henry De Mots from the following nomination of two:

Rev. John Vander Lugt of the Palos Heights Christian Reformed Church, Palos Heights, Illinois.

Rev. Arthur Verburg of the Oak Glen Christian Reformed Church, Lansing, Illinois.

8. That synod appoint a lay member for a three (3) year term to replace Mr. George Vande Werken from the following nomination of two:

Mr. John Swierenga of the West Suburban Christian Reformed Church of Cicero, Illinois. Mr. Swierenga is a retired businessman.

Mr. Ben Tameling of First Cicero Christian Reformed Church. Mr. Tameling is owner of Mobile Home Park and Sales.

Fund for Needy Churches Committee

Henry De Mots, secretary

FUND FOR NEEDY CHURCHES, INC.

UNITED STATES ACCOUNT

Statement of Cash Receipts and Disbursements for the
Year ending January 31, 1975

United States Fund Balance February 1, 1974 \$123,568.47

RECEIPTS

Quota Payments from Classical Treasurers \$586,238.94

Interest 12,177.04

Refunds and Gifts 567.18

Total Funds to be accounted for 598,983.16

\$722,551.63

DISBURSEMENTS

Salary Subsidy Payments	\$302,577.72	
Child Allowance Payments	51,910.41	
Automobile Allowance Payments	31,403.23	
Moving Expense	8,676.29	
Stationery & Supplies	163.55	
Honorariums	1,800.00	
Auditing Expense	140.00	
Committee Expense	184.73	
Postage	136.00	
Transfers to Canadian Account	55,000.00	\$451,991.93
		<u> </u>
United States Fund balance January 31, 1975		\$270,559.70

CASH ACCOUNT

First National Bank of Evergreen Park Certificate of Deposit	\$225,000.00
First National Bank of Evergreen Park Checking Account	3,923.34
First National Bank of Evergreen Park Savings Account	41,636.36
	<u>\$270,559.70</u>

CANADIAN ACCOUNT

Statement of Cash Receipts and Disbursements for the
Year ending January 31, 1975
(In Canadian Dollars)

Canadian Fund Balance February 1, 1974 \$19,852.77

RECEIPTS

Quota payments from classical treasurers	\$103,790.14	
Transfer from United States Account	55,000.00	
Interest	261.06	
Gifts and Refunds	<u>3,237.00</u>	
Total Receipts		<u>162,288.20</u>
Total Funds to be Accounted for		\$182,140.97

DISBURSEMENTS

Salary Subsidy Payments	\$119,754.95	
Child Allowance Payments	28,746.73	
Automobile Allowance Payments	14,500.77	
Moving Expense	2,593.58	
Exchange Discount	<u>1,082.90</u>	
Total Disbursements		<u>\$166,678.93</u>
Canadian Fund Balance January 31, 1975		\$ 15,462.04
Cash Account - Canadian Imperial Bank of Commerce		\$ 15,462.04

FUND FOR NEEDY CHURCHES, INC.Schedule BSubsidy payments for year ending January 31, 1975

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Car Allowance</u>	<u>Moving</u>
<u>Alberta North</u>					
Barrhead-Westlock	5356.00	\$4528.00	\$ 478.00	\$ 350.00	
Edson	7260.00	5660.00	1250.00	350.00	
Grande Prairie LeGlace	5008.00	3908.00	750.00	350.00	
Peers	4150.00	3733.33	416.67		
Stony Plain	1052.30	1052.30			
<u>Alberta South</u>					
Bellevue	2814.60	2625.00		189.60	
Bethel-Saskatoon	2491.75	1437.50	718.75	335.50	
Brooks	3524.00	1924.00	1250.00	350.00	
Burdett	3170.00	2186.30	728.70	255.00	
High River	5681.58	4281.00	333.33	116.75	\$ 950.50
Medicine Hat	800.00	200.00	250.00	350.00	
Regina	5874.00	5024.00	500.00	350.00	
Taber	2350.00	2000.00		350.00	
<u>British Columbia</u>					
Agassiz	4303.00	2988.49	989.57	330.00	
Houston	4604.16	3400.00	854.16	350.00	
Penticton	3830.10	3378.00		452.10	
Fort Alberni	2516.02	1282.67	1000.00	233.35	
Prince George	5258.00	3908.00	1000.00	350.00	
Telkwa	6729.00	4640.00	500.00	350.00	1239.00
Terrace	2434.60	1458.00	333.35	540.00	103.25
Vernon	1780.00	1180.00	250.00	350.00	
<u>Cadillac</u>					
Lake City	5376.00	4776.00	250.00	350.00	
<u>California South</u>					
Fountain Valley	5595.16	3908.00	1337.16	350.00	
<u>Central California</u>					
Sacramento	4850.00	4000.00	500.00	350.00	
<u>Chatham</u>					
Blenheim	4264.00	3164.00	750.00	350.00	
Dresden	4264.00	3164.00	750.00	350.00	
Forest	5067.50	4280.00	437.50	350.00	
Ingersoll	1623.00	773.00	500.00	350.00	
Wallaceburg	2109.00	509.00	1250.00	350.00	
Woodstock	3514.00	3164.00		350.00	
<u>Chicago North</u>					
Garfield	6825.00	6000.00	562.50	262.50	
Korean	6100.00	5000.00	750.00	350.00	
Winfield	5378.00	4528.00	500.00	350.00	
<u>Chicago South</u>					
Immanuel	\$4319.75	\$2496.67	\$520.83	\$204.25	\$1098.00
Richton Park	4778.00	3428.00	1000.00	350.00	
<u>Columbia</u>					
Conrad	3750.00	2900.00	500.00	350.00	
Gallatin	3170.85	2000.00	500.00	670.85	
Calvin, Portland	4345.00	3117.00	375.00	175.00	678.00
Calvin, Spokane	5837.50	3800.00	1687.50	390.00	
Sunnyslope, Salem	2526.00	1676.00	500.00	350.00	
Trinity, Vancouver	4370.60	3295.00	840.25	235.35	
Quincy	4850.00	4500.00		350.00	

REPORTS OF STANDING COMMITTEES

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Car Allowance</u>	<u>Moving</u>
<u>Eastern Canada</u>					
Athens	1350.00	1000.00		350.00	
Charlottetown	4576.00	3476.00	750.00	350.00	
Cornwall	3766.00	2916.00	500.00	350.00	
Halifax	6050.00	4700.00	1000.00	350.00	
Kemptville	5908.50	5396.00	250.00	262.50	
Pembroke	3766.00	2916.00	500.00	350.00	
Renfrew	3610.67	3181.50	312.50	116.67	
Truro	2608.60	1847.10	519.20	242.30	
<u>Florida</u>					
Miami	3440.00	1431.00	1060.00	525.00	424.00
Orlando	1917.90	933.33	166.67	116.75	701.15
Pinellas Park	775.00	775.00			
<u>Grand Rapids East</u>					
Grace	2160.50	1220.00	640.50	300.00	
Lowell	4262.00	3412.00	500.00	350.00	
Middleville	3892.00	2792.00	750.00	350.00	
Portland	2342.66	2196.66		146.00	
<u>Grand Rapids, North</u>					
Bristolwood	4136.00	3536.00	250.00	350.00	
Cedar Springs	3528.58	2745.00	520.83	262.75	
Comstock Park	4100.00	3500.00	250.00	350.00	
Sparta	477.50	385.83	62.50	29.17	
<u>Grand Rapids South</u>					
Wayland	3650.00	1800.00	1500.00	350.00	
<u>Hackensack</u>					
Broomal	3790.00	2690.00	750.00	350.00	
Franklin Lakes	1133.00	833.00		300.00	
Lodi	5600.00	4250.00	1000.00	350.00	
Monsey	5100.00	4000.00	750.00	350.00	
Patterson Madison Ave.	5130.00	4280.00	500.00	350.00	
Patterson-Northside					
Queens	6250.00	4900.00	1000.00	350.00	
Terra Ceia	4260.00	3410.00	500.00	350.00	
<u>Hamilton</u>					
Simcoe	\$ 937.50		\$ 937.50		
<u>Holland</u>					
St. Joseph	1336.00	\$1086.00	250.00		
<u>Hudson</u>					
Ferriabury	3143.50	2544.00	249.50	\$ 350.00	
Framingham	4760.00	3660.00	750.00	350.00	
North Haledon	2530.00	1180.00	1000.00	350.00	
Paramus	5998.00	5148.00	500.00	350.00	
Silver Spring	1333.50	1333.50			
Washington, D.C.	3188.50	2187.00	125.00	262.50	\$614.00
<u>Huron</u>					
Blyth	1782.00	932.00	500.00	350.00	
Collingwood	3394.00	3117.00		277.00	
Lucknow	2083.50	233.50	1500.00	350.00	
Orangeville	3276.00	1676.00	1250.00	350.00	
Stratford	4392.00	2792.00	1250.00	350.00	
<u>Illiana</u>					
Beacon Light Gary	1992.92	1390.00	355.00	247.92	
Crown Point	4684.09	3256.66	416.66	291.67	719.10
Indianapolis	4162.50	3500.00	312.50	350.00	
<u>Kalamazoo</u>					
Decatur	4350.00	3500.00	500.00	350.00	
Eastern Hills	5800.00	4700.00	750.00	350.00	
Northern Heights	2722.30	1875.34	581.96	265.00	
Plainwell, Calvary	4508.00	3908.00	250.00	350.00	
South Bend	5254.00	4404.00	500.00	350.00	

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Car Allowance</u>	<u>Moving</u>
<u>Lake Erie</u>					
Akron	4760.00	3660.00	750.00	350.00	
Cherry Hill	404.40	310.65	93.75		
Columbus	5463.15	3746.50	1250.00	466.65	
Farmington	6750.00	4900.00	1500.00	350.00	
Jackson	4760.00	3660.00	750.00	350.00	
Lambertville	4234.50	4047.00	187.50		
Maple Heights	5504.00	4404.00	750.00	350.00	
Roseville	4850.00	4000.00	500.00	350.00	
Saginaw	4138.00	3288.00	500.00	350.00	
Troy	3800.00	2700.00	750.00	350.00	
<u>Minnesota North</u>					
Bejou	500.00			500.00	
Bloomington	2598.50	1792.00	500.00	306.50	
Brandon	3887.82	2900.32	687.50	300.00	
Brooten	3807.00	2732.25	754.75	320.00	
Crookston	500.00			500.00	
Emo	4140.00	3040.00	750.00	350.00	
Hancock	4800.00	4280.00	250.00	350.00	
Ogilvie	2772.00	2172.00	250.00	350.00	
Port Arthur	2654.00	1304.00	1000.00	350.00	
<u>Minnesota South</u>					
Bigelow	\$4895.00	\$3795.00	\$ 750.00	\$ 350.00	
Mountain Lake	6078.00	5120.00	375.00	350.00	\$233.00
Holland, Minn.	5291.67	4791.65	208.35	291.67	
Holland Center, So. D.	5225.00	4125.00	750.00	350.00	
Hull, N. D.	3280.00	2430.00	500.00	350.00	
<u>Muskegon</u>					
Fruitport	3886.00	3536.00		350.00	
Grace	4762.00	3412.00	1000.00	350.00	
Green Ridge	7490.00	6140.00	1000.00	350.00	
<u>Northcentral Iowa</u>					
Ackley	6678.35	4000.00	750.00	350.00	1578.35
Britt	6852.26	5625.00	500.00	350.00	377.26
Cedar Falls	5063.25	3166.00	340.25	240.00	1317.00
Holland	1600.00	1000.00	250.00	350.00	
Iowa Falls	5350.00	4500.00	500.00	350.00	
<u>Orange City</u>					
Hartley	5123.67	4242.32		275.25	606.10
Haywarden	1250.00		1250.00		
Hope, Hull	3722.33	2792.00	250.00	350.00	330.33
Le Mars	3516.00	2986.00	250.00	350.00	
Omaha	4930.00	4580.00		350.00	
Sioux City	4369.85	3414.55	642.70	312.60	
<u>Pacific Northwest</u>					
Lynnwood	5752.48	4652.48	750.00	350.00	
Marysville	1100.00	425.00	500.00	175.00	
Mountain View	3020.00	2420.00	250.00	350.00	
Seattle, Calvary	4882.00	4032.00	500.00	350.00	
<u>Pella</u>					
Cedar	1137.50		400.00	737.50	
Tracy	4650.00	3450.00	937.50	262.50	
<u>Quinta</u>					
Lindsay	1350.00		1000.00	350.00	
<u>Rocky Mountain</u>					
Albuquerque	1076.49	930.66	145.83		
Denver, Trinity	1438.69	538.67	666.67	233.35	
Phoenix, Orangewood	1410.00	560.00	500.00	350.00	
Salt Lake City, First	3766.00	2916.00	500.00	350.00	
Tucson, Bethel	2687.50	2000.00	250.00	437.50	

<u>Classis</u>	<u>Total</u>	<u>Salary Subsidy</u>	<u>Child Allowance</u>	<u>Car Allowance</u>	<u>Moving</u>
<u>Sioux Center</u>					
Freeman	\$4943.75	\$4000.00	\$ 593.75	\$350.00	
Harrison	1600.00	1000.00	250.00	350.00	
Valentine, Lake View	6368.00	5768.00	250.00	350.00	
<u>Toronto</u>					
Alliston	1906.00	1056.00	500.00	350.00	
Rexdale	2328.83	1428.00	250.00	350.00	\$300.83
<u>Wisconsin</u>					
Wisconsin Rapids	4850.00	4000.00	500.00	350.00	
<u>Zeeland</u>					
Forest Grove	3020.00	2420.00	250.00	350.00	
1974 Totals	\$560163.68	\$422332.67	\$80657.14	\$45904.00	\$11269.87

<u>Families</u>	<u>Classis</u>	<u>1974 Quota</u>	<u>Payment as of January 31, 1975</u>	<u>Percentage of Quota</u>
1570	Alberta North	\$20,017.50	\$17,078.88	85%
974	Alberta South	12,418.50	3,707.88	30%
2013	British Columbia	25,665.75	26,168.01	102%
657	Cadillac	8,376.75	8,430.85	101%
2233	California South	28,470.75	27,485.54	97%
1142	Central California	14,560.50	13,526.55	93%
2164	Chatham	27,591.00	13,528.71	49%
1370	Chicago North	17,467.50	17,491.01	100%
1372	Chicago South	17,493.00	19,292.02	110%
788	Columbia	10,047.00	9,366.61	93%
994	Eastern Canada	12,673.50	9,169.30	72%
514	Florida	6,553.50	5,955.45	91%
3847	Grand Rapids East	49,049.25	48,197.44	98%
2030	Grand Rapids North	25,882.50	25,497.00	99%
2558	Grand Rapids South	32,614.50	31,984.71	98%
3222	Grandville	41,080.50	39,018.63	95%
1087	Hackensack	13,859.25	13,422.25	97%
2522	Hamilton	32,155.50	14,450.47	45%
2948	Holland	37,587.00	36,074.27	96%
1851	Hudson	23,600.25	18,936.00	80%
1253	Huron	15,975.75	9,054.58	57%
2426	Illiana	30,931.50	31,086.09	100%
1743	Kalamazoo	22,223.25	22,545.16	101%
1155	Lake Erie	14,726.25	14,700.75	100%
1710	Minnesota North	21,802.50	16,771.15	77%
1079	Minnesota South	13,757.25	13,389.65	97%
1901	Muskegon	24,237.75	24,366.75	101%
772	Northcentral Iowa	9,843.00	8,794.35	89%
1461	Orange City	18,627.75	18,574.12	100%
1706	Pacific N.W.	21,751.50	21,629.44	99%
1627	Pella	20,744.25	20,470.88	99%
1324	Quinte	16,881.00	1,124.41	7%
1587	Rocky Mountain	20,234.25	12,561.01	62%
1586	Sioux Center	20,221.50	19,862.73	98%
1915	Toronto	24,416.25	5,622.17	23%
1227	Wisconsin	15,644.25	15,504.25	99%
2760	Zeeland	35,190.00	35,190.01	100%
		\$804,372.00	\$690,029.08	86%

REPORT 13

HISTORICAL COMMITTEE

The specific areas of responsibility assigned to this committee continue to find the attention of the members. Circumstances affecting members of the committee have dictated that Dr. H. Zwaanstra relinquish his duties as secretary of the committee, since he is engaged in the writing of a history of Calvin Theological Seminary in connection with the anticipated celebration of the centennial of the school. Accordingly, the Rev. J. Leugs has been asked to serve the committee as secretary. In addition, it should be noted that our chairman, Dr. L. Oostendorp, is back from Nigeria where he had been engaged in teaching for a time.

The acquisition and filing of materials being added to the Heritage Hall collection continues to be a main concern of the committee. We are very pleased to note that 531 congregations have submitted consistory minutes and related material for microfilming, or have committed themselves to complying shortly. Much of the actual legwork is being performed by Mr. E. R. Post, who continues to find pleasure in the work and strength for it. However, his efforts are frustrated to some extent by the fact that 155 consistories have either failed to comply with the committee's requests or have simply made no reply to letters of invitation. For this reason, your committee respectfully requests synod to ask all churches, which have not yet replied, be asked to do so soon!

Your committee is not unmindful of the fact that nearly seventy-five of these churches concerned have been organized in recent years, so that the minutes of these churches may not yet be extensive enough to merit the effort, at least in the estimation of some. On the other hand, your committee is impressed with the fact that two of our churches have lost valuable minute books through fire, and the microfilmed copies are the only available copies of official records and actions of these two churches!

Some study has been given to the feasibility of recognizing our older congregations, especially as these approach the centennial of their organization. Our committee is looking into specific forms of help which can be offered these churches in the way of planning celebrations, in particular as it relates to anniversary booklets. It is our desire to be able to offer certain minimum guidelines that may prove helpful to centennial celebration committees.

In this area of our relations with churches, our committee has been in touch with consistories of certain congregations contemplating the remodeling of physical plants. We are concerned to express our desire to see original buildings, especially in the more historically significant churches, preserved as much as possible in their original condition. We have been very pleased to discover a fine sense of history prevailing in these congregations, as is evident from the fact that improvements being

contemplated are so planned as to preserve in large measure the original appearance of these buildings.

In the judgment of the committee, which enjoys close liaison with Dr. Herbert J. Brinks, archivist of Heritage Hall, the stage of acquisition of materials that ought to be preserved for the benefit of posterity appears to be nearing a greater measure of completeness with each passing year. Obviously, this task will hardly ever be finally complete, nor should it be! At the same time, we have seen a shift in emphasis in activities of the staff dealing with these matters, to maintenance and preservation, with the result that these costs eat more deeply into the committee's financial resources. Travel expenses for Mr. Post may increase slightly, especially as he seeks the cooperation of churches in more distant classes by personal approach, which is still the most fruitful! However, your committee is of the opinion that the usual measure of financial support of its work in the amount of \$10,000 for another year of operation will prove adequate.

In order to make more readily available some of the source material that has been accumulated, cataloging of materials and some translation work is being undertaken on a limited basis. Scholars have found the Colonial Origins Collection useful for several projects. One, a study of CRC Indian Missions, and another, a study of Dutch immigration, drew researchers from Purdue University and Kent State University. History students have been using the records regularly and a large number of papers concerning CRC history have been written in the past few years. Photos are being solicited and collected as well in order to assemble a pictorial review that will reflect the growth and development of the CRC on its many frontiers.

RECOMMENDATIONS

1. That synod allocate \$10,000 to defray costs incurred in the acquisition, administration, preservation, and cataloging of materials in the denominational archives, and to help subsidize the continued acquisition and preservation of historic materials which contribute to our denominational heritage.

2. That synod strongly urges classes and consistories having in their possession the minutes of churches which have been disbanded or merged with other congregations to deposit these records with the Denominational Historical Committee or have them microfilmed for the Heritage Hall files.

Denominational Historical Committee

Dr. L. Oostendorp, chairman
Rev. J. Leugs, secretary
Dr. H. Zwaanstra
Dr. H. Ippel

REPORT 14

INTERCHURCH RELATIONS

Your committee met monthly since the time of the Synod of 1974 (except in August) to carry out the extensive mandate given by synod and with a view to completing a report to synod by the earlier deadline. The committee functioned under the chairmanship of Dr. John H. Bratt with the Rev. Tymen E. Hofman as secretary. The Rev. A. Schaafsma was elected as the "Canadian representative" on the committee by the Synod of 1974, but after brief service found that it was necessary for him to give up his membership. The committee acquiesced in his resignation and, seeking advice from the Committee on Interchurch Relations of the Council of Christian Reformed Churches in Canada, recommended the appointment of the Rev. Jacob Kuntz to the Synodical Interim Committee. The Synodical Interim Committee appointed him to fill the unexpired term of the Rev. Mr. Schaafsma.

The committee has, in keeping with more recent usage, changed its name to the Interchurch Relations Committee of the Christian Reformed Church.

A. Fraternal Delegation

1. Mr. Albert Bel represented the Christian Reformed Church at the general assembly of the Orthodox Presbyterian Church which met in the Chicago area. His report is on file.

2. The Rev. Arthur L. Van Wyhe represented us at the Beaver Falls, Pennsylvania, meeting of the synod of the Reformed Presbyterian Church of North America. His address and report are on file.

3. The Rev. Nelson Vanderzee served as our fraternal delegate to the general synod of the Reformed Church in America which met in June in Hofstra University on Long Island, New York. His extensive report is on file.

4. Dr. Sierd Woudstra, teaching in Australia, was our fraternal delegate to the synod of the Reformed Churches of New Zealand in August. His address and his report are on file, giving us some valuable insights into the fourteen-congregation church with which we have ecclesiastical fellowship.

5. Prof. John H. Stek returned from the Netherlands and reported on his fraternal delegation to the Gereformeerde Kerken meeting in their general synod. His "fraternal relationship" to that church extended over a period of nearly one year and his contacts were with the interchurch relations committee of the GKN as well as with the synod. We received extensive reports from Prof. Stek while in the Netherlands, and upon his return he met with the committee for a full "debriefing" session. He also represented the IRC in meetings with the respective interchurch committees of the Christelijke Gereformeerde Kerken and of the Gereformeerde Kerken (Vrijgemaakt). His insights and advice with re-

spect to each of these three churches were extremely helpful; one of his major recommendations is that we take up direct contact with the churches in the Netherlands by committee delegation rather than only by letter and fraternal delegation. In view of this advice and the endorsement in principle of the same by the Synod of 1974, your committee is planning for a sub-committee delegation to visit the churches in the Netherlands.

B. Churches in Ecclesiastical Fellowship

1. Church Order Amendments

The Synod of 1974 declared that in place of the existing "sister church" and "corresponding church" relationships in denominational interchurch relations it would establish one relationship designated "Churches in Ecclesiastical Fellowship." In its recommendation to synod proposing such a change the IRC also recommended the amending of the Church Order to reflect the changes introduced by such a decision. Synod did amend Article 8a but the changes recommended in other articles were not acted on because of an editorial problem which surfaced late in the synodical sessions. The Acts of Synod give no indication that these recommendations were dealt with one way or the other, though the matter was recommended by the advisory committee and was officially moved for adoption.

Therefore, your committee has restudied this matter and presents the following for synodical consideration at this time:

a. Church Order, Article 8b should deal specifically with the admission of ministers from churches in ecclesiastical fellowship. It reads:

Ministers of other denominations desiring to become ministers in the Christian Reformed Church shall be declared eligible for a call by a classis only after a thorough examination of their theological training, ministerial record, knowledge of and soundness in the Reformed faith and their exemplariness of life. The presence and concurring advice of the synodical deputies are required.

We recommend that synod amend Article 8b by inserting after the first sentence:

"Ministers from churches in ecclesiastical fellowship may be admitted instead by *colloquium doctum*."

NOTE: Your committee would draw synod's attention to the fact that the proposed revision of Article 8b assumes that there is a clear difference between "a thorough examination of their theological training, ministerial record, knowledge of and soundness in the Reformed faith and their exemplariness of life" and the *colloquium doctum* examination which is generally and commonly practiced in the classes. However, at no time has this been set forth by synod.

We recommend therefore, that synod mandate the IRC, or appoint an *ad hoc* committee, to study and set forth the differentiation between the "thorough examination" required by Article 8b of the Church Order and the *colloquium doctum* examination as commonly practiced in the classes, and to report to the Synod of 1976.

b. Church Order, Article 59b deals with the admittance into the membership of the local congregation of confessing members of other Christian Reformed congregations and of those from churches with which the CRC "maintains full ecclesiastical fellowship," the latter being the

equivalent of the relationship of "sister church" indicated in Article 8a before it was revised by the Synod of 1974. It reads:

Confessing members coming from other Christian Reformed congregations shall be admitted to communicant membership upon the presentation of certificates of membership attesting to their soundness in doctrine and life. The same rule shall apply to those coming from other denominations with which the Christian Reformed Church maintains full ecclesiastical fellowship.

We recommend that synod amend Article 59b by deleting the second sentence.

Ground: There are no longer any churches with which the CRC "maintain full ecclesiastical fellowship."

c. Church Order, Article 59c must also be revised since in its present reading it regulates the admission into membership from all "denominations other than those mentioned above." (The reference excludes denominations with which the CRC "maintains full ecclesiastical fellowship," which is no longer relevant, and is non-existent if synod adopts the recommendation on b. above.) It reads:

Persons coming from denominations other than those mentioned above shall be admitted to communicant membership only after the consistory has examined them concerning doctrine and conduct. The consistory shall determine in each case whether public profession of faith shall be required. Their names shall be announced to the congregation for approval.

This raises the question as to how consistories shall admit members coming from churches in ecclesiastical fellowship. To admit them solely on the basis of certificates or statements of membership would not be in keeping with the decision of the Synod of 1974 which terminated the sister-church relationship. To require the same kind of examination as for members of other denominations fails to do justice to the relationship of churches in ecclesiastical fellowship.

There is a further matter of concern in Article 59c which was not directly mandated for study by the committee but does bear upon the reception of members from other churches and does therefore involve interchurch concerns. It is the stipulation that "The consistory shall determine in each case whether public profession of faith shall be required." A consistory might demand a public profession of faith for either of two reasons: because the denomination from which the person is being received does not maintain such standards of doctrine and conduct that those coming from it could be considered to have made a valid profession of faith, or the person coming from another denomination has in the course of time so neglected his Christian confession and life that, irrespective of the church from which he is coming, it is deemed necessary to hear his profession or reaffirmation of faith. The concern of your committee lies in the second situation. To demand a public profession of faith on the part of a wayward but repentant member of another Christian denomination which is largely faithful to the trust committed to it could lead to the inference of rejection of that church by the CRC when that would not be intended in the least. The problem can easily be remedied by introducing into the church order what is already a practice in many congregations, namely the "reaffirmation of faith" which reflects a recognition of the validity

of the profession of faith in the other denomination while allowing the consistory its essential freedom in supervising the admission of members.

We recommend that synod amend the reading of Article 59c to read as follows:

“Confessing members coming from churches in ecclesiastical fellowship shall be admitted to communicant membership upon presentation of certificates or statements of membership after the consistory has satisfied itself concerning the doctrine and conduct of the members. Persons coming from other denominations shall be admitted to communicant membership only after the consistory has examined them concerning doctrine and conduct.

“The consistory shall determine in each case whether to admit them directly or by public reaffirmation or profession of faith. Their names shall be announced to the congregation for approval.”

2. Letter to Former Sister Churches

Immediately after the meeting of the Synod of 1974, your committee drafted a letter to be sent to all the former sister churches so that they would be informed directly of the actions synod had taken in establishing the new relationship of churches in ecclesiastical fellowship. This was particularly with a view to the August synod of the Reformed Church of New Zealand. To date we have received confirmation from the RCNZ and the Gereformeerde Kerken in the Netherlands that they have received and are studying our communication and the decision of synod. The RCNZ has sent an official response. There are nine “sister churches” from which we have not received a response. If no response is forthcoming, your committee will continue to consider the relationship with each of these churches as that of being a church in ecclesiastical fellowship and will, as fully as is possible, exercise each of the six aspects of ecclesiastical fellowship. Needless to say, the exercise of fraternal relationship with many of these eleven churches is extremely limited due to the tremendous barriers of geography, language and culture.

Beside those already mentioned, these churches include the Gereformeerde Kerk in Suid Africa, the Reformed Churches of Australia, the Reformed Churches in Ceylon, the Reformed Church in Brazil, the Reformed Church in Argentina, the Benue Church of Christ in the Sudan, the Church of Christ in the Sudan Among the Tiv, The Reformed Church in Japan, and the Reformed Church of Indonesia (Christian Church of Sumba).

3. Letter to Former Correspondence Churches

Subsequent to notification of the former sister churches with respect to the action of synod, your committee drafted a second letter to all correspondence churches informing them of the synodical action and its implication for their relationship with the CRC. The letter assured each church that the CRC was ready and eager to discuss with the former correspondence churches the establishment of the relationship of churches in ecclesiastical fellowship. This is particularly so with respect to “domestic” churches with whom the sister-church relationship was not possible by definition. The letter was sent to the Orthodox Presbyterian Church, the Nederduits Gereformeerde Kerk in Suid Africa, the Re-

formed Presbyterian Church of North America, the Reformed Presbyterian Church (Evangelical Synod), the Christelijke Gereformeerde Kerken of the Netherlands, the Hungarian Reformed Church, the Korean Presbyterian Church, the Reformed Church in the USA (formerly Eureka Classis of the Reformed Church in the USA), the Presbyterian Church of Korea (Hapdong), the Presbyterian Church of Eastern Australia, the Associate Reformed Presbyterian Church, and the Reformed Church in America. In addition, the letter was sent to the Presbyterian Church in America in view of the fact that we have received an invitation from its interchurch committee to enter into a fraternal relationship. To date we have heard from the OPC, the RCA and the PCA, although only two months have elapsed since our letter was sent out.

At present we have informal correspondence with only one other church, namely, the Gereformeerde Kerken (Vrijgemaakt), and we have also offered to discuss entering the relationship of ecclesiastical fellowship with them, as indicated in section I of this report.

4. Role of Fraternal Delegates at Synod

In view of the fact that we have always had fraternal delegates at our synods from correspondence churches as well as from sister churches, it is the judgment of our committee that it is necessary for us to have some guidance in the matter of who shall be invited to our synods, how many delegates shall attend and what their rights shall be while attending. It is the committee's concern that fraternal delegation from churches in ecclesiastical fellowship shall have import and value beyond the traditional bearing of greetings. There is some precedent with respect to the place of fraternal delegates at synod in the reception and privileges afforded the delegates of the GKN, and with respect to the decision of the Synod of 1974 in re the delegates from the OPC.

In this light *we recommend the following:*

a. that synod declare that each church in ecclesiastical fellowship be invited to send two fraternal delegates to attend the full meeting of synod;

b. that fraternal delegates from churches in ecclesiastical fellowship shall be given the privilege of the floor when officially present at synod, having the right to speak on matters before synod and in keeping with the rules of synod, being free to visit the meetings of the advisory committees with the consent of the chairman of the committee.

c. that the above rules be in effect for a period of three years, at which time they shall be reviewed by the IRC and the synod.

C. *The Gereformeerde Kerken in the Netherlands*

There is little that is new in our relationship with the GKN except that we are in contact with their interchurch relations committee on the matter of coming to mutual agreement on the relationship and meaning of churches in ecclesiastical fellowship. The initial reaction of the GKN is very favorable and the committee of the GKN is considering the advisability of similar action with respect to their correspondence system.

With respect to the things that concern us in the life of the GKN, we can report some favorable developments. If the reader of this report is not familiar with "the things that concern us in the life of the GKN" we strongly suggest a thorough reading of our 1974 report and the decisions of the Synod of 1974. With that as background it can be said without fear of contradiction that the CRC was less than fully happy with the June 1974 decision in the "Wiersinga case" by the Synod of Haarlem of the GKN, a synod which began in 1973 and ended in March 1975. Fraternal delegates Dr. H. B. Weyland and Dr. A. Wind explained the action of the synod, making plain what the decision was and giving us good insight into the magnitude of the problems faced by the GKN. The fine personal impression made by these delegates and the loving response of the synod both to them and to the GKN in its struggle did not signify that the CRC through its IRC and synod was or is happy with the decision taken by the GKN. In this we were not and are not alone.

Subsequent to the June decision in respect to Dr. Wiersinga, a surge of protest arose from the churches, demanding as a minimum some clarification of what could be seen as a less-than-clear position. This demand for clarification was acted upon favorably with the result that Dr. Wiersinga is now under stronger pressure to conform to the confession of the church, even though it is judged by many that the synod acted very hesitantly in declaring that his position is out of harmony with the confession. As might be expected, there arose a counter-protest that says in effect that the synod has now gone too far, has "put the gun to the head" of Dr. Wiersinga, and is endangering the unity of the church. The synod now awaits the reply of Dr. Wiersinga to its latest decision. Thus the matter is still open.

Your committee still maintains the position it articulated through our fraternal delegate, Prof. John Stek, last year; we are also convinced that the synod of the GKN made its decision in the context of inordinate fear and that even its present decision lacks something of the strength and quality that could command the enthusiastic support of those who are fully committed to a truly confessional church. Whereas we do not urge nor desire an authoritarian and autocratic approach by the synod of the GKN, we do believe that concern for maintaining an individual in the fellowship may never undercut the responsibility of the synod to lead the church clearly in the way of true confession and life. Your committee will articulate this position and concern in all of its dealings with the GKN. We are happy this can be done in the context of the relationship of churches in ecclesiastical fellowship, which means that we do not labor under the duress of having always to consider if "this is or is not the time to break the sister-church relationship." We now work with a new freedom, and hopefully with more service to the truth.

It is with joy that we welcome as fraternal delegate from the GKN, Professor Herman Ridderbos of the Theological Seminary at Kampen. He comes to us as a mature, respected and knowledgeable representative of the GKN.

D. The Reformed Church of New Zealand

Upon being informed of the decision of the CRC in re the termination of the sister-church relationship, the RCNZ reacted quite negatively and has addressed a communication to synod to this effect. This letter was received by the Synodical Interim Committee which forwarded it to our committee for initial response. This response of our committee will be presented to synod along with the communication of RCNZ. *We recommend* that the synod make the response of the committee its own. We would have synod note that the working out of the problem presented by the RCNZ may establish the arrangement in which the CRC accepts a church as being in ecclesiastical fellowship while that same church may define its relationship somewhat differently and even more intimately. We do not believe this to be essentially objectionable.

E. The North American Presbyterian and Reformed Council (NAPaRC)

Last year synod endorsed the committee's involvement in what was termed the National Presbyterian Church Initiative to gather the inter-church relations committees of several confessionally-oriented Presbyterian and Reformed churches for purposes of ecumenical discussions. An initial meeting was held in Pittsburgh on October 24-25 which included the full membership of these committees from the following churches: The Associate Reformed Presbyterian Church, the CRC, the Presbyterian Church in America, the Orthodox Presbyterian Church, the Reformed Presbyterian Church of North America and the Reformed Presbyterian Church (Evangelical Synod). This meeting bore very positive fruit; it concluded with a resolution to name a committee composed of two members from each church to meet directly with a view to drawing up a plan for a council of Presbyterian and Reformed churches which would function as a basic ecumenical instrument for the churches involved. Also invited to membership in this committee was the inter-church committee of the Reformed Church in the United States of America (formerly Eureka Synod). The impetus for expeditious action was very strong from several of the churches there represented.

Our members on this committee had a very significant role in developing the final recommendations of the committee, and at a meeting in Philadelphia on January 22-23, a proposed constitution and by-laws were adopted for the proposed North American Presbyterian and Reformed Council, with each of the interchurch relations committees of the following churches voting in favor and committing itself to presenting the proposal to its own judicatory: the CRC, the PCA, the OPC, the RPC(NA), and the RPC(ES) as officially represented churches having the approval of their constituent bodies. The ARP and the RC (USA) did not have the prior approval of their synods and were, therefore, not able to make the necessary commitment but are not in disagreement with the proposed council. The proposal is set forth in Appendix A.

Your committee recommends that synod endorse the action of the Interchurch Relations Committee with respect to the NAPaRC and mandate the committee to formalize the membership of the CRC in

the council, and in so doing, approve the Constitution and By-laws of the council.

F. *The Orthodox Presbyterian Church*

In view of the very intensive discussions being carried on in connection with the NAPaRC, we have had no exclusive meeting with the IRC of the OPC. However, the relationship with the members of the OPC committee has been very direct and very rewarding. The relationship between our committees is excellent and the mutual support we have experienced in the NAPaRC discussions has contributed greatly to this situation.

The IRC of the OPC is recommending to its May general assembly that the offer of the CRC to designate the OPC as a church in ecclesiastical fellowship be accepted and that the relationship be exercised as fully as possible. Therefore we recommend that the Orthodox Presbyterian Church be designated as a church in ecclesiastical fellowship, contingent upon similar action by the General Assembly of the OPC. It should be noted that the terminology of the OPC will not be exactly the same as that of the CRC. The OPC will continue to use the term "fraternal relations" but with the same implications as our "churches in ecclesiastical fellowship."

In keeping with the decision of the Synod of 1974, we have invited the OPC to send two fraternal delegates to this meeting of synod.

G. *The Presbyterian Church in America*

As is generally known, the PCA is a denomination that is approximately two years old. It arose as a secession movement out of the Presbyterian Church in the United States. At no time was our committee called upon to make a judgment with respect to the legitimacy of this movement, and we have sought very scrupulously to stay out of involvement in that struggle. While the CRC has always taken and still takes position for faithfulness to the Word of God and the confessions of the church, it is reluctant to declare in a specific instance whether faithfulness demands continuing struggle and witness or separation. Your committee desires that synod understand that it has taken no position with respect to this most recent separation movement.

However, in view of the close relationship between the PCA and the other Presbyterian and Reformed churches with which we have fraternal relationships (RPC(ES), RPC(NA), OPC), the committee has become involved with the PCA and has to this point accepted this church as a *fait accompli*, for whatever mutual blessing may be involved. We believe the relationship can be a fruitful one. There is evidence that the PCA is prepared to consider seriously positions that we have developed and set forth in several areas of concern in faith and practice.

Dr. John H. Bratt as chairman of the IRC attended the First General Assembly of that church when it was still known as the National Presbyterian Church. He attended at the invitation of Dr. G. Aiken Taylor, chairman of its Interchurch Relations Committee. One of the actions of the assembly was to express the desire of the PCA to enter into fra-

ternal relationships with the CRC. Your committee has countered by extending the invitation to discuss seriously establishing the relationship of churches in ecclesiastical fellowship. The committee of the PCA has acknowledged reception of our proposal, and more information may be available when synod meets.

We recommend that synod endorse the action of the committee taken to this point.

H. Reformed Church in America

Your committee is pleased to report considerable fruitful contact between the RCA and the CRC on local and regional levels. Last September's meeting in the Sioux Center area of current and former office-bearers of the two denominations occasioned frank and fraternal presentation and discussion of the similarities and differences between the two churches from historical perspectives. The spirit and tone of the meeting seemed to one reporter to presage "a new era of understanding, cooperation, and fellowship" in that area.

Very profitable meetings have also been held in the Holland area by the ministers of both denominations. Frank and illuminating discussions have taken place in a good fraternal spirit concerning the Masonic lodge question, use of the Heidelberg Catechism in preaching, discipline procedures and member transfer, "the rejection of errors" section in the Canons of Dordt, the significance of confessional statements, divorce and remarriage, and views concerning the authority of Scripture. Future discussions will likely include the matter of "open" and "close" communion, women's role in the church, and the Christian day-school. Summary statements of the discussions are being prepared for presentation to meetings of the members of the churches for purposes of information and discussion.

In the northern California area, meetings have been held in retreat settings for the past five years, with ministers and their wives in attendance. Joint consistorial conferences have also been held. As in other regions, denominational similarities and differences have been discussed in a fraternal spirit. Several of the ministers of both denominations also meet informally for breakfast once per month.

The ministers of the CRC and RCA have a long history of cooperation in Muskegon. Pulpit exchanges are held on a regular basis; Good Friday services are a joint effort. In the Grand Rapids area a joint committee of the classis of the two denominations is contemplating a combined ministerial retreat-type conference.

There are undoubtedly other areas where such rapprochement is being practiced but which activities have not come to the attention of the committee. We hope that relating this information to the churches will encourage those in other areas to do likewise.

Your committee has experienced some difficulty in arranging a time for a Unity Day such as was promoted by the interchurch committees in 1973; a time close to the April 8th date chosen in 1973 was not feasible, and alternate dates are being considered.

I. Other Reformed Churches

The Gereformeerde Kerken of the Netherlands (Vrijgemaakt) were very receptive to the visit of Prof. John Stek to their interchurch committee and there is some hope of renewed discussion with these churches. They are critical of the CRC having changed its rules for fraternal relations but it is precisely in that change that there is some room for renewed discussion. It is with respect to this church in particular that direct committee-to-committee contact is deemed indispensable.

The Christelijke Gereformeerde Kerken also gave Prof. Stek a fine reception by way of their interchurch committee. This church also has a daughter church in Canada and in the United States and that is one of the reasons that continued contact and progress are important with respect to the CGKN. It is interesting to note that this church has a full fraternal relationship with the RCNZ which in turn still acknowledges the CRC as its sister church. That leads us to ask seriously why the same relationship cannot be established with the CRC. Direct committee-to-committee contact may be the occasion for some break-through with the CGKN.

The Canadian Reformed Churches were party to intensive fraternal conversation with the CRC in the late 1960's, but this proved unfruitful and the committee requested to be discharged from its mandate. Relationships with the Canadian Reformed Churches were then entrusted to the IRC. The difficulty in dealing with this church is the fact that it is so closely allied with its mother church, the GKN(V). The problems that exists between the Canadian Reformed Churches and the CRC go back to the "liberation" struggle in the Netherlands of the 1940's.

Therefore, in seeking some solution to the fundamental problem with the GKN(V), the committee did not renew contact with the Canadian Reformed Churches. Recently we have become aware through the press that the last synod of the Canadian Reformed Churches has decided to terminate all relations with the CRC because it discharged its committee for contact with the Canadian Reformed Churches and because of the decision of the Synod of 1974 with respect to sister-church relationship. Further dealings with the Canadian Reformed Churches seem to depend on some fruitfulness in our relationship to the GKN(V).

J. The Reformed Ecumenical Synod

The Synod of 1974 took note of the lack of contribution by the CRC to the agenda of the RES and decided to "encourage the Inter-Church Relations Committee to stimulate the interest of our churches in the accomplishments and activities of the RES." To date we have little to report in the way of activity on the part of the committee to that end. We have, however, not lost sight of the challenge to do so. In view of the fact that the RES meets one year hence, the committee will have a good opportunity to focus attention on the RES meeting and the items on its agenda. The committee is convinced of the importance of the RES in several dimensions, but particularly in view of the fact that it is only in and through the RES that the CRC has actual contact with several churches with which it is in ecclesiastical fellowship. That is why the committee is presenting nominations for delegates to the RES which

will ensure that one of its members is elected to the RES meeting, should synod also be so minded. The meeting of the RES will be held in Cape Town, South Africa, August 9-20, 1976.

RECOMMENDATIONS

1. That synod approve the following nominations for delegates to the 1976 meeting of the RES, with one of each category to be elected by synod.

- | | |
|-------------------------------------|---|
| for Professor of Theology delegate: | Prof. Fred H. Klooster
Prof. John H. Stek |
| for Minister delegate: | Rev. Jacob D. Eppinga
Rev. Tymen E. Hofman |
| for Elder delegate: | Mr. Albert Bel
Dr. William Spoelhof |

2. That those not chosen from the above nominations be designated as alternate delegates, should the person delegated not be able to attend. The RES meeting will be preceded by a mission conference and a theological conference, both under the auspices of the RES. It is customary that those persons chosen to participate in RES-sponsored conferences by our mission boards etc. are named as the three non-voting but otherwise fully-participating delegates which may be present for the CRC. *We recommend* that they be so designated by synod.

K. *The World Alliance of Reformed Churches*

The committee has not forgotten its mandate to study the question of whether or not to accept the invitation to join the WARC and its affiliate, the North American Area Council of the WARC. To help the committee to make a mature assessment of the value of membership in the WARC, it has continued to send delegates to the annual meeting of the NAAC and the meeting of its Theological Committee. The NAAC met in Montreal from January 7-9, which meeting was preceded by the meeting of the Theological Committee. Although Dr. Fred Klooster is a member of the Theological Committee he was not able to attend and Dr. John H. Kromminga attended for him. Both he and the secretary of the committee attended the council meeting as "fraternal delegates." As a result of this level of participation the pro and con of membership is beginning to take shape, but the committee is not yet ready to make a definitive recommendation. The fact that we are so graciously welcomed as "fraternal delegates" may not be conducive to making a decision. Also, our very direct involvement with a possible North American Presbyterian and Reformed Council has tended to focus our attention and effort in that direction, decreasing the impetus for relating officially to the WARC.

The WARC Centennial will be held in St. Andrews, Scotland in 1977 (not, as erroneously reported last year, in 1976). It would be well that the committee have a recommendation on the matter of WARC membership in time for that meeting.

L. *The World Council of Churches*

The Synod of 1974 endorsed the suggestion of the committee to send an observer (observers) to the 1975 meeting of the WCC which was then planned in August in Indonesia. Since that time the site of the meeting has been changed; there were not sufficient facilities in Indonesia and there was wide-spread resentment on the part of some non-Christian religious organizations in the Orient. The meeting will now be held in Nairobi, Kenya, in November 1975.

Your committee has decided to delegate observers to that meeting if we are able to obtain an invitation to attend. It seems that facilities will be strained to the limit and churches are being cut back in the number of delegates that may be sent. It is reported that there will be in the area of eight hundred persons attending as press representatives in addition to the delegates. The committee has named Dr. John H. Kromminga and the Rev. Ralph Baker of Nigeria as our observer delegates. This will ensure first-hand contact by the committee and will also benefit the members of our mission staff in Africa for whom contact with the "third world" churches is an important matter.

M. *The National Association of Evangelicals*

The Rev. William P. Brink and the Rev. Edwin Walhout were delegated as official observers to the 1974 meeting of the NAE in Boston. They reported on the meeting to the committee. While there is much that could be commended in the program of the NAE and its convention activities, our delegates were not minded to advise serious consideration of a reassessment of our relationship to the NAE.

N. *Varia*

The CRWRC keeps your committee in touch with its relationships and dealing with churches on the world scene, particularly those with which we have fraternal relationships. We are happy to be able to report that the CRWRC very actively cooperates with all such churches that give it an opportunity to serve or be served. We deeply appreciate the commitment of Mr. Louis Van Ess to this ministry.

Dr. Sierd Woudstra and the Christian Reformed Board of Foreign Missions have kept the committee informed in the matter of the discharge of Dr. Woudstra from his teaching position in the Reformed Theological College in Geelong, Australia. It is clear to the committee that this seminary is an interdenominational and independent organization and that the discharge of Dr. Woudstra does not directly involve the Reformed churches with which we have ecclesiastical fellowship. Moreover, we are happy to report that Dr. Woudstra has received a call to one of the congregations of the Reformed Churches of Australia which is a vote of confidence in him on the part of those who stand closest to the CRC.

3. The committee has begun to fill a regular schedule of contributions to *The Banner* with a view to informing the membership of the churches in matters of interchurch relations and concerning the activities of ecumenical organizations. These are appearing mostly as news items, but the committee will also on occasion write more substantive articles.

It has come to the attention of the committee that ministers and others have in certain situations traveled to distant countries where there are churches with which the CRC has fraternal relationships; persons who could have served as contacts with those churches for the IRC if we had known about their presence in such a situation. We, therefore, request that anyone, minister or informed layman, having opportunity and time to serve the committee while on distant shores, please contact the committee so that we may most fully promote interchurch relations.

O. *Mandate Matters*

A sub-committee has been appointed to draw up a clear and unified mandate for the IRC for approval by synod in accord with a previous mandate of synod.

P. *Committee Membership*

The term of our president, Dr. John H. Bratt, expires this year and he is not eligible for re-election. *We recommend* that synod express its appreciation to Dr. Bratt for six years of service, two of which were as president of the committee.

The term of the Rev. Gerard Bouma also expires this year. He has served one year in filling the unexpired term to which he was elected last year. In view of this short term of service, the committee sees merit in appointing the Rev. Mr. Bouma to a regular three-year term. If this does not meet with the good pleasure of synod, the committee is prepared to recommend a nomination for this position.

RECOMMENDATIONS

1. That the Rev. Gerard Bouma be reappointed for a three-year term as member of the committee.

2. That synod approve the nomination of the Rev. William D. Buursma and the Rev. William Haverkamp for a three-year term as member of the Interchurch Relations Committee, one to be elected by synod.

Q. *Representation at Synod*

The president and the secretary of the committee will be available for meeting with synod and we respectfully request that they be given the privilege of the floor and access to the advisory committee when matters pertaining to this committee are being considered.

R. *Summary of Recommendations*

1. Church Order Amendments (Section B, 1).
2. The role of Fraternal Delegates at Synod (Section B, 4).
3. Response to the Reformed Churches of New Zealand (Section D).
4. Approval of entering the North American Presbyterian and Reformed Council (Section E).
5. Designate the OPC as a church in ecclesiastical fellowship (Section F).
6. Voting and non-voting delegates to the 1976 meeting of the RES (Section J).

7. Elect members to the IRC, and express thanks to Dr. John H. Bratt (Section P).

8. Grant floor privileges etc. to the president and secretary of the committee (Section Q).

9. *Approval to discuss with the Presbyterian Church in Am. the establishing of a relationship of "Churches in Ecumenical Fellowship." (Section G)* Interchurch Relations Committee

John H. Bratt ('75) president
 Tymen E. Hofman ('77) secretary
 Albert Bel ('76)
 Gerard Bouma ('75)
 Jacob D. Eppinga ('77)
 John H. Kromminga ('76)
 Jacob Kuntz ('77)
 Nelson Vanderzee ('76)
 William P. Brink, ex officio

APPENDIX A CONSTITUTION

I. NAME

The name of the Council shall be The North American Presbyterian and Reformed Council.

II. BASIS OF THE COUNCIL

In commitment to Jesus Christ as only Savior and Sovereign Lord over all of life we acknowledge that the basis for the fellowship of Presbyterian and Reformed churches is full commitment both to the Scriptures of the Old and New Testaments as the infallible Word of God and to their teachings as set forth in the Reformed standards, viz., the Heidelberg Catechism, the Belgic Confession, the Canons of Dort, the Westminster Confession of Faith, and the Westminster Larger and Shorter Catechisms.

That the adopted basis of fellowship be regarded as warrant for the establishment of a formal relationship of the nature of a council, that is, a fellowship that enable the constituent churches to advise, counsel, and cooperate in various matters with one another and hold out before each other the desirability and need for organic union of churches that are of like faith and practice.

III. PURPOSE AND FUNCTION

1. Facilitate discussion and consultation between member bodies on those issues and problems which divide them as well as on those which they face in common, and by the sharing of insights "communicate advantages to one another" (Institutes IV.2.1.).

2. Promote the appointment of joint committees to study matters of common interest and concern.

3. Exercise mutual concern in the perpetuation, retention and propagation of the Reformed faith.

4. Promote cooperation wherever possible and feasible on the local and denominational level in such areas as missions, relief efforts, Christian schools, and church education.

IV. NATURE AND EXTENT OF AUTHORITY

It is understood that all actions and decisions taken are advisory in character and in no way curtail or restrict the autonomy of the member bodies.

V. MEMBERSHIP

1. For the purposes of the initiation of the Council those of the following churches which are officially represented in these organization meetings whose assemblies give their approval by the founding churches of the Council: namely, Christian Reformed Church; Orthodox Presbyterian Church; Presbyterian Church in America; Reformed Presbyterian Church, Evangelical Synod; Reformed Presbyterian Church of North America.

2. Those churches shall be eligible for membership which profess and maintain the basis for fellowship expressed in II and that maintain the marks of the true church (pure preaching of the Gospel, the Scriptural administration of the sacraments, and the faithful exercise of discipline).

3. Admission to and termination of membership shall be by recommendation of the Council by two-thirds of the ballots cast and this recommendation must then be adopted by the approval of two-thirds of the major assemblies of the member churches.

VI. AMENDMENTS

This constitution may be amended by recommendation of the Council by two-thirds of the ballots cast and this recommendation must then be adopted by two-thirds of the major assemblies of the member churches. The amendment as recommended to the member churches is unamendable.

BY-LAWS

I. MEETING OF THE COUNCIL

1. The Council normally shall meet once each year.

2. Before adjournment the Council shall set the date and place for the next meeting. The Interim Committee shall make arrangements for the next meeting and shall supervise the election of a chairman, secretary, and treasurer.

3. All meetings shall be open to observers and guests except when the Council decides to meet in Executive Session.

II. DELEGATES

1. Each member church shall appoint no more than four delegates to each meeting of the Council.

2. Each delegate of the member church shall be entitled to vote on items before the Council. Voting on major decisions (as determined by the body) shall be by unit vote of church delegations.

III. OFFICERS OF THE COUNCIL

1. Each meeting of the Council shall elect its own officers, as follows: chairman, secretary, treasurer.
2. The responsibilities of the officers will be as follows:
 - a. Chairman — to preside at meetings of the Council, to make required appointments, to see that business is conducted in an orderly manner.
 - b. Secretary — to keep a roll of delegates, to record and distribute the minutes of the Council, to carry on the correspondence in reference to Standing Committees, Study Committees and the next meeting of the Council, and to prepare the Agenda for the next meeting of the Council.
 - c. Treasurer — to receive bills for the expenses of the meeting of the Council, to receive funds to pay bills incurred by the Council, and to submit reports regularly to the Council.

IV. ITEMS FOR CONSIDERATION BY THE COUNCIL

The Council shall deal only with

1. Communications received from member churches.
2. Inquiries from churches for membership.
3. Reports produced by its committees.
4. Official documents from organizations in which member churches are cooperating.
5. And such matters as may by majority vote be declared properly before the Council.

V. STUDY COMMITTEES

1. Each Council shall appoint as many study committees as circumstances may require.
2. A representative from each church may be appointed to each committee by the delegates of that church to the current meeting of the Council.

VI. INTERIM COMMITTEE

The Interim Committee shall consist of the officers of the previous meeting and two other persons elected by the meeting. Its functions shall be limited to those specified below:

1. Make the arrangements and prepare the agenda for the meeting of the Council.
2. Call meetings of the Council or Study Committees when unusual circumstances warrant.
3. Give counsel to the Secretary regarding correspondence and procedure.
4. Deal responsibly with all matters inadvertently overlooked which call for action before the next meeting of synod.

VII. AMENDMENTS

These By-laws may be amended or suspended by the Council on a motion passed by two-thirds of the voting delegates.

REPORT 15

LITURGICAL COMMITTEE

In the past year your committee has continued its work of reviewing the liturgical usages and forms of our church.

A. Our Mandate

The Synod of 1964 appointed the Liturgical Committee and issued the following broad mandate:

"a. to review all our liturgical literature in the light of its history, its theological content, and the contemporary needs of the churches; and to recommend such revisions or substitutions as the results of this review might recommend.

b. to study liturgical usages and practices in our churches in the light of Reformed liturgical principles and past synodical decisions, and to advise synod as to the guidance and supervision it ought to provide local congregations in all liturgical matters" (Acts of Synod, 1964, p. 60).

This comprehensive mandate was synod's answer to overtures to two classes requesting revision of the forms for baptism.

It appears that there are those who have forgotten this mandate, and who consequently claim that the Liturgical Committee has presented unauthorized materials to synod. Therefore we would remind you that subsequent synods have upheld the all-inclusive mandate given to the Liturgical Committee by the Synod of 1964.

The Synod of 1965 rejected an overture requesting synod's Liturgical Committee to revise the form for infant baptism on the ground that "The synod of last year in response to overtures requesting revision of the form for infant baptism (Overtures 3 and 34, Acts 1964) appointed its Liturgical Committee to review *all* our liturgical literature" (Acts of Synod, 1965, p. 25). The following year the synod did not adopt an overture requesting review and revision of the current form for excommunication on the ground that "this request is unnecessary since the Liturgical Committee already has this mandate" (Acts of Synod, 1966, p. 43). In connection with an overture from the consistory of the La-Grave Avenue Church asking clarification and direction concerning the conduct and arrangement of the liturgies of the official worship services the Synod of 1970 advised the Liturgical Committee "to take note of the request of LaGrave Avenue consistory, especially as it studies the matter of worship services, for future recommendation to synod" (Acts of Synod, 1970, p. 69). These decisions indicate that the broad mandate given the Liturgical Committee by the Synod of 1964 has been reaffirmed by a number of synods.

The Synod of 1973 decided to change the committee from a study committee to a standing committee on the ground that "there is a con-

tinuing need for the services of this committee" (Acts of Synod, 1973, p. 109).

B. *Schedules*

We would remind synod and the churches that the Forms for Baptism and the Form for Public Confession of Faith are to be submitted by the Liturgical Committee to the Synod of 1976 for final approval, and that the reactions to the provisional forms must be submitted to the Liturgical Committee by September 15, 1975.

C. *Liturgical Prayers*

Your committee has reviewed the prayers in the liturgical section of the Psalter Hymnal, and we are considering whether these should be put in modern English, replaced, or deleted.

At the present time it is our intent to prepare a collection of prayers including:

Prayers of Confession

Offertory Prayers

Prayers for Illumination

Pastoral Prayers

a. Morning service

b. Second service

Prayers for Ecclesiastical Assemblies

Prayers for Baptism and the Lord's Supper

Prayers for Special Days.

We kindly request synod to rule whether there are any objections to preparing such a collection of prayers.

Ground: Although the revision of the collection of prayers in the Psalter Hymnal is within our mandate, we do wish to know whether there is a definite need for such a collection of prayers.

D. *Progress Report*

At the present time we are working on forms for excommunication, installation of elders and deacons, and marriage.

We hope to be able to present a Form for Excommunication and a Form for Marriage to the Synod of 1976.

E. *Nominations*

The terms of Stanley Wiersma and John Schuurmann expire this year, and both requested not to be placed on nomination for another term.

F. *Matters Requiring Synodical Action*

1. Representation at synod. We request that the chairman and the secretary be given the privilege of the floor when this report is being considered.

2. Liturgical prayers. We desire to know the mind of synod with respect to the importance of a collection of liturgical prayers.

3. Nominations. We present the following nominations for Liturgical Committee membership for a term of three years:

Edward Blankespoor and James De Jong
Dirk Hart and Donald Postema.

Liturgical Committee,

John Vriend, chairman

John F. Schuurmann, secretary

Clifford Bajema

Alvin L. Hoksbergen

Nicholas B. Knoppers

Henrietta Ten Harmsel

Stanley Wiersma

Nicholas P. Wolterstorff

REPORT 16

MINISTERIAL INFORMATION SERVICE

I. PERSONNEL

The committee members are the Rev. William Van Peurse, chairman; the Rev. Louis Dykstra, vice-chairman; the Rev. Donald Negen, secretary; Mr. Carl Vander Brug, records secretary; Mr. Harm Te Velde, treasurer; Mr. George Groen. The latter replaces Dr. Alan Pauw who served very capably as our secretary during these formative years of our existence. A heavy load of mailing responsibility now is on the shoulders of Carl Vander Brug. We appreciate his work as well as the efforts of those who accomplished this for us in the past.

II. SERVICES

Although your committee has made many adjustments in procedure since our beginning in 1972, there are especially two areas of service which are developing with good progress.

One area of service is the mailing of ministers' profiles to vacant churches who wish to have information concerning specific men. The other area of service consists of suggesting names of ministers whose preferences and desires match the request of the vacant church as specified, in turn, on the church profile. Since January we have been speeding up the process by mailing the profiles along with the list of suggested names. The suggested names and profiles, however, are sent to the vacant church only when a request is made. In an effort to make our services better known we are mailing a letter to vacant churches explaining our procedures.

The committee is also seeking ways to be of better service to both ministers and churches where given circumstances make the relationship less harmonious than desired by either party. Obviously this does not come easy. However, the very existence of the committee is helping churches and ministers to be more realistic and open about all the aspects of our calling system. This is in itself a service. The reflections and the advice of synod will be appreciated by the committee.

III. STATISTICS

Ministers' profiles on file	523
Ministers' profiles sent during 1974	482
Ministers' profiles requested but not on file with committee	98
Churches served during 1974	81

IV. OBJECTIVES TO INCREASE THE VALUE OF THIS SERVICE

An important objective is to maintain a file of all ministers in active service. This is especially beneficial for vacant churches who have specific ministers in mind as potential nominees. If the committee has the file of all ministers available these can be in the hands of the council

members of vacant churches within a few days after contact is made with the committee. What a great deal of time and effort is saved for them in the basic steps of selection! And what insights they can gain in contrast to relying on rumor or calling in the dark! Therefore the committee appreciates the fact that many ministers are filing their profiles with us, including those who neither desire a call nor are able to consider a call at the moment. All of the information on the profiles helps the vacant churches to be realistic, responsible and selective in the process of calling.

Another objective is to keep our profiles on vacant churches up to date. This enables the committee to function more efficiently in the process of suggesting names of ministers to those who desire the same. These profiles are also available to ministers upon their request.

A third objective is to keep ministers profiles current. A mailing went out in January of 1975, and another will likely be mailed in 1976. At the same time we would encourage all ministers to up-date their profiles whenever there are any changes in their circumstances. In that light we hope that ministers will also inform us directly or use *The Banner* announcement page when a call is accepted.

In order to insure the confidentiality of the profiles, the committee desires to have them returned. Besides, this saves the cost of reproducing profiles for other requests.

The greatest objective of the committee is that we may be of service to Christ, the Savior and Great Pastor of the church. To that end we request your prayers.

One of the committee members, Mr. Carl Vander Brug, will be in attendance at synod. It is respectfully requested that he be recognized as the representative of the committee at synod and be given the privilege of the floor when matters pertaining to the committee are being considered.

The Ministerial Information Committee

Donald J. Negen, secretary

REPORT 17

MINISTERS' PENSION FUND

The Committee of the Ministers' Pension Fund presents herewith its thirty-fifth annual report to the Christian Reformed churches.

From the beginning of the fund, in 1940, these annual reports to synod have been the main medium for communicating with the membership and binding the whole brotherhood together in this cooperative enterprise. In a broad sense, they are an accounting of stewardship, as well as an explanation of how the fund operates.

The primary purpose and responsibility of the fund is to provide an adequate retirement benefit for our participants when they retire from the active ministry. Over the years, in keeping with the changing concepts in the pension plan field, other and subsidiary benefits and services have been added. All of these separate functions will be reported individually.

I. MINISTERS' PENSION FUND

The Synod of 1975 marks the fifth year of the newly adopted plan which pursues the sound concept of an actuarially funded reserve. Tremendous strides have been made in our efforts within the new mandate. Excellent cooperation has been experienced from churches and participants alike. Especially grateful are we to our Synodical Interim Committee (Finance Committee) for their foresight and cooperation in our mutual struggles and concerns in this transitional period.

In a year of political unrest and investment uneasiness, we as a denomination can be thankful for a committee membership of such varied talents, all of whom so willingly share their expertise in the managerial functions of this fund. Their stable judgments and financial knowledge have given our fund an enviable position in investment growth. Now that almost all congregations are paying 100% of their quota to us, these investment interest advantages are being converted into benefit liberalizations.

In 1974, the administrator visited the following classes: Alberta North, Alberta South, British Columbia, Florida, Huron, Minnesota North, Minnesota South, and Toronto. These personalized visits continue to be most profitable for the individual class and the committee.

The Ministers' Pension Fund Committee is grateful for the faithful and excellent services rendered in their behalf by Mr. Jack W. Stoepker, administrator of all our funds and services.

Synod of 1974 gave some specific mandates to the committee which the committee has diligently studied and wrestled with prior to this report. There is a continued concern to "walk that thin line" between desired benefits and sound financial judgment in the administration of this fund. The committee feels it has fairly met both ends of the pressure.

To properly set the matter clearly before this synod, the following restates the mandates:

Acts of Synod 1974, page 63:

- 1) "That synod mandate the Ministers' Pension Fund Committee to continue more specific actuarial and other studies with a view to increasing pension retirement compensation."
- 2). "That synod approve the initial concept idea of 'Housing for Retirement' and grant to the Ministers' Pension Fund Committee permission to proceed in setting up the necessary legal and administrative mechanics for such a plan."
- 3) "That synod instruct the Ministers' Pension Fund Committee to involve the Financial Coordinator in their mandated study of the Pension Fund and of Ministers' Housing."

Acts of Synod 1974, page 430:

- 4) "Pension Retirement Income — On a national average level the suggested amount is \$7,500 per annum."

The year 1974 also marked a milestone in United States legislative action on pensions and on those who administer these pension programs. The administrator and the committee's legal counsel member remain very close to these matters. It now appears that our fund is exempt from these legislative regulations until 1982, and will be subject to all of the adopted regulations following this interim exempt period. A few minor adjustments in our plan are being proposed to more closely correspond to the Federal regulations.

We do not yet meet the necessary funding requirements for registration in Canada. We will continue to work toward these necessary requirements of a funded reserve for our committed liabilities.

A. Deaths since the last synod:

- Rev. Harry Blystra, May 5, 1974
- Rev. Edward Pekelder, May 25, 1974
- Mrs. Peter J. (Hattie) Hoekstra, June 4, 1974
- Mrs. Henry J. (Cornelia) Kuiper, Sept. 30, 1974
- Mrs. Henry (Nellie) Guikerna, October 26, 1974
- Rev. John J. Hiemenga, December 23, 1974
- Rev. Nicholas Beute, January 21, 1975

B. Emeritations since the last synod:

- Rev. John H. Rubingh, because of age, Classis Orange City, effective January 1, 1975.
- Rev. Harry G. Vander Ark, because of health, Classis Grand Rapids East, effective September 1, 1974.

C. Pension Fund Financial Report, Fiscal Year February 1, 1974 - January 31, 1975:

Pension Fund

A. Position Statement January 31, 1975

Assets:	Michigan National Bank & S	\$ 78,941.57		
	Bank of Montreal	(553.20)		
	Trust Fund		<u>3,120,423.19</u>	<u>\$3,198,811.56</u>
Equities:	Liabilities--Termination			
	Payment Reserve	\$ 1,622.97		
	Net Worth 2/1/74	\$2,239,817.61		
	Fiscal Period Increase	957,370.98	3,197,188.59	<u>\$3,198,811.56</u>

B. Income Statement 2/1/74 - 1/31/75

	<u>Actual</u>	<u>Budget</u>
Income:		
Quota	\$1,462,391.38	\$1,391,208
Participant Assessment	194,356.17	185,000
Interest	208,400.95	90,000
	<u>\$1,865,148.50</u>	<u>\$1,666,208</u>
Disbursements:		
Benefits	\$ 821,145.60	\$ 777,000
Special Bonus	43,275.77	---
Moving	10,988.84	7,500
Currency Exchange	(477.36)	2,500
Termination	929.83	---
Administration --		
Personnell & Facility	17,088.50	16,000
Phone and Supplies	1,934.40	1,000
Committee	1,332.16	1,000
Fees	9,086.04	2,500
Church Relations	2,473.74	2,000
Reserve to Trust	<u>957,370.98</u>	<u>856,708</u>
	<u>\$1,865,148.50</u>	<u>\$1,666,208</u>

D. Proposed Budget, Fiscal Year February 1, 1976 - January 31, 1977:

Income

Quota 63,000 families @ \$24.75	\$1,559,250
Participant Assessments 232 @ \$1,000	232,000
	<u>\$1,791,250</u>

Expense and Disbursements

Benefits (based on a pension of \$3,620 and 80% widow benefits) — actuarial cost	\$ 593,115
Amortization of Unfunded Past Service Liability — 40 year schedule	938,515
Amortization of special benefit increases to a pension of \$4,000 - actuarial cost	197,120
	<u>\$1,728,750*</u>
Emeriti Moving	20,000
Currency Exchange	1,000
Actuary Fee	5,000
Trustee Fee	10,000

*Interest in investments is actuarially calculated into these net cost figures.

Audit	1,400
Fiduciary Bonds	300
Membership Fees	500
Telephone & Supplies	1,250
Office & Utilities	500
Secretarial	1,500
Administration	16,800
Church Relations	3,000
Committee Expense	1,250
	\$1,791,250

E. *Recommendations:*

1. That Mr. Jack W. Stoepker, Administrator and/or any member of the committee be accorded the privilege of the floor.

2. That three appointments for full three-year terms be made from the following nominations (see Appendix A):

- a. Rev. John Van Ryn*.....Rev. Richard A. Hertel
- b. Mr. Peter Brouwers*.....Mr. Steven Snoey
- c. Mr. Donald Oosterhouse*.....Mr. Bartel Zandstra

* Indicates incumbent.

3. That synod approve a continuation of the \$2,500 maximum housing allowance from ministerial pension benefits for United States income tax purposes (Section 107(2) of the Code).

4. That synod accept and approve as the committee's response to the 1974 synodical mandates each of the following items:

a. Approval of a new vesting schedule to conform with that of the new United States Federal Pension legislation.

Original Schedule		Proposed Schedule	
Less than 6 years	0%	Less than 5 years	0%
6, but less than 7	5%	5, but less than 6	25%
7, but less than 8	10%	6, but less than 7	30%
8, but less than 9	15%	7, but less than 8	35%
9, but less than 10	20%	8, but less than 9	40%
10, but less than 11	30%	9, but less than 10	45%
11, but less than 12	40%	10, but less than 11	50%
12, but less than 13	50%	11, but less than 12	60%
13, but less than 14	60%	12, but less than 13	70%
14, but less than 15	70%	13, but less than 14	80%
15, but less than 16	80%	14, but less than 15	90%
16, but less than 17	90%	15, years or more	100%
17 years or more	100%		

b. Approval for an early retirement option at reduced benefits.

- At age 62 70% of normal benefit to death
 - At age 63 80% of normal benefit to death
 - At age 64 90% of normal benefit to death
 - At age 65 100% of normal benefit to death
- (Widow benefits would continue at 80% of husband's benefit.)

c. *Approval to incorporate into the regular pension benefits the current special bonus to our retired ministers (widows @ 80%), and actuarially amortize this cost over the given number of years until the 2% annual increase as written in the basic plan passes this adjusted base (1983)—\$3,875 annual pension.

d. *Approval to incorporate into the regular pension benefits to our retired ministers (widows @ 80%) an additional pension payment of \$100 and actuarially amortize this cost over the given number of years until the 2% annual increase as written in the basic plan passes this adjusted base (1986) — \$3,975 annual pension.

NOTE: The quota for 1976 would have been \$22.50 without the adoption of this recommendation; it remains at \$22.75 with the adoption of this recommendation.

—Effective July 1, 1975

e. *Approval to incorporate into the regular pension benefits to our retired ministers (widows @ 80%) an additional pension payment of \$425, and actuarially amortize this cost over the given number of years until the 2% annual increase as written in the basic plan passes this adjusted base (1990) — \$4,400 annual pension.

NOTE: The quota for 1976 increases from the current \$22.75 amount to \$24.75 with the adoption of this recommendation.

—Effective July 1, 1975

* In view of the unforeseen inflationary pressures of today, these proposals (a \$525 total additional benefit increase) are presented as a package in our attempt to realistically, yet modestly, face the issues as mandated by Synod of 1974; and, these therefore constitute our initial response to this mandate. (See Appendix B for plan's wording.)

f. Approval of the proposed budget as it reflects the total actions of c., d., and e. above.

g. Approval of a \$24.75 quota per family for 1976, as it reflects the total actions of c., d., and e. above and as computed in our proposed budget.

h. Approval of an annual participant assessment of \$1,000 for 1976 (up from \$950 due to the increased pension benefit costs).

i. Approval of the deletion of "(a)" from plan's part 5, 2. (A) in order to comply with these benefit increases over our basic pension for participants with less than 30 years of service. (See Appendix B.) Corrected reading: ". . . that if an amount computed under B (1) hereof is greater, such amount shall be paid."

j. "Housing for Retirement" Program. After studying many aspects of this concept idea, and after reviewing two proposals in particular, our committee does not favor the handling of such a project for denominational involvement, and requests that synod approve this response as an answer to the mandate of 1974 (Acts of Synod 1974, pp. 63, 91).

Grounds: The denomination should be encouraged to raise salaries and pensions in lieu of such a project; the proposed solution appears to this committee to be a reverse method of solving the inherent housing problem even for an interim period of time.

II. SUPPLEMENTAL ASSISTANCE FUND

The two "Housing for Retirement" studies of the committee have been submitted to the Stated Clerk and will be provided for synod upon request.

This denominational benevolent fund for our ministers, their widows and orphans, has been a real blessing to many of our participants. It has served its purpose well—to supplement special situations where the basic pension plan was deficient. It remains flexible in its amounts determinations, bending appropriately as the varying needs arise. It has kept the pension benefits on an even keel, by doing the emergency care-taking for the few in such need. As you will note from the financial report, this fund is rapidly running to a dangerously low reserve amount. We urge our churches to give serious consideration to take at least one offering for this fund in 1975-1976.

Because many of our Canadian emeriti do not receive any, or very little, pension (newness of the federal plan), we have been subsidizing these emeriti from this fund. It now comes to our attention that there is a sizeable group of United States ministers which have signed the option not to participate in Social Security. The committee has therefore amended its policy on automatic subsidies as follows:

Original (1971) — Emeriti both in the United States and Canada either receiving no, or very little, pension benefits from the government, will be subsidized on an annual basis.

Amended — Any participant who voluntarily elected not to participate in a government pension plan is not eligible for the automatic subsidy consideration.

A. Financial Report

Supplemental Fund

A. Position Statement January 31, 1975			
Assets:	Michigan National Bank	\$ 1,376.93	
	Bank of Montreal	1,034.60	
	Savings Account	<u>9,168.01</u>	<u>\$ 11,579.54</u>
Equities: Net Worth 2/1/74			
	Fiscal Period Increase	\$ 6,620.03	
		<u>4,959.51</u>	<u>\$ 11,579.54</u>
B. Income Statement 2/1/74 - 1/31/75			
Income:	Contributions	\$27,703.69	
	Interest	<u>603.40</u>	\$28,307.09
Disbursements:			
	Assistance Payments	<u>23,347.58</u>	
	Fiscal Period Increase	<u>\$ 4,959.51</u>	

B. Recommendation

That synod approve the Supplemental Fund of the Ministers' Pension Committee for one or more offerings.

III. CHAPLAIN DEPOSIT FUND

This fund is under a dual committee responsibility between the Ministers' Pension Committee and the Chaplain Committee. The Chaplain Committee administers the mechanics of all personal qualifications of the participants. The Ministers' Pension Committee administers the financial matters. This is a back-up pension fund for our denominational military and institutional chaplains who are outside of our regular pen-

sion fund coverage. A reserve of \$500,000 is necessary to be actuarially funded for the potential liability of such protection.

A. Financial Report

Chaplain Deposit Fund

A. Position Statement January 31, 1975			
Assets: Michigan National Bank		\$ 2,642.80	
Trust Fund		<u>74,622.59</u>	<u>\$ 77,265.39</u>
Equities: Net Worth 2/1/74			
Fiscal Period Increase		<u>\$46,825.05</u>	<u>\$ 77,265.39</u>
		<u>30,440.34</u>	
B. Income Statement 2/1/74 - 1/31/75			
Income: Quota	\$28,115.72		
Interest	<u>2,646.00</u>	\$30,761.72	
Disbursements --			
Administration		<u>321.38</u>	
Fiscal Period Increase		<u>\$30,440.34</u>	

B. Recommendation

That synod note that we concur in the continuation of the Chaplain Deposit Fund quota request.

IV. VOLUNTARY GROUP LIFE INSURANCE FOR OUR ORDAINED MINISTERS

This plan is a synodically approved decreasing term life insurance plan developed expressly for our ministers. It carries a decreasing policy value and premium cost as one increases in age. It also has a double indemnity clause for accidental death. The coverage has now a two-year experience factor, and will be reviewed during the coming year for cost and benefit competitiveness. Currently we are carrying 452 policies totaling a basic protection value of \$7,925,000. We have received a dividend rebate check in excess of \$42,000 due to our two year participants' claim history.

Financial Report

Ministerial Group Insurance

A. Position Statement January 31, 1975			
Assets: Michigan National Bank			<u>\$ 19,994.21</u>
Equities: Net Worth 2/1/74			
Fiscal Period Increase		<u>(\$ 1,308.78)</u>	<u>\$ 19,994.21</u>
		<u>21,302.99</u>	
B. Income Statement 2/1/74 - 1/31/75			
Income: Participant Payments	\$32,911.04		
Dividend Rebate (2 Years)	<u>42,205.00</u>	\$75,116.04	
Disbursements:			
Group Cost	\$52,713.05		
Supplies and Administration	<u>1,100.00</u>	<u>53,813.05</u>	
Fiscal Period Increase		<u>\$21,302.99</u>	

APPENDIX A, NOMINEE RESUMÉS

- Rev. John Van Ryn — Executive Director Home Mission Board. Formerly served churches in South Holland, Illinois, Lakewood, California, and Paterson, New Jersey. Graduate of Calvin College and Seminary. Age 44.
- Rev. Richard A. Hertel — Pastor of Brookside Christian Reformed Church in Grand Rapids. Formerly served a church in Madison, Wisconsin. Organized and established campus ministry, University of Wisconsin. Former executive board member of Young Calvinist Federation. Attended Calvin College and Hope College; graduate of Calvin Theological Seminary. Age 36.
- Mr. Peter Brouwers — Member of Plymouth Heights Christian Reformed Church, former deacon (treasurer), presently chairman of its Christian Education Committee, also alternate treasurer of Classis Grand Rapids East and former board member of CRWRC. Self-employed accountant, formal education in the Netherlands (college level), member National Association of Accountants and Grand Rapids Chamber of Commerce. Age 53.
- Mr. Steven Snoey — Member of the Harderwyk (Michigan) Christian Reformed Church, former elder and has served on various committees. Vice-President of Administration at the Herman Miller, Inc. firm of Zeeland, Mich. Age 40.
- Mr. Donald Oosterhouse — Member of the Mayfair Christian Reformed Church of Grand Rapids; member of Evangelization Committee; deacon from 1961-1963; elder from 1969-1971. Attorney. A.B. from Calvin College in 1952; Juris Doctor degree from University of Michigan in 1955. Member State Bar of Michigan and the American Bar Association. Age 44.
- Mr. Bartel Zandstra — Member of the First Christian Reformed Church of Highland, Indiana, where he is currently serving as elder. Educated in Christian schools, Calvin College and Valparaiso University. Served in Army and FBI. Attorney in Highland. Age. 45.

APPENDIX B, SCHEDULE OF ANNUITY

1. The monthly amount of benefit that may be provided a participant, in accordance with and subject to the further terms of this plan, is determined from the Schedule of Annuity.

2. The Schedule of Annuity is as follows:

(A) If the participant becomes covered under this Plan in accordance with the terms of Paragraph 1 of the date of coverage section of Part 4: 1/12th of the annual amount of pension payable to such participant under the prior plan immediately prior to the effective date, as determined by the Pension Committee in accordance with the applicable provisions thereof; provided, however, that if an amount computed under B (1) (a) hereof is greater, such amount shall be paid.

(B) In any other case,

(1) If the participant's disability retirement date has not occurred prior to his retirement date: An amount equal to the greater of the

amounts determined in (a) or (b) below, as reduced, if the participant has less than 360 months of credit participation, by multiplying by the ratio that his months of credited participation bears to 360.

(a) 1/12th of \$3,000 increased at the rate of 2% per annum compounded annually for the number of full calendar years from the effective date to the calendar year in which the determination is made. The 2% increase shall be applicable to retired participants as well as active participants.

(b) 1/12th of \$3,620, or as determined by the synod.

Ministers' Pension Fund Committee,

Jack W. Stoepker, administrator

REPORT 18

COMMITTEE FOR SERMONS FOR READING SERVICES

The past year marked the nineteenth consecutive year in which we could publish and distribute the *Living Word* sermons. We are very grateful for that even though there are a number of problems which keep returning every year. It is still very difficult to obtain sermons, more difficult yet to obtain them before the publisher's deadline, and most difficult to maintain a desirable level of quality in the content. Our sermon editors must send out two requests for each manuscript they receive. Yet we also wish to thank all who contribute with faithfulness and promptness.

We again submit a brief statistical review for the past year:

American churches	64 subscriptions (62 last year)
Canadian churches	151 subscriptions (155 last year)
Australia - New Zealand churches	3 subscriptions (5 last year)
Individuals	10 subscriptions (7 last year)

The total number of subscriptions stands at 228, only one less than last year. Of these 228 subscriptions, 115 are English only and seventy-three are Dutch and English. What we stated last year still pertains today: the vast majority of Canadian churches are subscribers, whether they are vacant or not; the American churches tend to subscribe on a very irregular basis, from time to time, cancelling their subscriptions when a vacancy is filled.

When your committee met in January it was faced with two questions: the ever increasing cost of publishing (inflation) and the unrealistic reimbursement paid to contributors. For years now ministers have received \$10.00 for submitted and published manuscripts. Your committee decided to raise remuneration to \$25.00. This decision, together with the inflationary factor involved in printing and publishing, led to a second decision: to increase cost of subscription by \$4.00. This means that forty English sermons will now cost \$24.00 annually, and Dutch-English subscriptions are raised to \$29.00 annually.

All our consistories will be mailed a letter this spring, explaining our services, and encouraging participation by way of subscription. We respectfully approach synod again to endorse our work and express this by way of announcements in *The Banner* and *De Wachter*.

We regret to inform you that Dr. S. Greidanus, having accepted a call in British Columbia, can no longer serve on the committee. In his place the committee respectfully suggests that synod appoint one man from the following duo:

Rev. M. N. Greidanus of Brampton

Rev. J. Zantingh of Dundas

RECOMMENDATIONS

1. That synod approve the publication of the *Living Word* sermons series from June 1, 1976 through May 31, 1977.
2. That synod appoint as replacement for Dr. Greidanus one of the following duo: Rev. M. N. Greidanus, Rev. J. Zantingh.
3. That synod recommend that our churches subscribe to and use the *Living Word sermons*, by way of announcements in *The Banner* and *De Wachter*.
4. That synod continue the Sermons for Reading Services Committee.

Sermons for Reading Services Committee,

C. Fennema, chairman
H. Praamsma, reporter
S. Greidanus
A. Venema

REPORT 19

SYNODICAL COMMITTEE ON RACE RELATIONS

I. INTRODUCTION

During 1974 the Synodical Committee on Race Relations has continued to work with and through existing agencies and programs instead of developing new distinctive programming. SCORR has encouraged, assisted and enabled. SCORR seeks to encourage and enable the agencies and the membership of the denomination to give their best efforts to racial justice and reconciliation.

Committee Members

- Mr. Wilfred Bowman, Gallup, New Mexico, 1976
- Mr. Dennis Crushshon, Grand Rapids, Michigan, 1977
- Dr. Anthony Diekema, Chicago, Illinois (chairman), 1975
- Mr. Milton Geerdes, Chicago, Illinois, 1975
- Rev. Vernon Geurkink, Grand Rapids, Michigan, 1977
- Mr. Benito Infante, Miami, Florida, 1975
- Mr. Steven Jung, Los Angeles, California (vice chairman), 1976
- Mr. Don Minor, Washington, D.C., 1976
- Rev. Virgil Patterson, Grand Rapids, Michigan, 1977
- Rev. Don Postema, Ann Arbor, Michigan, 1975
(Board of Publications representative)
- Rev. Stanley Vander Klay, New Jersey, 1976
(Secretary)
- Mr. Leon Van Rees, Muskegon, Michigan, 1977
(World Relief Committee representative)
- To be named
(Home Mission Board representative)

II. FUNCTIONING

A. *Education of the church in racial understanding.*

1. Producing and distributing materials.

One of the continuing activities of SCORR is the publishing of a newspaper called SCORR NOTES. This newspaper is aimed at metropolitan and multi-racial congregations; it carries news and articles by and about those engaged in such ministries, and articles of general interest to them. SCORR's continuing aim is that this newspaper will build unity and inspire hope among churches, schools and persons involved in multi-racial ministries.

Last year we reported to synod that we were working on a resource manual of race-related materials for Christian educators. This material has been gathered and organized and is now being prepared for publication. It will be of use to educators in a wide variety of cultural and racial settings. It addresses the role of the school in forming racial attitudes and values; it introduces teachers to a broad range of materials, and it provides assistance for teachers in deciding what materials to use, and how and when to use them.

In 1974 SCORR began a series of mailings to ministers, providing them with a collection of scriptural material, hymns, thoughts and quo-

tations gathered around some race-related theme. We intend in this way to provide assistance to pastors seeking to give "due attention to this matter in sermons" (RES race resolution nine).

Recently we initiated the development of a study of what the Heidelberg Catechism has to say about the church's message to society. This study will be of general interest, though it is intended primarily as a resource for catechism preaching. We believe that such a study will prove a valuable contribution to moral discourse and discernment in the church.

Another new development is a cooperative venture between SCORR and the Education Department of the Board of Publications, on the production of a study guide particularly for adults who are seeking introduction to the Church of Jesus Christ or to the Christian Reformed Church specifically. This educational tool will be useful in many congregational settings, including especially multi-racial congregations where a high percentage of members typically come from non-Christian Reformed backgrounds. We are pleased to be working with the Education Department on this.

2. Planning and convening conferences, seminars, and workshops.

Last fall SCORR worked closely with the Grand Rapids Urban Ministries Fellowship as they planned and convened a Metropolitan Ministries Conference. Pastors from the metropolitan and multi-racial congregations from all over the denomination convened to fellowship and study around the theme, "The Growth of the Metropolitan, Multi-Ethnic Church."

SCORR held seminars for teachers in two schools where there are racially mixed student bodies. During the third quarter of this school year we offered a seminar at Calvin Seminary in the form of an elective course.

3. Alerting the church to existing racial problems.

SCORR is attempting in various ways to alert the church. Particularly we are seeking to make better use of *The Banner* and of mailings to churches to carry out this task. A new subcommittee on communications has been formed with the goal of insuring that increased amount of copy on race-related matters is submitted to *The Banner* and of exploring other ways to alert the churches to racial concerns.

SCORR's continuing efforts for minority employment have included consultations with denominational agencies, assistance in recruitment, and initial contacts with Christian employers in business and industry. As joblessness increases, unemployment continues to run as much as twice as high among minorities as among whites, SCORR has found no way to bring about significant change among denominational agencies in the employment of minorities. There is as yet little indication that synodical commitments are resulting in affirmative action on minority hiring.

4. Research.

By the time synod convenes we will have in hand the completed study of the denomination's relationship to Indians in North America. This study will be a benchmark in Indian ministries and will provide valu-

able data for the denomination's understanding and planning in such ministries.

B. Ministry to the church in racial understanding.

1. Providing scholarships.

The Minority Student Scholarship program is now in its third year; a total of forty-six students at Calvin, Trinity and the seminary have been granted financial assistance. This year a record thirty-nine students are receiving grants, of whom only four are seniors. This high number is because state money usually available to Calvin was exhausted. This means that this year for the first time grants will total close to \$25,000.00 maximum with which the fund works. In the past three years contributions to this cause have steadily increased and so has the need. SCORR considers this program to be a high priority and has again allocated monies from our program funds to meet the difference between the need and the amount raised.

This minority student fund has two objectives: to develop minority leadership potential in the church and to encourage and enable minority students to consider a Reformed Christian education as an option. Working closely with the colleges, SCORR has administered this program as a grant program, seeking to combine this fund's money with monies to create financial aid packages for minority students. This year plans are underway to add a dimension to the program. In cooperation with the colleges, SCORR plans to build an award dimension into the program. The concept as presently envisioned would enable SCORR, along with the colleges, to continue to provide assistance to students primarily on the basis of need, while making awards which recognize leadership potential and academic excellence. This new dimension would also function as an improved recruitment tool for the colleges.

2. Providing counsel and advice.

This dimension of SCORR's activity overlaps with others, though a variety of SCORR's activities fit best in this category. For example we consult with Calvin College and Seminary on matters relating to minority students, including recruitment. SCORR has developed contacts with the Strategic Christian Ministry Foundation (STRAT), a not-for-profit corporation in Chicago. This organization of Christian Reformed people is an attempt to carry out a creative ministry to the central city. With funds, talents, skills, and faith-filled enthusiasm, this group has engaged in a host of activities in the city, from assisting residents of a burned-out building to sending children to camp, to helping fund youth workers and on and on. SCORR is delighted by this local activity, and is exploring ways to help STRAT begin in other urban areas. SCORR is also hoping to assist another kind of group to organize, exploring ways of assisting with Christian School tuition for minority families.

In this category also is SCORR's response to the resolutions on race of the Reformed Ecumenical Synod which were referred to SCORR by last year's synod. These resolutions were adopted by this synod in 1969 and revised by the RES in 1972. According to our mandate from synod last year, SCORR has drawn these resolutions to the attention

of appropriate agencies and solicited from them their response. In the absence of such response, SCORR is presently preparing a study of these resolutions. This study is part of a process by which we hope to accomplish several things: an increased awareness of these issues in the church, identification of particular strengths and weaknesses that may be present in the revised formulation, identification of additional concrete action which might be appropriate, continuing conversation among the churches of the RES. We will be reporting further on this next year.

3. Service as agents of reconciliation.

One of the activities that SCORR initiated was called Summer Training Experience in Multi-racial Settings (STEMS). Last summer SCORR enabled nine black young people from the Madison Avenue Church in Paterson to work on summer staffs at Grace in Grand Rapids, Immanuel in Kalamazoo, and in Sacramento, California. In this way SCORR was able to provide valuable experience to these minority young people of our denomination and also to make multi-racial summer teams available to these churches. This summer we are working with United Calvinist Youth to build this program into SWIM. Most of these young people were a part of the singing group from the Madison Avenue Church which SCORR helped to send on tour last summer among some of the churches. Several members of this group began Calvin last fall and others plan to enroll next year.

Such activities as STEMS and the tour could of course be described in other categories of SCORR's mandate. We believe that sending these young people out among the churches both promotes and celebrates reconciliation in Jesus Christ.

4. Providing legal and economic assistance where specific racial problems exist.

SCORR sees this category and to some extent the prior one as contingency categories. This category is used only as necessary. So that, for example, this is the budget category in which we report allocations for the scholarship fund.

Synodical Committee on Race Relations

Karl J. Westerhof, executive secretary

SCORR Financial Report 1974

<u>EXPLANATION</u>	<u>AMOUNT</u>	<u>TOTAL</u>
Balance Forwarded		\$15,951.62
<u>Receipts:</u>		
Quota	\$75,312.54	
Materials and Registrations	1,056.28	
Scholarship Fund	<u>8,129.77</u>	<u>84,498.59</u>
Total Receipts		100,450.21
<u>Disbursements:</u>		
Staff & Office Expense		
Salaries & Wages	\$18,654.84	
Travel	1,454.32	
Office Expense	<u>7,556.77</u>	
<u>Total</u>		27,665.93
<u>Functioning - Expenditures:</u>		
(per ACTS, 1971, P. 343)		
Committee Meeting Expenses	6,977.30	
A-1, 3 Producing & Distributing		
Materials	4,422.35	
A-2 Conferences, Workshops,		
Seminars	3,867.53	
A-4 Research	12,343.65	
B-1 Providing Scholarships		
(Promotion)	2,307.09	
B-2 Council & Advice	-0-	
B-3 Service as Agents f/Recon-		
ciliation	6,406.28	
B-4 Providing Legal & Economic		
Assistance	<u>17,580.00</u>	
Total		53,904.20
Total Disbursements		81,570.13
Balance - December 31, 1974		<u>\$18,880.08</u>

REPORT 20

SYNODICAL INTERIM COMMITTEE
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
CHRISTIAN REFORMED CHURCH SYNOD TRUSTEES

During the past year the Synodical Interim Committee, meeting corporately as the Christian Reformed Church Synod Trustees, and as the Christian Reformed Church in North America, has met regularly and carried on its regular work as well as the special mandates committed to it by the synods of the Christian Reformed Church. The following report is a very brief resume of the work which has been carried on since the last synod.

I. ORGANIZATION

Synod appointed the following members and alternates to the committee:

Regular	Alternate	End of Term
Rev. F. De Jong.....	Rev. W. Ackerman	1976
Mr. E. Z. Blankers.....	Mr. J. N. Snapper	1975
Dr. P. Y. De Jong.....	Rev. S. Kramer	1977
Mr. H. Vermeer.....	Dr. S. Kanis	1975
Dr. M. De Vries.....	Mr. J. Jonker	1977
Mr. W. Sytsema.....	Mr. W. Van Lopik.....	1976
Mr. F. Hollebeek.....	Mr. H. Petersen	1975
Mr. B. Sevensma.....	Mr. A. Van Tuinen	1977
Rev. O. Breen.....	Rev. J. Verbrugge	1977
Rev. A. Hoogstrate.....	Rev. C. Greenfield	1976
Dr. G. Stob.....	Rev. I. Apol	1975
Rev. P. Van Egmond*	Rev. N. Knoppers*.....	1976
Rev. J. Van Harmelen.....	Rev. L. Tamminga	1975
Mr. M. Van Wijk.....	Mr. P. Feddema	1977

Stated Clerk, Denominational Financial Coordinator, and Synodical Treasurer, *ex officio*

* Appointed in October 1974 by the Synodical Interim Committee to fill vacancies

The committee elected the following officers of the Synodical Interim Committee: The Rev. Oliver Breen, president; the Rev. Arthur Hoogstrate, vice-president; Dr. Marvin De Vries, recording secretary. The Stated Clerk functions as the general secretary of the Synodical Interim Committee.

The committee appointed the officers along with Mr. Fred Hollebeek and the Rev. John Van Harmelen to serve as members of the Church Polity and Program subcommittee. Mr. Jerry Jonker serves as the general alternate.

The Finance Committee for the current year consists of Mr. Fred Hollebeek, chairman; Dr. Marvin De Vries, secretary; Mr. Jerry Jonker; Mr. Herman Petersen; Mr. William Sytsema; Mr. William Van Lopik; and Mr. Arthur Van Tuinen. The Stated Clerk and the Denominational Financial Coordinator are *ex officio* members of the Finance Committee.

The Rev. Arthur Hoogstrate was appointed to serve as alternate Stated Clerk for the year 1974-75.

The attention of synod is called to the fact the following terms of Synodical Interim Committee members expire at this time:

District	Delegate	Alternate
Far West	Mr. E. Z. Blankers	Mr. J. N. Snapper
Rocky Mountain to Mississippi River	Mr. H. Vermeer	Dr. S. Kanis
Central United States	Mr. F. Hollebeek	Mr. H. Petersen
East Coast	Dr. G. Stob	Rev. I. Apol
Eastern Canada	Rev. J. Van Harmelen	Rev. L. Tamminga

The committee will present nominations for election in its Supplementary Report to Synod.

II. INCORPORATION PROCEDURES

In 1974 the Synodical Interim Committee reported to synod the need of restructuring our incorporation status, and presented Articles of Association and By-Laws for a new corporation. It was decided at synod:

"1. That synod approve the proposed Articles of Incorporation and By-Laws of the new corporation, the Christian Reformed Church in North America (See Report 20-A, Appendix A).

"2. That synod authorize the Synodical Interim Committee to complete the incorporation procedures and application for group exemption ruling" (Acts of Synod, 1974, p. 49).

We are now able to report that the incorporation procedures of the Christian Reformed Church in North America, (an ecclesiastical corporation) as authorized by synod, is fully completed. The Articles of Incorporation and By-Laws (as recited in Acts of Synod, 1974, pp. 407-410) were duly filed with the State of Michigan Department of Commerce on July 29, 1974, in conformity with Act 327, Public Acts of 1931 as amended, and certificate to this effect was issued by the State of Michigan.

On October 3, 1974 the corporation's Board of Trustees consisting of all members of the Synodical Interim Committee (Article X of By-Laws) held its organizational meeting. Officers were duly elected, proper resolutions for conduct of corporate business were adopted, and such other business transacted as required and needed to activate said corporation.

In order to clarify the above incorporation actions and to dispel any misunderstanding on the part of congregations, who have expressed concern over their own autonomy and corporate status by reason of this action, we informed all concerned that this new corporation is strictly a denominationally owned corporation of our aggregate churches and members *authorized* to carry on such business as is mandated by our churches through its synods as constituted annually.

It supplements in practice the previous corporation of synod known as the Synod Trustees which was strictly a holding company not qualified to carry out the work of churches in any respect other than the holder of assets, real estate and/or personal property, conveyed to it for one reason or another by our churches, agencies or others.

The denominational corporation does not nor is it intended in any way to affect the corporate status or autonomy of the individual churches anywhere located. Each church remains a separate body incorporated under the laws of the state where located, nor is the title of ownership of real estate or personal property of the churches in any way affected.

III. TAX EXEMPTION RULING

The Synod of 1974 instructed the Synodical Interim Committee to complete the incorporation procedures and application for Group Exemption ruling. The application for Group Exemption ruling has been made in accord with United States Internal Revenue Code, Section 501(c)(3) and Revenue Procedure 72-41 Group Exemption Recognition. At its meeting on October 3, 1974, the Synodical Interim Committee adopted resolutions to carry out synod's authorization relative to application for Internal Revenue Service Group Exemption ruling. Application was filed in December 1974 for IRS Exemption Recognition of the Christian Reformed Church in North America and for Group Exemption Recognition of all the churches and classes of our denomination who responded affirmatively to the invitation of the Synodical Interim Committee to be included in such recognition. To date 184 churches, who responded affirmatively, were included in original application. All of them have an IRS Employer Identification Number as required under the Code. Two hundred fifty-five more churches have responded affirmatively and their names will be filed for group exemption recognition as soon as we receive their IRS Employer Identification Numbers. Ninety-five churches have not responded either affirmatively or otherwise. Follow-up will continue.

Twenty-five classes have responded affirmatively. Six were included in original application. Nineteen will be filed as soon as properly recognized with IRS Employer Identification Number. Three classes have not responded either affirmatively or otherwise.

A roster of all United States congregations covered by our group IRS exemption has been set up by the Stated Clerk's office and procedures for maintaining and updating the same are in effect.

A considerable amount of time and effort was spent by both the Stated Clerk and Denominational Financial Coordinator in order to obtain cooperation of the churches. Many who did not have IRS Employer Identification Numbers, as required by the Code, were assisted by our office in preparing necessary SS-4 applications for such numbers. In many instances responses from the churches were very slow.

While the tax exemption procedures above cover only our United States classes, congregations, and members, the committee is also studying the matter of incorporation laws in Canada and the question of whether our Canadian classes, congregations, and members need further corporate tax exemption coverage. Also under study is the matter of whether to establish a Canadian mailing and distribution center.

IV. TRANSFER OF TITLE OF DENOMINATIONAL BUILDING

The Synod of 1974 decided the following with respect to the conveyance of the title of the Denominational Building:

"1. That the Board of Publications convey to the Synodical Trustees all of the real estate presently owned by the Board of Publications, except that real estate being conveyed by the Applewood Corporation pursuant to a land contract, subject to the condition that, in consideration for the conveyance from the Board of Publications the Synodical Trustees grant to the Board of Publications a perpetual (or long term) interest in that portion of the building presently occupied by the Board of Publications and which can be designated on the blueprints of the building and the continuing need of the Board of Publications for complete autonomy over the use of the property which it occupies.

"2. That synod decide that all legal documentary and monetary considerations between the parties of this transaction be completed to their mutual satisfaction" (Acts of Synod, 1974, pp. 38, 39).

The terms and conditions for conveyance of title from the Board of Publications to the Christian Reformed Church in North America have been mutually agreed upon. At this writing, however, the actual title has not been conveyed pending receipt of and completion of the following respectively:

1. Affirmative ruling from the United States Internal Revenue Service on application filed for Recognition of Exemption under 501(c)(3) of Internal Revenue Code. Upon advice of our attorney and certified public accountant, acquisition of or conveyance to the Christian Reformed Church in North America of assets of any kind should be delayed until said affirmative ruling is on hand, reasoning being that 501(c)(3) tax exempt status is mandatory to avoid any form of IRS taxes. The Board of Publications as present title holder is recognized by IRS under 501(c)(3). The Christian Reformed Church in North America should be on a parallel basis before accepting title.

2. To complete agreed upon financial arrangements and provide for a program of repayment of debt, SIC approved sales to our membership through *Banner* advertisement, or otherwise, of \$700,000 (out of \$1,000,000 authorized) in First Mortgage Bonds to be secured by First Mortgage Trust Indenture on the Denominational Building to be held by Union Bank and Trust Company repayable annually over a period of 15 years beginning November 1, 1976, with interest at eight percent payable quarterly.

To date approximately \$300,000 in bonds have been sold. Sales of same are running approximately \$100,000 per month. However, in order to expedite repayment of debt due Union Bank and Trust Company, both as to mortgage held by them and other 90 day, high interest rate, unsecured notes owed them by the Board of Publications for completion of denominational building addition, our Ministers' Pension Fund has agreed to purchase \$250,000 of our bonds in "bearer" form for a period of one year, during which period sale to our members of the total issue should easily be completed.

3. Assumption of Building Management

Our Coordinated Service Agency has taken over this function from Board of Publications personnel. All monetary aspects, however, are being continued through the accounting department of the Board of Publications until title is conveyed to the Christian Reformed Church in North America and refinancing of present debt is arranged for and scheduled for repayment as outlined above.

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V. COORDINATION

Planning and Coordination are an important part of the task of the Synodical Interim Committee. In the rules for the Synodical Interim Committee, synod has stated that this committee "shall be responsible to synod for the planning, coordination, and application in regard to the work of synod." In accord with this responsibility, the job descriptions of the Stated Clerk of Synod and Denominational Financial Coordinator also call for the study and implementation of coordination with respect to both the programs assigned by synod to its various agencies and to the careful oversight of the administration of the finances of the denomination, with a view to the greatest possible economy and efficiency.

The Synodical Interim Committee through the Stated Clerk has received progress reports from all of the study committees and the *ad hoc* committees of synod. Consultations have also been conducted with the boards and standing committees and denominational agencies to secure program coordination of the total denominational effort. We are deeply grateful for the cooperation and the generally good spirit of unity which prevails in the work of our boards, our committees, and our supported agencies.

The Synodical Interim Committee has outlined the work of coordination from two distinct aspects: Program Coordination and Supporting Services Coordination.

Program Coordination — covers the work of each board, agency, committee, etc. which is related strictly to the denomination's purpose for its existence, namely the direct ecclesiastical function of Gospel proclamation and outreach as authorized and directed by the churches through its Church Order and synods.

Supporting Services Coordination — covers all phases of work that are not the ecclesiastical function of Gospel proclamation and outreach, but rather the temporal necessities for supporting the direct ecclesiastical programs, such as office management, routine business tasks, duties and services.

As to *Program Coordination*, research and study is being and will be made of each agency's original mandate from synod and subsequent amendments. When this is reasonably and prudently ascertained by the Synodical Interim Committee of synod through its Church Polity and Program Committee, both program coordination and financial coordination objectives and goals will be presented to Synodical Interim Committee for review and recommendation.

As to *Supporting Services*, the coordination of functions for all denominational agencies has been completely detailed in the Christian Reformed Church in North America Coordinated Services Manual of Procedure and Operation. This manual, prepared by the offices of the Stated Clerk and Denominational Financial Coordinator, was reviewed and recommended for approval by the Church Polity and Program Committee and Finance Committee to the SIC, who adopted same and authorized those responsible for implementation of same in practice on October 3, 1974.

During the preparation of this manual the Stated Clerk and Denominational Financial Coordinator researched the Acts of Synod as to the why and wherefore of the denominational building for the housing of our agencies as it was originally conceived and adopted by synod. Italics in the following quotations are ours.

Acts of Synod, 1946 (Article 66, C, a, p. 32) records the following: "We advise synod to adopt item one above, 'that synod provide for a building where various committees and agencies of our denomination will be *centralized*.' *Grounds: to have all these agencies of the church located in one central location will make for efficiency in carrying on the work in their interrelations and in dealing with the public.*"

The "item one above" mentioned in the synodical decisions refers to a recommendation of the Committee on Investigation concerning a Denominational Building which reads as follows:

"1. That synod provide for a building where various committees and agencies of our denomination will be *centralized*.

Grounds: Economy is apparent when we consider:

- a. *Elimination of rent payments*
- b. *Combined use of office personnel*
- c. *Single janitor service*
- d. *One heating plant.*"

When the Synod of 1953 finally authorized the Denominational Building Committee and Publication Committee to purchase the presently owned land and erect a building thereon, it did so on the grounds that "the joint building will work for economy in heating, janitor service, and *possible joint use of office help*" (Acts of Synod, 1953, Article 62, 2, d, p. 31).

The committee report that led to the decision of the Synod of 1953 specifically referred to the coordination of printing services when it expressed itself with respect to a denominational building and printing plant saying,

"It would mean the consolidation of our printing efforts," and "It would unite our efforts to evangelize by the printed page" (Acts of Synod, 1953, p. 30).

It is abundantly clear from the above synodical actions that synod's intent was to establish among and between all of the denominational agencies and committees unity and cooperation, thereby assuring the eventual sharing and coordination of all common *Supporting Services* required by its agencies and committees.

Synod further expressed its clear intent when it mandated the establishment of the office of Denominational Financial Coordinator in order to implement or cause to be implemented its original purposes and programs of coordination.

A beginning in the direction of the consolidation of effort was reported to the Synod of 1974 which noted that "the joint tenants recommended to their respective boards that common building and operational concerns be administered by the Synodical Interim Committee under the supervision of the Denominational Financial Coordinator." Our Coordinated Services program is now fully organized, equipped,

manned, and in operation. The coordination program being carried out by the Synodical Interim Committee is outlined in Manual of Procedure and Operation referred to above.

Mr. Ronald Moll was appointed by the Synodical Interim Committee and began his work as the General Manager of Coordinated Services on June 1, 1974. He has assumed the responsibility of management of the Denominational Building as well as Coordinated Services.

While a great deal of the Manual of Procedure and Operation pertains to building management, mail service and day to day operations of our Coordinated Services, some facets of the report deal in a very real way with the coordination responsibility entrusted by synod to the Synodical Interim Committee and to the Denominational Financial Coordinator in particular. The Manual of Procedure and Operation seeks to fulfill the mandates of synod dealing with the joint use of personnel. The following regulations are included:

1. Employment of men and/or women full or part time under Equal Employment statutes and prevailing salary and wage schedules, whose capabilities and other qualifications meet the general standards of our church denominational employment policies as determined by the agency which such employee will serve, and/or as determined by the Coordinated Service Committee; it being understood that the ultimate decision of hiring remains with the agency in question but that dismissal, when it occurs, first be discussed with Coordinated Services Manager whose duty it shall be to determine if such employee can be used elsewhere and if not then to notify such employee of job termination. Employees wishing to terminate their employment should likewise be referred to Coordinated Service Manager for final disposition.

- a. Secretary and word processing.
- b. Bookkeepers and records personnel.
- c. Receptionists.
- d. Clerk—office filing, mail, etc.
- e. Telephone—central operators.
- f. Inventory and storage personnel.
- g. Messengers.
- h. Freight and transportation personnel.
- i. Receiving and shipping personnel.
- j. Equipment operators.
- k. Equipment maintenance operators.

2. Establish and maintain personnel files with complete, employee data including as much as possible productivity, performance, relating to fellow employees, absences, punctuality, attitude and cooperation.

3. Establish and maintain required fringe benefit records:

- a. Hospitalization and medical.
- b. Group insurance.
- c. Pension benefits.

4. Provide and maintain adequate facilities for employee welfare, comfort, and safety.

- a. Clean and well-equipped restrooms.
- b. Coffee break and lunchroom areas.

- c. Fire protection and other safety devices, instructions and directory.
5. Vacation scheduling—staggered basis.
6. Exchanging of employees between agencies.
7. Employee orientation (under our rules) and training.

The Manual also makes provision for the coordinating of the purchase of equipment, materials and supplies of all of our agencies so that through collective purchasing power, prices may be improved and quality enhanced for the benefit of all of our denominational agencies. The agencies will be served by the Coordinated Services Manager in this respect. Provision is also made for the handling of receiving and shipping, the maintenance of equipment, and the inventory and storage of all equipment, materials, supplies, records, etc. by the Coordinated Services Manager.

A matter of particular concern in our coordinated efforts must be with relation to mailing lists, printing, reproduction, and duplicating. The Manual of Procedure and Operation sets forth the following regulations for mailing lists of the denomination and its agencies:

Exercise or cause to be exercised full control of all mailing lists present and future for the use of and benefit of denominational agencies as authorized and directed by the synod through the Synodical Interim Committee.

- a. Current authorized list is basic.
- b. All lists to be converted to E.D.P. method on Calvin College Computer hardware and released only upon requisition by CS Manager.
- c. All lists to be updated annually or better.
- d. All changes of address to be properly authorized and processed to computer by CS only.
- e. Where mailings are made by outside printing house, it must be agreed in writing that the mailing list or computer labels are for the exclusive use of the instant mailing only, as ordered, same being the property under copyrights of synod.

With respect to printing, reproduction and duplicating the Manual of Procedure and Operation outlines the following:

1. Handle and process all requirements of all CS members pertaining to printing and reproduction.

NOTE: content, form and designs are responsibility of each agency and/or our Board of Publications.

- a. Per duly authorized requisition with specifications and samples, if needed.
- b. Prior to processing of order same shall be submitted to our "in house" printing and publishing department for review as to feasibility from all production angles, including but not necessarily limited to cost factor only. Decision to "make or buy" shall rest with CS Manager, Board of Publications business manager, and CS member representative in unison. In the event of controversy on a given order same shall be submitted for arbitration to CS committee or their arbitration sub-committee whose decision shall be final and conclusive.

c. Bids on all "off premises" printing and reproduction work based on equality of material, style, etc. shall be obtained on all orders exceeding \$500 from at least two or more vendors.

d. Maintain close contact with other denominational units for information and method ideas not only, but also for possible coordination for printing materials to the financial benefit of all.

e. Maintain continuous liaison with our Board of Publications manager on all printing and duplicating work so that the volume and flow of materials will offset, as far as possible, any losses that may be sustained on special church projects where marketability is minimized and production price limited due to our restricted use of materials designed for our purpose.

2. Handle and process all requirements of (all) CS members pertaining to duplicating:

a. Per duly authorized requisition with copy preparation attached, said requisition to specify when needed.

(1) Collating

(2) Folding and/or insertion

(3) Stapling or other binding

b. Schedule daily timing, if possible, with each agency, determine priorities, and handling of special items.

(1) Rush orders

(2) Long and short runs

c. Maintain continuous research and comparisons with our printing department, and other organization on: proper equipment, time and material for efficient duplicating functions.

It is through these procedures that SIC hopes to achieve "*consolidation of our printing effort*" as intended by synod when discussing the Denominational Building and Printing Plant.

The Denominational Financial Coordinator has some observations relative to the crucial subject of consolidating our printing effort within our own printing plant. These are:

a. Our printing plant and equipment is a denominationally owned facility purchased and paid for by *denominational dollars* at the cost of approximately \$1,000,000. As a church owned entity it obtains its business only from the church, its agencies, committees and other related organizations. It was originated on the premise that it would "consolidate all of our printing effort."

It is obvious that it was and is intended by the churches to be the *one and only* printing and publishing resource for all denominational agencies, committees and other related entities.

b. Bearing in mind the above, it seems only logical that all CRC denominational boards, agencies, committees and other related entities, *which in themselves are wholly supported by the denominational dollar*, are duty bound with these funds to support the denomination fully by referring *all* of their publishing and printing work *exclusively* to the denomination's own facility.

To fail to use our own establishment would appear to be a breach of order and a travesty against the denomination's investment in the pub-

lishing and printing facility which was established by synod for the use of all its boards and agencies.

c. When any one of our agencies ignores or by-passes our printing and publishing facilities and obtains such services from an outside source, using denominational dollars which are the sole support of our printing plant, it is in fact causing a loss of denominational funds through idling of assets, facilities and manpower of the denomination's plant.

d. Since our printing and publishing plant is a captive enterprise of our denomination, it cannot by charter or law engage in any printing and publishing activity except for the church on a strictly non-profit basis. It is recognized by the United States Internal Revenue Service under 501(c)(3) of the Internal Revenue Code to be an enterprise strictly limited to producing for the Christian Reformed Church, its agencies, boards, and committees. Hence it is not only a strictly non-profit enterprise, it is also a non-competing enterprise in that it cannot serve as a general printing and publishing concern alongside of or parallel to an ordinary printing and publishing enterprise. Therefore, when any of our denominational agencies, boards, committees or other allied entities attempt to deal, or insist on dealing, on a competitive figure basis, knowing that the Printing and Publishing House is operating at less than full capacity, it is obvious that such basis for dealing is out of order and totally unfair. When the agency requiring work to be done pursues the course of having it done elsewhere for any reason, price or otherwise, it is responsible for losses incurred by our printing plant by reason thereof.

e. In conclusion, it would not appear overly optimistic to state that if all of our agencies, boards, committees, etc., cooperate fully in supporting our printing and publishing house, as outlined in the Coordinated Services Manual, it is not only conceivable, but probable that through the greatly increased volume, the per unit overhead cost of production will be such as to reduce costs overall, possibly eliminate subsidy of *The Banner* and *De Wachter*, and at the same time render a service to the denomination at prices equal to or better than can be obtained elsewhere. Should it, after a reasonable trial period turn out otherwise, then, and only then, should synod, and only synod, as representative of the churches, determine alternative methods of handling the denominational agencies' printing, publishing and duplicating requirements.

The Synodical Interim Committee, in the light of the Acts of Synod and the apparent intent of synod, has urged all of our boards, agencies, and committees and other related entities to comply with and adhere to the provisions of the Manual of Procedure and Operation of the Coordinated Services Agency as adopted by it on October 3, 1974. While we deeply appreciate the cooperation of all of our boards and agencies, not all of our operations have yet been integrated into the pattern of coordination and funneled by the route of the Coordinated Services Agency.

The Synodical Interim Committee requests synod to approve the coordination efforts of the Synodical Interim Committee and particularly

to call the attention of all of our boards, agencies and committees to the necessity of coordinating our efforts both for efficiency and economy and instruct them to comply fully with the program of Coordinated Services and teamwork in the business aspect of our denominational effort.

VI. PUBLICATIONS

During the course of the church year a number of publications have been processed by the Synodical Interim Committee in behalf of synod. The Acts of Synod, 1974, and the Agenda for Synod, 1975 have been edited and prepared by the Stated Clerk along with the services of his staff and our Christian Reformed Publishing House. We can report that our study committees, standing committees and representatives all complied well with the revised deadline date for the Agenda for Synod.

For the past several years the Synodical Interim Committee through its Finance Committee has provided for our churches a *Reference Guide for Councils of the Christian Reformed Church* giving information to our churches relative to the financial status of our boards and agencies receiving quotas and also pertaining to our recommended causes. In 1975 the *Reference Guide* was replaced by a Handbook of the Christian Reformed Church under the title, *Your Church in Action*.

Your Church in Action contained not only financial data but in addition to that a description of the work carried on by all of our boards, agencies and recommended causes. It also contained a section on how your church operates to serve as a guide for understanding. A third section of the handbook deals with the minister's salary. It contains excerpts and materials to help each local consistory adjust their minister's salary in accord with the findings of the Minister's Salary Survey. A final section in this handbook presents to all of our consistories a complete list of films, programs and materials available from all our agencies for programs in their churches and societies. In addition to the above materials, the handbook contained a cassette/slide program to be used at congregational meetings, or for the entire congregation, giving a picture of the Christian Reformed Church in action. A description is given in a brief program of the wonderful work which God has enabled us to do through our joint efforts as a denomination and through the boards and agencies we are supporting.

A copy of *Your Church in Action* was sent to each church. It is a looseleaf book and new materials may be added each year. Every consistory ought to be studying and using this material; it will be helpful. We can gratefully record that over two hundred mail responses have been received from our consistories expressing appreciation for the materials as well as for the cassette/slide program. Suggestions were also made which will be helpful for future revisions.

The *Yearbook 1975* was once again published under the editorship of the Stated Clerk and with the assistance of Mrs. Mary Braat of our staff and of the Publication Committee.

During the course of the year the Publications Committee requested the assistance of the Stated Clerk in the publication of the new edition of the *Church Order*. In December a new revised 1974 edition of the

Church Order was completed. All of the decisions of synod since 1965 have been surveyed and changes made appropriately both in the *Church Order* and in the Supplement so that the edition is updated in accord with the decisions of synod.

During the past few years a new *Index of Synodical Decisions* has been compiled. We are happy to recognize the excellent service which has been given by Mr. M. H. De Vroome in the compilation of this *Index*. The Stated Clerk reports that this larger, more complete *Index* has been thoroughly reviewed, updated, and contains valuable items such as a table of decisions with respect to each of the articles of the *Church Order*. The Synodical Interim Committee has decided that after the appearance of the Acts of Synod, 1975, and the incorporation into the *Index* of the materials of the Synod of 1975, a new *Index of Synodical Decisions 1857-1975* shall be prepared for publication.

VII. APPOINTMENTS

During the past year the Synodical Interim Committee was asked to approve many appointments to boards and committees where memberships had been vacated.

A. *The Synodical Interim Committee approved the following appointment of synodical functionaries:*

Board	Classis	Appointment
Synodical Deputy	British Columbia.....	Rev. P. Jonker, delegate
	Chatham.....	Rev. G. J. Heersink, alternate
	Chicago South.....	Rev. J. Vander Lugt, alternate
	Columbia.....	Rev. H. Leestma, delegate
		Rev. H. Spaan, alternate
	Grand Rapids East.....	Rev. J. C. Medendorp, alternate
	Hackensack.....	Rev. J. Vander Ark, delegate
		Rev. J. Kruis, alternate
	Kalamazoo.....	Rev. H. Vander Kam, alternate
	Orange City.....	Rev. J. Fondse, alternate
	Quinte.....	Rev. A. De Jager, alternate
	Calvin Board of Trustees	Chatham.....	Rev. J. J. Hoytema, alternate
Florida.....		Rev. R. Tjapkes, delegate
		Rev. G. Stoutmeyer, alternate
Hudson.....		Rev. N. Plantinga, alternate
Illiana.....		Rev. H. G. Arnold, alternate
Minnesota North.....		Rev. R. Kok, alternate
Zeeland.....		Rev. A. Hannink, alternate
Foreign Missions	Eastern Canada.....	Rev. A. Vanden Ende, alternate
	Grand Rapids North.....	Rev. G. P. Veenstra, alternate
	Hudson.....	Rev. G. Cooper, alternate
	Illiana.....	Rev. A. Lindemulder, alternate
Home Missions	British Columbia.....	Rev. P. De Bruyne, delegate
		Rev. C. Spoor, alternate
	Grand Rapids East.....	Mr. P. G. Wobbema, alternate
	Hamilton.....	Rev. J. Zantingh, alternate
	Illiana.....	Rev. W. Ribbens, delegate
		Rev. E. G. Cooke, alternate
	Kalamazoo.....	Rev. G. Rozenboom, alternate
	Orange City.....	Rev. J. Boot, alternate
	Pacific Northwest.....	Rev. W. Vanden Bos, alternate
	Zeeland.....	Rev. H. Van Wijk, alternate

Board	Classis	Appointment
Board of Publications	Chicago South.....	Rev. D. Zylstra, alternate
	Columbia.....	Rev. T. Dykman, delegate
		Rev. J. Moes, alternate
	Sioux Center.....	Mr. Henry Haak, alternate
Chr. Ref. World Relief Comm.	Alberta North.....	Mr. J. Ellens, delegate

B. The committee also made the following appointments:

- Synodical Interim Committee—Rev. Peter Van Egmond, delegate; Rev. Nicholas Knoppers, alternate
- Calvinettes Division of United Calvinist Youth—Mrs. Joanna Meyer, delegate; Mrs. Dawn Gebben, alternate
- Committee re Toronto II—Rev. Henry Petersen
- Committee in loco re University Hills—Rev. John Bergsma
- CRWRC representative to SCORR—Mr. Leon Van Rees
- Bible Translation Committee—Dr. B. Van Elderen
- Interchurch Relations Committee—Rev. Jacob Kuntz

VIII. PROGRESS REPORT ON SPECIAL MANDATES:

Synod has given a large number of special mandates to the Synodical Interim Committee. The following items constitute a progress report on various synodical mandates referred to SIC. When completed these studies will be reported in Supplemental Agenda Report for Synod of 1975.

1. Regional Causes Recommended for Financial Support (Acts of Synod, 1972, p. 84; 1974, pp. 49, 50).

A questionnaire is being prepared in the light of the guidelines for accredited causes approved by synod in 1974, which will be used to gather data for decisions respecting the eligibility status of non-denominational causes listed for support through recommended causes.

2. Mailing Procedure (Acts of Synod, 1974, p. 50).

A survey on this subject has been completed by the DFC indicating that there appears to be no excessive number of fund seeking mail solicitations by our agencies. Questions as to the economy and efficiency of such solicitations and other appertaining aspects of mail list controls, and use are still under study. Upon completion, the entire report will reflect a more comprehensive picture of the general mailing procedures of our agencies.

3. Unordained Employees Pension Fund (Acts of Synod, 1974, p. 57).

This study and report is completed but awaits concurrence of the Unordained Employees Pension Committee to whom copies were sent.

4. Assistance to Minority Churches unable to pay minimal amount required under rules of FNC (Acts of Synod, 1973, Article 3, I, b, 6b, page 39, extended for action of 1975 Synod).

Study on this subject has been completed. It appears that all of our minority churches are being financially supported through classis, Home Missions or FNC except Garfield of Chicago. A meeting will be held with a Classis Chicago North representative, FNC member, and repre-

sentatives of Garfield to set up procedure for proper financial assistance in line with usual FNC procedures.

5. The annual continuing Minister's Salary Survey will be completed as soon as fifty percent to sixty percent of the ministers of churches in each respective classis have been received. To date we fall short of this percentage and a reminder follow up will be needed.

6. Salary Policy Study (Unordained Employees)—(Acts of Synod, 1971, pp. 109, 665, referred for action to Synod of 1975).

The Manual of Procedure and Operation of our Coordinated Services Agency includes provisions for establishing uniformity and comparative equality as to the salary and other employment practices re various staff members. Furthermore our Coordinated Services Agency has been requested to include in our employment procedure all rules and regulations pertaining to Equal Employment requirements as reflected in United States Government statutes pertaining thereto. Such regulations or the effects thereof will be fully reflected in the personnel section of the manual on a continuing basis.

The SIC deems the above report to be the answer to the request contained in the mandate of the Acts of Synod, 1971. Uniformity of and equality of employment practices is subject to Federal law, rules and regulations and must be administered accordingly.

IX. STATED CLERK

In addition to the work involved in the items presented in the report above, the Stated Clerk has carried on all the correspondence required by the actions of the Synod of 1974 and preparatory to the meeting of the Synod of 1975. All denominational correspondence both from within and without our denomination is handled through the office of the Stated Clerk.

With respect to the standing and study committees of synod, the Stated Clerk has informed all persons who have been appointed by synod and has provided them with relevant data concerning their assignments. Minutes and/or progress reports have been received from all of the committees appointed by synod and the Stated Clerk has kept the Synodical Interim Committee advised as to the progress of the various committees.

The stated clerks of our classes have also cooperated in sending copies of the classical minutes to the synodical office. These have been surveyed by the Stated Clerk and the Interim Committee has been kept abreast of the various decisions, activities and problems of the denomination.

The Stated Clerk has been called upon to supply our classes, consistories and a large number of individuals with advice and information pertaining to the *Church Order* and the decisions of synod. He has also provided information with respect to our denomination from inquirers outside of our fellowship. The Stated Clerk also serves as *ex officio* member of the Interchurch Relations Committee. He has assisted in the correspondence of this committee and represented our denomination at a number of interchurch gatherings.

The Stated Clerk has counted it a privilege to respond to invitations to speak, to preach and to meet with various classes, congregations and groups within our church and to represent the Christian Reformed Church and its witness to the Lord within our membership and wherever opportunity has presented itself. He has met with civic officials and has had the opportunity of representing our denomination in contacts with a large number of officials of other denominations.

X. DENOMINATIONAL FINANCIAL COORDINATOR

The work of our Denominational Financial Coordinator has been reflected in many parts of this report to synod. Incorporation procedures, the conveyance of the title of the Denominational Building, the work involved in the financial arrangements of the First Mortgage Bonds, and the studies involved in the coordination of the finances and the supporting services of our denomination have demanded a great deal of time and effort on the part of our DFC.

The DFC was also faced with a backlog of synodical mandates, outlined in section VIII of this report, all of which demanded a large number of meetings and study of the issues.

The primary task of our Financial Coordinator is the exercise of careful oversight of the administration of the finances of the denomination with a view to the greatest possible economy and efficiency. He must examine the budgets of denominational agencies, analyze their requests for quotas or financial support, and assist the Finance Committee in making its recommendations through the Synodical Interim Committee to synod. During the next few months the Financial Coordinator and the Finance Committee will be busy receiving, examining and analyzing financial reports of all the denominational agencies as well as of the non-denominational agencies requesting financial support.

Along with the Stated Clerk, the Financial Coordinator has met with executive officers of our boards and agencies. He has given advice, counsel and assistance to our agencies as well as to our classes and our congregations with respect to fund management, finances, insurance, pension and investment programs.

The Synodical Interim Committee is grateful for the great progress which has been made in coordinating the efforts of all our boards, committees and agencies. At the same time the Denominational Financial Coordinator and the entire Synodical Interim Committee are aware of the fact that a great deal remains to be done to coordinate all of our denominational efforts to the greatest efficiency and economy in doing the work of the Lord.

XI. PREVIOUS SYNODICAL DECISIONS

1. Ratification of Change in Church Order Article 52c

SIC calls the attention of synod to the fact that the Synod of 1974 adopted a provisional addition to Article 52c of the Church Order and decided that final adoption be considered by the Synod of 1975. The decision of 1974 reads as follows:

"That synod, in essential agreement with the overture from First CRC of Grand Rapids, provisionally add the following to Article 52c of the Church Order, with final adoption to be considered by the Synod of 1975:

'These regulations shall also apply when supplementary hymns are sung by the congregation as a whole.'

Grounds:

a. The right of the consistory to enrich the worship of the congregation with the use of hymns and anthems sung by 'choirs and others' is granted in Article 52c which establishes the prerogatives and responsibility of the consistory in determining acceptable praise materials. To extend this to congregational singing of certain hymns in addition to those directly approved by synod does not jeopardize the quality of congregational worship.

b. This addition will make explicit the responsibility of the consistory 'to see to it that . . . the synodical regulations governing the content of hymns and anthems be observed' in each situation where such hymns are presently being used in addition to the synodically approved songs. (These regulations are found in the Second Supplement to the Church Order, Article X.) Synod calls special attention to the statement: 'or such anthems or hymns which have previous consistorial approval as to their scriptural soundness and to the statement of the principles of music as found in the Psalter Hymnal.'

c. This addition would allow the use of scripturally-sound hymns other than those synodically approved but in no way authorizes supplementary hymnals" (Acts of Synod, 1974, p. 109).

2. Review of Effectiveness of Synodical Interim Committee

The Synod of 1971 decided to update the rules pertaining to the Synodical Interim Committee. It was decided "that synod constitute a Synodical Interim Committee to embrace the functions of the present synodical committee, the Standing Advisory Budget Committee, and the Synodical Trustees; to serve as a service committee to denominational agencies and committees; to supervise the work of the Stated Clerk and the Financial Coordinator. . . ." (Acts of Synod, 1971, p. 73). A new set of rules was adopted by this synod aimed at "greater efficiency and unification in the work of synod" and in giving "organizational opportunity for mutual consultation in the interrelated matters of denominational agencies and committees."

The Synod of 1971 also decided "that synod put this arrangement into effect for a period of five years. A review of the effectiveness of this arrangement shall be presented to the Synod of 1976 by a committee to be appointed by the Synod of 1975.

Grounds:

a. This would coordinate the initial appointment of the Synodical Interim Committee with the first term of the Financial Coordinator.

b. This would give the church an opportunity to experience how effective this arrangement would be without committing the church to a permanent arrangement" (Acts of Synod, 1971, p. 75).

In view of the latter decision of the Synod of 1971, the Synod of 1975 should appoint a committee to fulfill the mandate designated by the Synod of 1971.

XII. RECOMMENDATIONS:

1. That synod honor the request of the Synodical Interim Committee that its president, the Rev. Oliver Breen, along with the Stated Clerk and Denominational Financial Coordinator represent the committee

when matters pertaining to the committee are discussed; and that Mr. Fred Hollebeek and Dr. Marvin De Vries, chairman and secretary of the Finance Committee, also represent the committee when matters of finance are discussed.

2. That synod note that the incorporation of the Christian Reformed Church in North America has been certified by the State of Michigan and that, in accordance with the decision of synod, application for group exemption ruling has been filed (Sections II and III).

3. That synod note that the arrangements for the transfer of the title of the Denominational Building from the Board of Publications to the Synodical Interim Committee have been completed in accordance with the mandate of synod (Section IV).

4. That synod approve the coordination efforts of the Synodical Interim Committee (as outlined in Section V of this report) and call the attention of all of our boards, agencies, and committees to the necessity of coordinating our efforts both for efficiency and economy, and instruct them to comply fully with the program of Coordinated Services for teamwork in the business aspect of our denominational effort.

5. That synod approve the interim appointments made to various boards and committee by the Synodical Interim Committee (Section VII).

6. That synod take note of the progress reports on special mandates given to the Synodical Interim Committee; and that synod approve the program of our Coordinated Services with respect to drafting fair regulations for our employment and salary policies (Section VIII).

7. That synod take action with respect to the ratification of the amendment to Article 52c of the Church Order (Section XI, 1).

8. That synod take action with respect to the decision of the Synod of 1971 to review the effectiveness of the arrangements made for the Synodical Interim Committee (Section XI, 2).

Synodical Interim Committee

William P. Brink, stated clerk

REPORT 21

UNORDAINED EMPLOYEES' PENSION FUND

Your committee continues to supervise the administration of the Unordained Employees' Pension Fund which serves eligible employees of all of the denominational boards, employees of Rehoboth Christian Hospital, Christian Laymen's League, four Classical Home Missions Committees, and several churches.

The Relief Fund administered by your committee continues to provide support for former employees or their dependents in cases where the pension is inadequate or they receive no pension.

RECOMMENDATIONS

1. Your committee requests that the chairman of the committee or any member designated by the chairman be accorded the privilege of the floor when the recommendations for action are considered by synod.

2. In accord with the committee membership rotation system approved by the Synod of 1974, effective September 1, 1975, the Board of Publications representative will replace the Board of Home Missions representative. After consultation with the Board of Publications, your committee recommends appointment of Allen Van Zee as the Board of Publications representative to serve until September 1, 1978.

3. At the time of preparing this report, the committee believes that the Unordained Employees' Pension Plan is exempt from the new Federal Pension Legislation provisions until 1982. The regulations under the exemption provisions of the Pension Legislation are not yet out and the insurance carrier under the plan has some doubts as to our exempt status. In any event, it is necessary to move toward compliance with the requirements by 1982. One of those requirements is that participation cannot be delayed beyond age 25 or one year of service, whichever is later. The present plan does not comply in that participation is delayed until age 30. The committee recommends that synod approve a progressive change in the participation requirement to be in compliance on this point before 1982, as follows:

Effective September 1, 1976, age of participation—29;

Effective September 1, 1977, age of participation—28;

Effective September 1, 1978, age of participation—27;

Effective September 1, 1979, age of participation—26;

Effective September 1, 1980, age of participation—25.

This change, if adopted by synod, will have a cost to the employing agencies. The contribution to the plan will start earlier for any employee under 30 and, as a result, contribution will be made for more years for any one employee. Because more is contributed for such employees' accounts, the ultimate benefits will also increase.

4. The new pension legislation prohibits our type of plan from excluding from participation any employees who have attained a specified

age. Our plan does exclude from participation any person who had attained age 59 when hired or who had attained age 60 on the effective date. We, therefore, propose amending the plan to eliminate those two age requirements for participation.

5. Your committee asks that synod authorize the chairman and the secretary of the committee to execute a formal amendment to the Plan and Insurance Contract providing for the changes recommended in paragraphs 3 and 4, above.

Unordained Employees' Pension
Fund Committee

Donald F. Oosterhouse, chairman
Don Zwier, secretary
Al Bielema
Gerard Borst
Richard Baukema

CASH BALANCE, January 1, 1974 \$ (5,877.92)

RECEIPTS:

Premiums received	\$ 230,620.66	
Occidental Life Insurance Co.- Rebate due to experience rating	11,530.00	
Christian Reformed Board of Home Missions - Relief payments to former employees	840.00	
Interest on investments	4,357.48	
Return of Premium overpayment	5,116.39	
Loan from Calvin College	12,000.00	
		<u>264,464.53</u>
		\$ 258,586.81

DISBURSEMENTS:

Premiums on Pension Plan	\$ 179,255.75	
Premiums on Life Plan	41,564.07	
Payments from Relief Fund	8,565.00	
Securities Purchased	10,000.00	
Expenses (Audit, Bond, Meetings)	357.92	
Bank Charges	11.13	
Repayment to Calvin College	12,000.00	
Return of Receipt in error	7,621.30	
		<u>259,375.17</u>

CASH BALANCE, December 31, 1974 (overdraft) (\$ 788.56)

BALANCE SHEET, December 31, 1974

ASSETS:

Cash		(\$ 788.56)
Investments:		
Union Bank Certificate #031970-4	\$ 5,500.00	
Old Kent Bank Certificate #118887	10,000.00	
G.R.Mutual Fed. Savings and Loan	15,000.00	
Mutual Home Fed. Savings and Loan	20,000.00	
Calvin College 8% Notes	25,000.00	
Due from Agencies (net)		<u>75,000.00</u>
		<u>5,276.70</u>
Total Assets		<u>\$ 79,488.14</u>

FUND BALANCES:

Relief Fund	\$ 12,764.55
Pension Fund	<u>66,723.59</u>
Total Fund Balances	<u>\$ 79,488.14</u>

REPRESENTATIVES' REPORTS

REPORT 22

AMERICAN BIBLE SOCIETY

The American Bible Society, our church's arm in worldwide Scripture distribution, along with the other members of the United Bible Societies, faces challenges which have magnified in recent years. With the world's population increasing to an estimated four billion in 1974, the task of providing Scriptures for people everywhere is now more demanding than ever.

The American Bible Society is responding to this challenge in many ways. Major programs are now underway, not only with churches, but with social and governmental organizations to spread the Good News.

GOOD NEWS FOR NEW READERS

The Program—To help fulfill the purpose, the American Bible Society recently initiated the *Good News For New Readers* program. This project will provide Scripture Literature Selections on five graded reading levels for new readers.

To prevent the all too common occurrence of new readers falling back into illiteracy because of the lack of sufficient reading material, the *Good News For New Readers* program provides a twofold plan of action.

1. It provides Scripture Literacy Selections to individuals as they attain basic literacy skills and helps them advance to higher levels of reading proficiency.

2. It enables new readers to maintain their newly acquired reading skills.

By using selections from the Gospel, literacy aid is combined with Gospel learning and therefore, both functional and spiritual needs are met.

Present Progress—After just one year in full operation the *Good News For Readers* program has blossomed to major proportions. This world-shaping mission expanded its operations in 1974 to encompass more than seventy countries. Since the launching of this program, Scripture Literacy Selections at one or more levels have been translated in 120 languages and produced and distributed in one hundred of those languages. In addition, translations of Scripture Selections in twenty languages have been prepared and are presently in production.

Let us review at a glance the world of new readers in a few areas and see what has been achieved in 1974 with the help of our contributions.

Asia—Though the nations of Asia comprise more than two thirds of the world's illiterate population, marked progress has been made despite

the seemingly overwhelming numbers. To date, Good News Scripture Literacy Selections have been translated, produced, and distributed in at least sixty-three Asian languages at the basic reading levels, with Scripture Selections in thirty-one additional languages in which translation work has been done. By 1980 it is anticipated that distribution of Scripture Selections in Asia will exceed that of Africa and the Americas sixfold.

Latin America—Good News For New Readers Selections were tested and pioneered in Latin America from 1968 to 1973 and today these unique Scriptures have been adopted in many countries by churches and governmental educational agencies. This year Selections were produced for the first time in Portuguese and distributed through MOBRAL, the official Brazilian literacy organization. Also, Selections in Haitian Creole will soon be ready for distribution to the five million inhabitants of Haiti, where illiteracy exceeds 90%.

The above is illustrative of the impact that the Scripture Selections are having upon educational programs in countries the world over. The unique tools of this program are a new way in which widespread spiritual hunger is being combated successfully.

Consequently, the call for additional Scripture Selections has increased greatly, especially in Asia and Africa. The problem faced today, however, lies in securing the necessary funds to meet these demands. It is estimated that more than sixty-three million dollars must be raised in the next decade to finance this program. To aid the *Good News For New Readers* program in this endeavor the *Fellowship Of The Torch-bearers For Our Lord* was launched in 1974, an organization in which members pledge a monthly gift to help finance the world-wide program.

TRANSLATIONS AND PUBLICATIONS

Making the Scriptures available to all the people of the world in easy-to-read modern language translations has always been one of the chief goals of the American Bible Society and its sister organizations. And each year more and more publications become available at low costs as translations work steadily expands.

In 1974 the Bible Societies helped support 617 translation and revision projects around the world. One example of the effects of this support may be seen in the following:

In order to reach the hundreds of millions of Chinese with the Gospel message, a new contemporary translation of the New Testament was felt necessary. The purpose is not to replace the already existing and highly regarded Union Version. Rather, it is to communicate God's Word more clearly and effectively to the millions who are unaccustomed to the more formal church language. Today we are glad to report that through the combined efforts of translators and two consultative committees, the four Gospels in Today's Chinese are now at the printers. In addition, the first draft of the New Testament has been completed and is presently under review.

By the end of the year at least one book of the Bible had been translated and published in 1,550 languages, an increase of twenty-four over 1973.

SCRIPTURE DISTRIBUTION

During 1974 the Scripture distribution by the United Bible Societies throughout the world again approached the 250 million mark. Of these Scriptures, 87,102, 185 were distributed in the United States.

The most important factor in pricing the Scriptures is the ability of the people to pay. That means that the great majority of the Bibles, Testaments, Portions and Selections are distributed at less than the actual cost. Many millions are even given away. To make this possible, half of the World Service Budget of the United Bible Societies was provided by the American Bible Society.

In keeping with the spirit of America's upcoming Bicentennial Celebration, the ABS launched in June of last year a new program entitled "Good News, America." It is designed to relate Scriptures to the 1976 nationwide celebration and its goal is to distribute a part of God's Word to every literate man, woman and child in America.

47 MILLION COPIES OF "GOOD NEWS FOR MODERN MAN"

The popularity of Today's English Version New Testament, *Good News for Modern Man*, continued in 1974. By the end of the year over 47 million copies had been circulated since first appearing in 1966. *Good News for Modern Man* maintains its reputation year after year as the world's best selling paperback.

Meanwhile, translation and production of its counterpart, the Old Testament in Today's English Version, continued. In 1974, three minor prophets, Hosea, Amos, and Micah were published together under the title of *Justice Now*. The book of *Ruth* appeared later in the year as a separate publication. The complete Bible in Today's English Version is scheduled for publication by the ABS in 1976.

OTHER PROJECTS

The first edition to appear of "Good News for Modern Man," the TEV New Testament in color, has been widely acclaimed both for its text and the more than two hundred full color photographs and maps of Bible lands. Providing not only inspiration as a work of art, the colorful New Testament contains also vivid illustrative material that opens new horizons to the reader.

"New Light, New Hope" is the title of a thirteen minute color film produced by the American Bible Society in 1974, and tells the story of the *Good News For New Readers* program. Complete with presentation script this exciting film was viewed by more than 3200 church organizations, institutions, and groups within eight months of its release. "New Light, New Hope" is available on a free-loan basis.

Bible-a-Month Club—The Bible-a-Month Club, whose members pledge to contribute \$3 or more to the Bible Society monthly, experienced exciting growth in 1974. At the close of the year there were nearly 200,000 members.

Volunteer Activities—1974 was also one of the most active and productive years ever in the efforts of ABS volunteer workers to spread the

Word of God nationwide. The size of this volunteer force surpassed 10,000 by the end of the year, as compared to 1,200 just two years ago.

Among the several programs of the Volunteer Activities Department of the American Bible Society, the Scripture Courtesy Center program has been one of the most dynamic and rapidly growing. Volunteers were operating 1,200 Courtesy Centers in all fifty states at the close of the year. To direct their activities throughout the United States, the Volunteer Activities Department initiated a Project-a-Month program. Each month volunteer activities were focused on one particular project, including promotion and distribution of new Scripture material, Bible-a-Month Club membership, and support of Bible Sunday to name just a few. Rounding off the list was the resoundingly successful Volunteer Fair Project, in which the American Bible Society was represented by volunteers at almost sixty fairs last summer.

WORK ABROAD

The American Bible Society is continuing a strong and effective program in countries in which the Christian Reformed Church has missionary activity.

In 1974 the Bible Society of Mexico set a goal to provide Scriptures for more than 10% of the total population of 50 million people. This goal of 5,800,000 Scriptures seemed large in light of the previous year's distribution of only 2,901,684 Bibles, Testaments, Portions and Selections. However, it is with great joy that we report that the goal was not only reached but was surpassed and the total Scripture distribution reached 6,375,000.

Translation activities continued in many languages. The New Testament was completed and work was begun on selected passages from the Old Testament.

In Nigeria, Bible Society activity continues to expand and translation projects in numerous languages are underway. A new translation of the Old Testament in Hausa is 90% complete and work on the New Testament in Today's Yoruban Version showed good progress. Plans were laid for the translation of the New Testament into Kalabari, an important language of the Niger Delta.

A total of 800,000 *Good News For New Readers* Scripture Literacy Selections in Portuguese have been produced by the Bible Society of Brazil. These Selections are being used extensively by the government's adult literacy agency, MOBREAL, and have received endorsement from both UNESCO and the leadership of the Roman Catholic Church. The approval of the Scripture Selections by the government, UNESCO, and the Roman Catholics guarantees widespread distribution.

A special selection of Luke 15 was provided for the 1974 Billy Graham evangelistic crusade in Brazil. The attractiveness of this special selection caused a most favorable impression on readers, including journalists, radio and television people.

Total distribution in Brazil again approached the seven million mark this past year with a significant increase in Bible and New Testaments.

Seven thousand islands and hundreds of languages impede communications of all kinds in the Philippine Islands. In the closing months of 1973 there was a most significant series of events. In three of the five major languages, common language New Testaments were published: Cebuano, Iloko (Ilocano), and Tagalog. This breakthrough in communications is evidenced by the fact that in just one year the distribution of New Testaments in the Philippines increased from 118,000 in 1973 to nearly 250,000 in 1974, an increase of 111%.

In one university church in Manila the preaching had been in English and the Scripture used was the New Testament in Today's English Version, "Good News for Modern Man." Now 90% of the pastor's sermons are preached in Tagalog. The increase of the comprehension of God's Word in the hearts and minds of the members is beyond measure, as they hear God speak to them in their own tongue.

Another common language translation is being done in a fourth language, Pampango. Total Scripture distribution in the Philippines increased in 1974 by over 40% reaching nearly 10,000,000 copies.

FINANCIAL SUPPORT

In order to meet the growing demands for Scriptures in a world whose population is in need of the saving knowledge of the Gospel more than ever, the American Bible Society will require increased support from the churches of America. Obviously, more funds are needed because of higher costs which all of us face. More significantly, increased support is needed not only to keep abreast of the rapid population growth but to supply Scriptures to greater portions of the world as well.

The 1975 budget of the Society is \$12,950,000, an increase of \$650,000 over 1974. The growth of the Bible Society's work can be seen by comparing the 1970 budget of \$8,840,000 with the estimated budget for 1980 of \$18,000,000.

Since 1965 the financial support received from our denomination has remained generally stable with a high in 1970 of \$11,446 and a low in 1971 of \$8,346. The *average annual contribution* of our denomination, for 1974, based on 287,000 members amounts to less than *four cents per member*.

1965	\$11,000
1966	11,359
1967	8,366
1968	10,804
1969	10,882
1970	11,446
1971	8,346
1972	10,123
1973	9,405
1974	10,499

As shown on the preceding pages, the numerous programs of the American Bible Society have been growing and expanding, and Scripture material has been distributed to, and used by more people than ever before. In view of the increasing number of requests for Scriptures

throughout the world, we should set as a minimum goal a return to the per capita rate of support for the Bible Society held in the 1960's.

This seems appropriate since the high regard for the Scriptures held by our denomination corresponds with the purpose of the American Bible Society.

Recognizing as well the need for future expansion of the *Good News For New Readers* program, we should seriously consider providing additional funds for this cause.

The knowledge of the opportunities that face all of us concerned with the Bible cause places upon us greater responsibilities. The ABS offers its services so that together we can be faithful to the high calling to which we are committed.

Douglas Bush
Synodical Representative

REPORT 23

CANADIAN BIBLE SOCIETY

(This report has not been received—Wm. P. Brink, S.C.)

REPORT 24

CHRISTIAN LAYMEN'S LEAGUE

We are pleased to present the following summary of the purposes and programs of the Christian Laymen's League.

PURPOSE

Our Articles of Incorporation define our purpose as follows: "*to promote increased Christian endeavors among its members in all of life, to further Christian fellowship, to work in association with denominational agencies in furthering the church of Christ, to help promote and further the evangelistic program of the Christian Reformed Church and agencies approved by the Synod of the Christian Reformed Church, in the furtherance of the Kingdom of God, to motivate and activate the laity of the Christian Reformed Church to effectively share Christ with others.*"

PROGRAMS

We are certain that you will agree that the purposes we have set out to attain are truly ambitious. How does any organization program itself to make these ideas a reality? Three words that can best describe our success are prayer, patience, and perseverance. Each of these must be exercised daily by the staff and board in order for us to continue to promote and expand the four divisions of our organization. These are *Blast Off*, a Christian television show for children; *Orbitors*, a back-yard, home-type Bible club ministry to children; *Project Bibles for Mexico*, a united effort with our missionaries to provide the Word of God to our Mexican neighbors; and *IDA* (International Development Assistance), an effort to provide native converts with the means needed to support their church and community with a profitable industry.

PROGRESS*The Blast Off Shows*

Perhaps there never was a time when people were more calloused to "what's new" than they are today. We are so surrounded by new things that it no longer makes much of an impression on us. That's what makes the promotion of Christian television so difficult. It is a great deal more difficult to rally support to pioneer for Christ in the world of television than it is to rally support to pioneer for Christ among the benighted heathen.

Will you consider these facts?

To our knowledge there are only two syndicated Christian television shows for children in all the world today. One of these is *Blast Off*. We work very closely together because we feel that God has given us a truly new concept for child evangelism. Both of our organizations are continuously on the verge of being financially forced to abandon our Christian ministry through television.

Last year on a limited number of television stations we enrolled more than ten thousand children into our follow-up Bible study clubs. If we had money to multiply this by one hundred we would have enrolled as many as a million children.

We are being offered free time from major television station outlets; however, we are unable to accept this free time made available to us simply because we don't have the money to buy the required video tapes or to pay for processing and shipping. What would it take? *One dollar per year* from each family within the Christian Reformed denomination would enable us to conduct a coast-to-coast Christian ministry on television!

God is giving the Christian Reformed Church an opportunity to become a pioneer and leader in the field of evangelism through Christian television. Will we grasp the opportunity or fail the test?

The world sees the need for Christian television and is willing to do something about it. Pray with us that the church will also catch this vision!

Orbitor Bible Clubs

The Christian Laymen's League is in no way interested in competing with, or duplicating, present programs. We have two important goals in mind in producing this three-year Bible club program:

1. We want to present the gospel to a good share of the millions of unsaved children in North America today.
2. We want to put to work as many Christian lay people as possible.

Christ's challenge to be "doers of the Word" has prompted us to develop this fulfilled, Bible-oriented program for unsaved children. The lessons are especially designed so that with a minimum of preparation busy Christians can effectively conduct these clubs in their home, school, or backyard.

Since 1972, more than a thousand clubs have been in operation involving several thousand Christian adults on a weekly basis using the Orbitor Bible Club materials as their means of reaching boys and girls with the Gospel of Christ.

The Christian Laymen's League sees this as one of the ways they can effectively motivate the lay members of the Christian Reformed Church to share Christ with others. We sincerely covet your earnest prayers and generous support for these effective efforts to reach boys and girls with the Gospel.

IDA (International Development Assistance)

The International Development Assistance division of the Christian Laymen's League is making progress in a steady but slow way in involving American Christian businessmen with nationals in Africa, the Philippine Islands, Mexico and the Dominican Republic. Progress is slow because of the difficulty in obtaining information as well as the differences in the American culture and the foreign country's culture. Another difficulty is the extreme differences between the business climate in America and the developing country.

The person-to-person effort of the development work is a long-term effort. It will be carried on long after this generation passes from the

scene. So as we slowly progress, we realize that our efforts today are planting seeds for Christian business growth in the future.

Please pray for this work, which is just another small effort in putting faith into practice as businessmen.

Project Bibles for Mexico

Project Bibles for Mexico is another division of the Christian Laymen's League which seeks to reach people with the blessed gospel sound that Jesus saves. In existence for just a little more than six years, God has so blessed the efforts of Bibles for Mexico that enough money has been raised to send 323,000 complete Bibles, 373,000 Gospels of John, and 980,000 New Testaments to Mexico. Totaling these figures means that over 1,676,000 Bibles, New Testaments, and Gospels have been placed in the hands of people in Mexico who were without the Word.

The need, however, continues to stagger and overwhelm us. Over forty million Mexicans are still unreached.

A legitimate question to ask at this point is how does Bibles for Mexico fulfill the goals of the Christian Laymen's League. The answer to that question is that laymen don't only exist in the United States and Canada—they also exist in Mexico. Of the 1,676,000 complete Bibles, New Testaments, and Gospels of John that have been sent to Mexico, at least eighty percent of these have been distributed by the laymen—the new Christian being the most diligent.

The results? Over the past six years thousands and thousands of people have come to know Christ as their Savior. Last year, alone, over four thousand people in Mexico were converted through studying the Bible. The names of these people are all on file at the offices of the Mexican Home Bible League as these more than four thousand people were baptized and became members of evangelical churches in Mexico. Please join us in praising God for his goodness!

RECOMMENDATION

As synodical representative, I recommend that

1. Synod continue to name a representative to the Christian Laymen's League.
2. Synod recommend the continuation of placing the Christian Laymen's League on the approved list of non-denominational causes for financial support.

George Holwerda
Synodical Representative

REPORT 25

DORDT COLLEGE

(This report has not been received—Wm. P. Brink, S.C.)

REPORT 26

FAITH, PRAYER AND TRACT LEAGUE

It is a pleasure to report on the ministry of the Faith, Prayer, and Tract League in 1974, which God in his providence has been using for fifty-two years to make known the way of salvation at home and abroad.

1974 was a difficult year. A total of 35,875,000 tracts were sent out, which is about the same as the previous year. We were hard pressed for funds early in 1974 and, since we have to live within our income, the finance committee decided to reduce advertising and to refrain from expanding programs in foreign countries.

Reduction in advertising resulted in sales of 24,883,000 tracts, down fifty-five thousand from the 24,938,000 of 1973. We thank God that our income from sales and gifts increased so well that rather than reduce our foreign spending, we were able to increase it.

Inflation hurts us badly. Since there are millions of tracts constantly in circulation with old prices, it takes at least a year before a price increase becomes effective by our customers sending in the higher amount.

But inflation is a far greater problem in many foreign countries than in our own. Vast increases in printing costs in India and Indonesia not only increased our costs, but it forced smaller organizations to cease operations, and Christian groups in these lands requested more tracts from our offices. Although we spent more in foreign lands, fewer tracts were printed. Ten million, nine hundred ninety thousand tracts were distributed free in 1974 compared to 11,602,000 in 1973.

It is always difficult to know how to handle requests for free tracts. We receive requests from missionaries, native pastors and individuals in nearly every country in the world. It is impossible to determine who of these are most worthy, since we cannot honor all.

And we wish we had greater resources so that we could assist established groups in foreign lands, since literature is such an efficient method of evangelizing. The board did approve small printings in Chile and Portugal for the first time. It also authorized the printing of our booklet "Quotations from Jesus Christ" in Korea(n). And we set up a small agency in South Ireland. But we would like to do much more.

We praise God for the large ministry he has given us. We thank the Christian Reformed churches for their excellent support. We ask that synod again recommend the league to our churches for their moral and financial support, and that you appoint a representative to serve on its board.

Herbert Kramer
Synodical Representative

**STATEMENT OF CASH RECEIPTS AND EXPENSES AND NET WORTH
YEARS ENDED DECEMBER 31, 1974 and 1973**

	<u>1974</u>	<u>1973</u>
RECEIPTS		
Sales	\$ 306,579	\$ 276,018
Donations: Church	27,044	20,839
Other	19,963	18,715
Interest	67	13
TOTAL CASH RECEIPTS	<u>\$ 353,653</u>	<u>\$ 315,585</u>
Less sales refunds	143	131
NET CASH RECEIPTS	<u>\$ 353,510</u>	<u>\$ 315,454</u>
COST OF OPERATIONS	<u>320,717</u>	<u>298,088</u>
NET OPERATING INCOME	<u>\$ 32,793</u>	<u>\$ 17,366</u>
GENERAL AND ADMINISTRATIVE EXPENSES	<u>15,280</u>	<u>13,362</u>
EXCESS OF RECEIPTS OVER EXPENSES BEFORE DEPRECIATION	<u>\$ 17,513</u>	<u>\$ 4,004</u>
DEPRECIATION	<u>6,342</u>	<u>5,769</u>
EXCESS OF RECEIPTS OVER EXPENSES (EXPENSES OVER RECEIPTS)	<u>\$ 11,171</u>	<u>\$(1,765)</u>
NET WORTH, JANUARY 1	<u>73,191</u>	<u>74,956</u>
NET WORTH, DECEMBER 31	<u>\$ 84,362</u>	<u>\$ 73,191</u>

**SCHEDULE OF OPERATING EXPENSES
YEARS ENDED DECEMBER 31, 1974 and 1973**

	<u>1974</u>	<u>1973</u>
COST OF OPERATIONS		
Printing	\$ 146,722	\$ 137,111
Postage	52,656	52,248
Salaries and wages	52,630	47,693
Supplies	17,844	16,730
Advertising and promotion	13,256	13,661
Employee benefits	3,200	3,166
Payroll taxes	3,554	3,176
Artist fees	1,720	1,918
India branch expense	13,434	9,217
Indonesia branch expense	6,994	5,204
Spain branch expense	6,563	4,105
Other countries branch expense	1,117	3,157
Sales tax expense	696	540
Bad debt expense	331	162
TOTAL COST OF OPERATIONS	<u>\$ 320,717</u>	<u>\$ 298,088</u>
GENERAL AND ADMINISTRATIVE EXPENSES		
Rent	\$ -0-	\$ 68
General insurance	963	772
Utilities	1,937	2,060
Telephone	411	401
Trash and snow removal	215	199
Property taxes and franchise fee	2,751	485
Managers car expense	475	800
Bank service charges	1,280	1,245
Legal and professional	955	961
Freight	128	111
Board meeting expense	324	875
Travel expense	226	16
Repair and maintenance	823	407
Interest	4,486	4,623
Miscellaneous	306	339
TOTAL GENERAL AND ADMINISTRATIVE EXPENSES	<u>\$ 15,280</u>	<u>\$ 13,362</u>

BALANCE SHEET
DECEMBER 31, 1974 and 1973

	<u>1974</u>	<u>1973</u>
ASSETS		
CURRENT ASSETS		
Cash on hand and in bank	\$ 15,784	\$ 1,188
Accounts receivable - NSF checks	48	36
Postage deposits	<u>613</u>	<u>302</u>
TOTAL CURRENT ASSETS	\$ 16,445	\$ 1,526
PROPERTY, PLANT AND EQUIPMENT - AT COST - Note 1		
Land	\$ 10,963	\$ 10,963
Building	88,926	88,926
Land improvements	4,150	4,150
Furniture and fixtures	29,937	29,659
Machinery	<u>1,756</u>	<u>1,756</u>
	\$ 135,732	\$ 135,454
Less accumulated depreciation - straight line	<u>15,291</u>	<u>8,949</u>
NET PROPERTY, PLANT AND EQUIPMENT ..	\$ 120,441	\$ 126,505
	<u>\$ 136,886</u>	<u>\$ 128,031</u>

LIABILITIES AND NET WORTH

CURRENT LIABILITIES		
Accrued payroll taxes	\$ 1,325	\$ 1,263
Accrued sales tax	43	270
Current portion of long term debt	2,300	2,100
Equipment contract	<u>23</u>	<u>-0-</u>
TOTAL CURRENT LIABILITIES	\$ 3,691	\$ 3,633
LONG TERM DEBT		
Mortgage payable to bank, due \$530 monthly including interest at 8%, collateralized by land and buildings - less current portion of \$2,300 in 1974 and \$2,100 in 1973	<u>\$ 48,833</u>	<u>\$ 51,207</u>
NET WORTH	\$ 84,362	\$ 73,191
	<u>\$ 136,886</u>	<u>\$ 128,031</u>

NOTES TO FINANCIAL STATEMENTS
YEAR ENDED DECEMBER 31, 1974

Note 1 - Faith, Prayer and Tract League followed the practice of expensing fixed assets in the year of acquisition up to 1968. In 1968 this practice was changed to capitalizing fixed asset acquisitions and depreciating these assets. The fixed assets acquired since this change in practice in 1968.

Note 2 - The League uses the cash method of reporting and accordingly does not recognize income until received or expenses until paid. In addition no inventory is reported.

STATEMENT OF CHANGES IN FINANCIAL POSITION
YEARS ENDED DECEMBER 31, 1974 and 1973

	<u>1974</u>	<u>1973</u>
WORKING CAPITAL PROVIDED BY		
Operations – (loss)	\$ 11,171	\$(1,765)
Depreciation	<u>6,342</u>	<u>5,769</u>
TOTAL WORKING CAPITAL FROM OPERATIONS	<u>\$ 17,513</u>	<u>\$ 4,004</u>
Increase in long term debt	-0-	<u>15,000</u>
TOTAL AVAILABLE	<u>\$ 17,513</u>	<u>\$ 19,004</u>
WORKING CAPITAL APPLIED TO		
Additions to property, plant and equipment	\$ 278	\$ 12,427
Payment on long term debt	<u>2,374</u>	<u>12,293</u>
TOTAL FUNDS APPLIED	<u>\$ 2,652</u>	<u>\$ 24,720</u>
INCREASE (DECREASE) IN WORKING CAPITAL	<u>\$ 14,861</u>	<u>\$(5,716)</u>
ADDITIONS TO (REDUCTIONS OF) WORKING CAPITAL		
Cash	\$ 14,596	\$(4,934)
Accounts receivable NSF checks	12	(28)
Deposits	311	(90)
Current portion of long term debt	(200)	(600)
Accrued payroll tax	(62)	(11)
Accrued sales tax	227	(53)
Equipment contract	<u>(23)</u>	<u>-0-</u>
	<u>\$ 14,861</u>	<u>\$(5,716)</u>
TRACTS SOLD, 1974		24,883,006
TRACTS FREE, 1974		10,992,654
TOTAL SENT OUT, 1974		35,875,660
TRACTS PRINTED, 1974		37,298,000
PREVIOUSLY PRINTED		347,774,000
TOTAL (1922 - 1974)		385,072,000

REPORT 27

LORD'S DAY ALLIANCE OF CANADA

(This report has not been received—Wm. P. Brink, S.C.)

REPORT 28

LORD'S DAY ALLIANCE OF THE UNITED STATES

The Lord's Day Alliance, organized in 1888 and located in the city of Atlanta, Georgia, is controlled by a board of managers composed of representatives of fourteen denominations and five other organizations. The alliance is a national organization whose purpose is the maintenance and the cultivation of the first day of the week as a time for worship, rest and spiritual renewal. Those denominations that are in harmony with the objectives of the alliance are welcome to nominate representatives to the board.

The objectives of the alliance are stated as follows: "to promote the first day of the week, the Lord's Day, as the Christian day of renewal and worship according to the Scriptures; and for that purpose to gather and diffuse information, to publish documents, to use the press, to cause that public addresses to be made and use other means as shall be expedient and proper to the end that the blessings of the Lord's Day shall be secured for all people."

The Executive Director, the Rev. Marion G. Bradwell, conducts the business of the alliance from offices in the Methodist Center, Suite 409, 159 Forrest Avenue, N.E., Atlanta, Georgia 30303. The following are the officers of the alliance for the coming year: The Rev. Charles A. Platt, S.T.D., Pastor Emeritus, Presbyterian Church, Ridgewood, New Jersey, president; The Rev. Andrew R. Bird, D.D., First Presbyterian Church, Norfolk, Virginia, vice-president; Mrs. William A. Flicking, Atlanta, Georgia, secretary; Mr. Larry Eidson, Trust Company of Georgia, Atlanta, Georgia, treasurer; and Mr. Julius B. Poppinga, Newark, New Jersey; and Mr. John A. Nix, Atlanta, Georgia, counsel.

Your representative greatly regrets to have to report that our very competent Executive Director, the Rev. Marion G. Bradwell, will officially retire as of August 1, 1975. He will then have served the alliance for a period of ten years. He has consented however, to continue to serve the alliance on a part-time basis, or until a successor can be found. The Rev. Mr. Bradwell is a dedicated man, a sincere Christian and an energetic worker for the alliance. The Rev. Mr. Bradwell is aware of the accomplishments over the past ten years, but has also experienced frustration by what he feels that remains to be done. Some of the areas of concern that he expressed at the annual board meeting held this past February are: that new denominations need to be brought in and those already in need to become more urgently and actively involved; the communications program has been encouraging but needs still further exploration as to the best possible way to challenge both the church and society as to the real meaning of the Lord's Day; and further, he is convinced that a real effort must be made to educate, wherever and however possible, the heritage that is ours. He feels that the message of the alliance is more urgently needed in our increasingly secularized,

mechanistic and materialistic environment now than at any previous time.

The Communication Committee has the responsibility for the publication, preparation and dissemination of all media of the alliance. "*Sunday*"—the bimonthly publication continues to be in the neighborhood of eight thousand. Increasing prices of paper, printing costs and mailing are causing considerable concern. This publication is sent to all contributors of \$5.00 or more per year to the alliance. Communication is a channel to be used whenever possible, as can be seen with reference to the distribution of the Norman Vincent Peale records of the one minute radio "spots." Plans for the distribution of the *News Sheet/Spot* item sent to radio stations, as previously reported, are moving ahead. The cost factor of such a news sheet, of course, needs serious consideration.

The State and National Affairs Committee (of which your representative is a member) continues to be effective in such areas as "Sunday Civil Rights," with individuals who are in danger of economic privation and/or unemployment because of their Lord's Day convictions, and in state gambling, track betting, race track operation, etc. Much work was done by the Lord's Day Alliance of New Jersey, by putting into action a campaign to defeat an extension of legalized gambling in New Jersey, and on November 5th a concerted and well-financed push for legalized casino gambling was decisively turned back by the voters. Leaders of various denominations cooperated with one another through the use of mailings, open letters in daily and weekly papers, the use of forty radio and TV outlets, and the acceptance of speaking engagements. These efforts turned back what the legislature put on the ballot so that gambling could be extended legally.

This committee also recommended that a second contact be made with President Ford to call attention to savings in energy that could be realized, as well as food prices reduced, by curtailing business that is non-essential from a seven day a week operation by the enactment of a Federal Common Day of Rest Law. This committee is dedicated to the mandate of the alliance and is indeed interested in calling attention to the facets of society life which make obedience to the fourth commandment imperative to our century.

The Extension Committee reports that denominational participation in the alliance continues to grow. Official "observers" from the Christian and Missionary Alliance Church, the Presbyterian Church in America, The Reformed Presbyterian Church in North America, and the National Reform Association were welcomed at our recent board meeting. It is hoped, of course, that the presence of these groups will bring about the identification of their respective denominations with the alliance. The alliance looks forward to an opportunity to be present when these bodies gather for their meetings. The Executive Director continues to make contact with different interdenominational agencies. Reports have gone to participating denominational bodies expressing appreciation for their interest and help in the work of the Lord's Day Alliance.

The Finance Committee manages the Lord's Day Alliance investment

programs, plus the handling of the financial records. This committee reports that contributions by churches were *up* in 1974. Of the total contributions made by churches (\$14,300.00), \$6,826.69 was contributed by Christian Reformed Churches. The total income of the alliance for 1974 amounted to \$53,075.00. The "Fellowship of One Hundred" continues to grow. Thirty-one Christian Reformed churches contributed \$100.00 or more to the alliance during 1974. Many other Christian Reformed churches gave graciously so that our figure was the highest in several years. The "Fellowship of One Hundred" is made up of those individuals and churches who contribute \$100.00 or more to the alliance. We are indeed grateful to God for the support of our churches to the financial needs of the alliance.

"*Consultation '75.*" Our plans for a second consultation on the Lord's Day in Contemporary Culture have neared completion. The dates for the consultation have been set for October 13 and 14, 1975, in the Southern Baptist Convention Headquarters Building in Nashville. The program will begin on Monday afternoon at 2:00 p.m., and an address by Dr. Paul K. Jewett, from the Fuller Theological Seminary on the topic, "The Biblical Authority for the Lord's Day." We then go into the presentations and discussions of papers, as: "The Lord's Day and Personal Faith," by Dr. William O'Bryne, Pastor, The Three Village Church of Setauket, New York; "The Lord's Day and The Home," by Mrs. Dick L. Van Halsema, Teacher, Reformed Bible College of Grand Rapids, Michigan; "The Lord's Day and Society: Business/Industry," by Donald F. Oosterhouse, Attorney from Grand Rapids, Michigan; "The Lord's Day and Society: Sports/Recreation," by Dr. Loren Young, Fellowship of Christian Athletes, Atlanta, Georgia; "The Lord's Day and Society: Religious Liberty," by Brooks Hays, Former M.C. (Arkansas), President, Southern Baptist Convention 1958-59, Washington, D.C. On Tuesday the meetings will begin with a continental breakfast and then an address by Dr. Harold Lindsell, Editor, *Christianity Today*, Washington, D.C.; this will be followed by reports on each of the meetings of the day before. The fourth and final session is an address by the Honorable Maurice Te Paske, Sioux Center, Iowa, on the topic, "The Christian Layman and The Lord's Day." Adjournment will be at noon on Tuesday. The above is a thumb-nail sketch of the program for Consultation '75.

I was appointed as the synodical representative by the Synod of 1971 and was reappointed by the Synod of 1974 for another three year term. These meetings of the alliance and its work present real opportunity for Christian witness. I thoroughly enjoy this work and hope that I can be used of God in a more meaningful and fervent way. Much work remains to be done and the alliance needs all the prayers and financial backing that the churches and individuals can possibly give to her. I can personally attest to the fact that the alliance is interested only in promoting Sundays as God's Day. New techniques and methods for educating the people of our society as the real meaning of Sunday as a day of rest is one of the chief objectives of the alliance.

RECOMMENDATIONS TO SYNOD

1. That synod maintain representation to the Lord's Day Alliance Board.

2. That our churches be urged to become members of the Lord's Day Alliance by contributing funds sufficient so that they become members of the "Fellowship of One Hundred." This will give the alliance much needed funds to continue its programs that now are at a stand-still because of a lack of funds.

3. That the Rev. Marion Bradwell be given permission to address synod at a general session. Since the Rev. Mr. Bradwell is retiring he has expressed a sincere desire to address our synod during his final year in office as the Executive Director of the Lord's Day Alliance.

4. That synod also recommend to our churches to remember "*Consultation '75*" by urging churches to send individuals to the consultation and also to support this program by their prayers and gifts.

Fred Fisher

Synodical Representative

REPORT 29

THE LUKE SOCIETY

The Luke Society was formed in 1964 as an organization of Christian Reformed physicians and dentists for the purpose of promoting interest in and providing assistance to medical missions. The work the Lord is doing through this agency is becoming better known in the denomination. The purpose of this report is to bring you up-to-date with our projects—their growth and their needs.

MEMBERSHIP

The Luke Society has 209 members and thirty-eight affiliates (paramedical personnel and other lay people who desire membership). The board is composed of seven members, six elected by the society membership and one elected by the synod and meets quarterly.

The nucleus of the Luke Society membership is quite young and consists of physicians and dentists either in training or medical school.

Mrs. Barbara Waller is in charge of the office and has been with the Luke Society since the very beginning. She attends all the Luke Society meetings and together with several office assistants does the major share of the administrative work. The office address is: The Luke Society, Inc., 3401 South Bannock, No. 213, Englewood, Colorado 80110.

REHOBOTH CHRISTIAN HOSPITAL

Rehoboth is the name of a small community near Gallup, New Mexico, consisting of Christian Reformed Indian Mission personnel. The Home Mission Board has long been in charge of this work with its school, church and hospital outreach. Ten years ago synod complied with a request of the Home Mission Board to transfer the medical part of the mission to the newly formed Luke Society. Synod also stipulated that the Christian Reformed Church (via the Home Mission Board) was to grant a subsidy through 1974 for the continuation of free medical care to the indigent. Meanwhile a brand new hospital was built to replace the old dilapidated structure and just this year a modern medical arts building adjoining the hospital was completed. We urge the churches to bear in mind the termination of the subsidy and the large building debt (\$600,000) which still exists—when they make out their offering schedules. We praise God that today quality medical care can be given to the Gallup and Rehoboth community by the six Christian physicians who staff our modern medical complex.

We are also happy to report that through the efforts of the hospital administrator and many others our hospital has been given the two year accreditation by the Joint Commission on Hospital Accreditation.

The hospital is supervised by a local Board of Governors, elected by the Luke Society Board, and consists of twelve people, seven of whom are members of the Christian Reformed Church and five are other Chris-

tians living in the Gallup area. Mr. Paul Lang is hospital administrator; the Rev. Rolf Veenstra serves as part-time chaplain.

Efforts are being made to engage a full-time chaplain. The Hillcrest Christian Reformed Church of Denver is the calling church.

Occasionally an Indian baby is available for adoption. The Luke Society cooperates with the Bethany Christian Home in arranging a suitable Christian home and shares in the expenses incurred.

During the year a statement of Christian philosophy for Rehoboth Christian Hospital was adopted by the Board of Governors as follows:

"Rehoboth Christian Hospital originates and exists on the basis of the biblical command to love God and to love our neighbor. Realizing that human beings are plagued with problems of mind, body, and spirit, this institution is dedicated to their diagnosis, treatment and prevention. It is the goal of Rehoboth Christian Hospital to embody the medical facilities and spirit of mercy that result in physical healing. Medical knowledge, skill and healing are gifts from God and to the extent that they are represented at Rehoboth, his name is glorified and his purpose served. It is the compassion and love of Christ which set the example for the staff and it is hoped that this provision of a Christian setting will provide patients with the opportunity to encounter Christ, the Great Physician.

Rehoboth Christian Hospital seeks to function as an agent of the Christian Reformed Church and the Luke Society in the area of medical care to the needy, but ultimately seeks to restore to all harmony and health of body, mind and spirit. To God be the glory."

In late September, 1975, the Luke Society is sponsoring an eight day tour of the Indian Mission Field. The scenic wonders and historic sites as well as mission posts will be visited, with a view to enriching the understanding and appreciation of our denomination's efforts among the Indians.

MISSISSIPPI EVANGELISTIC MEDICINE (MEM)

The Luke Society's second big project began in the heart of the Mississippi River delta in the two counties (Sharkey-Issaquena) that were number one and two in health needs of all eighty-two Mississippi counties. Infant mortality was four times that of the national average and mothers were dying from childbirth at a rate eight times that of their fellow Americans. Poverty as a result of the mechanization of the farming community was everywhere present among the eight thousand blacks and the outlook was bleak. Into this situation stepped Dr. Peter Boelens Jr. led by God, qualified in pediatrics, public health, and ready to help.

Today Cary, Mississippi, boasts a clinic where Dr. Boelens and his staff give medical care to a family for \$10.00 per year. This pilot project is so well thought of by the State Health Officer that the state of Mississippi has asked the staff to develop a similar program for them through the County Health Department. This program provides a wide outreach for Christian witness and improved health care.

Dr. Boelens is on the University of Mississippi Medical School staff in Jackson. Volunteers from the denomination are remodeling in Cary to provide clinic rooms to train pediatric nurse associates and certified nurses midwifery students for the university. This expansion will also

give additional space for the clinic which has outgrown its present mobile unit.

Bible study, public health, arts and crafts, sports, sex education, are some of the curriculum activities that take place in the Cary Christian Center under the supervision of about a dozen dedicated staff people.

The Summer Daily Vacation Bible School is very popular. Last year there were five consecutive Daily Vacation Bible School programs with a total enrollment of six hundred and this reflects the enthusiasm of the Christian Reformed Church volunteers who came from all parts of the country to assist.

The Christian Economic Programs, Inc. has been formed as a non-profit Mississippi Corporation to encourage the economic development in these counties. Presently thrift shops in Cary, Mississippi, and Vicksburg, Mississippi, are included in this corporation.

A number of federal grants presently are involved in the Mississippi Evangelistic Medicine program. The State Health Department has received \$250,000 to spend on maternal child health. A large part of this program will concern itself with the evaluation of Mississippi Evangelistic Medicine. The University of Mississippi and the State Health Department will start a child and youth project. An annual budget of \$400,000 has been set aside for use in the provision of comprehensive health care to poor children in the area. The food supplement program amounting to \$250,000 is under way and makes use of Mississippi Evangelistic Medicine facilities.

MISSISSIPPI EVANGELISTIC MEDICINE RETREATS

In January 1974 the Luke Society sponsored a successful retreat to our work in Mississippi. About thirty people (primarily from Illinois and Indiana) went on this retreat and they expressed favorable comments on the spiritual and medical work being carried out by our staff in the MEM project.

In January 1975 about forty-five people attended a similar retreat in Mississippi (forty-four from Iowa and one from New Jersey). This too was well received.

EXTERN COMMITTEE

The Extern Committee's function is to recruit Christian Reformed third and fourth year medical students for a two or three month tour of duty at either Luke Society venture, Rehoboth Christian Hospital, or the Mississippi Evangelistic Medicine project. Through the years quite a number of externs have volunteered and have rendered invaluable service in these projects. We urge pastors and consistories to alert medical students in their churches who may be interested in such an experience. Two externs are serving the Rehoboth Christian Hospital during the first six months of 1975.

MEDICAL MISSIONARY SCHOLARSHIP FUND

The society has a fund which is available to Christian Reformed students who want to go into the medical missionary health care field and who are in need of financial assistance. The churches are encouraged to

notify the Luke Society of potential candidates for this money. Recipients of financial help are expected to serve in missions or to repay the loan for this money. To date, two students have received financial assistance.

PROMOTIONAL MATERIAL

Slide-tape programs are available explaining our work at both the Rehoboth Christian Hospital and the Mississippi Evangelistic Medicine. These programs are available through our Colorado office and can be used by individuals, societies or churches.

LUKE SOCIETY "GOODWILL AMBASSADOR"

In 1974 our public relations was enhanced by the addition of Mr. Orië Hamstra to our staff. He is a retired businessman who has volunteered his services. Mr. Hamstra will go throughout our denomination to tell of the work of the Luke Society.

LUKE SOCIETY FINANCES

We thank the denomination for its loyal support again in 1974. A total contribution of \$229,207 was received for the Luke Society's projects.

We also covet your continued prayer support and praise God for his goodness.

RECOMMENDATIONS

As synodical representative, I recommend that:

1. Synod grant a Luke Society representative the privilege of the floor when this report is under consideration.
2. Synod continue to place the Luke Society, Inc., on the approved list of non-denominational causes recommended for financial support.

Grounds:

- a. The continuing need for medical supplies and mortgage payment assistance at Rehoboth Christian Hospital which the Luke Society operates at synod's behest.
- b. The care of indigent patients at Rehoboth Christian Hospital.
- c. The need for medicine, equipment, and assistants in the Mississippi Evangelistic Medicine project.
- d. The continuation of the Medical Missionary Scholarship program to assist in staffing Christian Reformed projects.

Everett Van Reken, M.D.
Synodical Representative

Luke Society Board of Directors 1974:

- President: Gary Vander Ark, M.D.
- Vice President: M. P. Vanden Bosch, M.D.
- Secretary: William Bouman, M.D.
- Treasurer: Gary Ritsema, D.D.S.
- Synodical Representative: Everett Van Reken, M.D.
- James Biel, D.D.S.
- P. A. Boelens, Sr., D.D.S.

REPORT 30

REFORMED BIBLE COLLEGE

With gratitude to God, we submit this report on the educational program of Reformed Bible College from March 1974 to February 1975. The year has been marked by many blessings and steady progress, including celebration of RBC's 35th Anniversary.

1. *Purpose and Basis* — as originally incorporated in 1939, RBC provides training for the unordained worker who is preparing for service in evangelism through church or mission, based upon the infallible Word of God as interpreted in the Reformed doctrinal standards. This purpose and basis remain the same today, not merely in a formal sense. They permeate classroom teaching and campus atmosphere.

2. *Enrollment* — the number of students following courses of study at RBC remains high with 217 registered for the fall semester in 1974. This includes students in the four year Bachelor of Religious Education (BRE) course, the two year Associate in Religious Education (ARE) course, and special student programs.

3. *Graduates* — at commencement in May 1974, thirty-three graduates received degrees: twenty-two for completing BRE requirements, eleven for ARE. Most four-year graduates entered service with church or mission or went on to graduate study (including seminary). Two year graduates usually combine technical or professional training with Bible College study to prepare for Christian service.

4. *Faculty* — with expanding enrollment, teacher student load has increased steadily in recent years. While the Board of Trustees is planning to appoint additional full time faculty members, during winter semester 1974-75 there were eleven part time as well as eleven full time teachers. We look forward to the addition of faculty members in Bible/New Testament Greek and in Linguistics/Anthropology.

5. *Students* — the majority of students are from Christian Reformed homes. However, students come from many other denominations as well, and about twenty foreign students attend RBC (from Korea, Japan, Malaysia, India, Nigeria, Greece, Peru, Mexico, Belize, and Nepal).

6. *Facilities* — In the Lord's goodness, a classroom-library building was completed in October 1974 at a cost of \$233,000 and was dedicated debt-free. Plans call for the gathering of \$660,000 in the next two years for completion of two other urgently-needed buildings, Schaal Residence Hall and the Campus Center (food service and other facilities). Through the purchase of Geneva Hall in August 1974, the campus area increased to about fifteen acres.

7. *Extension Department* — In winter semester, seventy-two adults were attending evening classes in Grand Rapids and Zeeland. Expansion of extension department offerings includes addition of new off-campus extension centers in surrounding communities during the next academic

year and addition to the number of courses for credit now available by correspondence.

8. *Calendar* — RBC offers instruction throughout twelve months of the year: fall semester beginning late August, winter semester beginning early January, spring session in May, and Mexico Summer Training Session in June, July, and August. The board has authorized introduction of a semester in Mexico, beginning September 1975.

9. *Finances* — we thank God for another year of sufficient income, as shown in the audited report for the fiscal year ending June 30, 1974. The main part of RBC income is derived from tuition, with individual gifts and church offerings constituting other sources (in that order).

We thank God for the privilege of serving him in the mission of his church. We look forward to a growing use of RBC services by individuals, churches, and denominational agencies (such as missionary candidates).

Since this is my last report as your representative, I wish to thank synod for this opportunity to serve.

Harry Vander Ark
Synodical Representative

REPORT 31

THE EVANGELICAL LITERATURE LEAGUE (TELL)

We are pleased to make this report to you concerning the organization which has become known as TELL. The pleasure of doing this is derived from the wonderful blessings God has given to our labors. Our Christian literature outreach to the millions of Spanish-speaking peoples continues to be the means of salvation to thousands. Hungry souls are fed with the Word and the joy of salvation is expressed in daily letters which reach our offices. For this we praise God.

During the past year, book distribution by TELL has more than doubled that of previous years. A total of more than 42,000 books was sent out and millions of tracts given free of charge to missionaries and lay workers in Latin America. Interest in Reformed literature is so great that we cannot possibly meet the requests for all that is needed.

The process of producing literature in a foreign language is frequently a test in patience. This is true especially when the work of translating and typesetting is done by the people in Latin American countries. The cost savings still warrant turning to them for this work even though it may take months to complete.

At the present time our major effort is centered on producing the Erdman New Testament Commentaries in Spanish. The first four volumes are now being printed and the second group of four are ready to be sent to the printer. In Mexico the book of Berkhof, *Reformed Dogmatics*, is ready to come off the press. The larger volume of Berkhof, *Systematic Theology*, continues to be one of our best sellers. A third printing of three thousand copies has just been completed.

We are thankful that TELL and the Spanish Literature Committee (SLC) of the denomination have established a mutual arrangement whereby we distribute their productions. During the past year more than thirty thousand Vacation Bible School booklets were sent out by TELL. We have also received from them a new book entitled *El Gran Libro* which is a children's Bible story book in two volumes. In addition a smaller volume (RUT), a commentary on the book of Ruth, has arrived in our office. Both of these promise to be in great demand once their content becomes known. This cooperation between the SLC and TELL has proved to be an excellent arrangement to provide Latin America with the widest possible distribution of Reformed literature.

To those who are involved in the administration and the daily activities of TELL an expression of thanks is due. The dedicated board members, the Director of TELL, Mr. Hubert Van Tol, the secretary, Susan Robbins, and also the part-time workers all deserve praise for their labors. One untiring worker who is best known to the churches is Dr. William Rutgers. A special thanks is due him for making the cause of TELL and our needs known to the churches.

We owe a debt of gratitude also to the thousands who remember TELL with contributions whenever we make our needs known. To the churches who present us with at least one offering a year we express our deep appreciation. Without these gifts and your prayers our work would be impossible.

Finally, our prayer is that the synod will again be led by the Holy Spirit to endorse the work of TELL for financial support by the churches. It is also our prayer that we may continue to be found faithful in sending out the message that can make men wise unto salvation. Pray for us.

William Schultze
Synodical Representative

REPORT 32

TRINITY CHRISTIAN COLLEGE

Trinity Christian College is pleased with its continuing close relationship to the Christian Reformed Church as evidenced by this first annual report.

Now in its sixteenth year as a Christian college based upon the Holy Scriptures and the Reformed confessions, Trinity continues to cooperate with Christian churches, schools and homes to develop strong Christian leaders for witness in every vocation in the midst of our secular society.

Because so much of modern life is centered in cities, Trinity is increasingly using its quiet suburban campus location on the edge of a huge metropolitan area as a unique educational resource. In the past year a new Medical Technology program has been developed out of an already strong and successful pre-medical and pre-dental academic program which has regularly made use of such facilities as Argonne National Laboratories near our campus. The Medical Technology program is possible because Trinity could work out an official affiliation agreement with three large area hospitals.

The newly expanded Business Administration program also uses a variety of Chicago area businesses for field work and internship opportunities for students majoring in business and accounting. Christian business leaders from the Chicago area are also regularly brought into various business classes to help students relate theory, practice and Christian ethical concerns together in an integrated way throughout their college education and entry into a business career.

The past year also saw the establishment of a full-time, semester-long Metropolitan Studies Program at Trinity. Students do intensive seminar work and choose internships within suburban or city agencies. From these educational experiences students discover many previously unknown fruitful areas of Christian service in our society. This program is open to students of other Reformed Christian colleges whose locations make it difficult to establish such programs.

These new programs are solidly based upon a core of Christian liberal arts studies which every student must take. The teacher education programs at Trinity flow from these general studies and continue to provide many dedicated, well-equipped Christian teachers for both Christian and public schools. Trinity graduates have also continued to be successful in seminaries and graduate schools upon receiving their A.B. degree. Evening courses have been expanded to serve the members of the Christian Reformed churches and classes in our area. Thus we are expanding our working relationship with our churches in many ways. We feel that this growing partnership with our churches strengthens both Trinity Christian College and the churches in our mutual service to God and man.

Both full-time and part-time enrollment at Trinity increased an average of ten percent in 1974. The freshman class of 1974 was thirty-nine percent larger than the class of 1973. The total number of students enrolled at Trinity is now nearly four hundred, and a ten percent increase in enrollment is expected for each of the next two years.

The increase in enrollment, along with generous contributions of many churches and individuals, has made it possible to present a balanced budget this year. In addition to balancing the budget, the board of trustees is committed to a \$100,000 per year, \$500,000 debt reduction program over the next five years. Trinity owns an extremely valuable fifty acre campus in suburban Palos Heights, and has built seven large and beautiful new college facilities on it over the past ten years. In doing so, the debt service on these capital funds require a larger part of the annual budget than desirable. Thus it seems wise to decrease these capital fund loans as soon as possible, and we, with our sister colleges, are thankful to our churches for their continued willingness to schedule collections regularly for these needs of our Christian colleges.

During 1974 the Back-to-God Hour purchased two acres of Trinity's campus on which to build its new communication center. We look forward eagerly to having one of our denominational agencies as an immediate neighbor, and we hope that sometime in the future various kinds of fruitful cooperation and mutually supportive relationships may be developed.

We are thankful to our covenant God for the many blessings received from him during the past year. As we seek to educate young people "in the fear and admonition of the Lord," we are pleased that we can do so in partnership with and supported by the thousands of members of hundreds of churches in which these solemn covenantal vows were made. Your continued prayers and financial support are coveted so that Trinity Christian College may assist more young people to become the kind of effective Christian leaders which our world needs so badly, and which our faith in and obedience to our covenant God requires.

Wilmer R. Witte
Synodical Representative

REPORT 33
UNITED CALVINIST YOUTH

Printed below you will find the reports of your representatives to the three divisions of the United Calvinist Youth, the Calvinettes, the Calvinist Cadet Corps, and the Young Calvinist Federation. These reports reflect a continued ministry to youth by thousands of men and women from our own and from other denominations. As each division seeks to minister in its own way we attempt to reflect the mind of the Christian Reformed Church in charting that ministry. As we function on the board of the United Calvinist Youth we join with other youth leaders in clarifying the role of church, leader, member and the youth organizations and in providing a youth program which will meet the needs of young people in the 70's.

We express our appreciation to our God for his blessings and to you, our beloved church, for your continued support!

Your delegates on the UCY Board

Calvinist Cadet Corps

Serving as your representative to the Calvinist Cadet Corps continues to delight and amaze me. The delight is found in sharing in a ministry with dedicated and enthusiastic Christian men. The amazement comes as I see what God is doing through these men.

Foremost in my report this year is what has happened with the introduction of the newly revised program and guidebook. That program began full scale last September. The Cadet leaders who had developed it thought it was good but wondered if the boys would agree. Response has been overwhelming. What was planned as an overly generous supply of guidebooks was sold out in a couple of months. And counselors report tremendous success in ministering to boys with this new tool. I am convinced that the Calvinist Cadet Corps has a boy's program which out-classes in both content and appeal any other boys' program in North America both secular and religious. Evidence proves it. Let's thank God that we could take part in developing it and engage ourselves to promote it to others.

The quality of programming of the Cadet Corps is also recognized in its publications. The Evangelical Press Association named our boys' magazine, *The Crusader*, the most improved periodical of 1974 because it "is consistent in the presentation of quality material on page after page. The magazine demonstrates a quality of editorial execution which would provide a model for many other Christian publications." I think the highest praise is found in the judgment that "the integration of Christian concepts into . . . games . . . articles . . . and even into the how-to-do-it projects is unsurpassed." Fine recognition of the ministry of dedicated staff and volunteer contributors.

The Cadet Corps is also experiencing an unprecedented growth. I reserve statistics for next year. Let us rejoice that we have more of our churches ministering through Cadets, more clubs joining from other denominations, more non-churched boys being reached than ever before in our history. We expect to see this growth continue as our new program for older boys is introduced in the fall of 1975 and as our leader training efforts multiply.

Please continue your interest in, support of, and prayer for the Calvinist Cadet Corps, one of God's tools to help Christian men minister to boys.

Elton J. Piersma
Synodical Representative

Calvinettes

God has been good to the Calvinette organization—we thank him! The capable and compassionate leadership of our director, Mrs. Mereness and her staff has contributed much to the friendly, loving spirit which pervaded the board meetings throughout the year. We believe these same feelings were shared throughout the organization as the staff traveled to establish new clubs and conduct workshops across the United States and Canada.

Leadership training in the form of personal growth was experienced by 305 counselors who attended the convention in Kingston, Ontario, at Queens University. Chicago-land will host the 1975 convention on the Wheaton College Campus.

A first this past year was a Council President's Seminar attended by ten of our thirty-nine council presidents. Meeting at the Service Center gave them the opportunity to tour the facilities and become better acquainted with the services which the Center offers. Evaluations, both personal and organizational, were made, needs were assessed and goals were set. The board judged this seminar of such value that plans are underway to include all thirty-nine council presidents in one of three such seminars to be held this summer. We trust that the benefits will not end with the council presidents, but will filter down to the counselors and enrich all of our 598 clubs.

We not only thank God for leadership and growth, but also for the generous support which has made it possible. To meet our \$139,225 budget this coming year we request that you continue to remember us with offerings and gifts.

Pray with us that each Calvinette and counselor may become more deeply rooted in God's Word resulting in rich and fruitful lives because of their involvement with us.

Joanna Meyer
Synodical Representative

Young Calvinist Federation

It's a pleasure to report to you on the activities of the Young Calvinist Federation.

The Young Calvinist Federation has about 640 member youth groups. These youth groups are all part of forty-eight leagues. These leagues vary in size from three to thirty groups in number. Every month we have new groups asking for membership in the federation. Based on denominational baptism statistics our membership will be declining gradually for the next fifteen years.

The YCF Staff continues to change, and so do committee structures. Our program, however, is essentially the same, with perhaps greater emphasis on leadership training. Much effort was put into a Leadership Orientation Program, the basic leadership training vehicle of the YCF leagues. *Input* magazine remains the basic leadership contact for the individual leaders. We co-produced *Input* with the Reformed Church in America this year. It was a very rewarding experience for all involved. Area leadership conferences were developed again in several different areas. They were very well attended. Our *Insight* magazine also provides lesson outlines and up to date news on topics, people and happenings. The "Give Youth a Boost" *Insight* magazine campaign topped \$155,000 or \$2.41 per denominational family. A free registration was given to the campaign managers of winning churches and engraved wooden shoes to the society at the Zeeland Young Calvinist Convention in August.

Participation in the Summer Workshop in Ministries Program has tapered off somewhat. We sent out 450 SWIMmers to eighty-three fields. Continue to pray and support this facet of our ministry. An experiment in Mexico involving forty young people's exposure to mission work, was something new and exciting. We called it "Mexican Youth Outreach Experience." We also had three young people Bruce, Bruce, and Gloria (accompanied by the Rev. James Lont) tour Central America in cooperation with the Foreign Mission Board. They witnessed and sang while working with pastors in Puerto Rico, Honduras, Nicaragua, and Mexico.

Servicemen's ministries continue to be a blessing to our men and to men of other denominations. Our outreach in this ministry continues to increase even though we have fewer men.

The annual convention, "Celebrate and Sing," hosted by the Zeeland League and held at Calvin College, Grand Rapids, Michigan, was just that. A time of celebration and singing! The spirit moved among the young people and many, including myself, were richly blessed.

The 1975 Convention, "Come Alive in 75," will be hosted by the Pacific Northwest League. It will be held at Western Washington State College in Bellingham, Washington, August 22-26. These facilities can hold three thousand young people. A slide tape promotional program was sent to each league.

Our staff presently consists of the Rev. James Lont, director; John Knight, managing editor; Lavonne De Boer and Laurie Vander Veen, secretaries; and Doris Ridders, new editorial assistant. Phil Quist will leave his part time YCF position on March 1 and work full time for UCY and continue to assist YCF staff with SWIM throughout the year.

Andy De Jong will be leaving YCF staff and entering the seminary full time after two years of work in programming.

Lastly, let me ask you to continue to support and pray for YCF and her ministries and share our joy in Christ. YCF continues to be used by God to his glory in the strengthening of his church.

Marla Koning
Synodical Representative

REPORT 34

WORLD HOME BIBLE LEAGUE

This year Mr. William Ackerman, international director of the World Home Bible League, celebrates his 25th year in this position. It is with gratitude to the Lord that we note the passing of this anniversary mark. Under his leadership the league has grown from a small, little-known organization to an internationally known and internationally active Christian organization. The Lord has given Mr. Ackerman unique talents and gifts appropriate to this position, which he has combined with his tireless personal efforts to the blessing of the Lord's work. We thank our God concerning him.

While the league has maintained and even increased in many cases its domestic distribution of the Bible and Bible study materials, the largest developments have been in foreign distributions. Hence, this report will focus chiefly on the league's foreign ministries.

Mexico — In Mexico during 1974, the World Home Bible League distributed close to two million Scriptures, New Testaments and Gospel portions. Over 165,000 New Testaments were distributed. Scriptures were made available to Christian Reformed missionaries and the church there. Many of these Scriptures were distributed by the missionaries, native pastors and workers, students of Juan Calvino Seminary and Mexico City Bible Institute.

Project Philip, a Bible study program conducted by the churches in Mexico, enrolled over sixty thousand students. Bible courses were furnished by the World Home Bible League. The purpose of Project Philip is to mobilize the members of the church for their task of evangelism. One of the most effective mission programs in reaching the masses on the streets in the downtown area of Mexico City is that of the Mass Communication Center of the Christian Reformed Church. Project Philip has cooperated with this program as well as with the Christian Reformed missions throughout Mexico.

Honduras — The World Home Bible League has established a large deposit of Scriptures and Bible study courses in Honduras in 1974. These Scriptures have been consigned to the Christian Reformed missionaries in Tegucigalpa. The Bible League greatly appreciates the vision of the missionaries and their desire to expose the unreached in Honduras with the written Word.

Puerto Rico — Scripture and Bible study materials were made available to Christian Reformed missionaries in Puerto Rico who have been active in the distribution of the Word. Through them over eleven thousand complete Bible courses were distributed in a highly successful evangelistic campaign in major cities. In this way many thousands have been exposed to the claims of Christ. The courses were supplied by the league.

South America—The World Home Bible League has begun an ambitious distribution in every country in South America. Distribution

points have been established in Venezuela, Ecuador, Peru and Bolivia. Large deposits of Scriptures are being maintained in each of these countries.

The Bible League representative in Maracaibo, Venezuela, has contact with evangelical missionaries and churches throughout South America. He is sending Scriptures into all of the countries where we do not have representatives. Over a half million Scriptures were sent to Venezuela.

Station HCJB — World Radio Missionary Fellowship — in Quito, Ecuador, maintains a large deposit of Bible League Scriptures and is the Bible League's distributor in Ecuador. Five hundred fifty thousand Scriptures were sent to Quito, Ecuador, during the course of the year. HCJB is our official representative. Besides using league materials for their ministry they also supply materials for many other missionaries throughout Ecuador.

An evangelical missionary in Lima, Peru, in cooperation with a well-established Peruvian Christian literature agency, maintains the Bible League deposit and administers the distribution of Scriptures in Peru. Scriptures and Bible study courses have been used by many of the evangelical missionaries there. We praise God that in spite of the fact that it has become increasingly difficult to send Scriptures into Peru, all of the Scriptures sent thus far have passed through customs with no difficulty.

One of the greatest breakthroughs in Bible distribution has been in Bolivia. The Minister of Education and Culture declared the marked edition of the Spanish New Testament, *Lo Mas Importante es el Amor*, an official textbook in the schools of Bolivia. He made this resolution on the condition that the Bible League would furnish the copies. This is an event unparalleled in the history of the Christian church. It is something only God could do. The Bible League through its Latin-American Coordinator and the Bolivian Home Bible League representatives was to meet with the Minister of Education, at which time assurance was given that the New Testament would be promptly placed in the schools upon arrival and would be compulsory reading for the students of Bolivia. The first order of two hundred thousand has been sent. To complete the entire project close to one million copies will be needed. The New Testaments will become the property of the Department of Education and will be used from year to year. The Bible League has promised a free copy for each student graduating from the 12th grade.

Scriptures are also being supplied to missionaries and churches throughout the country and all high officials in the government and the military have received copies of the New Testament. Pray that the Holy Spirit will bless the reading of the Word.

Nigeria — In Nigeria Christian Reformed missionaries are especially active in Project Philip. Under the direction of Dave Dykgraaf, Project Philip has been introduced into 750 congregations of the NKST Church. In the first enrollment campaign over forty thousand Nigerians requested the Bible course. The league is proposing to give the Christian Reformed Church mission in Nigeria a grant of material worth \$110,000 over the next two years to develop this outreach ministry.

Taiwan — In Taiwan Project Philip is under the direction of the Rev. Dennis Mulder. About 150 churches are involved in Project Philip ministries there. The net result is about one thousand persons graduate from the Bible Correspondence Course each month. Approximately five hundred of these are new converts. The league is proposing \$35,000 to be spent in Taiwan in 1975.

Wycliffe Bible Translators

In 1975 the World Home Bible League will be publishing the translations of Wycliffe Bible Translators working in Australia, Bolivia, Brazil, Cameroun, Central America, Ghana, India, Indonesia, Ivory Coast, Mexico, Nepal, Nigeria, North America, New Guinea, Peru, and the Philippine Islands. According to estimated requests for publications for the year 1975 submitted by Wycliffe to the World Home Bible League, the entire cost of printing these Scriptures could well reach a half million dollars.

Bicentennial

Project Philip has produced a program called "The Bicentennial Prayer" for use by evangelical churches during the Bicentennial of the United States. Three Bible Study guides are offered to churches which may be used for inreach in family and private devotions, and outreach in evangelistic Bible studies.

Revision of Living Bible

In keeping with the wishes expressed by previous synods, the Project Philip Division of the World Home Bible League has been given the responsibility to produce proposed revisions for the Living Bible. A committee has been set up, primarily composed of Christian Reformed, Reformed, and Orthodox Presbyterian men. CR men are: Dr. Edwin Roels, and the Revs. Elco Oostendorp, Arthur Besteman, and John De Vries, who is serving as chairman. Work is progressing well. About one-third of the New Testament has been completed as of January 15, 1975.

Finances

Total income for the league during 1974 from all categories amounted to \$4,600,000. It is impossible to be able to furnish an exact report on the total giving by the Christian Reformed Denomination during the past year. However, based on the giving during the past two years we estimate that Christian Reformed contributions amounted to approximately \$170,000. We are deeply grateful to the denomination for its interest in and faithful support of our ministry of Bible distribution.

Alvin Vander Griend
Synodical Representative

STUDY COMMITTEE REPORTS

REPORT 35

EXAMINATION OF CANDIDATES AND ADMISSION TO THE MINISTRY

INTRODUCTION

The appointment of our committee came about by way of four overtures addressed to the Synod of 1973. These overtures, though differing in content, all dealt with matters pertaining to candidacy and entrance into the ministry. The Synod of 1973 gave our committee a broad mandate, followed by its grounds, as follows:

That synod appoint a study committee to study overtures 4, 9, 17, and 26, together with such related problems as the relation between examinations for candidacy and for ordination, and the question of declaring candidacy at various times during the year, and to recommend to synod a comprehensive plan for examinations leading to admission to the ministry.

Grounds:

1. The number of overtures concerning this subject indicates a considerable concern among the churches.
2. The procedure for classical examinations was revised only a year ago and should be further tested in practice before changes are made in it.
3. The decision of Synod of 1961 to refer interviews for candidacy to the Board of Trustees was carefully considered and should not be reversed without good reason (cf. Acts of Synod 1961, pp. 54-56).
4. Each of the overtures picks up the problems at a different point. None provides a comprehensive solution, nor can one be formulated without introducing new material which has not been before synod.
5. In recent years men have become ready for candidacy at various times during the year and this trend will increase since the adoption of the Master of Divinity program at Calvin Seminary (Acts of Synod 1973, pp. 48-49).

REVIEW OF COMMITTEE'S APPROACH

In seeking to fulfill synod's mandate, we first sought to familiarize ourselves with the various decisions that have been made relative to the examinations of students for candidacy and their entrance into the ministry. We also sent out a questionnaire to synodical deputies and classical interim committees in order to benefit from their insights into, and evaluation of, the present system of rules governing admission of men to the ministry.

In our study of the various reports and synodical decisions we have found that some good principles have been expressed. However, in the application of these principles there has sometimes been a blurring which tended to create confusion regarding the exact nature of the examination being given. For example, the church has repeatedly stated that the examination for candidacy is preparatory and the examination for ordination is the decisive one. Yet there had been in our church practice very little difference in the content of these examinations until synod

in 1961 implemented the decision to return the examination for candidacy to the Board of Trustees.

In view of the continuing dissatisfaction with past procedures for candidacy and ordination, we believe it to be advisable to review each step leading to candidacy and ordination and to consider some basic principles which apply to each step involved in becoming a minister. For the purpose of this report we will take up the principles and steps in our present procedures from the point of one's entrance into Calvin Seminary.

ADMISSION TO THE SEMINARY

One entering the seminary is admitted by the faculty. Admission procedures include an interview by a committee of two as well as the submission of extensive personal data, evaluations, and recommendations. One of the points covered in these procedures is the applicant's sense of calling to the ministry. In addition, the Committee on Admissions and Standards submits a written profile to the Board of Trustees for all those aspiring to the Christian Reformed ministry so that the board may approve their admission in that status.

LICENSURE TO EXHORT

The next step is at the point of licensure to exhort, usually at the end of the first year of study. The student completes an application form for licensure which is reviewed by the Committee on Admissions and Standards. On the basis of this form and the student's entire record up to this point, the committee acting for the faculty determines whether to recommend or not to recommend him to the board for licensure. The board, upon receiving this report and a supporting file, interviews him and decides on his licensure. The board divides into committees to conduct such interviews. If any difficulty arises a further interview may be conducted by the entire board.

EXAMINATION FOR CANDIDACY

The third formal step to be taken in becoming a minister under our present arrangement is to be declared a candidate for the ministry. At present this examination is conducted by the Board of Trustees. Upon satisfactorily sustaining this examination, the person applying for candidacy is recommended by the board to synod. Synod actually declares the person a candidate for the ministry in the Christian Reformed Church. The purpose of the examination for candidacy is to determine one's fitness to be considered eligible for consideration of a call by any of the churches. Historically, this examination for candidacy has been called preparatory (*praeparatoir*) in contrast with the decisive (*peremptoir*) examination for ordination. In the history of our own denomination the examination for candidacy has been conducted at times by the Board of Trustees and at other times by the synod itself. In recent years the very practical reason of an increasingly heavy agenda has compelled synod to assign this task once again to the Board of Trustees.

EXAMINATION FOR ORDINATION

The final step to be taken in becoming a minister under our present arrangement is to be examined for ordination. Under our present Church Order regulations, this examination is conducted within the classis of the church to which a candidate has accepted a call. Synod is represented by the presence of three synodical deputies from neighboring classes.

EVALUATION OF PREPARATORY AND DECISIVE EXAMINATIONS

We believe that both of these examinations should be regarded as strictly ecclesiastical since they follow the completion of one's academic training and lead one into a unique life-long relationship with the church.

Concerning the preparatory examination for candidacy, this should rightfully be done by an ecclesiastical assembly. The faculty and Board of Trustees have certified the completion of the student's academic work. Now the church must directly concern itself with his fitness for the ministry in our denomination. Since candidacy makes one eligible for a call to any of our churches, the examination for candidacy ought to be done by an ecclesiastical assembly. Ideally speaking this examination ought to be conducted by the broadest assembly of the church as representative of all the churches.

Concerning the decisive examination for ordination, there has never been any doubt among us that this is rightfully the task of an ecclesiastical assembly. It is a firmly established principle among our churches "that the examining body is the consistory assisted by the classis" (cf. Report on "Classical Examination Revision Request," Acts of Synod 1972, p. 607). The question is: Which consistory, and classis, shall do the examining? Historically, it has been done by the consistory, and the classis, of the church which called the candidate. This practice proceeds from the principle that a call to a particular church is required for ordination to the ministry. We believe this to be a valid principle of Reformed church polity. We believe, therefore, that the decisive examination for ordination should continue to be conducted by that particular consistory, and classis, by whom the candidate is called to serve as a minister. Synod has, as recently as 1972, emphasized the decisive nature of the classical examination. It has done this by declaring: "That the letter of call to a candidate must indicate the provisional nature of this call until the classical examination has been sustained" (Acts of Synod 1972, p. 44). At the same time, synod guards the interest of all the churches in this examination by stipulating the elements of the examination, and by requiring that it be conducted in the presence of three synodical deputies. We believe this examination should be continued as is with perhaps some minor modification.

It is our judgment that the continuing usefulness of two examinations lies in a clear delineation of their purpose and in having examinations that accord with the purpose of each examination. The examination for candidacy is to determine one's fitness to be considered eligible for consideration of a call by any of the churches. The examination for ordination, however, depends on the candidate's receipt of a call to

one of our churches and must determine his fitness to function as a minister. Clearly, therefore, the first examination must remain *preparatory* to the ministry and the second one *decisive* for his ordination to the ministry.

REVIEW OF OVERTURES 4, 9, 17, and 26 TO SYNOD 1973

Overture 4: Classis Holland requested synod to add the following to the rules for the examination of candidates for the Gospel ministry: In addition to the sermon on the *assigned* text, the candidate shall give to each of the sermon critics copies of two other sermons which he has preached as a student. These sermons (copies) are not to be those which have been used in practice preaching in the seminary, or previously evaluated by a professor in the seminary.

Ground:

There are occasions in which it is very difficult for classis to make a decision based on the one sermon prepared by the candidate on an assigned text. In such cases it would do better justice to the candidate and be very helpful for classis to have available the evaluation of two other sermons which the candidate has preached.

Our committee concurs in the request of Classis Holland. We believe that valuable insight into a person's handling of Scripture will be gained by examining sermons which he has preached for a congregation by his own choice, rather than for a seminary professor by assignment. Besides, since our Church Order requires all our ministers to preach regularly from the Heidelberg Catechism, we think that there would be value in requiring that one of these sermons be based on a Lord's Day of the catechism.

Overture 9: Classis Alberta South requested synod to rule that the classical examination for candidates be held by the student's home classis in May of the year in which he desires to be a candidate.

Classis Alberta South also submitted a possible schedule for such a changed procedure which would begin in February of the prospective candidate's last year in the seminary.

While Alberta South tries to present a case for the Reformed character of this arrangement, it strikes our committee that its request is based more on expediency than on soundly Reformed principles of church polity. The first ground given by the classis clearly reveals the purely practical nature of its request, namely:

1. This procedure will make it possible for the candidate to make more definite plans for his immediate future following graduation from seminary. It will in most cases decrease the waiting time between graduation and the beginning of his work. It will also decrease the time of vacancy for the congregation.

We do not doubt that some practical advantage may be gained for the prospective candidate under this proposed procedure. However, it is our considered judgment that no practical advantage gained ought to set aside the basic Reformed principle of church polity that a minister holds office in a local church and, therefore, the calling church is the church that examines the candidate for ordination. Moreover, as to the declaration for candidacy, we believe that synod as the representative body of all the churches should be more active in the examining process for candidacy. Further, we are not persuaded of the correctness of the judgment of classis when it supplies a more principal ground for its request, namely,

3. The order of procedure is more in harmony with Reformed Church polity:

- a. The seminary declares him academically qualified.
- b. The church assembly of classis including the home consistory, which knows him best, declares him spiritually qualified and recommends him to the church at large.
- c. The synod, which was earlier involved through its deputies, then recommends him to the denomination for a call.

It is our judgment, as stated earlier in this report, that the call to a particular church must precede any decisive examination for ordination. In addition, it has been, and ought to remain in our Reformed church polity, the prerogative of the calling church to conduct the examination for ordination with the assistance of the classis. Besides, from the practical standpoint we doubt the judgment of Classis Alberta South that the home consistory knows a student "best," after seven years of extended absence for study. We, therefore, believe that synod should not accede to the request of Classis Alberta South.

Overture 17: Classis Sioux Center requested synod

1. That synod itself shall examine all prospective candidates for the ministry of the Word and sacraments in the Christian Reformed Church.

Grounds:

- a. This is properly the task of an assembly in which the whole church is officially and duly represented.
- b. This is a task of utmost importance for the spiritual welfare of the congregations, and that for years to come. The argument that time is lacking because of the press of many matters on the synodical agenda can and should be met by having the churches in synod weigh priorities of responsibility carefully. Classis Sioux Center is convinced that the time of synod is often spent on matters of far less moment for the welfare of the churches than this, even though such matters may deserve some attention.

It is our judgment that the request of Classis Sioux Center, with its grounds, is in harmony with good Reformed church polity. It is worth observing at this point that the Synod of 1959 authorized the discontinuance of synodical examination for candidacy on purely practical grounds, namely:

- a. The increasing size of synod's agenda and of the classes of seminarians make it impossible to perform this work in a satisfactory manner. Experience has shown the present method to be impractical.
- b. And examination for candidacy by synod as our broadest assembly has tended to rob the classical examinations of their significance, and has placed more stress on preparatory than on the final examination (Acts of 1959, p. 88).

Yet the advisory committee of the Synod of 1961, which implemented the decision of 1959, stated to synod:

Your advisory committee believes that, though synod will no longer examine for candidacy, synod should be the body declaring men candidates for the ministry in our church. This is in keeping with Article 4 of the *Church Order* which reads: ". . . only those can for the first time be called to the ministry of the Word who have been declared eligible by the churches."

Though our revised *Church Order* no longer contains this precise wording, the synod still retains to itself the prerogative of declaring persons candidates in our churches, upon recommendation of the Board of Trustees. We believe, therefore, the concern of Classis Sioux Center is valid. We believe the principle expressed in ground "a" of this overture is in harmony with Reformed polity. We are not persuaded, however, that the practical method of implementation proposed by the

classis is the most feasible. It seems to us, with so little time (twelve minutes) scheduled for each candidate, that synod will hardly be able to make an intelligent judgment of their individual qualifications. Nevertheless, we do believe that some practical method can be devised by which the concern of Classis Sioux Center can be honored.

Overture 26: Classis Eastern Canada requested synod to change the rules for admission of candidates into the ministry so that a candidate—otherwise acceptable to the churches—may still be asked, after his admission into the ministry, to remove such weaknesses as may become apparent during the examination, in consultation with a person appointed by classis, out of pastoral concern and only for one year, provided this meets with the approval of the synodical deputies present at the examination. The classis must decide in each instance whether a supplementary examination will be required or whether a report of the person appointed by the classis is sufficient.

It is the judgment of our committee that such a regulation is tantamount to conditional ordination. Conditional ordination has never found favor in our Reformed churches. It tends to violate the basic principle of the parity of the ministers. In a practical way, also, such a regulation may be subject to much abuse by classes which are unwilling to face up to the weakness(es) of certain candidates for ordination. We believe that effective preparation for the ministry and a stringent classical examination should be adequate for making a definite judgment regarding each candidate for ordination.

FREQUENCY OF DECLARING CANDIDACY

One further matter calls for brief mention. The Synod of 1973 approved the Master of Divinity (M.Div.) program at Calvin Seminary. This may increase the number of men ready for candidacy at various times during the year. According to ground "5" of our mandate, it apparently was the intention of synod that we give consideration to this matter in our study. After considering several possible solutions to this problem, we have come to the conclusion that it would be best that the preparatory examination for candidacy continue to be conducted on a once-a-year basis; with the allowance, however, that those may be examined for candidacy who have completed all core courses and are within twelve hours of completing all their course work at the seminary. The actual declaration of candidacy in such exceptional cases shall be made by the Synodical Interim Committee only after the seminary faculty and the Board of Trustees have certified the satisfactory completion of the person's academic work. In any case where such a person does not complete his academic work by the time of the next synod's meeting, or has not received and accepted a call to one of our churches, he shall submit to another preparatory examination to determine his status. This is in accord with synod's decision in 1961, namely, "That candidacy shall be for a period of one year" (Acts of Synod 1961, p. 55). Thus, the exceptional cases shall be made to conform as nearly as possible to the ordinary rules governing candidacy.

RECOMMENDATIONS:

I. That synod grant the privilege of the floor to the chairman and the secretary of the committee when this report is being considered.

II. That synod authorize the continuation of the policy by which the Board of Trustees admits to the seminary those students who aspire to the Christian Reformed ministry, upon consideration of faculty recommendations of the students involved (Acts of Synod 1966, pp. 50-51).

Grounds:

1. The church has a special responsibility to exercise oversight in the training of those who aspire to her ministry and to be assured through the action of the Board of Trustees of their academic and personal qualifications.

2. The classes which often assist aspiring students for the ministry with financial aid are given some measure of guidance by this arrangement.

III. That synod authorize the Board of Trustees to continue to grant licensure to exhort to those students who have completed at least one year of study at the seminary and who are aspiring to the Christian Reformed ministry. This licensure shall be granted only after recommendation by the seminary faculty and an interview with the board (Acts of Synod 1966, pp. 50-51).

Grounds:

1. It is essential that the board, in considering licensure, have the benefit of the seminary faculty's recommendations based upon a full year of evaluation of a student's progress in his personal and academic life.

2. It is appropriate that synod entrust the responsibility for licensure to the Board of Trustees which is composed of representatives from all our classes.

IV. That synod declare that the responsibility for the preparatory examination for candidacy shall be exercised by synod itself in its annual meeting, effective in 1976.

Ground:

Since the examination for candidacy is to determine one's fitness to be considered eligible for a call by any of our churches, this examination ought to be the direct task of the broadest assembly of the church as representative of all the churches.

V. That synod declare that the examination for candidacy shall include the following elements:

A. An attestation from the seminary faculty and the Board of Trustees that the person desiring to be a candidate for the ministry has completed the academic requirements for candidacy as set by synod.

B. An attestation from a qualified physician that the person desiring to be a candidate for the ministry is in good health and, so far as he is able to determine, physically fit to perform the duties of a minister.

C. A recommendation from the candidate's consistory regarding his spiritual life and fitness for the ministry.

D. A recommendation regarding his doctrinal soundness, spiritual fitness, and personality from the faculty of the seminary (Acts of Synod 1961, pp. 54-55). In cases where the person has done any undergrad-

uate study at a seminary other than our own, recommendations shall be required from the faculties of each institution attended.

E. An examination proper which shall consist of an inquiry into the person's consecration to Christ and his church, his personal piety, his sense of call to the ministry, his knowledge of, and whole-hearted commitment to, the church's confessional standards, and his readiness to sign the Form of Subscription.

Ground:

These elements are consistent with the purpose of the examination for candidacy in distinction from the purpose of the examination for ordination.

VI. That synod declare that the names of all those seeking candidacy shall be announced in *The Banner* at least six weeks prior to the scheduled examination.

Ground:

This will allow time for any of our churches and/or individual members to address synod with regard to any prospective candidate.

VII. That synod adopt the following plan for the examination of candidates for the ministry:

A. An advisory committee shall be constituted for the examination of ministerial candidates. The first-named minister and elder delegates of ten classes shall serve as members of this committee. The second-named minister and elder delegates of these same classes shall serve as alternates to this committee if for any reason the first-named delegates cannot serve. These ten classes shall be selected with a view to geographical representation and with a suitable pattern of rotation.

B. The ministers of the advisory committee on ministerial candidates shall serve as the sermon critics.

C. The advisory committee for the examination of ministerial candidates shall be required to meet a day in advance of synod's convening.

D. The advisory committee shall conduct an examination interview of thirty minutes with each prospective candidate, exclusive of the time needed to review the prospective candidate's credentials and to consider the reports of the sermon critics. Preceding this examination, the following shall be done:

1. Applications for candidacy shall be submitted to the stated clerk not later than January 1 preceding the meeting of the synod at which such candidacy would be declared.

2. The Synodical Interim Committee shall assign a text to each person applying for candidacy no later than January 15 preceding the meeting of the synod at which such candidacy would be declared.

3. The candidate shall submit a sermon on the assigned text to the stated clerk of synod no later than March 15.

4. The stated clerk of synod shall mail copies of such sermons to the sermon critics no later than March 25. Each sermon shall be assigned to two sermon critics.

5. Sermon critics shall submit written reports on sermons assigned them to the stated clerk of synod no later than May 1.

6. The stated clerk of synod shall mail reports of the sermon critics to all members of the advisory committee on ministerial candidates no later than May 10.

7. Profiles of prospective candidates shall be supplied by the seminary faculty to the stated clerk no later than May 1, for mailing to all synodical delegates. (Profiles shall include a photograph of the prospective candidate and relevant biographical data.)

E. The advisory committee for the examination of ministerial candidates shall submit its report to synod in time for action by synod no later than Saturday morning of its first week. Prospective candidates are to be available to the advisory committee for interview and consultation throughout the entire week and are to be available on location when synod considers the recommendations of this committee.

F. All persons who are being recommended for candidacy by the advisory committee shall appear before synod when it acts on the report of its advisory committee.

G. Official announcement of candidacy shall be made by the president of synod in public session at which all successful candidates shall be present. The officers of synod shall plan appropriate congratulatory activities in recognition of their candidacy.

Ground:

The arrangement outlined above will allow synod to act judiciously for all the churches.

VIII. That synod declare that those students who have completed all core courses and are within twelve hours of completing all their course work at the seminary may be examined for candidacy. The actual declaration of candidacy in such exceptional cases shall be made by the Synodical Interim Committee only after the seminary faculty and the Board of Trustees have certified the satisfactory completion of all academic requirements for candidacy. In any case where such a person does not complete his academic work by March 1, he shall reapply for candidacy to the stated clerk no later than March 15. Consideration of this reapplication by the advisory committee shall include at least an examination as outlined in V, E.

Grounds:

1. This arrangement makes provision for those who complete academic requirements between the sessions of synod.

2. Under this arrangement the exceptional cases are made to conform as nearly as possible to the ordinary procedures governing candidacy.

IX. Any candidate who has not received and accepted a call to one of our churches and desires to have his candidacy continued shall make application to the stated clerk by May 15. This includes those persons whose candidacy was declared by the Synodical Interim Committee between the meetings of synod. Consideration of this application by the advisory committee for ministerial candidates shall include at least a review of his previous file and an examination as outlined in V, E.

Ground:

This procedure appropriately implements the decision of synod "that candidacy shall be for a period of one year" (Acts of Synod 1961, p. 55).

X. That synod declare that the rules governing the classical examination of candidates, adopted in 1972 (Acts of Synod 1972, pp. 44-46), continue in effect with the following change:

In addition to the required sermon on an assigned text, the candidate shall submit to each of the sermon critics of classis copies of two other sermons which he has preached as a student, one based on a Scripture text and the other on a Lord's Day of the Heidelberg Catechism. The combination of Scripture texts should include both the Old Testament and the New Testament. These sermons shall not include those which have been used in practice preaching, or for academic evaluation, in the seminary.

Grounds:

1. The submission of additional sermons provides a better basis for sermon evaluation at this examination which is decisive for the candidate's ordination.

2. The inclusion of a sermon on the Heidelberg Catechism is consistent with the requirement of the *Church Order* regarding catechism preaching (Article 54,b).

XI. That synod declare that the committee has fulfilled its mandate and this constitutes its answer to Overtures 4, 9, 17, and 26 to the Synod of 1973.

(*Addendum:* Should synod see fit to adopt the recommendations of our report, we would suggest that synod give consideration to having these recommendations, along with the complete decisions of 1972 regarding classical examinations, printed in pamphlet form).

Committee on
Examination of Candidates and
Admission to the Ministry

John Van Ryn, chairman
Harry G. Arnold, secretary
Harold Dekker
Donald Dykstra
Edward Vander Weele

REPORT 36

ESCHATOLOGICAL ISSUES IN NORTH AMERICA

A. Background

The Reformed Ecumenical Synod, Australia, 1972, accepted a "brief and topical statement of the main truths of Reformed Eschatology" (Acts of the RES 1972, pp. 128-145). The Christian Reformed delegates brought this report to the attention of our Synod of 1974, and our synod recommended it to the churches for study (Acts of Synod 1974, p. 32, point 4).

The statement of the RES is intended to give guidance to the teaching and preaching ministries of the churches united in the RES. It is a good and basic statement. After an introduction in which the right approach to eschatology is outlined, a section deals with Individual Eschatology (Life and Death, Intermediate State) and another section presents the Reformed confession concerning Universal Eschatology (Signs of the Times, Antichrist, Return of Christ, Resurrection, Judgment, New Earth).

Originally, however, the RES had a much more ambitious plan. It desired a scrutiny of current discussions of eschatology in the light of scriptural data. But the Reformed Ecumenical Synod has been very unsuccessful in getting a good report on eschatology, ever since 1949 when the mandate for such a report was first given to a committee. The RES reaped its first report in 1963. Only a part of the committee had contributed to the report, and these few committee members had never met together (Acts of the RES, 1963, p. 66). Synod was clearly dissatisfied, but, "recognizing the difficulties and handicaps under which the committee functioned, (synod) express(ed) its appreciation" (*ibid.*, p. 34).

A new committee was appointed in 1963. It was mandated to produce a report that would "consider, evaluate and criticize discussions of eschatology in the light of scriptural data" (*ibid.*, p. 35). But in 1972 the committee reported that it considered this part of its mandate "to be impracticable. It would entail a thorough and comprehensive study, and we are by no means convinced that it belongs to the task of this synod to express itself on these issues" (Acts of the RES 1972, p. 128). Then the synod revised and accepted the committee's statement of the main truths of Reformed Eschatology to which we referred above. And the synod said that, if there were still member churches which desired a more comprehensive evaluation of current eschatological discussions, they should inform the RES Interim Committee, which would see to it that another committee would be appointed (*ibid.*, p. 50).

When our delegates brought this offer to Grand Rapids, our synod declared "that 'current discussions of eschatology in the light of scriptural data' in our circles are in a sufficient state of flux to warrant further study by the RES, and accordingly submit(ted) a request for further critical

study to the Interim Committee of the RES" (Acts of Synod 1974, p. 32, point 5).

B. *Mandate*

Having said that we would benefit by a further critical study sponsored by the Reformed Ecumenical Synod, our synod proceeded to appoint a committee to write the agenda for the RES committee:

"That synod appoint a study committee, to report to the Synod of 1975, with the following mandate: To delineate the issues concerning eschatology, with special reference to the situation in North America, that need specific attention by the RES study committee" (Acts of Synod 1974, p. 32, point 6).

C. *Observations*

Obviously, the RES report on the last things does not satisfy the needs of the Christian Reformed Church. Nearly all the issues which are widely, popularly and passionately discussed in our religious environment are avoided in the RES report.

The tone of our discussions about God's future is set by dispensational premillennialism. Consequently any study on eschatology must speak of the *millennium*. No one can enter the discussion without taking position as an a-, post-, or pre-millennialist—with many sub-positions possible under the last category. Next there is a whole cluster of topics to be discussed and evaluated—all presented by the dispensationalists. *Israel* must be discussed. What is its political and spiritual future? (The RES report of 1963 had an Appendix A on "The Problem of Israel," and an Appendix B on "Premillennialism." The report is mildly post-millennialistic.)

The *rapture* must be discussed. In European theological literature, the word "rapture" is relatively unknown. When the word is used it refers to spiritual ecstasy. But on our continent the word stands for an evangelical doctrine which is supposed to be as sure as the Gospel and which is as popular as a bumper sticker.

Next in the premillennial, dispensational cluster of issues is the *tribulation*. Was the Lord really speaking of a seven year period during which the devil would be rampant, the Christian in the sky, and the Jews in the fire?

Your committee reflected on these interrelated topics which dispensational evangelicalism presents so persistently and confidently. We soon concluded that no one can address this set of problems without grappling with some deeper questions. After all, the whole scheme rests on a certain way of reading the Bible. Therefore, the next cluster of problems concern *hermeneutics* or Bible interpretation.

Prophecy was never recorded for us as a religious counterpart to secular fortune telling. Neither was prophecy written for puzzle lovers. But how does one read prophecy? Are prophetic visions telescopic reports on future situations? Has not the book of Daniel a special, "apocalyptic" character that must be accounted for before one can say "this means that"?

The dispensational premillennialists have the initiative in our debate. They pose the questions to which we must reply. According to the way

in which they frame the problem, we must always choose between a "literal" or a "figurative" understanding of what the Bible says. And when one takes the latter position one is suspected of not really believing what God says.

However, no one can ever rightly interpret the text of the Bible as long as he is caught on the horns of this "literal-or-spiritual" dilemma. A thorough study of contemporary eschatological thinking would have to break through this falsifying double-talk.

And—while we are on the topic of Bible interpretation—don't we believe anymore that the new is in the old concealed, but also that the old is in the new revealed? Is not the key for the understanding of the law and the prophets to be found in the New Testament?

Hence, if we would get a committee to study the contemporary issues in eschatology, this committee would not only have to tunnel its way through the cluster of millennium, Israel, rapture, tribulation, to the deeper issues of Bible interpretation; in the final analysis the committee would have to raise the most basic question: Who is *Jesus*? How does he relate to the hope of Israel and what did he mean when he said that law, prophets and Psalms find fulfilment in his work? What is this *kingdom* he proclaimed as good news and which he established when he claimed all authority? May we believe and must we now confess that Jesus is the Messiah or is he only designated to become the Messiah, when he accomplishes what he failed to do at his first coming?

A comprehensive study of contemporary eschatological issues would not really satisfy us if it would merely refute the many notions now floating through American "evangelical" Christianity. A fundamental study should be more positive. It should reaffirm the covenant of grace as the abiding relationship in which God embraces his people both in the Old and in the New Testament era. The centrality of God's grace in Christ must be reasserted as it reaches back and forward in history. The church must be granted its true glory. Instead of being a parenthesis on God's timeline, the church—this new Israel, new creation, stronghold of Christ's coming kingdom—ought to claim all that was promised of old but is now given and received in the last days. A true contemporary confession regarding God's future would have to take the initiative away from premillennialistic dispensationalism. Christ has inaugurated his kingdom! The end time has begun and the first fruits of the future harvest are to be tasted now.

Having thus reflected on the "issues concerning eschatology" according to our mandate, your committee frankly despaired of asking an RES committee to analyze, criticize and refute contemporary notions, and to set forth our biblical hope.

A report that would have to deal with all of the above, negatively and positively, would be a demanding assignment. In fact, if the report were to deal with the many speculative theories and current misinterpretations with any measure of seriousness, and if, in addition, it would have to deal with covenant, church, kingdom and Bible interpretation in a really helpful way, the immense task would far exceed anything normally assigned to a synodical study committee. Moreover, the report would have

to deal with many technical details of theology and Bible interpretation which are not usually considered the domain of a synod.

Besides, Dr. P. G. Schrottenboer tells us that a committee could not possibly begin its work until it had been appointed by the Reformed Ecumenical Synod of 1976.

In short, we cannot in good conscience recommend that synod request the RES to give such a mandate to a committee.

D. *Recommendations*

1. We recommend that our reporter be given the privilege of the floor when synod discusses this report.

2. If, in spite of your committee's feelings, synod wishes to request the RES to do another study of eschatology, we recommend that the above observations be presented as a sketch of contemporary issues to be addressed.

3. We recommend that synod urge all professors and pastors to teach, preach and write positively and forthrightly on the coming of Jesus Christ.

Humbly submitted,

John F. Schuurmann, chairman
Andrew Kuyvenhoven, reporter
Willis P. De Boer
Anthony A. Hoekema
Bastiaan Van Elderen

REPORT 37

SUPERVISION OF GUESTS AT THE LORD'S TABLE
A. MAJORITY REPORT*MANDATE*

The Synod of 1973 appointed a study committee to study the problems faced by consistories with respect to the supervision of admission of visitors to the Lord's Supper, in the light of the Scriptures and the Reformed creeds.

Grounds:

- a. The Church Order does not speak directly to this matter.
- b. Increasing mobility within our society, and the greater ease with which Christian believers today visit congregations of another denomination than their own, makes the problem one of growing difficulty and urgency for consistories.
- c. The problem is so widespread in the churches that it warrants the attention of synod.

Note: The committee understands this to mean that it must not only study the problems, but also present some suggestions for a solution. The grounds given would seem to bear that out.

MATERIALS

1. Letter of the Stated Clerk of Synod.
2. Majority report of the advisory committee of Synod 1973.
3. Minority report of the advisory committee of Synod 1973.
4. Unprinted appeal of Mr. Roy van Kooten.
5. Unprinted appeal, church visitors, Classis Rocky Mountain.
6. Communication of Stated Clerk of Classis Pella to Synod.
7. Communication of First CRC Oskaloosa to Classis Pella.
8. Communication of Stated Clerk of Classis Pella to Synod.
9. Communication of the Sully CRC to Rev. W. P. Brink.
10. Communication of First CRC Pella to Rev. W. P. Brink.
11. Communication of Calvary CRC Pella to Rev. W. P. Brink.
12. Protest and petition of Rev. J. Geels to Synod 1973.
13. Study committee report of Classis Pacific Northwest.
14. Letter from the CRC in Montreal, Quebec.
15. Letter from the Calvin CRC in Grand Rapids, Mich.
16. Letter from Rev. C. Spoor of Burnaby, B.C.
17. Letter of Rev. H. Spaan, giving a resume of statements made by him on the floor of Synod 1973 and sent to us at our own request.

Later on, even more materials were added to the long list when a survey of the churches was initiated by our committee.

HISTORY

The Synod of 1973 received an appeal from Mr. Roy van Kooten against the practice of the Calvary Christian Reformed Church of Pella, Iowa, admitting guests to the Lord's Table by giving an invitation in the

church bulletin and reading the same from the pulpit on communion Sunday. Previously this appeal had not been upheld by the Calvary Consistory and by Classis Pella. Some of the churches in Classis Pella supported Mr. van Kooten and, when his appeal came to the Synod of 1973, synod sustained the appeal of Mr. van Kooten.

Simultaneously a similar problem had arisen in Classis Rocky Mountain. This classis refused to approve the work of the church visitors who had pointed out to the Chelwood Consistory that their practice of admitting guests to communion was in violation of article 59 and article 85 of the Church Order. The Chelwood Church, in fact, left the decision to partake of communion to the individual as he received an invitation from the pulpit.

Classis, upon advice of a duly appointed study committee, declared that articles 59 and 85 did not speak directly to the matter of inviting non-member worshipers to the supper. The synod agreed that this classical statement was formally correct, yet it decided to refer this problem also to our study committee.

SURVEY OF THE CHURCH

The committee decided to draft a questionnaire and send it to all the churches in the denomination. In this way we hoped to get a clearer picture of the actual problems encountered by consistories and of the solutions they themselves had designed to overcome their problems.

Our questionnaire contained the following items:

1. Name of church
2. Type of congregation
 - a. Rural
 - b. Urban
 - c. Inner city
 - d. Mission
 - e. Other (describe)
3. Approximate percentage of members of the congregation with a Reformed background.
4. Approximate number of visitors to the Lord's Supper during the past 12 months at an individual service.
5. Method of extending invitation to the sacrament during the past 12 months. (More than one method may be indicated)
 - a. Face to face encounter, consisting of interrogation concerning doctrine and life.
 - b. Invitation through relatives, friends, etc.
 - c. Invitation from pulpit, including explanation of who may be worthy partakers.
 - d. Invitation extended by announcement in bulletin.
 - e. Other (please explain).
6. Are the names of those invited announced to the congregation?
7. Must visitors sign a card attesting to their faith and church membership?
8. Are visitors told that their participation is ultimately a matter between them and their Lord?
9. Does the method of extending an invitation differ for those who are Christian Reformed and others?
10. If method differs, please explain how and why.

11. How would you rate the effectiveness of your method of supervision
 excellent good fair poor uncertain
12. Do you encounter any particular problems in implementing your method
 of supervision; if so, please explain.
13. Additional comments

By the cut-off date, March 10, 1974, 410 churches had responded, a clear indication of how sensitive the issue has become in our denomination. Many questionnaires were returned with extensive elucidations, sample bulletin notices or advice to the committee. Classis Lake Erie, Classis Cadillac and Classis Pacific Northwest called attention to their approach and results of their own studies and research.

Rather than complicating this report with an immense variety of statistics, the committee chose instead to present an analysis of the answers given to our questionnaire. Our analysis is as follows:

A. *Level of satisfaction*, whatever the method.

Some 74% of our consistories reported that they were quite satisfied with the solutions they had found.

At the same time some of our churches made it very clear that these solutions were not necessarily in accord with the action of the Synod of 1973.

Most of our churches, notably the rural ones, maintain the practice of asking the visitor to contact the minister or an elder prior to the worship service; permission is usually mediated through friends or relatives. At times the request is simply phoned in. These churches report the greatest degree of satisfaction.

Face to face encounters are not popular; 155 churches never do it, ninety-two seldom, eighty-one churches did not answer the question. A large number of churches prefer to have an invitation given from the pulpit *in addition* to the one stated on the bulletin. This often includes an explanation of the biblical requirements for partaking; roughly half of our churches use this method. Least satisfied are our suburban churches, genuine supervision of communicants poses a real problem for them. Nevertheless, they constitute only one fifth, or 20%, of the churches polled. The satisfaction level does not seem to be very crucial, but we should keep in mind that mere statistics may be deceptive.

B. *The troublespots*

Many churches are convinced that established traditional patterns no longer serve them well. The time before the service is too short for a meaningful interview; greeters at the door, authorized to extend an invitation on behalf of the consistory, find it next to impossible to report back to their fellow elders. Most non-CRC guests are not acquainted with our customs; evangelical Christians tend to resent our practice of screening guests and consider it a sign of un-Christian suspicion.

A number of churches, together with Classis Lake Erie, have expressed themselves in disagreement with the Synod of 1973, calling its decision both confusing and contradictory. They feel that visitors are held guilty until proven innocent and urge the churches to place the burden of re-

sponsibility upon the individual. In this connection the case of Judas Iscariot is sometimes used as evidence and proof for personal responsibility after the necessary warnings have been given.*

Other forms of criticism of the present state of affairs show that our concept of "the church" is too narrow; that in effect the sacrament is for members of the CRC only. Others maintain that the screening process takes away the spontaneity and the festive character of the Supper for both guests and elders. Still others point out that there are no guidelines given in the Church Order and that we should not make any now.

It is all too clear that many churches have become frustrated and often go their own way with a congregationalist approach to the problems. Strangely enough, satisfaction and dissatisfaction go hand in hand. That is precisely where our problem lies.

C. *Alternatives*

One can hardly speak of a single Christian Reformed approach to the supervision of guests at communion. All our churches are in favor of some form of supervision; none promotes open communion, but they are widely experimenting with a variety of solutions, some of which exclude supervision of elders altogether.

No single alternative has been given us, but the troubled churches tend to shift the emphasis to the pulpit. Thereby they eliminate, as they see it, discrimination between member and guest since the sincere call to total commitment comes to both alike.

No system of signing cards or greeters at the door or any other method seems to solve the problem.

In view of the overwhelming response we have received from the churches and from three different classes, we wish to underline our appreciation for the vast amount of work that has been done by them. It is crystal clear that this whole matter, now before us, touches the very life of the churches. That in itself has been an encouragement to the committee called upon to study all these problems in the light of the Scriptures and the Reformed creeds.

THE NATURE OF THE PROBLEM

The first matter we have wrestled with can be called the *nature* of the problem. Amid the welter of different opinions and solutions current within our denomination, we came to the conclusion that the real core problem had been circumvented.

Not all the churches view the problem from the same angle. Many are quite content to receive guests at the communion table on a regular basis, without dealing with the question of membership in the local church. Others feel that the matter must be left to the individual con-

*We believe that the case of Judas Iscariot cannot be used as a norm for admitting persons to communion. Both his case and the host at the Supper (Jesus) are unique. His partaking, if so assumed, was to be a fulfillment of the Scripture and thus once and for all (*einmalig*).

The norm for us must be that no adulterer, drunkard or robber may be part of our fellowship. (See I Cor. 5:11.)

science of the guests. Some feel that our celebration of communion is too guarded and too restrictive, calling for an easing of the rules. Still others are of the opinion that, given the variety of rural, suburban and mission churches, the whole issue should be left in the hands of local consistories, so that they may dispose of the problem *in loco*, as they see fit.

We believe that in all these attempts the real point of difficulty has been missed: *the biblical concept of the church*.

We hope to show in this study that the complexity of the church in our modern age, complicated by a vagueness of our conception of that church, lies at the very root of all our problems. We shall never begin to solve any of our problems until we have dealt with "the church."

The most agonizing problem in this connection is surely the multiplicity of denominations, a baffling phenomenon to many Christians and certainly to the world. Though we fully recognize a spiritual unity, experienced by Christians in many denominations, that spiritual unity is not made manifest as the Scripture and the confessions demand. The Scriptures relate to us the prayer of our Lord that they may all be one, "so that the world may know that thou hast sent me" (John 17:23). In other words, according to this text, the unity of the disciples will bring glory to the Father. The world must be able to see the oneness in tangible form and that is where a mere spiritual unity falls short.

The Scriptures confront us with a clear call to that visible unity, but unfortunately we tend to gloss over the impact of the Highpriestly prayer by assuming that we have already attained to that unity by being spiritually one in the Lord.

In the same manner the confessions do not suggest a simple pluriformity of churches as an acceptable alternative to the categories of true and false. In other words, the existing evil situation of the brokenness of the body of Christ may not be permitted to dictate the terms of our church fellowship with other Christians. We believe that this is exactly what is happening, bringing along a host of peculiar problems.

Over and above all this there is the mobility of church members, an on-going process of urbanization, with a resulting anonymity of church members. These contributing social factors make it very difficult for the average Christian to define for himself just what the church is. It seems to be in a fluid state with little stability and intimate fellowship. The biblical idea of the body of Christ, with the several component members making up that body, is not easy to visualize. It would seem convenient indeed to accept the notion of some sort of super-church, largely invisible, with some semi-detached members showing up here and there for fleeting acquaintance, like ships passing in the night. Once that view has been adopted, the Reformed tradition and policy governing admission to the communion table become hopelessly outdated and totally irrelevant.

In the light of the foregoing, we must ask what the Scriptures and the confessions say about the church and the place of the elders in that church.

THE NATURE OF THE CHURCH

We believe that the great majority of the references to the church in the Scriptures point to the local congregation, e.g. the church at Corinth,

the church in Sardis, Laodicea etc., the church which is at thy house and many more similar definitions.*

The church is a communion of saints, a fellowship in and with Christ as well as a well-ordered and cohesive body, created by the power of God's Word and Spirit. This communal fellowship is the life fellowship of the *local* church and to *that* fellowship the sacrament of communion is given by her Lord. The church is a *congregation*, a gathering with visible unity; an *ekklesia* which is a gathering of his people by his Word and Spirit (*sunagoge*).

The same conviction is expressed in article 27 of the Belgic Confession, where we read that the one "holy catholic or universal church is a *congregation*." Article 28 states that "it is the duty of all believers to join themselves to this congregation, *wheresoever God has established it*." Article 29 declares that there are two churches, one true and one false. The true church can easily be distinguished from the false one because it is a visible entity, maintaining the true preaching of the Word, the biblical administration of the sacraments and the exercise of Christian discipline.

According to these articles, the sum total of individual congregations, assemblies or gatherings does not produce the total community of the church. On the contrary, every local congregation, however small, represents the total church in its catholicity, the church consisting of every tribe, language and tongue.

One does not find the church in the sum total of the congregations, or even in the so-called invisible church, but in the *local* congregation. In that "*ekklesia*" one finds the church he is duty bound to join. The church of God is always at a given location; there the body of Christ becomes visible and there is the "*koinonia*," the fellowship with Christ and with one another. The sacrament is a visible expression of that unity and fellowship in the local congregation, which is the church, the ingathering of God's people at that time and place.

Neither the Scriptures nor the confessions are content to define the church as a grand mosaic of individual congregations, each bringing its own color and sparkle to the total design; nor do they conceive of it as a variety of denominations, each with its own confessional stance. The church is where God's people meet at a specific location with a visible pulpit and a visible communion table. The fact that today his church is badly split and broken up does not alter that basic concept presented in Scripture and confession.

THE PLACE OF THE ELDERS IN THE CHURCH

In accordance with article 30 of the Belgic Confession the church must be governed by a certain polity which God has ordained in his Word. Ministers and elders serve a two-fold purpose.

*I Cor. 1:2: "To the church of God which is at Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours." (See also Acts 15:22; 18:22; Romans 16:5; I Cor. 4:17; I Cor. 14:4, 5; I Cor. 16:9; Eph. 4:4-7; Philip. 4:15; Col. 4:15; I Peter 5:13; III John 9; Rev. 2 and 3.)

First of all they must be the means by which the Gospel is promoted and the true religion preserved. They must see to it that the benefits of Christ, such as the forgiveness of sin and eternal life, are offered. They must also be the spiritual overseers who exercise discipline by punishing and restraining transgressors. Primarily, however, they must be shepherds and guides to Christ.

Elders must fulfill the task given them by the Chief Shepherd of the sheep; they must give leadership in wisdom, exhort and rule in his name. They must be the servants of Christ, taking his place, as the host welcoming his people, stewards and distributors of the grace and mysteries of God.

While this latter aspect may not be all that clear from the form for installation of officebearers or from the Church Order, it is clear from the Scriptures (I Cor. 4:1, 2; I Tim. 6:20; art. 31 Conf.). The apostle urges Timothy to be strong in the grace which is in Christ Jesus "and what you have heard from me before many witnesses, entrust to faithful men who will be able to teach others also" (I Tim. 2:2). The same idea is expressed in article 30 of the Belgic Confession when it maintains that by means of the officebearers "the true religion may be preserved and the true doctrine everywhere propagated."

Officebearers act on behalf of the host, they open the kingdom of heaven with the keys entrusted to them and shut it against unbelievers. Thus the task of the officebearers is to urge and invite all men to join themselves to the true church, but to keep out the wolves from the flock as well.

Obviously, this will also be their task at the communion table; a task to be fulfilled with a good understanding of the nature of the church and the purpose of the sacrament of communion.

THE SACRAMENT OF COMMUNION AND THE PARTICIPANTS

In article 35 of the Belgic Confession we are told that the Lord's Supper has been ordained to strengthen and nourish those whom he has already regenerated and incorporated into his family, the church. The emphasis is clearly upon growth through communion, which in turn leads to further communion: "In a word, we are moved by the use of this holy sacrament to a fervent love toward God and the neighbor."

In Lord's Day 30 of the Heidelberg Catechism the question is raised whether those are to be admitted to the table who are unbelieving and ungodly. The answer is that the Christian church is duty bound to exclude such people. Sin does not only affect the individual sinner but the entire congregation. The underlying thought is that no one celebrates the supper in lonely isolation, but only and always as a member of the body. That body is the local church; there the fellowship comes to expression. There they participate (in *koinonia*) in the body and blood of Christ. While the invitation "to do this in remembrance of him" is of primary importance, that invitation must also be accepted, because it is his own command.

It is evident from I Corinthians 11:17-32, the passage which appears as proof text in its entirety under Lord's Day 30 of the new translation

of the Catechism, (Acts of Synod 1974, page 603) that to partake of the Lord's Supper while there are factions and divisions is blasphemous. There must be fellowship *before* we can celebrate communion together. After all, the Lord's Supper is a visible demonstration as well as a mutual confession that we are one in the Lord by virtue of participating in him. We cannot partake with those whom we have not first received into Christian fellowship. It is simply not sufficient to believe that the body of the Lord was given on the cross as a sacrifice for our sins; we must also believe a holy universal church, represented in all its aspects by the local congregation. To do less than that is to be less than honest in spiritual matters.*

To sum it up: The Lord's Supper cannot be celebrated without having full regard for the body of Christ, his church. The sacrament is the sacrament of the *church*, always and ever. Communion is *visible fellowship*, *koinonia*, and elders must work toward the goal outlined by the Scriptures so that communion may be what it is intended to be.

In this light we must come to grips with the brokenness of the church. In the local congregation there must always be an awareness, even a painful awareness of the brokenness of that one body of Christ. We must diligently work toward the tangible and visible unity of the body of Christ; we should be very busy with that assignment. The beginning of that unity is with us, but the fullness of it has not yet come. That brokenness is a sad reality, but we believe that with the help of our Lord we shall overcome; we are committed to it. Our very partaking in the sacrament implies a commitment not to leave the brokenness for what it is.

There is a tension in the Christian life of obedience and thankfulness which will not be removed in this age, but only in the age to come. It is the tension between that which *is* and that which is *not yet*. We have a foretaste of eternal life, but the perfection of it is not yet here; it awaits the Day of Christ. The brokenness is not yet healed, but we pledge ourselves to work hard for it.

Both guest and host must make that pledge, work for it today, taking steps to resolve the existing tension and live in that expectation that our hope will become a visible reality.

THE VARIETY OF GUESTS AT COMMUNION

Our mandate demands that we deal specifically with the *guests* at the communion table. It is evident that there is a great variety among these guests and we wish to reflect upon that fact.

*Because of the communal character of the Lord's Supper we do not believe that the forms for the celebration are broader in their concept of the participants than our actual practice.

We are of the opinion that statements as "all those, then, who are thus minded, God will certainly receive in grace and count them worthy partakers of the table of his Son Jesus Christ," refer to the participants as they come together in *congregational* fellowship and may not be construed as a general invitation to guests one and all.

After all, we unite as members of one body in true brotherly love around the table, by the same Spirit who unites us to Christ.

The several guests cannot be placed under a common denominator, nor can they be given a blanket invitation, precisely because in their variety the brokenness of the church is reflected.

We do not want to be dogmatic about our categories, but we do believe that the problems we have studied center around certain kinds of guests. We shall mention four different types of guests, even though that will not do justice to every single individual case. We are of the opinion that with these four different categories sufficient guidance has been given to consistories in general to deal with specifics.

A. The traveling guest, a member of one of our sister congregations.

In a way this person is probably the least of our problems. The casual way, however, in which he makes himself known, either through a relative or by phone, is something which should be eliminated. There is nothing casual about the celebration of the supper. It is a remembrance fellowship meal in the presence of the risen Lord and his congregation.

The guest owes it to the host to properly acknowledge him and introduce himself to the Lord's appointed representatives. Perhaps his consistory should provide him with a certificate which establishes his membership in our denomination. If possible he should not wait to announce his presence ten minutes before the service, but sometime on the previous day. In short, he should show the necessary Christian courtesy to the host.

B. The ecumenical guest, a Christian who belongs to another denomination, with no plans to join our fellowship at this time.

This guest feels free to visit in ecumenical style any evangelical church of his liking and finds no great problems in doing so. His view of the church is probably vague, but he finds it all important that a person believe in the salvation of the Lord Jesus Christ. He is ready to declare his faith whenever he is required to do so, but he has little conception of the church of Christ. Most likely he is consoled by the idea that all churches together form the great universal and invisible church of the Lord. He is loyal to his own denomination for reason of his own and sees no barriers on the road of true Christian fellowship across denominational lines, provided there be a common faith in the Savior. He is not likely to welcome elder supervision, because he believes that the whole matter of participation in communion ought to be left to the individual conscience of the believer. A warm and well meant invitation is all he needs and in his opinion no more is required in terms of guarding the table.

Obviously, this is the Christian who presents us with problems. The easiest way would be to give him the invitation he expects and leave well enough alone.

We believe it to be the duty of all Christians to wrestle with the nature of the church; to show our fellow-Christian guest where the problem lies as well as the great need for every Christian to come to grips with the terrifying brokenness of the church. We cannot, in the light of the Scriptures, afford to show on the one hand our unity in faith and on

the other hand simultaneously the open denial of that unity by going our own ecclesiastical way afterwards.

The guest must also pledge himself to work for unity as the Lord wants it. While he cannot be expected suddenly to grasp the difficulties involved in interchurch communion, we may not leave it at that. There must be true fellowship *before* communion. We must confront him with the fact that there is no church in the sky as a panacea for all our sinful divisions and schisms. For that reason the guest should acknowledge the host before communion and the host in turn must welcome the guest, while making our position clear to him.

In a large church this would ordinarily present us with all sorts of logistical problems. This has become clear already from the answers given to our questionnaire. We believe that in such cases a fellowship meeting should be held before the communion service. We can then make it plain to him that we are not holding to the view that the Christian Reformed Church is the sole custodian of the faith, but that we seek ardently the visible unity of all believers. Can we not have coffee together before we have the wine? Don't we have time for that? We should!

We may well face a massive task to re-educate Christian people in this manner, but surely, we have enough stamina and imagination to tackle this problem. Since there is a more informal atmosphere in our church services during the last few years, it would seem that we have an excellent opportunity to start now, especially since at this time our difficulties with the supervision at communion have multiplied beyond all proportion.

C. The burdened believer, the guest who has a church home but who finds that his needs are not fulfilled there.

This brother or sister has our sympathy, of course, but as a guest who has come to seek out our fellowship and profess to be in need of it he must face the same circumstances and the same consequences. He is frustrated about his own affiliation, but is unwilling to make a definite choice regarding membership in our denomination.

Again, we welcome such a guest and may be rather tolerant and understanding with respect to his position. Yet, sometime the decision will have to be made; consistories should help him making a choice between the fellowship he is escaping from and the fellowship he is seeking. If he finds that he cannot have real fellowship with the members of his own church, then he must break with them, hard though that decision may be. He ought to be shown that an ostrich policy cannot be tolerated in the church of Jesus Christ as a viable option for escape from conflict.

D. The guest without a church home, attracted to our denomination, but not ready to join our fellowship.

As a steady visitor in our home mission churches and often virtually a permanent guest at the communion table, he is possibly the most problematic guest of all. In fact, he is without membership anywhere even though his name may appear in some church directory, yellowed with age. We hesitate to confront him, because we feel he cannot be

pushed. We welcome him month after month, but the matter remains in status quo and he in no-man's land. He may have some misgivings about the established church; formal profession of faith, adherence to creeds or provisions of the Church Order have little appeal for him.

From our side we tend to neglect making known to our guest our concern for the church and leave his membership in limbo. Since we can well understand some of his misgivings, we try to be patient and yield a little here and a bit there. After a while we find ourselves drifting away from our foundations and create a church concept to fit that situation. We might, for example, seek refuge in the idea that all churches together form the universal and invisible church of the Lord without a fixed address and make that a neat escape hatch for our frustrations. In fact, we only add to our perplexities; we get more visitors than we can handle and the system of supervision falls apart.

In addition, we have yielded, perhaps unwittingly, to a form of individualism which loses sight of the corporate character of the church. Then we find ourselves in a real bind: we become a Reformed church with a fundamentalist oriented communion table and fellowship. We believe that the church is an integral part of the faith we confess, but in actual practice we begin to see a communion table at which individual Christians testify to their personal faith. The local church, faced with these problems, makes its own solutions in this awkward situation, frequently disregarding the creeds and the provisions of the Church Order. In the midst of that confusion, synod pronounced its veto. Such is the geography of our difficulties at this point.

We are well aware that these things are extremely delicate, but we should not strengthen the imaginary status of the permanent guests by repeated invitations to participate in the Lord's Supper. Nor should we leave the whole of that decision to him alone.

SUMMARY

It would seem that we can summarize the whole complex matter in just a few words. Of course, summarizing it is quite different from solving it. Yet our summary may help to focus sharply on the nature of the problem with which we are dealing and that in turn may help us toward a solution.

The love for the Lord must go hand in hand with the love for his church; what God has joined together, man must not put asunder. The union which we have with our fellow Christians in the Lord is always a visible manifestation of the universal church. Sadly enough, the lack of that union also comes to visible manifestation. Nevertheless, the communion table is a sign and seal of our union in the Lord; Christians pledge themselves to work toward that goal with firm hope.

If we cannot do more in our sinful world, we certainly may not do less; it is a part of the never ending struggle for the Christian. He has not yet attained to the goal, but he continues to reach for it as long as he lives. He believes in his Lord and Savior, he also believes one holy catholic church; these are essential parts of his faith and expressed in the Apostle's Creed and the Nicene Creed.

RECOMMENDATIONS

On the basis of the foregoing study *we wish to present the following recommendations* to our churches regarding the supervision of guests at the communion table:

1. That synod give opportunity to the Rev. L. Mulder, secretary of the study committee, to answer questions on behalf of our committee.

2. That synod adopt the following guidelines for our churches regarding the supervision of guests at the Lord's table.

a. That consistories welcome the traveling guest, a member of a sister Christian Reformed Church and remind him that it is proper for him to acknowledge the host before he can partake. In order to do so properly his home consistory should present him with a certificate of membership, of which we give a sample.

Front of card

Mr./Mrs. is a member in
good standing of the
Christian Reformed Church at

Dated 19.....

Reverse side of card

We request our sister congregations to
receive this brother/sister into its fel-
lowship and provide him/her with
pastoral care while he/she visits in
your area.

During the service this guest could be asked to arise in order to be introduced to the congregation. All casual contacts to arrange for his or her participation in the communion service, such as phone calls etc., should be avoided.

b. That consistories welcome the ecumenical guest (with active membership in another denomination) to the communion service if he acknowledges the host and is willing to take part in an interview before or after the service. This guest should be informed of our stand regarding the corporate responsibility which all Christians have for the sinful disunity among churches. He must be confronted with the consequences of his desire to participate in the communion service to which he is welcomed. For the same reason we urge members of our churches to be aware of the same consequences when participating in the communion services of other denominations.

c. That consistories welcome the burdened believer (with membership in another denomination but in need of our fellowship) to the communion table, provided he also acknowledges the host. This person must face the same consequences as the ecumenical visitor. Since he does not find his needs fulfilled in his own church home, we should have a fairly high degree of tolerance for his painful position. At the same time, he must come to a decision sooner or later. He cannot have what would in fact amount to a dual membership and he must be made aware of this. Follow-up work in this case is essential and pastoral care should have high priority for this troubled guest.

d. That consistories welcome the guest without a church home to our fellowship if he acknowledges the host and has declared himself to be a true Christian. However, he must be informed of the consequences: his participation is in effect a confession of unity with the congregation; it must lead of necessity to membership in that congregation.

To tolerate his status as permanent guest would be an unbiblical tolerance and hospitality. His so-called permanent guest status comes

to an end, one way or the other. He can be a guest a few times and then comes the hour of decision. No further invitations shall be extended if no decision is forthcoming. This guest simply cannot remain between "yes" and "no" for long; the nature of the church and the sacrament forbids it.

We are of the opinion that the problem of guests does not only show itself at the time we celebrate communion. It is there at all times, quite apart from the sacrament. The difficulties which center around the communion table are only the visible tip of the iceberg underneath. We must seek for true and biblical ecumenicity at all times. For that reason the follow-up suggested is by no means a luxury, but a scriptural approach to our fellow believers.

It will mean a brand new course for many of our churches; it will also mean more work for our elders. The guests will have to be talked to, preferably not at communion time, but between celebrations.

Generally speaking, we believe that the above mentioned guidelines will show us a way out of our problems. No general invitations are issued from the pulpit anymore; we are honestly beginning to face real issues. It can be expected that in this manner the problems will slowly disappear because the list of permanent guests will gradually decrease in numbers.

It might be argued that there is no time before the service to put these proposals into effect. We would reply that if such be the case then our churches have become too large for their own good. After all, these are not trivial matters; if no time is available then our imagination must go to work to find time, before or after the service.*

3. That synod dismiss the study committee since its mandate has been completed.

Committee on Supervision of Visitors
at the Lord's Table

Nicholas Knoppers
Lambertus Mulder, secretary
Jan Pereboom
Homer Samplonius
Jack Westerhof

Note: Rev. John Vriend, one of the original members of our committee before his move to Grand Rapids, Michigan, was most helpful as an advisor to our committee.

*Some suggestions and guidelines for the interview held with guests before or after the communion.

1. Our guests must be brought to the recognition that the communion service in which they partake in fact establishes and confirms Christian unity.
2. Our guests must come to the realization that all Christians at all times must pursue the true unity of the church in a visible manner, wherever and whenever they can. In effect they should make that promise and understand it in the light of the creed of Nicea: I believe one holy catholic church
3. Guests should not seek admission by way of casual contact.
4. Consistories must work out details with wisdom.

REPORT 37

SUPERVISION OF GUESTS AT THE LORD'S SUPPER
B. MINORITY REPORT

It is with deep regret that I am unable to agree with the viewpoints expressed by a majority of my fellow members of the study committee relating to Supervision re Visitors at the Lord's Supper. Although there is much in the report with which I agree, the area of disagreement is of such a fundamental nature that I cannot in good conscience sign the report in its entirety.

One of the basic threads of thought that flow through the report might be summarized somewhat as follows:

1. The congregations that replied to the questionnaire of the committee missed the real point of difficulty: the biblical concept of the church. These congregations have a vague conception of the church.
2. The church is a well-ordered and cohesive body—a gathering with visible unity. It appears to be restricted to the local congregation.
3. The multiplicity of denominations is a baffling phenomenon and is sinful in view of the prayer of our Lord that they all must be one. (See John 17:23.)
4. As long as a multiplicity of denominations exist, it is blasphemous to partake of communion with a member of another denomination unless there is a mutual pledge to work toward the tangible visible unity of the body of Christ.

I am unable to agree with this line of thought since I believe it is based on a view of the church that appears to be narrower than the New Testament view and departs from our creedal standards. Furthermore, it leads to conclusions in the report that are contrary to the tone and language of the Forms for the Celebration of the Lord's Supper.

None of the churches that replied to the questionnaire indicated that they had a vague conception of the church. It seems presumptuous on the part of the majority of the committee to take the position that the multitude of problems that the churches presented exist because the congregations have a vague conception of the church.

The church universal is identified in the majority report as the local congregation; whereas the holy catholic church of our creeds is dismissed as "the notion of some sort of super-church, largely invisible, with some semi-detached members showing up here and there for fleeting acquaintance, like ships passing in the night." The report's view of the church rests on the statement, "We believe that the great majority of the references to the church in the Scriptures point to the local congregation," whereas contrary scriptural references are ignored (Eph. 1:22; 3:10; Col. 1:18, 24).

The report further seeks to buttress its position by noting that the Belgic Confession, Article 27, refers to the one holy catholic or universal church as a congregation. However, the congregation of which the con-

fession speaks "is not confined, bound, or limited to a certain place or to certain persons, but is spread and dispersed over the whole world" Surely that is not a local congregation! In fact the whole thrust of Article 27 of the Belgic Confession is that the church is universal, composed of all true Christian believers including those who have died as well as those not yet born.

Furthermore, the report places great emphasis on the allegation that the church is broken. Support for this is claimed by reference to our Lord's pastoral prayer in John 17, namely, "that they all may be one." The report implies that this is a prayer that all Christians must become members of one visible organization, free of any denominational distinctions and therefore it is the duty of all Christians "to always work toward the tangible and visible unity of the body of Christ."

Such eminent scholars as William Hendriksen, Arthur Barnes and Matthew Henry in their commentaries on John 17 all agree that this prayer does not refer to tangible, visible organizational unity. Hendriksen: "Jesus is not requesting that some day all denominations may become one mammoth denomination—(However excellent church union may be when it can be achieved without sacrificing any basic principle)." Henry: "Let us also pray for more abundance of holy love, that a spirit of mutual forbearance and kindness, among all who appear to love the Lord Jesus Christ in sincerity, may convince the world that they are all of one heart and soul, though separated by outward circumstances." Barnes: "This refers not to a union of nature, but of feeling, plan, purpose." "Christians are all redeemed by the same blood and are going to the same heaven." "Though they are divided into different denominations, yet they will meet at last in the same abode of glory."

This aspect of the report is also contrary to the view expressed by Dr. Abraham Kuyper when he discussed the matter of denominations at Princeton University in 1898: "But if the church consists in the *congregation of believers*, if the churches are formed by the union of confessors, and are united only in the way of confederation, then the differences of climate and of nation, of historical past, and of disposition of mind come in to exercise a widely variegating influence, and multiformity in ecclesiastical matters must be the result. A result, therefore, of far-reaching importance, because it annihilates the absolute character of every visible church, and places them all side by side, as differing in degrees of purity, but always remaining in some way or other a manifestation of one holy and catholic church of Christ in heaven" (A. Kuyper, *Lectures on Calvinism, Six Lectures Delivered at Princeton University in 1898*, Pages 63-64, Wm. B. Eerdmans, 1953).

In view of the opinion of these well known, highly respected authorities I cannot accept as axiomatic the theory expressed in the report that Christ prayed that denominational differences ("brokenness" is the term used in the report), must be eliminated. Even though church-union in certain circumstances may be desirable, to state to a Christian from another denomination that to partake of the Lord's Supper with him would be blasphemous unless he pledged himself to work toward church-union, in my opinion would do more to promote disunity than unity. Yet this is the thrust of Recommendation 2-b.

Another area of disagreement concerns the fact that the report virtually ignores the teachings contained in our Forms for the Celebration of the Lord's Supper even though these may be considered to be our church's interpretation of what Scripture and the creeds say concerning the sacrament. The only reference to the forms is by way of a footnote which implies that the invitation is extended only to members of the local congregation plus, presumably, those who have requested permission to participate and have been granted this permission by the proper authority. The literal wording of the invitation is much broader and is clearly intended to be by the authors of the new forms. The report of the Liturgical Form Revision Committee to the Synod of 1964 stated that their intent was to provide forms that are explicitly Reformed enough to indicate the distinctive theology of our communion and at the same time catholic enough to demonstrate the catholicity of the church which we wish in all ways to confess.

When the form states, "We therefore bid all of you who have confessed your Lord, and who have truly examined yourselves according to the admonition of the Apostle Paul, to come in contriteness of heart and assurance of faith to commune with Christ in the partaking of this Holy Supper" (Form 2, page 4), this invitation is clear and unambiguous.

Furthermore when the form quotes Christ, "This do in remembrance of me," and goes on to say, "In obedience to that command we now celebrate this memorial feast," there is a clear implication that all Christians are required to obey as often as the opportunity presents itself. There is nothing optional about this command.

Does this position imply that the churches may serve the elements to any and all in cafeteria style as some critics of this position would claim? Of course not. Question 82 of the Heidelberg Catechism clearly states that the church is to exclude those who show by what they say and do that they are unbelieving and ungodly. On the other hand, there is not the slightest hint that in order for a visitor to obey this command he must "express willingness to take part in an interview" in order to "be confronted with the consequences of his desire to participate in the communion service to which he is welcomed." In view of this I find Recommendation 2-b. to be untenable.

This concludes the discussion of some of the more basic reasons for my inability to sign the report in its entirety.

Although the mandate of the committee doesn't require it, I agree that it is appropriate to provide some guidelines. Due to lack of access to proper research material I do not feel qualified to submit an adequately documented set of alternative guidelines; however, I would suggest that synod consider the following:

1. The consistory should request visitors who feel that they meet the test of worthy partakers to make themselves known. God's people must be hospitable. In many instances in the Old Testament the stranger within the gates was treated as one of the family and subject to the same law (Fourth Commandment). The manner of identification cannot and need not be uniform in all circumstances. In churches where visitors are few, a face to face encounter may be the best method; however, where there are a large number of visitors (in some resort areas the visitors out-

number the members) requesting them to arise during the service may be appropriate. Only if visitors are identified can Christian hospitality be exercised.

2. The consistory should make certain that all potential participants are thoroughly informed as to the requirements for participation as well as the consequences of partaking in an unworthy manner. The matter of self-examination must be emphasized. The aspect of "fencing the table" should not be overemphasized. There is evidence that some Christians believe that the elements have some sort of magical quality and consider it a victory to mislead a consistory when that consistory attempts to assume the impossible burden of certifying that all participants are worthy. (See Question 4 to the Guide for Conducting Church Visiting.) Here again uniformity of method is neither necessary nor desirable. In some cases, a reading of the form may be adequate, sometimes face to face encounters may be best, and in other cases bulletin/or pulpit explanations may be the most edifying. The method is secondary as long as the objective is attained.

3. The consistory should encourage participation by all who are worthy as well as seek to exclude those who are unworthy. The sacrament is a means of grace and it should be pointed out to potential participants, including visitors, that neglect of the means of grace is sinful. When our Lord says, "Do this," his command must be obeyed. There is no option. The individual Christian present at the service may not refrain or participate depending upon his whims of the moment. Unfortunately, I think it can be demonstrated that many of our churches give the distinct impression that they would be more comfortable if visitors refrained from participation but that permission to participate will be considered if the visitor expresses a strong enough desire to do so.

C. E. Zeilstra

REPORT 38

MARRIAGE GUIDELINES

The Synod of 1973 appointed the undersigned to serve as a committee on Marriage Guidelines. Our mandate reads as follows: ". . . to provide guidelines in the light of: a. previous synodical decisions; b. the study committee report (1973); c. the reactions of the synodical advisory committee (Report 4, B, Art. 62, 1973); d. the original overture (Overture 18, 1971)" (Acts of Synod 1973, p. 59).

HISTORY OF THE MANDATE

This mandate has its source in an overture sent to the Synod of 1971 by Classis Toronto. That classis overtured Synod of 1971 "to appoint a study committee to draw up new guidelines for pastors and consistories in their care of (a) couples contemplating marriage, (b) couples involved in marital difficulties, (c) divorced persons, and (d) those who have been divorced and contemplate remarriage." Classis Toronto then adds its study on Marriage, Divorce, and Remarriage (Acts of Synod 1971, page 632, Overture 18).

In response to the overture of Classis Toronto, synod appointed a study committee. This committee reported to the Synod of 1973 (Acts of Synod 1973, pp. 595-607), interpreting its mandate as follows:

"Our mandate is thus twofold:

1. to study and evaluate the issue of divorce and remarriage in the light of the 1956 synodical decision as compared with the Toronto overture (cf. Overture 18, 1971), and

2. to formulate guidelines for pastors and consistories in dealing with the problems of:

- (a) couples contemplating marriage
- (b) couples involved in marital difficulties
- (c) divorced persons
- (d) divorced persons contemplating remarriage.

"The synodical decisions of 1956 which we are to consider are the following:

1. The consistories are urged most earnestly to guard the sanctity of marriage, and warn unceasingly against every violation of the marriage bond through unbiblical divorce or through adultery, keeping in mind the need for true repentance on the part of all who seek admission to the church.

2. The consistories are advised that people who are guilty of unbiblical divorce, or who are divorced as the result of their own adultery and having remarried, seek entrance or re-entrance into the church, shall be expected to show their sorrow and genuine repentance during an adequate period of probation. Such cases shall not be settled without the advice of classis.

3. These declarations are referred to the consistories for their guidance so that they may deal with the concrete cases which come before them in accordance with the given situations, the demonstrable teaching of Scripture on marriage, divorce, repentance, and forgiveness, and the general provisions of the Church Order.

"Some of the conclusions of the Toronto study which require our attention are:

a. The term *biblical* and *non-biblical* grounds for divorce are not biblical and ought not to be used.

b. The church acknowledges that marriage is essentially indissoluble.

c. Since we live in a broken world, the church ought to recognize divorce in cases of a complete breakdown of the marriage relationship."

The marriage guidelines submitted by the committee reporting to Synod 1973 have considerable merit. In dealing with this report the synodical advisory committee had recommended some extensive and drastic revisions. In considering these revisions synod concluded that it would be more advisable to appoint a new study committee rather than to proceed with the laborious procedures of revising a document. Synod then decided to appoint our committee with the mandate quoted at the beginning of this report.

It is worthy of note that the Synod of 1973 did adopt the following as presented by the synodical advisory committee:

That synod do not adopt the committee's recommendation that synod accept Part II as in accord with biblical teaching on marriage and offer it to the churches as a guideline in their pastoral task (Acts of Synod, Report 40, p. 601).

"Grounds:

Synod is not convinced that Part II is in its entirety in accord with the biblical teaching on marriage. For example:

1. Whereas the study committee maintains that the Greek word *porneia* as used in Matthew 5:32 and 19:9 has a broader meaning than illegitimate sexual intercourse we question whether that interpretation can be substantiated from Scripture.

2. The contractual, covenantal nature of marriage is minimized in favor of a "relationship of fidelity," thus opening the possibility for thinking that a marriage's real beginning and ending depends on some undefined personal commitment to each other by the parties involved (Report 40, pp. 597, 598).

A number of statements are made and a number of expressions are used, that are ambiguous and capable of various interpretations: for example, the phrase 'dead marriage,' the words 'fidelity' and 'infidelity,' and the definition of adultery.

The remainder of the report was not acted upon by synod since this was committed into the hands of our committee and became part of our materials as matter to be studied. We quote for the purpose of reflecting the advisory committee's reactions:

"That synod observe the following with respect to the study committee's second recommendation" (Acts of Synod 1973, pp. 606, 607).

a. Though it is true that there is a distinction between "internal marital breakdown" and "legal divorce," the former is not necessarily a biblical ground for the latter" (Acts of Synod 1973, pp. 599, 600).

b. We reject the statement, "Adultery be viewed in its broad meaning as marital infidelity," because this statement leaves open the possibility for a wide variety of grounds for divorce and in this way would be in conflict with 1956 synodical decisions on divorce.

c. Though we recognize that these terms can be misunderstood and misapplied, we reject the committee's recommendation that "talk of 'biblical' and 'unbiblical' divorce be discontinued as at best confusing." While agreeing that any divorce is tragic, we reaffirm that a "biblical divorce" is one which is granted on the basis of the ground which Scripture allows.

d. We reject the recommendation that "the practice of necessarily excluding a person guilty of so-called 'unbiblical divorce' from church membership be dropped" since we judge that what is said here is not in fact the present practice.

This latter quotation from the advisory committee's report as well as the preceding section that was adopted by synod received considerable attention in our studies since we judged these to be substantive in criticism of and objection to the study committee's report.

The remainder of the synodical advisory committee's report contains recommendations regarding Part III and IV of the study committee's report. Our committee has reviewed these recommendations and judges them to be essentially modifications of the study committee's report. Our presentation of guidelines will reflect the material presented by both the study and advisory committees.

PREVIOUS SYNODICAL DECISIONS

To summarize past synodical decisions would unduly lengthen this report. It can be said that prior to 1956 our church's preoccupation was with the problem of church membership for persons remarried following a non-biblical divorce. Divorce and remarriage has been listed on the agenda of synods twenty-eight times between the years of 1900 and 1950. From 1950 to 1971 marital problems appear in twelve Agendas for Synod.

The decision of the Synod of 1956 constitutes the stand of the Christian Reformed Church regarding divorce and remarriage at the present time. These decisions are:

"1. No substantial and conclusive scriptural evidence has been produced to establish the thesis that parties remarried after being divorced on the ground of their own adultery, or divorced on non-biblical grounds, are living in continual adultery.

"2. No substantial and conclusive scriptural evidence has been produced to warrant the demand that a person remarried after being divorced on the ground of his own adultery, or divorced on non-biblical grounds, must, in order to prove the sincerity of his repentance, cease living in the ordinary marriage relationship with his present spouse."

Having taken this position, synod further declared what may properly be called procedure:

"1. The consistories are urged most earnestly to guard the sanctity of marriage and warn unceasingly against every violation of the marriage bond through unbiblical divorce or through adultery, keeping in mind the need for true repentance on the part of all who seek admission to the church.

"2. The consistories are advised that people who are guilty of unbiblical divorce and have remarried, and seek entrance or re-entrance into the church, shall be expected to show their sorrow and genuine repentance during an adequate period of probation. Such cases shall not be

settled without the advice of classis. (Note: the Synod of 1968 decided to drop the last sentence of the above, namely, "Such . . . classis." Synod did state that it becomes the responsibility of classis in case of appeal. See Acts 1968, p. 61.)

"3. These declarations are referred to the consistoies for their guidance so that they may deal with the concrete cases which come before them in accordance with the given situations, the demonstrable teaching of Scripture on marriage, divorce, repentance, and for forgiveness, and the general provisions of the Church Order" (Acts 1956, Art. 96, p. 59 and Art. 152, p. 118).

MARRIAGE GUIDELINES

I. BIBLICAL TEACHINGS REGARDING MARRIAGE

In attempting to formulate guidelines for pastors and consistories in dealing with marriage and marital problems it is important to understand the nature of marriage itself. The biblical view of marriage, divorce and remarriage can be summarized as follows:

A. *Basic Biblical Teaching*

Marriage may be described as a mutual relationship, a social arrangement, a legal agreement, but it is much more than these terms imply. According to Scripture it is divinely ordained and instituted so that Christian marriage is holy and sacred, a truth that is in need of constant emphasis.

Consider the following facets of biblical teaching:

1. The male and female identity is rooted in God's creative activity. We are told that God "created man in his own image, in the image of God he created him; male and female created he them" (Gen. 1:27). From the succeeding context it is clear that this basic similarity (image of God), with the essential difference of sex (male and female), envisions the close and intimate union of man and woman as husband and wife. Jesus emphasized this truth when he said, "Have you not read that he who made them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one'? So they are no longer two but one. What therefore God has joined together, let no man put asunder" (Matt. 19:4-6).

2. There is clear evidence of the divine intent that the woman shall complement the man; she shall be his helper. God himself declared, "It is not good that the man shall be alone; I will make him a helper fit for him" (Gen. 2:18). On man's part there evidently was a deeply felt need as indicated by his exclamation when the woman was brought to him, "This at last is bone of my bones and flesh of my flesh" (Gen. 2:23). Marriage as God ordained it and sex as God created it are among the highest, holiest, and happiest gifts God has bestowed.

3. The closeness and intimacy of the marriage bond, as God intended it, is indicated in the manner in which he created the woman. Fashioned from Adam's rib, she is indeed flesh of his flesh (Gen. 2:23) and this is followed by the divine instruction, "Therefore, a man leaves his father

and his mother and cleaves to his wife, *and they become one flesh*" (Gen. 2:24). The marriage relationship is then the most intimate of all human bonds or relationships.

4. The fact that marriage is divinely instituted is also beautifully underscored by the statement, ". . . and the rib which the Lord God had taken from the man he made into woman *and brought her to the man*" (Gen. 2:22).

5. The permanency of the marriage bond is emphasized by the divine injunction that a man shall leave father and mother and cleave unto his wife (Gen. 2:24). This is strengthened by the biblical emphasis on faithfulness, by the constant warning against and condemnation of adultery, and by the instruction of Jesus in Mark 10 (see also Matt. 19) concerning marriage and divorce.

6. The biblical norm for marriage is monogamy—one man and one woman. This fact is substantiated in such references as Genesis 2:18, 24; Matthew 19:4-6; I Corinthians 7:2; Ephesians 5:33.

Conclusion:

The fact that God created man male and female, created the woman of Adam's rib and brought her unto him; and the injunction that a man leave father and mother and cleave to his wife, clearly indicate that marriage is divinely ordained and instituted. This must be emphasized lest any conclude that marriage is simply a man-formed relationship. It is not of human origin.

When God blessed that first union and added, "Be fruitful and multiply . . ." it would indicate that this has much to say as to the purpose of marriage, the maturity of the individuals involved, the permanency of the marriage relationships, and the enrichment and strengthening of the bond of love by the birth, blessing and training of children. (See also Psalm 127 and 128.)

B. *Distinctive Character of Christian Marriage*

Marriage is a unique union between husband and wife, built upon love and characterized by fidelity.

The distinctiveness of the Christian marriage relationship is found in the following:

1. The marriage relationship is rooted in a divinely created sexuality. By means of marriage God intends to enhance the glory of each by causing the man and woman to complement each other. "The Lord God said, 'It is not good that man should be alone; I will make him a helper fit for him'" (Gen. 2:18). This declaration by God indicates that the expected state for the majority of mankind is the marriage of one man and one woman. Scripture, however, clearly allows Christian individuals the right to choose the unmarried state. This position is set forth in the study on homosexuality adopted by the Synod of 1973. (See Acts of Synod 1973, pp. 624, 625.) I Corinthians 7 is frequently cited as scriptural evidence favoring the unmarried state. However, the chapter clearly indicates that Paul advocates the unmarried state because of his concern for total commitment to the cause of Christ under certain circumstances.

2. True marriage can come to its own only where there is real love. For the Christian this love is distinctive: It has its source in God. "Love

is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love" (I John 4:7, 8). "We love, because he first loved us" (I John 4:19). Love in the human heart is born of the love of God. Only those who are new creatures in Christ can love as God loves (I John 3:10, 4:11f). This love is implanted in the human heart by the Holy Spirit (Rom. 5:5), and is the fruit of the Spirit (Gal. 5:22). The law requires that we love others as we love ourselves (Matt. 22:39); however, Christ has set before us a higher standard: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another" (John 13:34, 35). This love can find one of its richest expressions in the marriage of two Christian individuals. Love is beautifully described in I Corinthians 13. Such love seeks the welfare of the other (Rom. 15:1-3; Gal. 6:20); gladly forgives injury (Eph. 4:31, 32); and gives the place of honor to the other (Rom. 12:10).

Mature marital love is composed of romantic pleasure (eros) and companionship of the highest order in sharing life with one another (philia). Christian marital love is unique because it can be characterized by what is called *agapic love*—the capacity to forgive, to seek the welfare of the other, to find fulfillment in giving, to love when love is not returned. Christ becomes the pattern and inspiration for mature, Christian love in marriage. "Husbands, love your wives, as Christ loved the church and gave himself up for her" (Eph. 5:25). Such love rules out and prohibits selfishness and self-centered ambitions in marriage.

3. Marital love is expressed in the sex act. The marriage bond warrants the sexual relationship and is confirmed and consummated by it. Outside this union in marriage all human sex acts become sinful. Agapic love transforms the sex act as in the highest way seeking to satisfy mutual fulfillment and enrichment. It rules out the lust of seeking self-satisfaction or arbitrary withholding without considering the marriage partner.

4. The marriage relationship is exclusive. It tolerates no encroachment upon or violation of this sacred union. Illicit sexual encounter (*porneia*) is so serious a violation of the marriage union that our Lord recognized that it could be considered permissible ground for divorce (Matt. 5:32).

5. In marriage the two parties enter into a contractual, covenantal relationship. Solemn vows are given and received in marriage—vows that are recognized by God and fellowmen. In these vows love is promised and fidelity is pledged. Fidelity involves loyalty, trust, love, devotion, reliability. The breaking of the vow and the betrayal of the trust involves sin against the marriage partner and guilt before God. It is destructive of the basic structure of society and generally involves great suffering for families. The church must recognize the obligation to define clearly the responsibilities of marriage to those contemplating marriage and to remind believers repeatedly of their solemn duty to keep their vows.

6. Marriage vows must be taken without reservation and the covenanted marriage is intended to last until death terminates the relationship. "A woman is bound by law to her husband as long as he lives, but if her husband dies she is discharged from the law concerning the

husband. Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress" (Rom. 7:2, 3). "What therefore God has joined together, let no man put asunder" (Matt. 19:6).

C. *The Husband as Head*

In marriage the husband is the head of the wife. Ephesians 5: 22-31 spells out in a beautiful way the relationship between a husband and wife. This pointed paragraph about marriage is introduced by a leading thought, viz. "Be subject to one another out of reverence for Christ" (vs. 21). The overarching principle is set forth as a relationship of mutual subjection.

The Ephesian passage continues with the much debated words: "Wives be subject to your husbands" (vs. 22). Paul recognizes a divinely ordained hierarchy in the order of creation. When the wife recognizes and accepts her submissiveness to the husband she does so "as unto the Lord," acknowledging his ordinance. It is clear that this concept of submissiveness does not contain an idea of inferiority. Submissiveness is an act of yielding to the other person, voluntarily, out of love, for the sake of what is recognized as God's order.

The husband is said to be the head of his wife as Christ is head of his church (vs. 23ff). The husband is head (*kephale*), not lord. Headship does not suggest the function of giving orders or of final authority over every matter. We are guilty of a serious anachronism if we take head as a directing, controlling organ of the body. In Paul's day, according to popular psychology, both Greek and Hebrew, a man reasoned and purposed not "with his head" but "in his heart." Headship, as Paul makes clear in his analogy of Christ and the church, means to give oneself in love for the body. Headship also involves responsibility. As head of the marriage relationship the husband assumes obligations to his wife. The husband is to take the lead in setting the religious directions of the marriage, its meaning, goals, and purposes. In the exercise of these obligations he should merit the respect of his wife. This headship also has bearing upon the family relationship. The husband and father assumes a representative role and becomes accountable to God in a very special way.

The subjection of a wife to her husband, therefore, is not that of compulsive, slavish fear, but that which comes spontaneously from freedom. Furthermore, such an attitude exists and may be expected to endure, only if and when the husband manifests Christlike devotion and love. Only by means of mutual submission and loyalty can a Christian marriage be maintained as ordained by Christ.

D. *Relationship of Marriage to State and Church*

The institution of marriage is interrelated with both state and church in so intimate a fashion that for Christian marriage the role played by both state and church may not be taken lightly. The biblical command to "be fruitful and multiply and replenish the earth" unavoidably places marriage in a foundational position for society in general and the

church in particular. Marriage, and the family which emerges from it, serves as the meeting place for the past and the future so that human society may continue and the heritage of the faith be committed from one generation to the next. The family as the expected result of marriage is both the basic unit of society and the basic covenantal unit of the Christian church. It is, therefore, very important to define the relationship between marriage and both the state and the church.

1. Marriage and its Relationship to the State

The state serves as a jural (legal, judicial) association which integrates its members within a given territory in a public judicial manner. It binds its citizenry together and provides the context of order within the public domain into a jural order. The qualifying aspect of the state, that which serves as the criterion by which its character should be shaped, is justice. Governmental agencies of every type and on every level, therefore, must be characterized as administrative agencies for the realization of justice within a given territory. As the administrator of justice, the government acts as God's agent within the state to provide the just order that God requires for the fulfillment of the lives of the citizenry.

This understanding of the character of the state has significant relevance for marriage.

Marriage is the bi-unity of man and woman for the service of God in this world. It differs from other societal relationships in that it does not emerge (or evolve) in the process of historical differentiation as most other societal relationships do. Rather, marriage was established by God at the very dawn of history. "Societal relationship," therefore, is an inadequate term for marriage, since it is a fundamental anthropological matter. That is, God ordained that in this bi-unity alone human life unfolds itself in fulfillment of the original commandment, the creational mandate to be fruitful and multiply and replenish the earth. This implies, among other things, that marriage does not owe its existence to the state and marriages are not established by the state through any of its agencies.

But whatever precisely the nature of marriage is, whether the all-embracing life integration of two sexually different people or an ethically qualified social relationship, the people who unite into this bi-unity are also citizens of a state. This means that in the public, legal aspect of their lives they are members of a jural community, and they ought to submit themselves to the public legal order within the state (cf. Rom. 13). They should desire the recognition and sanction of the state to be assured that their marriage contributes to the order of justice which is necessary for the integration of citizens within the public domain.

To state it somewhat differently, as members of the state, the men and women who marry change their position within the state as of the day of their wedding. From that day on they are no longer merely two individual beings, but a bi-unity, which has implications for the public legal domain such as, the change of names, the ownership of property, and the possibility of having children who will also be members of the state, and the responsibility of the state for integrating these

new members into the public order. With good reason Paul's admonition to submit to every ordinance for the Lord's sake include marriage laws, such as the postponement of the marriage plans of those whose blood test reveals active venereal disease, lest the public order be adversely affected.

The function of the state is both the recognition and the sanctioning of a marriage. The state does not perform or establish a marriage relation since marriage is far more than a legal relationship. But the state acknowledges as legitimate a marriage and proclaims, as it were, that from now on, all others in the state are under obligation to recognize and respect two particular people as married. Marriage partners, on their part, ought not to consider themselves married until such recognition and sanction is given.

2. Marriage and its Relationship to the Church

The Bible speaks of the church both as the body of Christ and as instituted, local, congregations of believers with their office bearers. As the body of Christ, the church comprises all believers everywhere, a spiritual temple of which Christ is head. As a local worshiping community of believers with its office bearers, the church is a fellowship comprised of Christian families, as the basic covenantal unit, whose head is Christ. The task of the church as institution is to faithfully proclaim the Word of God for all life, which, of course, includes the Word in its relevance for marriage. It is the church in this latter sense upon which we focus our attention in considering the relation of the church to marriage.

The church is the covenant community. That is, it is the believing, worshipping, and serving community of those who acknowledge God's gracious promise to be our God (in the fullest most comprehensive sense), and the God of our children. This covenant, first made explicit with Abraham, is assured to his seed, whose seed we are since we are Christ's (cf. Gal. 3:7-29). Through its faithful proclamation of the gospel, the church presses home the implications of the covenant both to parents and their children. A high priority matter among these implications is the need for prayerful selectivity regarding the Christian commitment of one being considered as a marriage partner. To a large extent the covenant faithfulness of the succeeding generation depends on the Christian character of the marriage relationships of the current generation. To be sure, the church, by God's grace, will always include "many who are far off, as many as the Lord our God shall call unto him." But the membership of the Christian church is comprised predominantly of those who, raised in the bosom of the covenant, accept the obligations and privileges of the covenant upon reaching the age of mature discernment.

Recognizing that the quality and character of marriage carries far reaching consequences for the church and its continuing ministry, Christians should desire to be guided by the church in every stage leading to marriage. Further, the recognition and sanction of the church should be desired at the time of marriage as well as throughout their marriage, and the partners in marriage should be expected to openly accept, in

the midst of the believing community, the responsibilities to which the biblical teaching of covenant calls them. This might well be recognized by some liturgical activity to indicate the blessing of the church upon the marriage. This is not to say that marriage is an ecclesiastical relationship. The church does not perform or establish marriage. It acknowledges the Christian legitimacy of the new relationship which two people who marry begin, and proclaims to the believing community that through a particular marriage a new covenant unit has been initiated.

Marriage at its heart is the bond of fidelity to which a man and a woman commit themselves before God. But it is not a purely private matter between two individuals. The order of human society and the organic unity of the body of Christ which is the church, necessarily requires that two people committing themselves to each other do so in recognition of the fact that both church and state are agents of God through which his approbation upon their marriage is assured.

II. BIBLICAL TEACHING REGARDING DIVORCE

Jesus placed strong emphasis upon the permanence of marriage. "And Pharisees came up to him and tested him by asking, 'Is it lawful to divorce one's wife for any cause?' He answered, 'Have you not read that he who made them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one'? So they are no longer two but one. 'What therefore God has joined together, let no man put asunder.' They said to him, 'Why then did Moses command one to give a certificate of divorce, and to put her away'? He said to them, 'For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. And I say to you: whoever divorces his wife, except for unchastity, and marries another, commits adultery'" (Matt. 19:3-9; see also Mark 10:2-9). It is evident that Jesus confirms the creation ordinance that marriage is intended to be binding for life. In this time of easy divorce (in some areas, without cause) it is most important that the permanence of marriage be emphasized.

While Jesus emphasizes the permanence of marriage it would appear that he allows for justifiable cause for breaking the marriage relationship, that is *porneia* in Matthew 5:32 and 19:9. Since there are differences of opinion regarding the specific meaning of *porneia*, the word and its usage in Matthew 5 and 19 deserve careful study.

A. *The Specific Meaning of Porneia in Matthew 5:32 and 19:9*

1. Current Interpretations

a. The study committee in its report to the Synod of 1973 has argued that "adultery" covers "all the ways in which infidelity in marriage can take place" (Acts of Synod 1973, p. 598). Again: "At this juncture the committee re-emphasizes that adultery must be viewed in its broad meaning as marital infidelity—the breaking of fidelity which can happen in many ways" (p. 600). Out of this background they approach Matthew 5:32 and 19:9. They distinguish *porneia* (fornication) from *moicheia* (adultery) and assert that in Matthew it is the Greek trans-

lation for the "some indecency" of Deuteronomy 24:1. This itself causes problems when the passage is read to make adultery a ground for divorce: it talks of fornication (p. 601).

A bit later the committee states: "at present many exegetes tend to consider *porneia* distinct from adultery in that it refers to infidelity within marriage. If that is true, the interpretation given above would be strengthened" (p. 601). Again, in the same paragraph: "In any case, it is not possible to limit fornication to physical infidelity" (p. 601).

We confess that we do not understand everything that is stated and claimed in the last full paragraph on page 601. For example, we do not know what they mean when they say: "He is not referring to such cases of fornication in this instance." And we do not know who the "many exegetes" are who are alleged to be tending to consider *porneia* as referring to infidelity within marriage. But the main drift of their argument is clear.

b. On the other hand, the Synod of 1973 did adopt one part of the report of her advisory committee in which the committee offers the following as one example of the fact that Part II of the study committee's report is not in its entirety in accord with the biblical teaching on marriage (Acts of Synod 1973, p. 59): "whereas the study committee maintains that the Greek word *porneia* as used in Matthew 5:32 and 19:9 has a broader meaning than illegitimate sexual intercourse we question whether that interpretation can be substantiated from Scripture." The advisory committee (and, therefore synod) did not say specifically what they thought *porneia* specifically means in Matthew 5:32 and 19:9, but the implication seems to be that they regard *porneia* to mean "illegitimate sexual intercourse." This is the position of many exegetes, though there is some variety on whether and to what extent *porneia* here should be limited to adultery or also to include pre-marital unchastity.

c. Some exegetes (many recent Roman Catholic exegetes, but not exclusively so) understand *porneia* in these passages to refer to physical sexual intercourse but argue that (pushing hard the distinction between *porneia* and *moicheia*) the word refers exclusively to "premarital sexual intercourse." (One such exegete is E. J. Mally in *Jerome Biblical Commentary*, N.T., p. 44.)

d. Other exegetes (once again mostly Roman Catholic) understand *porneia* in these two passages to refer to "Christians who, prior to their conversion, had married within prohibited degrees of blood relationship as stated in Leviticus 18:6-18," or, in other words, to an "unlawful union of concubinage." (The first quotation above is from *The New American Bible*, N.T., p. 31 and the second from J. L. McKenzie in the *Jerome Biblical Commentary*, N.T., p. 72.) It should be noted that these two positions (items c and d here) now taken by recent Roman Catholic exegetes differ from the older and traditional Roman Catholic position which claimed that adultery was not a permissible ground for complete divorce; rather adultery can be a ground for what they call "separation from bed and board." (For this position, one may consult still *The Jerusalem Bible*, N.T., pp. 45f.)

There may be other interpretations of the word, but as far as we could determine these are the four major interpretations. In our study we must come to some judgment about the correctness of these positions.

2. Deuteronomy 21:1-4

The study committee (1973) may have overstated their case when they said that "in Matthew it (the reference to *porneia*) is the Greek translation for the 'some indecency' of Deuteronomy 24:1" (p. 601). But they were correct, as almost all exegetes allow, that there is a close connection with the problematics of Matthew and Deuteronomy 24:1. This is obvious from especially two things. (1) The reference in Matthew 19:3 to divorce "for any cause" clearly places this question in the context of the rabbinical discussions which centered around the interpretation of the ground for divorce in Deuteronomy 24:1 ("because he found in her some indecency," *'erwah dabar*). And though in Matthew 19:4ff, Jesus shows them that their question is a wrong one, he nonetheless seems to come back to it in Matthew 19:9. (2) The phrase in Matthew 5:32 "except on the ground of unchastity" employs a rather unique Greek construction (*parektos logou porneias*) which, especially because of the similarity between *logos* and *dabar*, seems to be structured according to one of the interpretations of Deuteronomy 24:1 which read it as *dabar 'erwah*. In any event, one can hardly escape looking at Deuteronomy 24:1-4 as background for *porneia* in Matthew.

First of all, it must be noted that Deuteronomy 24:1-4 does not institute divorce, it merely acknowledges the existence of the custom and, to some extent, regulates it. The correct translation of the verses is that found in the RSV in which the first three verses are all part of the introductory section of the conditional sentence and verse 4 gives the conclusion. In this sense, this passage deals only indirectly with divorce, in that its main contention is the prohibition of the reunion of partners after a divorce and remarriage.

Nevertheless, in the process the passage does make reference to a situation in which after a man and woman are married, "if then she finds no favor in his eyes because he has found some indecency in her. . . ." The phrase translated "some indecency" is very difficult to interpret and that phrase (Heb.: *'erwah dabar*) was the center of an exegetical controversy among the great rabbis who lived at the time of the New Testament. Shammai insisted that it would be understood in such a way that divorce be permitted only for adultery (with emphasis upon the *'erwah*) while Hillel taught that for a wide variety of reasons (with emphasis upon the *dabar*) divorce could be granted, including such trivial causes as inferior cooking.

But what did the phrase mean to the author of Deuteronomy? It means literally "nakedness of a thing," and was translated in the Septuagint (LXX) as a "shameful matter" (*aschemon pragma*). The exact meaning of the phrase for the Deuteronomist is difficult to define, since it occurs only one other time in the Old Testament and that in Deuteronomy 23:14(15) where it refers to a kind of ceremonial uncleanness in connection with human excrement. J. Murray (*Divorce*, pp. 9-12) argues that one must locate the meaning somewhat midway between the

interpretations of Shammai and Hillel. It seems to mean something short of adultery since there are other prescriptions and punishments given for adultery and divorce is not one of them (cf. esp. Deut. 22:13-29). On the other hand, it means something more than the trivial interpretation of Hillel since the context demands some sort of shameful conduct (cf. also the LXX translation) and since the other occurrence of the phrase points to ceremonial defilement. Also to be noted is the fact that the word *'erwah* by itself is used frequently in connection with illicit sexual relations (esp. Lev. 18 and 20). Perhaps Murray's statement is the best we can do: "while falling short of illicit sexual intercourse it may well be that the indecency consisted in some kind of shameful conduct connected with sex life" (p. 12).

To the extent that Deuteronomy 24:1 may lie behind the exceptive clauses in Matthew 5:32 and 19:9, it is clear that one cannot simply equate *porneia* with adultery in the strict sense. On the other hand, to the extent that the interpretation of Shammai may lie behind the exceptive clauses, there appears to be support for understanding *porneia* as sexual unchastity.

3. *Porneia* in the Old Testament and Elsewhere in the New Testament

It is generally agreed that originally *porneia* meant "fornication," that is, the unfaithfulness of a woman before marriage. Specifically, it often designated prostitution, so that a *porne* was a female and a *pornos* a male prostitute. But it also came to have a broader reference to indicate unchastity or every kind of unlawful sexual intercourse.

In the LXX the word *porneia* translates a number of words that stem from the Hebrew *zanah*. In the Old Testament it refers to harlotry, in connection with Tamar, Genesis 38:24. It can also be used of a married woman, Hosea 2:2; 3:1, and in Hosea 2:2 *porneia* is used interchangeably with adultery. It is used also in a figurative sense to describe "unfaithfulness to Yahweh" (cf. Hos. 1-3; Jer. 3:1-4; Ezek. 16 and 23, etc.).

In the New Testament the word *porneia* is used some twenty-two times. Only in the book of Revelation is the term used in the figurative sense to designate apostasy from God (cf. Rev. 19:4; 14:8; 18:3; perhaps also 2:21). For the rest the word is used to refer to every kind of illicit sexual relationship and thus sexual immorality in general (cf. I Cor. 6:13, 18; II Cor. 12:21; Gal. 5:19; Eph. 5:3; and Col. 3:5). In I Corinthians 5:1 it designates incest (a man married to his father's wife) and some think that the references in Acts 15:20, 29 and 21:25 are to marriage within forbidden degrees of consanguinity (Lev. 18), though this is disputed. Occasionally *porneia*, by being used in a list with *moicheia*, is distinguished from that latter term (cf. Mt. 15:19 and Mk. 7:21). On the other hand, the warning against *porneia* in I Corinthians 7:2 and I Thessalonians 4:3 are structured in such a way so as to include illicit sexual intercourse on the part of married persons. That *porneia* can refer to adultery on the part of married persons (and thus as a synonym for *moicheia*) can best be seen in the quotation from Sirach 23:22, 23: "So it is with a woman who leaves

her husband and provides an heir by a stranger . . . she has committed adultery (*emoicheuthe*) through harlotry (*porneia*) and brought forth children by another man."

4. *Porneia* in Matthew 5:32 and 19:9

We find little real support for the 1973 study committee's interpretation of *porneia* in these passages. It is true, as they point out (pp. 598f), that *moicheia* (adultery) and *porneia* (fornication or harlotry) can be and is used in both the Old Testament and New Testament to refer to a breaking of trust or fidelity over against God. But if they were to draw the logical conclusion from this observation for the meaning of *porneia* in Matthew 5:32 and 19:9, then these passages would teach that the only legitimate ground for divorce is "apostasy from God," a kind of "spiritual adultery." As a matter of fact, this interpretation was advocated by St. Augustine, which had the happy conclusion of bringing Matthew 5:32 and 19:9 into a kind of easy harmony with I Corinthians 7:10-16 (cf. P. E. Harrell, *Divorce and Remarriage in the Early Church*, pp. 122f). The study committee report is correct in saying that it is difficult to interpret these two texts as if *moicheia* were in the text and not *porneia*.

Now even though *porneia* and not *moicheia* appears in the Matthean exceptive clauses, we must take seriously the possibility that *porneia* in a given context may refer primarily to *moicheia*, or "adultery," that is, the sexual infidelity of a marriage partner. The survey given above indicates that this is certainly a possibility. The setting here in Matthew suggests that in the exceptive clause *porneia* does refer primarily to adultery since Jesus is speaking about married persons. This primary reference to adultery in these passages is also supported by the fact that the interpretation of "some indecency" of Deuteronomy 24:1 as referring to "adultery" may lie behind the formulation of the exceptive clause. Thus there is much in favor of, and nothing against, understanding the primary reference of *porneia* in Matthew 5:32 and 19:9 to be "adultery," that is, sexual infidelity on the part of one of the marriage partners.

Yet if Jesus wished to limit the meaning to "adultery," it is strange that he did not use the word *moicheia*. And even though the primary reference in the exceptive clauses may be to adultery, this does not preclude the fact that *porneia* was specifically chosen in order to cover more than adultery alone. Here the following additional considerations are in order. (1) One interpretation, particularly from the Roman Catholic side, suggests that *porneia* means here "marriage within prohibited degrees of blood relationship" as stated in Leviticus 18:6-18. *Porneia* certainly has that meaning in I Corinthians 5:1 and may have that meaning in Acts 15:20, 29. Although it appears incorrect to limit the meaning of *porneia* to that in Matthew's exceptive clauses, it is certainly possible that such kinds of "unchastity" could function as one aspect of *porneia* in Matthew 5:32 and 19:9. (2) Since the word *porneia* covers illicit sexual relationships in general, it can be suggested that other forms of sexual vice, such as, e.g., homosexuality, would be included here. (3) Finally, the suggestion has been made that since

the word *porneia* was closely associated with "harlotry" and "prostitution," the word suggests a kind of persistence in sexual vice. Thus it would seem to connote a kind of persistent and unrepentant adultery or unchastity (cf. D. W. Shaner, *A Christian View of Divorce*, p. 50).

Thus, in summary the following points should be made: (1) *porneia* in Matthew 5:32 and 19:9 does not refer to "spiritual adultery" or "infidelity of any kind," but refers to sexual infidelity; (2) although the meaning of *porneia* is broader than *moicheia*, its primary reference in Matthew 5:32 and 19:9 is to adultery; (3) the word *porneia* in Matthew 5:32 and 19:9 should be translated as "unchastity" and be understood to include such sexual infidelity as incest and homosexuality; and (4) because of the association of *porneia* with "harlotry" and "prostitution," the accent appears to fall on persistent and unrepentant unchastity rather than on the single act itself.

B. The import of the Exceptive Clauses in Matthew 5:32 and 19:9 in Relation to the Teaching of the Rest of the New Testament on Marriage and Divorce.

1. The Authenticity of the Exceptive Clauses in Matthew 5:32 and 19:9

In speaking of the "authenticity" of the exceptive clauses, the problem is raised whether these exceptive clauses ("except for the cause of unchastity" and "except for unchastity") represent the *original* teaching of Jesus (that is, are they *authentic* words of Jesus) or are *additions* by Matthew the evangelist. This problem is raised for no other reason than that the data of the New Testament itself forces us to raise it, for the exceptive clauses are present only in Matthew 5:32 and 19:9 and not in the parallel passages in Mark 10:11, 12 and Luke 16:18, nor in I Corinthians 7:10, 11. The consideration of this question forces us, however, to take up some technical material. If the arguments in this section prove to be too technical for the reader to follow, he is advised to skip the rest of this section and proceed to section "2" below.

a. A large number of New Testament scholars argue that the exceptive clauses in Matthew 5:32 and 19:9 do not represent the authentic or original teaching of Jesus but are additions made by Matthew in adapting the message of Jesus to his audience. The argument, all too briefly, runs like this. Mark 10:11, 12 and Luke 16:18 basically represent the original teaching of Jesus. They do not contain the exceptive clause. They clearly assert that God's intention for marriage is that it be permanent, that there is to be no divorce, and that if there is divorce there ought to be no remarriage. It is argued that Mark 10:11, 12 and Luke 16:18 basically represent the original and authentic teaching of Jesus for at least three reasons: (1) such direct and unqualified pronouncements are typical of Jesus' teaching in the gospels; (2) I Corinthians 7:10, 11 does not contain an exceptive clause and Paul expressly appeals here to a teaching of the Lord; and (3) Mark, it is argued, has no significant reason to omit such an exceptive clause, while Matthew had every reason to insert it in order to make the teaching fall in line with Jewish thought.

Although Mark 10:11, 12 and Luke 16:18 are regarded as giving basically the teaching of Jesus, it is usually pointed out that Mark 10:12 does contain a bit of Markan adaptation of the original message. Mark 10:12 recognizes the woman's right in initiating a divorce. This was a possibility under Roman law but not under Jewish law. In this part, Mark is seen to be adapting Jesus' message to Mark's Roman audience, just as Matthew, by adding the exceptive clauses, is adapting Jesus' original teaching to his more Jewish audience. Thus the exceptive clauses are said to be evidence of how the original message of Jesus was adapted by the gospel writer in order to meet the needs of the church served by him.

b. Your committee was not convinced that this was the correct approach to the material. In fact, it is rather our conclusion that the exceptive clauses in Matthew 5:32 and 19:9 are part of Jesus' original teaching and that, for various reasons, the exceptive clauses are not mentioned in Mark 10:11, 12; Luke 16:18 and I Corinthians 7:10, 11. The following points may be fairly raised in supporting the argument that the exceptive clauses do belong to the original and authentic teaching of Jesus.

(1) Jesus' ministry took place in the context of disputes with the Pharisees and their scribes. In that sense, it may be postulated that the interests of the Matthean community (which was more Jewish in character) were closely allied with the original historical setting in which Jesus' public ministry took place. Thus it would not at all be strange if Jesus himself had addressed himself to the various differences within the rabbinical teaching.

(2) Mark may, after all, have had a very important reason for omitting the exceptive clause. For Mark's purpose it may have been enough simply to remind his audience of the abrogation of the Mosaic provision concerning divorce. This takes on all the more force if the immediate occasion for Mark bringing up the question of divorce was related to John the Baptist's denunciation of the conduct of Herod Antipas and Herodias. Even though that denunciation story is recorded earlier (Mark 6:17ff), it is recorded in Mark 10:2 that the Pharisees came "tempting Jesus" and Mark elsewhere notes that the Pharisees and Herodians cooperated (cf. 3:6 and 12:13; for this argument, see Wm. Lane, *Commentary on the Gospel of Mark*, pp. 354-358). This immediate historical interest may be part of the reason why Mark did not wish to include the exceptive clause, for the exception could be misunderstood as giving validity to Herodias' desertion of her former husband, Philip, for Antipas, since she had sent Philip a letter of separation.

(3) Paul also may have had sufficient reason for not mentioning the exceptive clause in I Corinthians 7:10, 11. In the immediate context Paul has expressly argued that marriage is an important safeguard against fornication (7:2, 5). In this context, it might have been considered to be inappropriate to mention the exceptive clause. Furthermore, there is clear evidence in I Corinthians 6 that Paul regarded *porneia* as being destructive of the marriage relationship. In I Corinthians 6:13-17, Paul asserts that through fornication a man becomes "one flesh" with a prostitute. Here fornication, or adultery, is seen to

have profound, even "metaphysical," implications. Although in I Corinthians 6:13-17 Paul does not apply this immediately to the marriage relationship, this pericope does give credence to the argument that the idea of the exceptive clauses may have been an unexpressed assumption underlying I Corinthians 7:10, 11.

(4) Finally, and generally, it should be noted that there may well be unexpressed assumptions behind biblical teaching that are and remain unexpressed because they are regarded as axiomatic or more or less universally accepted. For example, it is taken for granted that Matthew 5:31, 32; Matthew 19:3-9; Mark 10:2-12; Luke 16:18 and I Corinthians 7:10-16 do not exclude the possibility of remarriage after the death of the spouse. Yet they do not mention it, for it appears to be assumed and comes to more or less incidental expression in I Corinthians 7:39 and Romans 7:3. So too the exceptive clauses may have been almost axiomatic and therefore not always expressed but rather assumed.

2. *Porneia* as a Possible Permissible Ground for Divorce.

In the foregoing section it was argued that the exceptive clauses in Matthew 5:32 and Matthew 19:9 ("except for the cause of unchastity" and "except for unchastity") should be regarded as authentic, that is, as belonging to the original teaching of Jesus himself and not be regarded as a Matthean insertion. The view here defended gives to the exceptive clauses a more universal and basic importance than when they are viewed as a Matthean adaptation to meet the needs of a particular community. It is this basic and universal import of the idea of the exceptive clauses that is here maintained for the New Testament view of marriage and divorce.

In this light, the significance of the exceptive clauses in Matthew 5:32 and 19:9 for the understanding of the New Testament view of marriage and divorce is not to be denied. Implicit in this view is the basic importance of the physical act of sex in marriage as the highest symbolic act in regard to the meaning of marriage. Physical union in sexual activity becomes the central symbol of two people becoming one flesh. In that sense, physical fidelity to the marriage partner has a unique status among all of the "faithful acts" in a marriage. Physical union brings all of the rest into focus as the most full and free expression of love and fidelity.

Therefore, infidelity on the physical level becomes a permissible ground for divorce. It may be that precisely because among all other "unfaithful acts" in a marriage, it is unique. Physical infidelity symbolizes the epitome of unfaithfulness and strikes at the very heart and center of the marriage relationship. As the supreme act of infidelity it may be evidence for the fact that the marriage breakdown is so complete that the restoration of that marriage relationship becomes impossible.

It should be noted, however, that *porneia* in marriage does not demand divorce. It is only a *possible* ground for divorce. Especially if both partners in a marriage are Christian and the partner who is guilty of physical infidelity confesses his/her sin in genuine repentance then the

other marriage partner should accept that confession and, recognizing his/her own weaknesses, seek restoration and healing in the marriage. Such confession and forgiveness is in harmony with our Lord's teaching on the importance of (confession and) forgiveness (Matt. 6:14, 15; Matt. 18:21-35; cf. also Col. 3:12 and Eph. 4:32). In fact it might be said that only prolonged adultery that is not repented of qualifies as a permissible ground for divorce. This may even be suggested by the use of the word *porneia* instead of *moicheia* in Matthew 5:32 and 19:9, since it may suggest, because of its association with harlotry, "persistent and unrepentant adultery" instead of the single act of marital unfaithfulness in the sex act.

In all of this, care has been taken not to speak of *porneia* as "the biblical ground for divorce." For to speak of the "biblical" ground for divorce not only may suggest that the Bible approves of divorce but may also suggest that the Bible encourages unchastity as the approved means to that end. Although that idea was not intended by such terminology, the terminology is susceptible to that interpretation and may have fostered that kind of mentality. Therefore, it would be better to discourage the use of that terminology. Consequently in this section we have used the phrase "possible permissible ground" for divorce. Of course, behind that expression is the assumption that the Bible gives the criteria for what is possible and permissible to be regarded as ground for divorce.

C. Other Possible Permissible Grounds for Divorce in the Bible?

The Christian Reformed Church has been hesitant to accept grounds other than adultery for divorce. Only for two years (1894-1896) did the Christian Reformed Church agree that "wilful desertion as Paul prescribes in I Corinthians 7:25" could be allowed as an accepted ground for divorce. It has been thus the near uniform judgment of the Christian Reformed Church that the Holy Scriptures allow for the dissolution of marriage only for fornication or adultery as taught in Matthew 5:32 and 19:9.

Perhaps part of the reason for rejecting "wilful desertion" as a so-called second ground for divorce was the danger of casuistry in constructing the biblical evidence. For this brought up at least two very distinct problems: is "separation" (Gk. *chorizomai*) the same as or different from "giving a bill of divorce" and is it necessary that the precise conditions of I Corinthians 7:12-15 be met, namely, that the one who separates or departs be an unbeliever and (presumably) the believer one who had become a believer since the time of marriage? Certainly in this way we run the danger of treating the Bible as a casebook of canon law. It is important that we avoid treating the Bible in an unwarranted legalistic way. Yet, the question remains, does not I Corinthians 7:12-15 have something to say about the problem of marriage and divorce?

In this difficult area, the following is suggested. If our interpretation of the sense of the exceptive clauses in Matthew 5:32 and 19:9 is correct, then physical infidelity, precisely because it is unique and symbolizes the epitome of unfaithfulness, may be reckoned as a permissible ground for divorce. We argued that it was so regarded because physical

sexual union symbolizes the quintessence of the marriage union. Conversely, therefore, physical infidelity is unique in that it symbolizes the ultimate in marriage breakdown and dissolution. In that sense *porneia* stands as the unique possible ground for divorce.

There may, however, be other kinds of actions, situations, and conditions that could be judged to be the *equivalent* of unrepentant adultery in signalling the complete breakdown of a marriage and the unlikelihood of its restoration. Exactly what actions, circumstances, and situations would qualify for being the equivalent to unrepentant adultery would be difficult to say. But here I Corinthians 7:12-15 may point the way. Wilful desertion, while not in itself a so-called second ground for divorce, may be judged to be tantamount to physical infidelity and therefore also indicate that the marriage relationship cannot function in any meaningful way. Certainly in the case of *wilful* (prolonged and unrepentant) desertion, any kind of meaningful marriage relationship is impossible. It is conceivable that other actions, circumstances, and situations could likewise be judged to be the equivalent of prolonged and unrepentant adultery. In such cases then, also, divorce might be recognized as the only viable course of action.

But who is to make such a judgment? Certainly in the case of a Christian partner in marriage, the person would not wish to make that judgment alone. He would wish to seek the wisdom of the Christian community by seeking the judgment of the consistory. They represent the Christian community and are obligated to give guidance and to apply the teachings of Scripture to given situations. If the consistory judges that there is prolonged and unrepentant adultery or a situation equivalent to it (such as prolonged and unrepentant wilful desertion), then one may, albeit with mourning and repentance, legitimately seek a divorce. This ought not to be construed as opening the door to all kinds of justifications for divorce. The central teaching of Scripture is still paramount—marriage is intended for the life of the partner.

God calls us to honor marriage as part of his intention for the creation. Sexuality is good and can be delighted in, but it carries profound even metaphysical implications. God calls us to be sober with our sexuality, and not allow it to become an occasion for idolatry or license. It must be exercised in the context of a commitment to total communion. It must be exercised "sacramentally" with the relation of Christ and his church as a model and with God as the third partner. Sexuality then belongs to marriage, and marriage belongs to God's design for this age. Marriage is to be protected and honored and marriage partners similarly must be protected and honored. Divorce is never something that a person should intend and in that sense divorce is always an evil. But divorce may sometimes be necessary for the protection and honoring of marriage itself or of one of the marriage partners. The Bible indicates that divorce may be necessitated by prolonged and unrepentant adultery or some other action or situation which is judged to be the equivalent of prolonged and unrepentant adultery in terms of being detrimental to and dishonoring to the marriage or one of the marriage partners. As killing is sometimes allowable with fear and trembling, as in case of justifiable self-defense, so divorce, as in such instances

indicated, may be allowable when accompanied by mourning and repentance.

III. BIBLICAL TEACHING REGARDING REMARRIAGE

Remarriage in Scripture is never directly under discussion. It arises as something incidental to other subjects. In Scripture the stress is on the permanence of marriage and the responsibility of marriage partners to foster and support this permanence.

A clear and uncontested situation in which remarriage may take place is when one of the marriage partners dies. (See Romans 7:1-3, I Corinthians 7:39.)

A. *The Remarriage of Persons Divorced on Permissible Grounds*

Matthew 19:9 states: "And I say unto you: whoever divorces his wife, except for unchastity, and marries another, commits adultery." The exceptive clause (except for unchastity) gives the grounds for divorce. (See II, B, 2 above.) However, the sentence within which this exceptive clause is found discloses more than just what is a permissible ground for divorce. Within this sentence there are two verbs, "divorce" and "marries another," which are coordinate because they have a common subject, "whoever." The "whoever" is predicated as engaging in two possible actions, "divorce" and "marrying another." Without the exceptive clause the verse would read "whoever divorces his wife and marries another, commits adultery." The exceptive clause excepts other "whenevers," that is, those who divorce because of the unchastity of their mate and remarry. The conclusion therefore is that these, because of the exceptive clause, may remarry without committing adultery.

By inference this permissibility of remarriage should be granted to any Christian divorced on grounds of unrepentant adultery and its equivalent. (See II, C above.)

B. *The Remarriage of Persons Divorced on Grounds Not Recognized as Being Legitimate in the Bible.*

1. There is a problem as to the applicability of I Corinthians 7:10, 11. The precise meaning of *chorizo* and *aphiemi* is difficult to determine. The difference of interpretation may be reflected in the following two translations: "But unto the married I give charge, yea not I, but the Lord, that the wife depart (*choristhenai*) not from her husband (but should she depart (*choristhe*) let her remain unmarried, or else be reconciled to her husband); and that the husband leave (*aphienai*) not his wife" (ASV). The Revised Standard Version translates as follows: "To the married I give charge, not I but the Lord, that the wife should not separate (*choristhenai*) from her husband (but if she does, let her remain single or else be reconciled to her husband)—and that the husband should not divorce (*aphienai*) his wife."

These differences of interpretation indicate the uncertainty as to whether or not divorce in its more technical and legal sense is here under consideration. For this reason it is not clear that these verses apply directly to the subject of divorce and remarriage.

There is also another reason to question if this passage applies broadly to the subject of divorce and remarriage. It seems to apply, in the con-

text of I Corinthians 7, to a specific kind of motivation for separation. This motivation appears to arise out of a concern for a religious and devout life style characterized by asceticism. In this situation Paul admonishes them that if they separate they definitely not remarry, but remain unmarried or seek reconciliation with their marriage partner. Since the motivation here is unique to the historical situation of the Corinthian Church the teaching in this passage is of limited applicability.

2. The consistent teaching of Matthew 5:32; Matthew 19:9; Mark 10:11, 12 and Luke 16:8 is that marriage must be considered permanent. Jesus is here speaking directly to the situation of married people. Such people he asserts may not contemplate a second marriage or dissolve their present marriage with the intention of marrying another. This kind of contemplation and intention is the source of unchastity. (See also Acts of Synod 1956.)

3. Since the Bible does not speak directly on how to deal with those divorced for reasons not recognized in the Bible itself, guidelines must be arrived at by the application of other biblical principles and teachings, such as:

a. The church remains responsible for supervising and seeking to advance the spiritual life of all members, including those divorced for reasons not recognized in the Bible and contemplate remarriage. Among the fellowship of the saints we must be concerned for each other. This includes divorced persons and those who plan to remarry.

b. Within the church, those who are divorced on grounds not recognized in the Bible, should find a true forgiving spirit after the fashion of Jesus' treatment of the woman taken in adultery. Other passages of Scripture also speak to the same point. "Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted" (Gal. 6:1). "We who are strong ought to bear with the failing of the weak, and not to please ourselves" (Rom. 15:1). "... be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you" (Eph. 4:32). "For if you forgive men their trespasses, your heavenly Father also will forgive you, but if you do not forgive men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15). See also Matthew 18; II Corinthians 2:5-11; Colossians 3:12-17.

c. Those who contemplate remarriage after divorce on grounds not recognized in the Bible should give evidence of sincere repentance for previous failings in marriage. This was also the emphasis of the position taken by the Synod of 1956: "... keeping in mind the need for true repentance on the part of all who seek admission to the church. The consistories are advised that people who are guilty of unbiblical divorce and have remarried, and seek entrance or re-entrance into the church, shall be expected to show their sorrow and genuine repentance during an adequate period of probation" (Acts of Synod 1956). The judgment as to genuine repentance rests squarely in the hands of the consistory. Such judgments ought to be made prayerfully and in the Christian spirit. "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (John 20:23). "Truly I say

to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (Matt. 18:18 and 16:19).

d. In seeking to counsel those who seek remarriage after divorce, care should be taken to determine the presence of real insight into the responsibilities of marriage partners as well as the presence of genuine intent to live up to the vows to be taken anew.

e. In counseling those who contemplate divorce for the purpose of marrying another, persons must be duly warned of the sin of unchastity involved in such an act (see 2 above).

IV. THE CHURCH'S RESPONSIBILITY REGARDING MARRIAGE, DIVORCE, AND REMARRIAGE

A. The church has its own task, toward marriage and family. Through its preaching and pastoral ministry the church is to strengthen the faith-confession and life-commitment of its members. Since it is mandated to preach the Word for all of life, the church's ministry also points the way to obedience in marriage and family.

B. Since a healthy, vibrant fellowship of believers cannot be maintained if there is marriage failure and family breakdown, the pastoral ministry of the church has a special concern with life in these central areas. It is highly important that ministers diligently seek to build healthy marital relationships by faithfully preaching what the Bible declares regarding marriage. In applying the clear teaching of God's Word to daily living, ministers must not forget to make clear reference to the marriage relationship. The permanence intended in marriage must be fully declared as the teaching of the Word is made to apply to the marital state and the gravity of the sin which allows breakdown of this relationship must be stressed.

C. The church in its pastoral care ought not only busy itself with situations which are clearly in need of special help, it must above all be concerned with helping its young members find the right way in their life activities. In this light the committee recommends to synod the following approaches:

1. Education for Living or Family-life Education

The teaching ministry of the church should emphasize how one's confession of his Lord integrates his life. Concern should center on leading young people to come to grips with themselves as people, giving them the freedom and responsibility to take up their task in God's world.

Education for family living is a broader concept than preparation for marriage. It includes a child's total life experience through all the developmental stages of maturing to the point of assuming responsibility for self direction—at which juncture consideration of preparation for marriage is appropriate. The conscious aim of this broader education should be the development of a clear understanding of the real meaning of love in relation to all of life, prerequisite to its application in marriage.

A plan should be developed whereby church, school, and home would make conscious, coordinated, consistent and ongoing efforts to explicate the Christian concept of love and help all individuals at all ages to interpret and apply this most basic principle as their primary motivation in all their various interactions. In guiding the young person through the successive developmental stages, the same message of love must be consistently presented by church, school, and home, each reinforcing the other. This foundation would make the superstructures of specific programs such as premarital counseling, more effective and therefore should be given priority.

It is obvious but an often neglected consideration that church, family, school, peer groups, etc., together share in the responsibility for this general preparation for life. For that reason churches ought to be aware of and stimulate families, schools, etc. in their programs to lead children in the direction of the Lord.

As part of such general education for living, both church and school should pay specific attention to family and marriage in their education programs. The content of such courses should include a biblical discussion of love and marriage as well as treating in some detail the matters of physical sexuality, emotional compatibility, economic budgeting, common interests, division of household tasks, etc. How and in what detail such matters should be treated is dependent in the developmental stage of the children and young people involved.

2. Pre-Marital Counseling

a. The burdens and responsibilities of marriage and family are such that young couples contemplating marriage should be instructed under the leadership of a qualified person or team of persons, concerning the nature of marriage and family. This is especially needful in our time because the permanence and nature of marriage are being challenged. Marriage breakdown often results because marriages are begun with only superficial, if any, preparation. Immediate steps need to be taken to prevent such situations which often lead to tragedy. The initiation of pre-marital programs would be an important positive step. The content of such programs should include a biblical discussion of love and marriage as well as certain other specifics mentioned in above (1.). The church should call upon all possible resources for guidance to the couple such as economists, lawyers, gynecologists, pediatricians, psychiatrists, psychologists, internists, etc. Let the professionals share their gifts in helping to build healthy marriages.

b. In addition, all couples contemplating marriage should be involved in private, pastoral counseling sessions in which there is ample opportunity to discuss more personally and individually the ensuing marriage. The pastor in preparing pre-counseling sessions might well consider several sessions. The following pattern is suggested:

(1) The first session could be used for the purpose of the pastor to become better acquainted with the couple and should include aiding the couple in formulation of wedding plans, ceremony, music, etc.

(2) The second session could deal with the general topic of what is involved in a Christian marriage. Emphasis should be placed on the

realization that this type of marriage takes work, concentration and the honest, open interpersonal relationship of the Christian couple as seen in their relationship with Christ.

(3) In the third session, the couple could write out what they consider is involved in ideal marriage. They could discuss what they expect to give to each other in the marriage and what they expect to receive from this marriage. Personalities might well be discussed to be certain that the persons know and understand each other. They might be encouraged to offer what they would like to change about themselves. Their personal strengths and weaknesses should be reviewed. (Prepared forms for inventory and analysis are readily available from such sources as Family Life Publications, Inc., Box 427, Saluda, North Carolina 28773.)

(4) In the fourth and fifth sessions the pastor could discuss with the couple the basic facts of interpersonal communications as they apply to the marriage relationship, how to deal with conflict, how to develop understanding, recognizing traps that can produce anxiety, etc. Special problems that may have surfaced in the consultations should be discussed openly and honestly.

(5) There should be follow-up counseling sessions after the marriage to determine if problems have arisen and if they have been resolved. Each pastor involved in a marriage should have deep personal concern for the success of every marriage solemnized.

3. Marital and Family Counseling

a. Due to the stress on life in marriage and family today, there is great urgency for marriage and family enrichment programs. In such programs husbands and wives, fathers and mothers as well as children, can explore together ways to strengthen marital and family ties and help each other face marital and family conflicts. Such programs would also be concrete ways in which Christ-confessors can show genuine concern for each other's welfare. People would learn that every marriage and family has its tensions and periods of crisis. They would learn that ignoring or hiding the problems only further complicates the situation.

A more healthy climate must be created in which concern, compassion and help can be more freely offered and more freely received. People involved in difficulties would then feel free to seek help at the onset of problems or at least at an earlier stage in their development.

b. For couples involved in marital difficulty, counseling should be constructive rather than judgmental. The specific steps to be taken depend very much on the nature of the persons involved and the specific difficulty.

In general, the counselor should attempt to help the partners face up to the problems and discover ways to rebuild and heal. Openness, concern, understanding, trust, authenticity, and patience are required.

Often it will be advisable for pastors and consistories to enlist the help of marriage counselors or other professional personnel both for consultant and referral purposes.

c. Where divorce has taken place, the church should have special concern for the persons involved in this traumatic experience. Divorce often triggers deep feelings of guilt and failure, even of spiritual distress. The church's ministry can really come to its own among such needy persons and the guidance and counsel offered will be highly important when remarriage is contemplated. Even where there is great guilt in divorce with no apparent repentance, the church has solemn obligations to carry on patient and persistent work.

4. Remarriage Counseling

a. When the previous marriage has failed, persons contemplating remarriage should be doubly aware of what they are doing. The basic material as to the nature of marriage and its obligations which has been emphasized should be openly discussed. In addition to acknowledging his or her responsibility in previous marital failure, the couple should show evidence that they are seeking a mature understanding of marriage in the Lord.

At the same time, divorced persons require special understanding. They have experienced marital failure and frequently strong feelings of guilt, shame and anger linger. Thus the pastor has the difficult task to help them realize that God's forgiveness is also possible for them. The pastor can do this by accepting them as they are. He does not set them apart by virtue of their past failures, but points them to the possibility of new life, even in a previous area of failure, in Jesus Christ.

Exclusion from the Lord's Supper and subsequent excommunication from the church should only follow when, in hardness of heart refusing to heed the admonitions of the consistory, the persons involved do not acknowledge and repent of their sins involved in divorce and remarriage. In instances where persons have shown genuine repentance, gained insight into the causes of their previous marital failure and divorce and experienced the reality of Christ's mercy and forgiveness, the church may not withhold its blessing from an eventual remarriage.

b. In all situations of need there should be concern, compassion and love to help the persons involved reorder their lives so that the *shalom* which comes from obedience to the Word of God may more and more be an experienced reality.

V. GUIDELINES FOR PASTORS AND CONSISTORIES

In view of the preceding, consistories and pastors are urged:

1. to maintain the biblical view of marriage, and to warn unceasingly against every violation of the marriage bond.
2. to promote a forgiving, sympathetic, open fellowship in which concern, compassion and help can be more freely offered and more freely received.
3. to ascertain whether those who seek entrance into the marriage state are sufficiently aware of the nature of marriage and the problems which so often occur before they extend the blessing of the church.
4. to include in the pastoral family visiting from time to time a discussion about the biblical directives for marriage. The elders must be sensitive to the marital health of the families entrusted to their care.

5. with patience and understanding to seek to heal situations of marital breakdown employing all the resources at their disposal.

6. to recognize that in a real sense there are no innocent parties in marital breakdown. All divorces should produce sadness for the breaking of vows and genuine repentance for any guilt involved in contributing to the destruction of the marriage.

7. to understand that marital breakdown and divorce must not necessarily entail loss of church membership but ought to be pastorally dealt with in the same way as any other serious shortcoming.

8. to remember that divorced persons require help rather than condemnation and to support divorced persons pastorally in a way similar to the manner they support members involved in other personal difficulties.

9. to feel free to extend the blessing of the church to a remarriage if the persons concerned respond positively to pastoral guidance and care and give evidence of true repentance.

VI. GUIDELINES FOR THE CHURCH

Because of the great importance of the stable family for the health of society; and because the welfare of the church in no small way is dependent on good family units; and since the covenant is transmitted from parents to children through healthy marital and parental relationships; and in view of the rapid increase of divorces, frequently on the basis of "no fault;" therefore synod urgently directs the following to the churches:

1. Churches be reminded of the need to proclaim the full-orbed gospel for marriage.

2. The Education Committee, Board of Publications of the Christian Reformed Church, be urged to continue preparing Christian life courses and provide premarital counseling materials, coordinating its efforts with those of other institutions, especially schools.

3. The Board of Trustees of Calvin College and Seminary examine the seminary pastoral training program as to how the program can be strengthened to increase the pastor's sensitivity in premarital counseling and to marital problems and their solutions.

4. Church programs be initiated in which members, especially office-bearers, are assisted in gaining sensitivity to the nature of interpersonal relationships and the personalities involved.

5. Consistories should develop and implement programs for family life education, pre-marital education, marriage and family enrichment.

6. More attention be given to developing Christian counseling centers to which pastors can both refer parishioners and from where they can enlist various resource personnel (psychologists, psychiatrists, social workers, ethicists, etc.) as consultants.

7. Increased attention be given to making it possible for churches to use more readily the various counseling resources, referral and consultant, which are already in existence.

RECOMMENDATIONS

1. That synod recommend this report and its conclusions to the churches for one year.

Grounds:

a. The material covered in this report is of such importance that it demands study and consideration by the entire denomination.

b. The final report is bound to be profited by the reactions of the churches.

2. That synod continue this committee for one year to receive reactions from the churches and submit a final report to the Synod of 1976.

3. That synod instruct the churches to submit their reactions to the committee by the end of 1975.

4. That synod recognize the Revs. George Gritter and William Vander Haak as representatives of the committee at synod and that they be given the privilege of the floor when this report is under consideration.

Respectfully submitted,

George Gritter, chairman
Wm. Vander Haak, secretary
Andrew J. Bandstra
Derke Bergsma
Michael De Vries
Thomas Duthler
Theodore Minnema
Cornelius Van Valkenburg

NOTE: Two members of the committee were unable to complete the work with the committee. Adam Persenaire was unable to attend our later meetings due to poor health and midway in our second year, our chairman, Cornelius Van Valkenburg, suffered a severe heart attack and was unable to attend our last meetings. Both men contributed significantly to this study.

The name of Cornelius Van Valkenburg is added to this report as indicating his agreement with the report and its recommendations. Adam Persenaire, having some reservations about certain statements made by the committee, and not being in full accord with some of its recommended guidelines, does not wish to have his name attached to this report; but, not having attended the later meetings of the committee, neither does he feel free to submit a minority report.

We want to recognize the contribution of the previous study committee for its work, especially in the area of guidelines for the consistories, pastors and church. We found this work of such value that we included its guidelines in substance, and in many instances verbally, into this report.

REPORT 39

COMMITTEE IN LOCO UNIVERSITY HILLS CRC

Materials: Appeal of Dr. John A. Kraft against Classis Lake Erie. Acts of Synod 1974, page 96ff., Art. 81, II.

Mandate: "That synod appoint a committee *in loco* to investigate the matter presented by the appeal of Dr. John A. Kraft and to deal pastorally with the parties involved. That this committee report back to the Synod of 1975 for final adjudication of the appeal of Dr. Kraft."

Your committee *in loco* met with "the parties involved" on December 3, 1974, in Farmington, Michigan, within the general geographical area of the University Hills Christian Reformed Church. The people present were: Rev. Franklin Steen, Rev. Donald Postema, Rev. Raymond Opperwal, Dr. Donald Kuiper, all members of the classical committee of Classis Lake Erie.

Rev. Henry Vander Kam, chairman, Rev. John H. Bergsma, Mr. Henry Bos, members of the committee *in loco* appointed by synod.

Dr. J. Harold Ellens, Pastor of the University Hills CRC.

Dr. John A. Kraft, member of the University Hills CRC and appellant.

A. History

Since the mandate of the committee *in loco* required it "to investigate" and then "to deal pastorally," the committee felt that it should give opportunity to all parties to express their positions. This was done at some length. Several things became apparent as the discussion progressed.

1. The members of the classical committee of Classis Lake Erie strongly believed that they and classis had been clearly misrepresented by the statements of the appeal of Dr. Kraft which appeared before Synod 1974. The committee took particular issue with the paragraph of Dr. Kraft's appeal which read, "I took the matter to Classis Lake Erie and they found that what Rev. Ellens had been preaching was outside of the creeds but let Rev. Ellens off with a warning." The committee declared that at no time had such a statement been made by classis to the effect that "they had found that what Rev. Ellens had been preaching was outside the creeds."

It was precisely because the classis could not find, nor was presented with clear and incontrovertible evidence that the Rev. Mr. Ellens had preached and taught the things of which he had been accused by Dr. Kraft that led the classis to conclude it could not support the appeal of Dr. Kraft.

2. Dr. Kraft has made his initial protest to the then "steering committee" of what later became the University Hills CRC. The steering committee did not find agreement with Dr. Kraft's claim that "Rev.

Ellens has preached and taught that it is a possibility or live option that all men go to heaven and that this view is supportable on the basis of Scripture." Dr. Kraft then carried his protest to the supervising consistory, that of the Cherry Hills CRC. There too, he did not find support. On that account he made his appeal to Classis Lake Erie. The response of Classis Lake Erie was likewise not favorable to Dr. Kraft. All investigations failed to reveal any proof that "Rev. Ellens preached and taught" that which Dr. Kraft claims he did.

3. No notes or tapes of the sermons of the Rev. Mr. Ellens given at the time he is purported to have said the things claimed by Dr. Kraft exist, except those notes which Dr. Kraft maintains he took while listening to the preaching of the Rev. J. Harold Ellens. The Rev. Mr. Ellens declares that he "recognizes very little of this as having originated with any of my sermons." Moreover, although Dr. Kraft maintains there are others who agree with him, no other member of the University Hills congregation has come forward to corroborate what Dr. Kraft claims. Nevertheless, Dr. Kraft continues to insist that the Rev. Mr. Ellens preached and taught those things.

4. In response to the question as to whether these matters might have been discussed under other circumstances than preaching and teaching, the Rev. Mr. Ellens submits the possibility that the general subject was discussed in a private visit to the Kraft home in July of 1971. Yet he steadfastly maintains that he never preached or taught these things. Meanwhile Dr. Kraft just as steadfastly insists that he did. There is an impasse here that has not been and does not appear to be easily resolved. A committee of Classis Lake Erie has on an earlier date concluded that this was true, and arranged to bring Dr. Kraft and the Rev. Mr. Ellens together to resolve the matter if possible. The meeting was held on Sept. 5, 1973. Although it was reported that Dr. Kraft and the Rev. Mr. Ellens shook hands, there was no great resolution of the matter between them.

B. Conclusions:

1. Upon its investigation the committee *in loco* has dealt pastorally with the parties involved insofar as it was able to do so.

a. In response to the statement of the classical committee of Classis Lake Erie that it was misrepresented in the statement of appeal of Dr. Kraft to the Synod of 1974, Dr. Kraft was willing to agree in principle. He admits that he does not now believe that classis said that what Rev. Ellens preached was contrary to the creeds, although his appeal to synod states this. Upon the suggestion of one of the members of the classical committee of Classis Lake Erie that it would be appropriate for Dr. Kraft to make a formal statement to Classis Lake Erie and the synod of the Christian Reformed Church to that effect, Dr. Kraft responds that he will "declare that classis did not say that Dr. Ellens 'publicly' preached and taught these things."

b. The committee *in loco* did not find any means by which it could assist in the resolution of the circumstance that exists between the brothers Kraft and Ellens. It seems to the committee *in loco* that any

adjudication of the matter will have to be done by a local committee which works out the difference of opinion regarding what the Rev. Mr. Ellens said, and what Dr. Kraft says he said. A committee from some distance could never accomplish the resolution of the matter.

2. The committee *in loco* reports to the Synod of 1975 that it has investigated the matter presented by the appeal of Dr. John A. Kraft and that it has dealt pastorally with the parties involved, insofar as this was possible. The committee *in loco* recommends that synod declare the work of the committee finished, and dismiss the committee.

Committee in Loco
University Hills CRC

H. VanderKam, chairman
J. H. Bergsma, reporter
R. Koops
Henry Bos

REPORT 40

ETHICAL DECISIONS ABOUT WAR

HISTORY AND MANDATE

The Synod of 1973 appointed the undersigned committee to provide the church's membership with guidelines for making ethical decisions about war. This appointment was made in response to a 1973 overture from Classis Lake Erie requesting that synod provide a Declaration on War. The overture specifically requested that synod develop "(a) extensive and incisive criteria for a just war, especially in the light of the Second Indochina War and potential wars of 'national liberation,' (b) guidelines for those who are conscientiously opposed to all war, and (c) a statement defining the church's institutional responsibilities, i.e. whether church members should act *only* as individuals or whether church members should *also* act corporately as the body of Christ."

The synod decided to "appoint a study committee whose mandate shall be to provide the church's membership with guidelines for making ethical decisions about war. The committee shall, *inter alia*, (a) take account of previous synodical decisions, especially the Report on the Problem of War, (Acts of Synod 1964, pp. 312-316) and the actions of other denominations of Reformed persuasion, (b) provide pastoral counsel for those who are conscientiously opposed to all war, (c) study the responsibilities of the councils, classes, and synod of the church in helping its members to determine whether a specific war is just or unjust" (Acts of Synod 1973, p. 70).

The following grounds were appended to the above decision: "1. Synodical actions of 1939, 1969, and 1972 relating to war, do not provide guidelines for making ethical decisions about war for those individuals who must make decisions about whether and how they should participate in a particular war; for those whose duty it is to instruct, advise, and counsel such individuals; nor for those individual church members who, as members of an informed national citizenry, must evaluate and act upon national policies pertaining to war and peace. The report presented to the Synod of 1964 does have valuable statements regarding war, but it has never been adopted by synod. 2. There are some in our fellowship who are conscientiously opposed to all war and look to the church for further guidance" (Acts 1973, p. 70).

Commentary on the Mandate

The task assigned to the committee is not a new task. In one form or another, previous synods have had the matter of guidance in relation to war on their agendas in 1916, 1936 through 1939, 1959 through 1964, 1969, and 1972. These dates obviously correspond to periods in our history when decisions relating to war had to be made by members of the church.

Our own mandate has arisen unmistakably out of the war in Indochina and the decision-making difficulties experienced by our people in relation to it. These have been principally, although not exclusively, the problems of young men who were eligible for the draft and had to face the question of how they should respond if they were drafted to fight in Indochina.

As of the writing of this report, that specific problem is a thing of the past. While the war in Indochina apparently goes on, young men of our church are not being sent to participate in it, and it is highly unlikely, politically speaking, that they will be sent there in the foreseeable future.

It might be thought that with the ending of the draft and the withdrawal of American troops from Indochina our mandate has become irrelevant. However, this is not the case. While some of the urgency of concern may have dissipated, the substance of the mandate has not. The mandate of the committee was not tied to the war in Indochina, but asked for guidelines applicable to war in general. Moreover, the grounds of our mandate contain the judgment that our previous synodical decisions on war have not provided sufficient guidance for those who might be required to make decisions relating to possible future wars. So, our mandate remains.

The Difficulty of the Task

While resolved to give this assignment our best effort, our committee has been impressed with the difficulty of the task. We are aware, and our readers should be aware, that there is a long history of controversy and debate on how Christians should relate to war. There has been a whole spectrum of positions on the subject. At one end of the spectrum there is the Anabaptist position challenging not only the right of the state to wage war, but the legitimacy of the state itself. At the other end of the spectrum there have been the Crusades and other supposedly holy wars in which men have presumed to wage war in the name of God himself. Between these extremes there have been many intermediate positions which have attempted to distinguish the conditions under which war is permissible from those conditions under which it is morally impermissible and to distinguish those conditions under which a Christian should fight from those under which he should refuse to fight in an already existing war.

If the issues in this area could be clearly defined and if Christians could agree on what the Bible teaches with respect to these issues, this could bring great strength to the witness of the church and of Christians in time of war. However, it is regrettably true that in every American war from the Revolutionary War through the Indochina War the witness of Christians has been dissipated by the adoption of a great variety of positions, each making fervent appeal to the Scriptures or to Christian moral concerns, but in conflict with one another. The church itself has frequently been at war over the peace question.

The difficulty of our task may be highlighted by reviewing what happened at our own synods in the period 1959-1964. At that time the focus of concern was on guidelines in relation to atomic warfare. In 1959 synod appointed one committee, then discharged it when it re-

ported in 1960, and appointed another committee. The recommendations of the second committee were presented to the Synod of 1963, but received considerable opposition and were referred to the churches for study for one year. At the Synod of 1964 consensus could not be reached on what our attitude should be toward atomic weapons, and synod simply referred the 1964 report to the churches for study, without taking any position on the report.

The experience of our people in relation to the Indochina War provides a more recent example of the same difficulty. Among the membership of the denomination there were strong differences of opinion on whether the American action in Indochina should be defended. Seemingly well-informed people within the denomination, drawing on the same tradition with the same creedal and theological resources, arrived at positions that differed sharply from one another.

The Need for Examining Basic Concepts

We believe there are some understandable reasons why Christians have so much difficulty arriving at a common mind in decisions relating to war. One reason is the fact that the Scriptures do not give direct answers to many of the questions we ask. The Scriptures do not give simple yes or no answers to the question of whether a Christian should participate in a given war. The Scriptures are clear enough in affirming that all war stems from human sin, that without sin there would be no war, and that basically war is not the solution to the problem of conflict (cf. James 4:1-10). But the Scriptures do not clearly answer the question of whether or not, in some circumstances in a fallen world, going to war may yet be a given nation's only moral resort.

In the absence of direct biblical answers to these questions, Christians must work with the basic concepts and concerns of the Scriptures, and through them find the answers to these questions.

However, one of the reasons why Christians have so much difficulty arriving at a common mind in this area is that they frequently operate with underlying assumptions or concepts which differ from each other. When one makes ethical decisions relating to war one invariably draws on some view of the state, its calling, and its authority. Two persons with different views of the state will likely soon find that they come up with different answers in a decision-making situation relating to war. Similarly, in decisions about war one operates with a view of what love for neighbor means, a view of the nature and authority of conscience, and a view of the church in relation to both the individual and society.

We feel that it is necessary to explore concepts such as these in some detail because so much hinges on whether or not we are scriptural in our grasp of them. For that reason the next section of our report will deal with those key concepts. Subsequently we will go on to list some practical guidelines which flow from these concepts and which must be understood in the light of them.

The task of this committee, as we see it, is not to give people ready-made answers to all their questions about war. This would be impossible and presumptuous. Instead, we see our task as one of setting forth prin-

ciples and guidelines which can be applied by those making decisions. If we succeed in identifying and clarifying the concepts with which one must work in this decision-making activity, both individuals and the assemblies of the church will be assisted in working out their responsibilities and making their decisions.

BASIC PRINCIPLES OR CONCEPTS

The Law of Love

The supreme moral principle, bearing on the knotty questions surrounding the Christian and war-making as well as on all other human behavior, is that we must love our neighbors as ourselves. This principle, derived from our Lord's command (Matthew 22:39) means to will, to seek, and actively to promote in every circumstance the greatest good of the greatest number of persons, whether those persons be enemies or friends. We who are Christians do not, however, mean by the "good" which we seek for others merely their greatest pleasure, or their best physical and emotional well-being, or their happiness conceived in purely material terms. What Christians mean by the *good* of others is their being rightly related to the God and Father of us all, their realizing the coming of the kingdom of God in their own lives by reconciliation with him through Christ, and their living a life of conscious obedience. This is the *first-order* good which love seeks to promote. Then, roughly in descending order of importance, love seeks to promote also such values as justice, i.e., a fair distribution of all goods, freedom from murderous assault, freedom to conduct family life and daily affairs in relative safety, freedom to pursue emotional, intellectual, and physical happiness, and freedom even to pursue a measure of material and economic prosperity.

War

Because we live in a fallen world, these several goods are regularly threatened by human readiness to hate instead of to love, to dominate and master others instead of to serve them, and to secure one's own freedoms by violently removing the freedom of others. When large numbers of people, especially nations, exercise such dominance and express such hatred by the use of military arms, the universally feared and hideously devastating prospect of war occurs. War is perhaps the greatest and most spectacular example of human fallenness. Wars commonly arise from a sinful and aggressive tendency to dominate others, to exploit others financially (cf. James 4:1, 2), to hinder the freedom of other peoples of the world, and to regard their various claims to human good as somehow less valid than those of one's own nation or tribe.

Christians ought to hate war passionately. In their instigation, wars not only constitute the most impressive and spectacular instance of failure to love, but also, once begun, by their diminishing the value of life, by their robbery of all pursuit of happiness, by their massive cost in human life, time, and energy, by their infamous tendency to spread their menace, and by their fertile spawning of corruption and vice, wars produce a morally nauseating atmosphere which every Christian must thoroughly detest.

God's response to this massive evil—as well as to all other evils—was to send, at last, his own Son as a personal Word of reconciliation and peace. In the new age of peace, God's plan for reconciling human beings to him and to each other has been ushered in by Christ and is now entrusted to those who bear his name and act as his body. Following both the teaching (“Blessed are the peacemakers, for they shall be called sons of God”) and the example of our Lord, we who claim his name must live peaceably ourselves, furnishing to the world conspicuous examples of peace-loving, harmonious living, and must also privately and publicly denounce war and strive to prevent it by prayer by redressing the grievances of oppressed people, by prophetic calls to peace, by urging the faithful exercise of diplomacy, by entering the political arena ourselves, and by strong appeals to all in high places to resolve tensions by peaceful means. Christians must be *reconcilers*.

The Christian's Dilemma

Because of war's notorious evils, then, and because of the unique mission of peace-making entrusted to God's people in the new age, war waging and participation in war raises grave moral questions for every serious Christian. It would seem, on the face of it, that since war in its several forms involves the inevitable killing of other human beings—including, nearly always, vast numbers of non-combatants—Christians should simply refuse to participate at all. Christ says, “Love your neighbor as yourself”—and it is profoundly hard to see how one could love his neighbor as himself at the same time as he was intending to kill his neighbor.

Thus, from near the beginning of the Christian church, some Christians have chosen to be *pacifists*. Pacifists, arguing along the lines above, typically refuse participation in any directly war-related activity.

Yet pacifism falls into a sin of omission. For, while it is true that under ordinary circumstances and all other things being equal, the killing of human beings is forbidden by God and is morally wrong, it is also true that the abandoning of relatively innocent people to the murderous assaults of armed and lawless invaders is immoral and a breach of responsibility to love one's neighbor. While rightly abhorring war, then, pacifists do not sufficiently abhor the evil visited upon defenseless people—do not abhor it sufficiently, at any rate, to prevent or minimize such evil even, if necessary, by force. Pacifism shows real and courageous love for those who attack. It takes with utter seriousness Christ's admonition to love one's enemies and to do good to them. It shows, however, insufficient regard for those attacked and for the need to protect and do good to *them*, and insufficient regard for administering justice, if necessary, by the power of the sword.

Another, medieval, response to the ravages of godless men was to Christianize pagan nations by force, to make the world Christian at the point of a sword, to anticipate differences with the enemy by invading and to respond to threat by attacking—and to do all of it with the cross of Jesus going on before. These forward Christian soldiers were engaged in *crusade*. But crusades suffer from truculence, from readi-

ness to fight, and from the misconception that a person's highest good—right relation with God—can be won for him by force.

The best Christian answer to the question of war-making still appears to be what has traditionally been called the "just war" theory. The various just war theories, like all other Christian responses to war, seeks to answer the question posed by the following dilemma: killing human beings is wrong. It is forbidden by God. It is, moreover, hard to see how one can love one's neighbor when one intends to kill that neighbor. Yet failing to protect other, innocent neighbors from assault is also wrong. Loving him means, as our Heidelberg Catechism says, "to protect him from harm as much as we can" (Lord's Day 40). Sometimes protecting him as much as we can means the use of force, including military force, and reluctantly engaging in killing.

To this dilemma, the Christian just war theory says that because we live in a world still torn by sin, because the kingdom of God has not yet come fully, it may sometimes be necessary, when seeking the greatest good of the greatest number of neighbors, to do so at the expense of the greatest good of a small number (who may be attackers, for instance, and thus liable to just and forcible opposition), and at the expense of the lesser goods (peace, physical safety, etc.) of the greatest number, and surely at the expense of the lesser goods of a smaller number. To love the whole *neighborhood*, in other words, may mean that we love collectively even when we cannot love distributively, that we seek the goods of right relationship with God, justice, and the various freedoms collectively for the greatest number even when, by so doing, we cannot hope to seek them individually for every single neighbor. Christ's exceptionless law of love may oblige us, then, under extraordinary circumstances brought about by sinful and violent aggression, to seek the greatest good of the neighborhood by means *ordinarily* wrong. If the opportunity still to repent and believe, if the preservation of justice, if the protection of the innocent, cannot be sought for the whole neighborhood without resort to armed restraint of lawless men, or without the inevitable killing of those who attack, then a Christian may have to bear arms and a Christian may have to kill. The presence of sin occasions the dilemma, and the presence of sin obliges Christians to calculate, to choose, and by doing right, to seek in the name of God the lesser evil and the greatest good for the greatest number of God's creatures.

Now, there are in the eyes of God, of course, no *just* wars at all. Every war is begun sinfully, carried out in the wreckage of human life and the frustration of human hope, and ended with suffering still to be visited on relatively innocent victims for years to come. "Just war" is therefore an easily misunderstood expression.

Yet, as argued above, some one nation's *participation* in defensive war activity may be morally justifiable, on balance of competing goods. There may be, in other words, if no just wars still just *instances* of defensive war-waging or war-preparation.

Obviously, most of the reasons for waging war—surely all of them for instigating war—are Christianly impermissible and considerably outside the kingdom of God. Most reasons for going to war Christians

know at once to be wrong. Christians know, for instance, that the call to bear arms in a war of sheer *aggression* is morally wrong and may not be heeded. Christians know that merely *economic* war-making (commandeering Arabian oil fields, for example, in order to preserve one's own nation's luxurious standard of living) is immoral. Christians know that all land-hungry, imperialistic war-making is wrong. Christians also know (on the basis of Romans 12:17, for instance) that vindictive, hateful, striking back in rage is unchristian behavior. And they know that, in the moral arena, *means* are as morally significant as *ends*, that, therefore, no war activity which by its aiding the obliteration of human society would destroy—or have a serious chance of destroying—more than it preserves can be Christianly supported. Christians know, in other words, that all *disproportionate* defensive war-waging is wrong, and that all-out nuclear war, disproportionate war-waging's clearest example, is *ipso facto* immoral and unsupportable by any Christian. (See report of the Committee on the Problem of War, Acts of Synod 1964, pp. 314-316.) Finally, because of the uniquely Christian love of peace and mission of reconciliation, Christians know that all national truculence, all inclination—surely all eagerness—to fight, all crusading spirit, every proud display of weaponry and glorying in military might, is thoroughly immoral and contrary both to the letter and spirit of everything our Lord teaches.

Christians ought to go to war only when the alternative is clearly worse. Christians may engage in limited, defensive, reluctant war-waging only when the alternative consists in allowing lawless men to kill, ravage, decimate, and turn to ashes the lives and habitats of innocent people. When, after every other attempt to resolve differences has failed, when one's nation has officially declared war, when the good of the attackers has been consciously balanced against the good of those attacked, when the chance to restore peace and equilibrium among nations is greater, by fighting, than the likelihood of destroying all hope for peace and equilibrium, when the circumstances actually involve the massive threat of violent persons toward innocent lives and show overwhelming provocation, then a Christian may take up arms in defense of the innocent and rest in the conviction that in a dark and brutal world he is obeying Jesus' command to love neighbors as well as he can.

The State

The questions surrounding a Christian's participation in war inevitably raise, as well, the question of the view one holds of the state and its authority.

There have been Christians who have questioned the legitimacy of the state itself, as well as the right to use military power. Such a view of the state would have a great deal of bearing on how one would respond to a call to military service. With such a view one could even feel virtuous in rejecting the government's call to military service regardless of the circumstances under which the call came.

Other Christians have taken the position that the government has a God-given authority such that when the government orders a Christian citizen to take up arms and fight in a war his duty is not to question

what his government is doing, but simply to obey. On this view those in government are answerable to God for the moral choices of the nation but not answerable to the citizens. On this basis it is neither the task nor the right of the Christian citizen to evaluate his government's decision to go to war. Such a view of the state will also have great bearing on how one would respond to a call to military service.

Neither of the above views will square with what the Scriptures teach about the Christian's relation to the state. The first of these does not give due recognition to the God-given authority of the state. According to the historically accepted interpretation of Romans 13 (with the well-known Anabaptist exception), Christians are commanded to be obedient, faithful citizens who recognize that the state, though governing by the people and for the people, is *of* God, and instituted by God to protect life and maintain justice—if necessary by the power of the sword. Christian citizens as well as—perhaps more than—all other citizens owe the state obedience even where such obedience is inconvenient, seemingly unnecessary, or expensive in terms of tax money or military service.

The second position above fails to recognize that the God-given authority of the state is not ultimate. God's sovereignty alone is ultimate, and obedience to any human authority is only within the limits of obedience to God's commands. Thus, in time of war the duty to obey the God-given authority of the state in no way cancels a Christian's duty to act in conformity with God's law. If the states should command a Christian to engage in immoral war-waging (see examples above and guidelines below) or if the state should demand that a Christian refrain from engaging in what is clearly his duty under God, then the Christian must thoughtfully and prayerfully—but firmly—disobey the state and find his peace in obeying God instead.

If the state engages in a war in a clearly immoral way, the moral problem of a Christian is also not limited to military service. It is the duty of a Christian citizen to oppose such an immoral action not only by refusing to bear arms but also by a forthright prophetic witness, and by refusal to support the war through war-related industry or war-related taxes as well.

While the duty to obey the higher authority of God and to oppose and resist immoral actions by the state applies under any form of government, there is a special application of this duty in a democracy. In a democracy, in which citizens have some voice in government, the citizen has a greater opportunity to influence the actions of government and an accompanying greater responsibility for the actions of his government than the citizens in a monarchy or a dictatorship.

Not only national actions but national attitudes as well are a concern for the Christian in relation to the state. The Christian should bring prophetic witness to bear on any attitude that treats the God-given authority of the state with disrespect or that gives a false ultimacy to the state. The Christian should especially be on guard against the attitude of anarchism, militarism, and nationalism, and should recognize the sinfulness of all three. The Christian must reject and bear witness against the stance of anarchism, with its view that all government is evil and

unnecessary, and with its refusal to honor the God-given authority of the state. The Christian must also reject and bear witness against militarism, with its glorying in might, its love of weaponry, its spoiling for a fight, and its sometimes reckless race to produce more devastating armaments than the other members of the family of nations. Similarly, the Christian must oppose the attitudes of nationalism, with its overweening love for one's own country which exalts that nation and its people above the claims for recognition and just treatment of the other nations of the world. The Christian should recognize the sinfulness and worldliness in each of these attitudes and respond accordingly.

Instead of falling into the worldly attitude of nationalism, Christians should remember that they have more kinship and ought to show greater loyalty to and affection for fellow Christians of all races and all nations than to unbelieving members of their own nation, since the bond that unites Christians is a more important bond than that which unites citizens of a nation.

The Conscience

One of the key concepts in a discussion of ethical decisions relating to war is the conscience. There have been various views of the conscience, and one's view of the conscience is important, because that view has much to do with both the role one assigns to conscience and the way one deals with conscientious objections, either in oneself or in another. Conflicting views of how a Christian should relate to war have often involved conflicting views of what the conscience is and how it is to be treated.

Common to the various views is the recognition that the conscience is an inner voice addressing the individual concerning the rightness or wrongness of his conduct. In Romans 2:15 the Apostle Paul recognizes that even the "gentiles" have consciences that accuse or excuse them. But various views differ on the question of whose voice it is that speaks within, with what authority it speaks, and how seriously it is to be taken.

One set of views tends to see the conscience as the voice of God himself. If one so defines the conscience this has implications. If conscience is simply the voice of God then the conscience has absolute authority and may not be questioned. On this basis the validity of the testimony of conscience can never be challenged, either by a fellow human being or by a government that wants to send one to war. In war the individual conscience must be the sole judge of whether the individual will participate in a war. So, too, one's duty to one's own conscience is simple obedience and one's duty to the conscience of others is simply to urge them to follow their consciences.

Another set of views see the conscience as merely an element in the human makeup, a human faculty that makes judgments concerning right and wrong. Like depth perception, which judges distances, the conscience is seen as a human faculty that judges morality. If one so defines the conscience, this also has implications. On this basis the testimony of conscience is nothing but a subjective human judgment. Like all subjective human judgments, it can be freely challenged, im-

patiently rebuked, or lightly dismissed. It speaks with no authority, for it has no objective reference. On this view the nation can freely send the individual to war regardless of whether the individual's conscience objects.

Neither of the above views of conscience fits the biblical data on conscience. The Apostle Paul makes clear that the conscience is not to be treated simply as the voice of God, for the conscience can be weak, or mistaken, and does involve subjective judgment (I Corinthians 8). However, the conscience is also not to be lightly dismissed, or treated with disrespect, for it is something important in one's relation to one's Lord. To "defile" or "wound" the conscience is a matter of serious spiritual consequences as Paul sees it (I Corinthians 8:7-13).

While the voice of conscience is not simply the voice of God, it is also not simply the subjective judgment of men without objective reference. The voice of conscience is perhaps best described as the inner voice that testifies for the moral authorities we recognize. Some voice of conscience speaks to all men (Romans 2:15) but the content of that voice varies according to the authorities and standards which we consciously or unconsciously recognize. For some the voice of conscience may merely reflect the values of family, friends, and society. But a sensitive Christian conscience is responsive to the values of the Christian fellowship, and, beyond these, to God as he reveals himself in the Scriptures, in his law, and in the person of Christ. The sanctified Christian conscience is one in which God's law is "written in the heart" (Psalm 119:10, 11; II Corinthians 3:1-6; Hebrews 8:10, 11).

Thus the conscience of a Christian is very much involved in his commitment to his Lord. One cannot trample upon his conscience, or permit another to do so, without serious spiritual damage to his commitment (I Corinthians 8:7-13). To act in flagrant conflict with one's conscience is moral suicide. This means that the genuine conscientious objection of the Christian should be dealt with very carefully not only by the individual himself, but also by the fellowship of believers and the Christian nation.

However, while the Christian's conscience includes what he hears as his Lord's call to obedience, it is important to recognize that the conscience may hear imperfectly and may be mistaken. It is also important to understand that the conscience is not a static thing, but is capable of growth and is shaped by social influences. The Christian conscience is a lifelong process of being shaped by the Word of God in the fellowship of believers. This social influence is not only taking place constantly, but it is proper that it should. One of the purposes of the communion of the saints and the admonition of the church is the shaping of the moral discernment of the individual in order that he grow up into mature judgment (cf. Ephesians 4:13).

This means that a Christian who is struggling with a moral decision about war ought never to isolate himself from the counsel of fellow-believers as he seeks the light of the Word. The Christian who is faced with the decision of whether or not to participate in an act of war should not presume to decide that question without thoroughly examining the moral issues ~~which~~ while receiving the fullest counsel of the Chris-

while

tian fellowship in understanding those issues. Similarly, the Christian fellowship ought to recognize its responsibility to the conscience of the individual and should enter in the fullest possible way into that counsel.

Nevertheless, when the time for decision arrives, the church may not presume to dictate to the conscience of the individual. During the process of counsel the believing fellowship may work hard in an effort to reshape the conscience of the individual so that he comes to a conclusion in harmony with the conscientious convictions of the larger fellowship. However, when the outcome of the process is clear, the church must urge the individual not to violate his own conscience but to act in integrity with his own conscientious conviction. In the final decision the church may not appoint itself the ultimate judge over the individual, because not the church but Christ is the Lord of the conscience.

The Church

One's view of the church and its role in moral decisions can also have much to do with how one handles a decision-making situation relating to war.

Some see the task and concern of the church as a purely spiritual role, and then define the spiritual as dealing only with man's relationship with God. This view tends to see the church as concerned with personal salvation, with sound doctrine, with private and public worship, but not with deciding when the government ought to wage war, or whether the individual ought to participate and how. Those who so view the spiritual role of the church usually also affirm that the church should not "meddle" in politics and in social problems in general.

If someone takes this view of the church's role, he will likely be annoyed by requests that the church take a position on war, or race relations, or any social problem. Moreover, when faced by a question of his own involvement in war, whether by duty in the armed forces, by work or investment in industry producing war materials, or by paying taxes which support a war effort, he will tend to make his decisions in isolation, without consulting the body of the church.

But the above view does not square with the biblical picture of the church in relation to its members. The role of the church is, indeed, spiritual. But the moral questions of whether and how we participate in the waging of war that kills our fellow man *are* spiritual questions. God's commandments apply to all of life, especially to our treatment of our fellow man, and social questions inevitably involve us in the matter of our obedience to our Lord. So the church that is concerned about our spiritual life must be concerned about how we relate to a war that kills our fellow man, and the church should rightly become involved in the decision-making process.

However, there is the further question of *how* the church ought to become involved. Here, again, one's view of the church makes a great deal of difference. Different views of the role and authority of the church in relation to the moral life of its members can result in quite different approaches.

One danger to be avoided is the tendency to see the institutional church as a legislator for moral decisions. If one sees the church this way he tends to look to the church for a code of moral behavior and to reduce his own moral question to one of whether he is obeying the authority of the church. Whether that moral authority is seen as flowing from a pope through a hierarchy of priests, or flowing from a synod through the assemblies of the church, the impact may be about the same. Such an individual may find a sense of security in doing what the church has said is right, or he may live in a sense of guilt because he knows the position of the church and does not follow it. Either way he sees the church as the legislator for moral decisions and the authority for his conscience, and tends to feel he is in a moral vacuum in areas where the church has not spoken.

While the church should become involved in moral decision-making, it should not be involved *that* way. The church is not a legislator for moral decisions and should avoid even the appearance of taking over that role. Christ alone is Lord of the conscience (cf. I Corinthians 4: 3-5; Matthew 15:8, 9). The task of the church is not to subjugate the conscience of the individual, but to enlighten it, and to seek its mature responsiveness to Christ the Lord. As observed earlier in this report, the conscience of the Christian needs the fellowship and witness of the church in reaching mature moral decisions. But that assistance must be given in a way that respects the nature of the church's moral authority, as well as its role in relation to the conscience.

In practice this means that the church should witness freely to what the Scriptures teach, and urge the individual to expose his conscience fully to all the relevant issues, and this within the context of the fellowship of the church. However, when that process has been followed, the church must urge the individual to act in integrity with his own conscientious convictions as to the will of his Lord, and must accept and support him in the exercise of them, even if those convictions should disagree with those of a majority of the church.

Simply stated, the true task of the church in relation to war is the proclamation of the Word. The church should bear witness forthrightly to what the Scriptures teach and to what the church sees as the clear implications of those teachings. The pulpit of the church should stimulate the consciences of the members by speaking to the moral issues of the day, including wars when they occur. When clarity and consensus can be reached the assemblies of the church should also address the membership, the government, and society at large with its testimony to the standards of Christ and what they mean in the current situation.

In time of war a painful price in conflict may be paid by the church that forthrightly bears witness concerning the rightness or wrongness of its nation's behavior. Nevertheless, when clarity and consensus can be reached on that question there is no good reason why the assemblies of the church should not openly declare what they see as the moral duty of the nation and its Christian citizens.

This task is rendered especially difficult by the fact that not all instances of war-making are clearly moral or immoral. In some of them information is so limited and the moral issues sufficiently complex

so that the church may simply be unable to reach clarity and consensus. In such cases the church can nevertheless explore the relevant moral issues not only through sermons and Bible study, but also through debates, colloquia, study committees, and the advice of those with special qualifications to speak to these issues.

However difficult the task, the church cannot escape the responsibility to speak to moral questions. The church must speak in order to stimulate and enlighten the consciences of its own members and also in order to arouse in government and society an awareness of the claims of God's law and the meaning of God's call to reconciliation.

GUIDELINES

To give direction to members of the church who must make the difficult decisions concerning involvement in war and to assist the assemblies and officers of the church in their prophetic and pastoral callings, the committee, pursuant to its mandate, now proposes the following guidelines which flow from the foregoing presentation of scriptural principles relevant to the matter of war:

For all Christians

1. The supreme standard for all moral decisions is the will of God. When Jesus said, "Love your enemies," he taught that there are no exceptions to God's command to "love your neighbor as yourself." In all circumstances the Christian believer must live by the law of love enunciated by the sovereign Lawgiver and Judge and exemplified in his Son.

2. Christians should endeavor to make all moral decisions in the context of the community of God. The Scriptures affirm: "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (I Peter 2:9). By divine grace Christians are bound to God in holy covenant and by faith are united to Christ in one body. Therefore moral decisions by individuals can be made responsibly before God's face only if the prayers and counsel of the covenant community are sincerely sought and lovingly offered.

3. If his nation has or is about to become involved in war or in any military action against another nation, the Christian, as a morally responsible citizen of the nation and of God's kingdom, should evaluate his nation's involvement by diligently seeking answers to such questions as:

- a. Is my nation the aggressor?
- b. Is my nation intentionally involved for economic advantage?
- c. Is my nation intentionally involved for imperialistic ends, such as the acquisition of land, natural resources, or political power in international relations?
- d. Has my nation in good faith observed all relevant treaties and other international agreements?
- e. Has my nation exhausted all peaceful means to resolve the matters in dispute?

f. Is the evil or aggression represented by the opposing force of such overwhelming magnitude and gravity as to warrant the horrors and brutality of military opposition to it?

g. Are the means of warfare employed or likely to be employed by my nation in fair proportion to the evil or aggression of the opposing forces? Is my nation resolved to employ minimum necessary force?

h. In the course of the war has my nation sincerely been proposing and encouraging negotiations for peace or has it spurned such moves by the opposing forces or by neutral nations or international organizations?

4. Christians should respect their need for the communion of the saints in their attempts to evaluate their nation's involvement in a war or a military action against another nation. Therefore they should seek answers to the above questions within the context of the fellowship of the church, drawing on the counsel of fellow members with special qualifications as well as pastors and the assemblies of the church.

For Those Facing Military Service

5. If a Christian cannot conscientiously engage in a given war or in alternate service, his refusal must be within the framework of law. He must expose himself to the due process and even the penalty of the society whose laws he has knowingly, publicly, and conscientiously broken. He should not "go underground" or flee the country except under conditions of extraordinary immoral oppression and intolerably brutal tyranny.

6. Those who are conscientiously opposed to all war should prayerfully re-think their position in the light of the Scriptures, drawing on the full resources and counsel of the Christian community.

7. A Christian who believes it is sinful for him to serve in a given war, or who conscientiously objects to serving in any war, should notify his church, be open to its counsel, and request its full moral support and, if necessary, its assistance in his legal defense.

For Parents and Families of Those Facing Military Service

8. In all matters concerning involvement in war Christians ought to seek and receive the prayers and loving guidance of parents and other members of the family group. Whether or not the members of the family share the same viewpoint as the individual who must make a personal decision regarding involvement in war, the nature of the covenant that binds families together in Christ requires that mutual respect be exercised for the integrity of each person, and that understanding, forbearance, the charity be expressed without reservation.

For the Church

9. When the nation faces international crisis or war itself those who preach the Word must seek the direction and support of the Holy Spirit so they will be able to declare prophetically from the Scriptures what Christ is saying concerning the issues at stake. Furthermore, the love of Christ must be forcefully and compassionately proclaimed in order, in the face of differing opinions in the church, to preserve the unity and

fellowship of the body of Christ and to guard against sinful nationalism and hatred of people of other nations.

10. Pastors should recognize their special responsibility to counsel all members and families of the church who are required to make decisions relating to war. They must take particular care with those families where differences are so sharp as to threaten that loving Christian communication which is expressive of the covenant of grace.

11. The members of the church, out of reverence for the righteousness and justice of God, should be willing always to test the policies and practices of all governments by the teachings of the Holy Scriptures, and never assume a blind and proud nationalistic spirit that regards one's own nation as always above criticism. Moreover, they should consider it their duty under God to give discreet expression to their conscientious views in whatever manner is open to them.

12. Remembering that the moral decisions respecting participation in war are among the hardest and most agonizing faced by any Christian, the members of the church should not reject fellow-Christians whose conclusions and decisions concerning war differ from the majority, but in the name of our longsuffering Savior exercise understanding and forbearance. They should also endeavor to provide counseling and other support, including necessary funds, to those whose conscientious stand involves them in any sort of hardship.

13. Whether to prevent the outbreak of war, to hasten the cessation of hostilities, or to encourage support of or resistance to a given war, the assemblies of the church, by means of public testimony or petition addressed to the governments concerned, must give clear and courageous witness to the teachings of the Scriptures.

14. In order for the church to give authentic witness in times of war and international crisis the assemblies should use the resources of members of the church who are knowledgeable in the areas of history, law, international relations, political science, economics, and psychology. It should also urge such persons to offer freely their services to all in the Christian community to whom war or the threat of war present pressing problems—both conscientious participants and conscientious objectors and their families.

For Christians in Public Office

15. Christians who hold public office must give total allegiance to Christ the King and firmly resist every compromise of righteousness and justice in the processes of government. Specifically, they should do all in their power to prevent their nation from becoming immorally involved in war, and should clearly dissociate themselves from policies and actions that bring about such involvement. Further, they should encourage in government a climate for open communication so that citizens can receive accurate information sufficient to make responsible decisions regarding a given war.

For Those in the Business World

16. Christians who are owners, directors, stockholders, or employees of companies that provide war materiel or in any way stand to make

a profit from war must face the questions suggested in Guideline 3 and be willing, if necessary, to alter their relationship with such companies.

For Taxpayers

17. Christian taxpayers should also face the suggestions suggested in Guideline 3 and make a deliberate, prayerful decision about the moral propriety of supporting a given war by means of their taxes.

For Those Who Have the Right to Vote

18. Christians should use their right to vote to prevent war and to correct moral wrong, and should never fall into the sins of arrogant nationalism and blind partisanship.

For Those in Military Service

19. Christians serving in the military in time of war should be sensitive to the countless evils that are inevitably present. They ought prayerfully to use all means available to strengthen the spiritual life and to guard against being engulfed by the tides of hate and violence that destroy the soul, or fleeing to such desperate and self-indulging escapes as gambling, prostitution, and the use of drugs. They should constantly bear in mind the limited objectives of the war they have reluctantly accepted, and remember that God's command to love our neighbor somehow applies even to the enemy.

RECOMMENDATIONS

1. That during the discussion of this report the Rev. Raymond Opperwall, chairman, and the Rev. Eugene Bradford, reporter, be given the privilege of the floor.

2. That this report be referred to the churches for guidance.

3. That the Guidelines be adopted.

Grounds:

a. They are consistent with the Scriptures and the confessions of the church.

b. They will give direction to members who are required to make decisions concerning involvement in war.

c. They will assist the assemblies and officers of the church in their prophetic and pastoral callings.

NOTE: Because he was assigned to Germany in the summer of 1974, Chaplain (LTC) John J. Hoogland could not attend the later meetings of the committee. However, after examining the final report, he finds himself in agreement, except for the clause, "when one's nation has officially declared war," which is found in the paragraph immediately preceding the section headed *The State*.

Ethical Decisions on War

R. Opperwall, chairman
 E. Bradford, reporter
 J. J. Hoogland
 N. Plantinga
 J. Quartel

REPORT 41

JOINT COMMITTEE CRC/RCA FOR STUDY
OF THEOLOGY OF EVANGELISM

This committee was appointed by the Synod of 1973 and given the following mandate:

"That synod authorize the appointment of a five-member committee to work with a similar committee from the Reformed Church in America in producing a joint study of the theology of evangelism for submission to the respective synods" (Acts 1973, p. 66).

I. BACKGROUND

The appointment of this committee was occasioned by the address of Dr. Herman Ridder, representing the Reformed Church in America, to the Synod of 1973 in which he pleaded for the appointment of a joint committee of our two denominations to make a study of a theology of evangelism. The General Synod of the RCA decided at its June 1973 meeting to

"invite the Christian Reformed Church to join with us in the appointment of a study commission of ten members, five from each denomination, who will be instructed to prepare a theology of evangelism for presentation to the two synods."

In his address to our synod Dr. Ridder said,

"Because the General Synod of the Reformed Church believes there is much value in a discussion of theological issues confronting our two churches today, I bear to you, at their request, an invitation to join with us in the appointment of a study commission of ten members, five from each denomination, who will be instructed to prepare a theology of evangelism for presentation to our two synods. Evangelism lies close to the center of what it means to be a church of Jesus Christ. We believe there might be much to discover and learn from each other in this mutual effort."

Subsequently, the RCA appointed the following persons as their representatives to this Joint Committee: Dr. William Brownson, Dr. Jerome De Jong, Dr. Paul Fries, Rev. Edwin Mulder, and Rev. Richard Rhem. Their instructions were substantially the same as those of our committee.

In a series of meetings the Joint Committee conscientiously addressed itself to its mandate. The wording of the mandate could be taken to suggest that there already exists a clear, agreed-upon Reformed theology of evangelism which the committee was charged to study. It is obvious that this was not synod's intention, since no such theological statement exists. We understood our mandate to mean that we were to study the subject of evangelism in the light of Reformed theology and try to *articulate* a Reformed theology of evangelism.

The Joint Committee made a serious address to this task. Initially and as background on our study all the members of the Joint Committee agreed to write papers on specific subjects. These papers were presented and extensively discussed at one of the joint sessions. The papers covered such subjects as "Presuppositions of Reformed Evangelism," "Modern

Strategies of Evangelism," "Jewish Evangelism," "Liberation Theology," and the like. Differences in perspective and accent were candidly discussed as they became evident in the meeting. The differences, incidentally, did not necessarily follow denominational lines.

It became apparent that with this mode of operation much time would be required to work through to mutual understanding and possible agreement among the ten members of the Joint Committee. We became acutely aware of the fact that an extensive, definitive report on the theology of evangelism would require time and resources not available to a committee of this kind. In the growing conviction that we should try to work out a more limited report, one, if possible, on which we all agreed, we asked ourselves how we could honor the general thrust of the mandate without engaging in this kind of exhaustive and time consuming research and without producing the extensive report which it seemed to require.

During the time we were at work, the Lausanne conference was held (July 1974) and the Lausanne Covenant appeared. From this event and others like it, from the Lausanne Covenant and reactions to it, and from our own discussions it became apparent that there are two very prominent concerns in current thinking on the church's mission, both of which demand serious attention. All communions, all mission-minded congregations and various missionary conferences experience the tensions. First, how are word and deed related in Christian witness? Is social action, born of Christian conviction, evangelism? Is evangelism oral testimony only, and are deeds of demonstrated Christian concern in connection with that testimony merely optional? But behind this tension lies a more fundamental concern. *What is the word, the message, in evangelism? What is the message which deeds are to demonstrate?* We felt that the clue to answering these essential questions was to be found in the historic Reformed accent on the *kingdom of God*. Twentieth century biblical studies provided an added impetus toward centering our study on the great theme of the kingdom.

One of our discussion papers treated the question, "What Does it Mean to Evangelize?" This basic New Testament study dealt with the use of the expression "to evangelize" as it is used in the New Testament. Other studies had dealt with such subjects as "The Holy Spirit and Evangelism," "Sociological Aspects of Evangelism," "The Rebirth of a Congregation as an Instrument of Evangelism." In practically every paper submitted and throughout our discussions the ideas of the "kingdom of God" surfaced in some form. The good news is about what God has done to establish a new order, new relationships, a new life, a new fellowship.

Further, as we reflected on recent statements on evangelism by groups of concerned Christians, it seemed to us that a clear understanding of the gospel as the gospel of the *kingdom* was missing. Kingdom "notes" and "nuances" were present, but the central importance of the kingdom concept and its relation to gospel preaching was not fully recognized.

Two main influences, therefore, led us in the direction of deciding to try to articulate a brief theological statement of a particular and focused character: the limited time and resources available to us and

the gap in modern missionary thinking, a gap which we felt Reformed Christians are uniquely qualified by doctrinal commitment and traditional practice to repair. In the spirit of humbly trying to contribute from the Reformed perspective to current discussions of mission, we devised and herewith submit "An Evangelism Manifesto." We acknowledge that it is not a complete theology of evangelism. We further recognize that the theological propositions which underlie this Manifesto are not articulated as doctrinal theses, but are woven into the fabric of a testimony. We are persuaded, however, that what we are presenting is a significant contribution to the discussion of God's mission through his church. We rejoice in the unanimity which God worked among us as we drafted and approved this Manifesto. It is in a spirit of profound gratitude to the Lord of the church that we lay this joint testimony before our respective synods and the churches. Hopefully, there will result from the discussion of this testimony a well articulated, biblically based, full theology of evangelism.

II. THE MANIFESTO

AN EVANGELISM MANIFESTO

As Christians in the Reformed tradition, holding to the Scriptures as the Word of God, we joyfully confess our faith in Jesus Christ as Saviour and Lord and our unity with all Christians in the world mission of his church. We share the newly expressed concern of believers everywhere to understand the nature of evangelism and its place in our total task. We deplore our own tendencies in thought and action to separate gospel proclamation from compassionate ministry. We believe that both are rightly understood only in the light of the Bible's pervasive theme — the kingdom of God.

THE PROCLAMATION OF THE KINGDOM

We affirm that to evangelize is to proclaim the good news of God's reign. The sense of public proclamation is always dominant in the biblical use of the term. Evangelists are "bringers of the gospel." The direct object of the verb "to evangelize" is rarely the hearers or recipients of the message. That is, the apostles are not usually said to "evangelize" people. They "evangelize" a word, a content, to people. What they "evangelize" is variously described as "the gospel," "the Word of the Lord," "the faith," "Jesus," "Christ," or, comprehensively, "the kingdom of God."

The proclamation is "good news." The note of gladness is an essential part of it. To evangelize is to bring "good tidings of great joy" at which believing hearers "break forth into singing." The "kingdom of God is like a treasure. . . ."

In both Testaments, to "evangelize" is to proclaim a victory, to herald a new reign. At heart, it is to testify that "the kingdom of God has drawn near!"

This "kingdom," in biblical usage, refers not primarily to the divine sovereignty in a general sense, but to the active, saving reign of the Triune God in history. The coming kingdom is not static but dynamic, not so much a concept as a ruling power. To proclaim "the kingdom of

God has drawn near" is to herald those mighty events in which God's royal rule has invaded the earth in the coming of Jesus Christ and in the power of the Holy Spirit. It is to bring the thrilling news of God's victory in the death and resurrection of his Son over all the dark powers that have enslaved mankind and made his good creation subject to bondage. It is to tell of what God has done to bring forgiveness to the guilty, help to the poor, release to the captives, sight to the blind, deliverance to the oppressed. It is to announce to the whole creation a divine reign of justice and peace.

Together with this grand announcement, the proclamation of the kingdom brings a summons. Hearers are called to renounce all sin, each false lord, every rival sovereignty, and to submit through repentance and faith to God's saving reign in Christ. The proclamation demands commitment to God's lordship and obedience to his will in the world. Although the decisive victory over the forces of evil has been won, the conflict still rages. Christ is risen; the Spirit has been poured out upon the church; the powers of the coming age are at work in the world, but the end is not yet. Hosts of darkness resist God's sovereignty; rampant evils oppose his will. To repent and believe is to side with God's purpose in this conflict — assured of ultimate victory, while contending for God's righteousness in every sphere of life.

We affirm, accordingly, that all evangelizing in the New Testament sense of the term includes the joyous proclamation of God's saving rule, together with the call to repent and believe the gospel.

THE SIGNS OF THE KINGDOM

The proclamation of God's kingly rule brings with it the reality proclaimed. Evangelizing is never seen in the New Testament as a merely human activity or as a word which stands alone. "The kingdom of God does not consist in talk, but in power." The gospel of the kingdom comes "not only in word, but also in power, and in the Holy Spirit, and with full conviction." In our Lord's ministry, evangelizing always occurs in connection with other signs that the kingdom has drawn near. "Preaching good news to the poor," for example, is closely linked with "setting at liberty those who are oppressed." As evidence that the kingdom of God has come in his ministry Jesus gives the following: "the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, the dead are raised up and the poor have good news preached to them." The acts of healing and restoration are clearly distinguished from evangelizing, yet they are not isolated from it. In like manner the life of the church itself, as a loving, serving community, bears witness to the proclaimed kingdom. Her works of mercy and power are among the signs of its presence.

We affirm, then, that all evangelizing in the New Testament sense of the term is accompanied by the signs of God's kingdom among his people and springs from their active concern for the full deliverance and restoration of all to whom the gospel is addressed. Only in this way is the church's message an authentic heralding of God's saving rule. The caring ministry of the Christian fellowship and her redemptive action in the world form the indispensable context for faithful proclamation.

We must show ourselves "ready to share not only the gospel of God but also our own selves. . . ."

THE IMPERATIVE OF THE KINGDOM

Christ sends his church to make disciples of all nations. The gospel of the kingdom brings the only hope of salvation for lost mankind. All stand under the judgment of which it warns; all need the forgiveness and new life it offers; all are summoned to the commitment it demands.

The same good news preached to the world must be constantly heard afresh in the church, for the call to repent and believe, to submit to God's gracious reign, is a call to growth as well as to conversion. The church lives by the gospel it proclaims.

The Spirit calls God's people to live in genuine community and to pursue love and justice in the world. Thus the church by its life and work points to the ruling power of the risen Lord.

We affirm, therefore, our responsibility to proclaim, to manifest and to serve the kingdom of God. We confess our dependence on the Holy Spirit for power to fulfill our calling until Christ comes in glory. In gratitude for the grace given us, and in confidence that our labor is not in vain, we commit ourselves anew to this mission, praying as we go, "Thy kingdom come!"

III. RECOMMENDATIONS

The Joint Committee has formulated the following recommendations for forwarding to our respective synods. We recommend that synod:

1. Refer the Evangelism Manifesto to our churches and denominational boards and agencies for study and reflection;
2. Continue our denominational participation in the Joint Committee CRC/RCA for an additional two years to enable the Joint Committee to receive and review the responses received to the Manifesto;
3. Mandate the committee to prepare a report defining the practical implications of this Manifesto for the evangelistic outreach of our churches; and
4. Instruct the Joint Committee to present to the synods of our denominations recommendations as to how this Evangelism Manifesto can be jointly implemented.

Joint Committee CRC/RCA for Study
of Theology of Evangelism

Richard S. Wierenga, chairman
Richard R. De Ridder, secretary
Roger S. Greenway
Carl G. Kromminga
Wesley Smedes

REPORT 42

NEW CONFESSION

I. MANDATE

In 1973 we concluded our report to synod with the request:

"That synod receive this as an interim report, allowing this committee to continue to assist the churches in further study of our confessional task and to watch confessional developments that are under way in other churches.

Ground: Such assistance can be given mainly by mail and a minimum of meetings would be required" (Acts of Synod, 1973, p. 499).

Synod then adopted the following recommendations of its advisory committee which concern our mandate:

"3. That synod continue the study committee on New Confession to assist the churches in further study of our confessional task and to watch confessional developments that are under way in other churches.

"5. That synod encourage the committee to continue its investigation of contemporary ways of confessing the faith, along these lines:

- a. evaluating the need for translating the Belgic Confession and the Canons of Dort into contemporary English;
- b. consulting with the Psalter Hymnal Supplement Committee to determine the feasibility of versifying and setting to music some portions of the Heidelberg Catechism for use in worship and elsewhere. . . .
- c. considering the feasibility of other contemporary methods of communicating the truths contained in the confessions.

Grounds: (For a, b, and c)

1) The committee has sought clarification of the meaning of the reference to 'contemporary ways' as included in its mandate from synod.

2) The reactions of the churches to the committee's questionnaire strongly suggest pursuing these lines" (Acts of Synod, 1973, p. 65).

On the basis of these decisions we have seen as our task:

1. To aid the churches in further study of our confessional task.
2. To watch confessional developments in other churches.
3. To evaluate the need for translations of the Canons of Dort and of the Belgic Confession.
4. To consult with the Psalter Hymnal Supplement Committee.
5. To consider the use of new methods of communication in confessing the faith.

II. ACTIVITIES

A. *Assisting further study of our confessional task*

In this area we have made ourselves available to serve the churches with further explanation of our findings and with bibliographies of helpful material. No requests for assistance have been received.

Two articles were written by committee members for *The Banner*. One dealt with the contemporary relevance of our confessions; the other dealt with preaching on the Canons and the Belgic Confession.

Dr. J. Kromminga led two workshops on our confessional task at The Ministers' Institute. We also understand that one of the authors of the "trial confession" of the Gereformeerde Kerken, Professor H. Ridderbos may speak at the 1975 Ministers' Institute.

B. Confessional developments in other churches

We took note of confessional developments in other churches, helped especially by the *RES News Exchange*. A number of churches are still working on new confessions. In one church a number of its members have circulated a strong evangelical statement in reaction to weaknesses in a new creed adopted earlier. We draw your attention to some developments in churches with whom we have official contact:

1. RES Singapore Conference. This conference was held in May, 1974. Its proceedings contain two articles dealing with creedal reformulation. They relate to the church in Asia and are tentative beginnings on which we need not report further.

2. Gereformeerde Kerken in the Netherlands. In January, 1974 its synod received a draft "testimony of faith" and referred it to the churches for study. We studied this draft to some extent, noting that it is a preliminary document. We did not feel called upon to make an exhaustive study and judgment of this document. We do wish to comment that we find it difficult to judge the intention of this statement. While it does contain worthwhile reflection on the church's position in the world, we also find it to be vague and unsatisfactory on some points. The language and tone of the statement are not strongly creedal and confessional; it is too preliminary and explanatory for that. As we consider contemporary ways of confessing the faith, this statement is of no immediate usefulness to us.

If the Gereformeerde Kerken are going to ask our church for an official reaction to this draft, synod may wish to direct one of its committees to prepare a much more exhaustive analysis than ours.

3. Reformed Church of America. It is of great interest to us that the RCA has now adopted a new confession called "Song of Hope." Of additional interest, in the light of our thoughts about versifying the Catechism, is that this confession is set to music and can be sung by the church. Regrettably, the "Song of Hope" will not be published until after this report has been submitted. We hope to study this confession at a subsequent meeting, and to share our reactions with the church at a later date.

C. Translations

In comparing the translations that we have in the Psalter Hymnal to other available translations we are hindered by the fact that the history of the translation, its source, and the text used are not given for our translation, nor for most others.

With regard to the Belgic Confession we learned that the RCA is now using a translation prepared by Mr. VanderLugt. We were not able to obtain this translation until recently. We wish to compare it to the translation we are using now for readability and accuracy, and plan to report on this later.

With regard to the Canons of Dort we were able to meet with Dr. A. A. Hoekema to discuss his reasons for preparing a translation of the Canons. (The reasons for this translation are found in *Calvin Theological Journal*, April, 1968, pp. 41-47; the translation is in the same journal, November, 1968, pp. 133-161.) In teaching a course on the

Canons he found several inaccuracies in the translation we now use. While correcting these inaccuracies, he also removed archaic words and improved the sentence structure. We were impressed by the fact that someone who wanted to use and teach the Canons found our present translation inadequate. We are recommending that a new translation be acquired, and use be made of the good work that Prof. Hoekema has already done.

D. Consultation on versifying the catechism

Our consultation with the Psalter Hymnal Supplement Committee was carried on by mail. The committee enthusiastically agreed that this was a worthwhile undertaking. They are at present inviting members of the church to submit words and music. When suitable arrangements are found they hope to print a few as a *Banner* pullout. Perhaps this report will serve as a reminder to those who are gifted to serve the church by versifying part of the confession.

Both committees agree then that it is desirable to set the Catechism to music; the feasibility will have to be revealed by the response to the Psalter Hymnal Supplement Committee's invitation.

E. New methods of communication

This part of our mandate has been discussed at length within our committee. We have indicated in our first report that our findings in the New Testament indicate that confessing was done in a variety of ways, and can certainly not be limited to printed documents. We note that since the Reformation not only has the medium of the printing press produced a great variety of printed materials which the church may well use to confess its faith, but new media such as radio, TV, and tape have come into use. Since many people derive most of their information from these newer media rather than from the printed page, a church concerned about an effective witness must make use of these media as well.

We are agreed within our committee that the media should be used by the church to confess the truth contained in our confessions. We also feel that far more effective use could be made of the money spent, e.g. on advertising church services in local papers, if such an advertisement would rather contain what we confess together about various national issues, or about the meaning of the Christian feast-days.

But we have no clarity on how the church should stimulate and coordinate multi-media confessing of the faith on a denominational and local level. We have written various agencies involved in this matter for their advice and reaction.

At this time we invite churches and individuals who have suggestions and experiences in confessing the faith in new methods of communication to share such suggestions and experiences with our committee, so that we may incorporate these into a subsequent report.

III. CONCLUSION

In line with the ground for our request to Synod in 1973 our committee has not met often, and has tried to do most of the work by mail with

only an occasional meeting. That pace suits the task of watching confessional developments in other churches well, since the writing and adopting of confessions is a slow process. Our mandate was also re-defined in 1973. Some of the tasks are finished now, others are being done as materials become available. We trust that this method of working will be satisfactory to synod and useful to the church.

IV. RECOMMENDATIONS

We respectfully recommend:

1. That synod grant the privilege of the floor to the chairman of the study committee, Dr. L. Oostendorp, and to committee member, Dr. J. Kromminga, during the discussion of this report.

Ground: These committee members reside in Grand Rapids and can conveniently attend.

2. That synod acquire a new translation of the Canons of Dort for use in the churches.

Grounds:

a. Our use of this confession as a doctrinal standard requires accuracy in translation; our present translation is inaccurate at some points.

b. If our members are to use the Canons a readable translation is needed.

3. That synod appoint a small committee, including one Latin expert and one English expert, to advise synod on the feasibility of adopting the translation of the Canons of Dort by Dr. A. A. Hoekema as the official translation of the CRC, and further to advise on the translation of the Rejection of Errors and the Conclusion.

Ground: The Hoekema translation makes a promising beginning that requires closer scrutiny.

4. That synod invite churches and individuals who have suggestions or experiences with regard to using new methods of communication in confessing the faith (e.g. by advertising, radio, TV, music, etc.) to submit these to the committee.

Grounds:

a. This will help the committee to know what is already being done or considered in various parts of the church.

b. This will provide an avenue for sharing these insights and experiences with the whole church.

New Confession Committee:

L. Oostendorp, chairman
 Morris N. Greidanus, reporter
 H. Arens
 S. DeYoung
 J. H. Kromminga
 F. Van Houten

REPORT 43

IMPLICATIONS OF THE GUIDELINES FOR OFFICE AND
ORDINATION AND "LAYWORKERS IN EVANGELISM"

The committee to study the matter of Implications of the Guidelines for Office and Ordination and "Layworkers in Evangelism" has been working diligently, generally meeting at three week intervals. We find we are not able to present a completed report to the Synod of 1975. We cannot do so for the following reasons: 1) the situation of filling two vacancies required additional time for orientation and review; 2) the Synod of 1974 mandated the committee to explore the "fourth office" concept, which is a major departure from the three office basis of our *Church Order*; 3) the implications of the guidelines do not only apply to the suggested "fourth office," but they also involve the articles of the *Church Order* and the accompanying "Synodical Decisions" relating to the offices as they now exist and how these may be brought together into a unified whole with the "fourth office"; 4) five months (September to February) are insufficient to complete work on a study of such proportions.

However, we are pleased to report good and substantial progress. We plan a steady pace of meetings till June. With synod's approval we plan to continue our work immediately following the summer period. We therefore request our mandate time be extended till the Synod of 1976 (its agenda deadline date being February 15, 1976).

Committee on Implications of the Guidelines
for Office and Ordination and "Layworkers
in Evangelism"

Tenis C. VanKooten, chairman
Howard B. Spaan, reporter
Walter H. Ackerman
Stanley DeVries
Jakob H. Kits
Dick Pierik
Peter VanEgmond

REPORT 44

PSALTER HYMNAL SUPPLEMENT

I. OUR MANDATE

The Synod of 1971 decided to "provide a wider range of music and songs by way of a supplement to the Psalter Hymnal.

Grounds:

a. There is a wide range of musical taste and religious experience among our worshipers and these call for a wide range of music and songs as media of expression, particularly for our young people and those received into our churches from other backgrounds.

b. Because music and song is such a basic element in Reformed worship we must always be open to possible improvement in this area.

c. There is a considerable number of doctrinally sound and biblical hymns which could very well serve our people" (Acts, 1971, Art. 64, I, pp. 47-48).

Furthermore, synod decided to appoint a broadly representative committee to work in consultation with the Liturgical Committee to prepare this supplement for the Synod of 1972.

In preparing the supplement the committee sought to honor the principles for music in the church adopted by the Synod of 1953 and to follow the guidelines set forth in the Liturgical Report of 1968.

II. OUR SUBSEQUENT ACTIVITY

The committee submitted a provisional copy of a supplement containing sixty-six songs to the Synod of 1972, and synod authorized the committee to send two copies of the supplement to each of our churches, requesting the churches to send their reactions to the committee by February 1, 1974. Problems in the areas of copyright and harmonization delayed the production of the supplement.

The Synod of 1973 decided to publish the Psalter Hymnal Supplement together with "all the new approved and provisionally approved liturgical forms, the Liturgical Committee's Report of 1968, and the new provisional translation of the Heidelberg Catechism" (Acts, 1973, Art. 33, II, p. 37).

Because of a difference between the decision of the Synod of 1972 to furnish the churches with two copies of the Psalter Hymnal Supplement (Acts, 1972, Art. 40, II, C, 3, p. 49) and the decision of the Synod of 1973 "to make enough copies available for denominational use and evaluation" (Acts 1973, Art. 27, II, C, 2, p. 27) the Synodical Interim Committee ruled that "the decision of the Synod of 1973 superseded that of 1972. . . . It is no longer a part of the synodical mandate that two free copies shall be distributed to the churches." Subsequently the Synod of 1974 decided to send one free copy of the Psalter Hymnal Supplement to each church. It was also decided by that synod that the

Psalter Hymnal Supplement continue as a separate publication (Acts 1974, Art. 67, III, C, pp. 66-67).

In accordance with the mandate "to continue to screen and submit for provisional use by means of a *Banner* pull-out insert existing hymns and psalms not now in current use in the churches" (Acts, 1972, Art. 40, II, C, 4, b, p. 49) we issued another *Banner* pull-out insert last December, and we plan to continue this program.

Approximately 20,000 copies of the Supplement have been purchased and distributed for use in our churches to date.

III. OUR CURRENT STATUS

A questionnaire was sent out last fall to all the churches in which the committee solicited official responses to the use of the Psalter Hymnal Supplement in the worship service. We sent along with it a sound sheet illustrating how the congregation could be led in learning the new songs. About one hundred churches sent responses by the February 1, 1975 deadline.

Some of those who replied did not seem to be aware of synod's mandate that a Supplement be formed to introduce a variety of musical styles for liturgical worship use. Some were mistakenly afraid that the Supplement would replace the Psalter Hymnal. Some found the musical styles and current language to be very upsetting, while others found it exciting. Many indicated a desire for sing-spirational type of "old favorites" and suggested a number of titles which the committee judged to be "fundamentalistic," not liturgical, and not in harmony with Reformed principles. Many of the adverse comments came from people who reported that they had not used the Psalter Hymnal Supplement at all.

We took all of the responses received seriously, and after long and careful discussion decided to recommend omitting selections 25 and 51, stanza 3 in selection 29 and stanza 3 in selection 33 in reprinting the Supplement. We have also made certain other musical corrections and textual changes that were pointed out to us as being possibly misleading. We are preparing a sheet of these errata and modifications to be sent along with new orders for the Supplement. We regret that certain often-requested hymns could not be included because of copyright costs; for example, the \$500.00 advance royalty for the use of "How great Thou art" instead of "O mighty God."

We are deeply grateful for the time spent by those churches and officials who took time to honor synod's request to respond to us in a reflective manner. We are convinced that a willingness to be open to using the songs with an eye to their liturgical richness will help to overcome their "difficulty."

IV. MEMBERSHIP OF THE COMMITTEE

The Rev. John F. Schuurmann has informed the committee that he does not desire to serve on the committee beyond the present year in order that a member of the standing Liturgical Committee may take his place. Miss Nancy Van Halsema cannot continue to serve because she is absent from the country, and therefore cannot fulfill her committee duties.

V. RECOMMENDATIONS

1. That the Psalter Hymnal Supplement continue to be made available for purchase and use by the churches.

Grounds:

a. The Synod of 1974 decided that the Psalter Hymnal continue as a separate publication (Acts, 1974, Art. 67, III, C, 1, p. 66).

b. It takes time for the songs to be learned and to become sincerely tested by the hearts and minds of the people.

2. That synod authorize the Psalter Hymnal Supplement Committee to make available for purchase by church organists and accompanists an unbound, loose-sheet edition of the hymns in the Supplement using the existing plates, so that it can be used for playing in the worship services.

Ground: The music cannot be used for performance by our organists and accompanists in its present bound form.

3. That synod appoint the Rev. John Vriend and Mr. Bertus Polman to the Psalter Hymnal Supplement Committee.

Grounds:

a. The Rev. John Vriend is a member of the Liturgical Committee and will provide the continuity with that committee.

b. Mr. Bertus Polman is deeply aware of current trends in our church's use of music and is very close to the needs and desires of young people as it relates to worship in music.

Psalter Hymnal Supplement Committee

Calvin Seerveld, chairman
Marie Post, secretary
Betty De Vries
John Hamersma
Mike McGervey
John F. Schuurmann
Nancy Van Halsema
Gary Warmink
John Worst

REPORT 45

LODGE AND CHURCH MEMBERSHIP SUMMARY PAMPHLET

In 1970 the synod of the Christian Reformed Church decided to "appoint a committee for the purpose of formulating a current statement of the position of the Christian Reformed Church in respect to lodge membership, covering both the reasons for this position and the method of its application in the life of the church, and giving special emphasis to the exclusive claims of Christ upon the total life of a believer." When this committee reported in 1972, synod did not feel that the mandate of 1970 had been fulfilled. Therefore another committee was appointed "to fulfill the requirements of the mandate envisioned by the Synod of 1970."

MANDATE

The committee appointed in 1972 reported in 1974 with an extensive and thorough statement (Acts of Synod 1974, pp. 504-567). Among the committee's recommendations was one asking that "synod prepare a summary pamphlet of the above report and print it for distribution as a witness of the Christian Reformed Church's position on 'the lodge and church membership.'" Synod accordingly decided to "appoint a committee of three members which shall report to the Synod of 1975 with the mandate of preparing a summary pamphlet stating the stand of the church in the light of the study committee's report, with a view to its adoption as the official witness of the Christian Reformed Church's position on 'the lodge and church membership'" (Acts of Synod, 1974, p. 58).

This committee herewith presents its work in the hope that synod will accept it as fulfilling in good measure the terms of the above mandate. With a subject so broad and with so many ramifications the committee had to be somewhat selective as to the material and its arrangement in order to produce a "summary" statement. The committee felt that the incorporation of a few illustrative cartoons would contribute significantly to the production of a pamphlet that would be "popular" and a "valuable asset in our evangelism efforts," descriptive terms used in the *grounds* of the mandate (Acts of Synod, 1974, p. 59).

RECOMMENDATIONS

1. That synod grant the privilege of the floor to the reporter when this report is considered at synod.
2. That synod accept this material as fulfilling the mandate of the Synod of 1974.
3. That synod make those decisions that are necessary so that this

material ~~may~~^{may} be published in an attractive format and widely distributed.

Lodge and Church Membership Summary Pamphlet Committee

C. Van Ens, chairman
E. Heerema, reporter
J. D. Oosterhouse

CHURCH MEMBER/LODGE MEMBER

CAN A CHRISTIAN BE BOTH?

Can a person be a member of the church of Christ and at the same time be a member of a lodge like the Masonic order? or the Elks? or the Odd Fellows? or the Eastern Star? Many people are surprised at the question. They have never faced the question. Or if they have, they dismissed it quickly. They know several people whom they regard as good Christians and who are lodge members. And they know lodge members who lead exemplary lives. How then can one seriously ask the question we have raised?

There are others who say that as long as a person is a faithful member of his church it is his own personal concern what other organizations he wishes to join. What affiliations he seeks or makes are no one's business but his own.

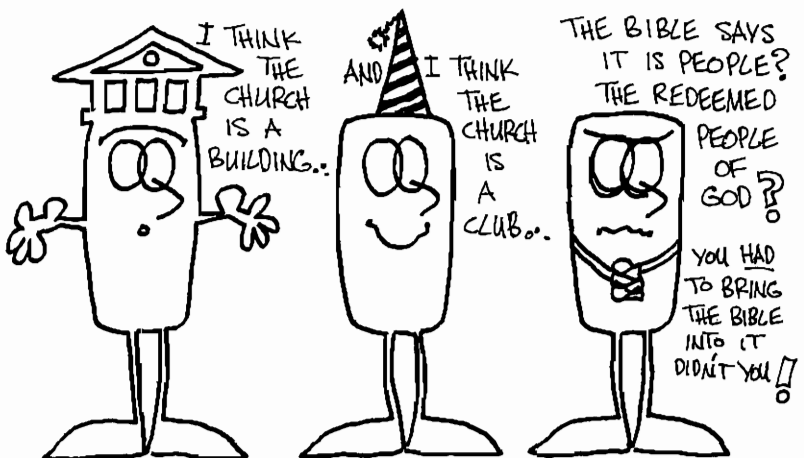
There are Christian churches that do not agree with such thinking. The Christian Reformed Church is one of these. From its founding in 1857 this church has maintained that membership in the church of Jesus Christ and membership in a lodge like the Masonic order are incompatible. In 1867 the church declared that members who join such a society shall be excommunicated if efforts to help them to see their error prove fruitless. The church made a more complete statement of its objections to such organizations in the year 1900. And very recently the church made a thorough re-examination of its position (from 1970 to 1974). In 1974 this church declared that "there is an irreconcilable conflict between the teachings and practices of the lodge and biblical Christianity, and that therefore simultaneous membership in the lodge and in the church of Jesus Christ is incompatible and contrary to Scripture."

So here we have an updated statement of an historic position. The church's stand is not an instance of fossilized tradition. The question has been faced afresh, and the answer is essentially the same as it has been for more than a century.

The Christian Reformed Church firmly believes that its position is biblical and therefore true. Why? Based on the studies that the church has made in these years from 1970 to 1974 this pamphlet will seek to answer that question. And, let it be added, this answer to an old but ever pressing question should throw light on a related question that is always current, namely, what is Christianity all about? The discussion will follow in order three simple questions: What is the church? What is the lodge? What is the conflict?

I WHAT IS THE CHURCH?

We cannot possibly answer our main question about simultaneous membership in the church and the lodge without having a clear understanding as to just what the church is. On this score we must rid ourselves completely of certain prevalent notions about the church. The Christian church is not a social club, nor is it a service club. The Christian church is not properly described as made up of the people of good will in any given community who gather to worship God as they feel they should and who seek to accomplish certain goals in fellowship and social improvement for themselves and others around them. Such and similar notions may at some points be superficially correct, but they fail utterly to touch the real heart of the church.

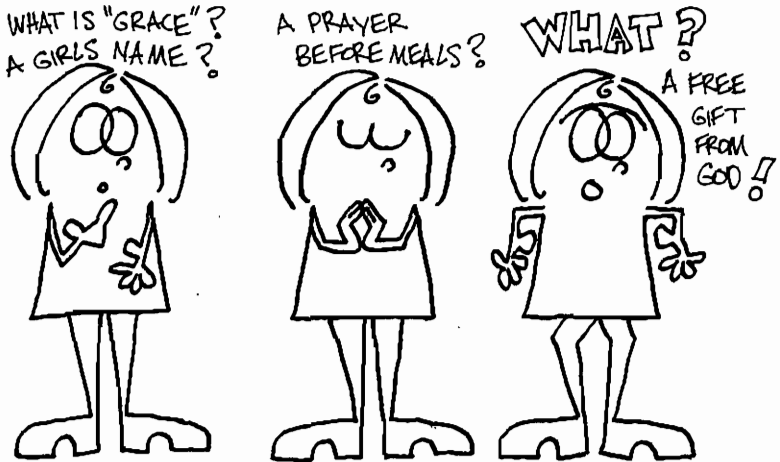


A certain kind of people make up the Christian church. They are the *redeemed* people of God. That is, they are those people of all races and tongues and lands who sincerely believe and confess that they are sinners before God, that they cannot save themselves from their sins, that Jesus Christ in his sacrificial death on the cross is their only salvation, and that they give themselves to Christ in wholehearted gratitude to serve him with their whole life. Such people go through a profound experience that changes their entire life—their old, natural self phases out more and more, its associations and values losing their appeal, and a new life of obedience to Christ asserts itself more and more. In a beautifully penetrating way the apostle Paul relates this experience of the Christian to the death and resurrection of Christ. The Christian, says Paul, must consider himself “dead to sin and alive to God in Christ Jesus” (Romans 6:5-11).

Saved by Grace

Nothing about this whole matter of being a Christian and a member of Christ's church is of more relevance than the fact that a person is a Christian only because of God's amazing grace. By *grace* the Bible means

God's love in the sense that his love is exercised toward those who do not deserve it and cannot merit it (Eph. 2:8-9).



A human being has the high standing of being a Christian, of being a child of God, of being assured of a home in heaven forever, through no merit of his own. Nothing that a person does or hopes or dreams makes the least contribution to his safe position before God in Christ. This is entirely of God's doing in his grace, and it is just this fact that makes the Christian's position before God and self and destiny so splendid and so secure. Salvation by grace alone does not mean, however, that the moral quality of one's life is irrelevant. By no means. We are saved unto righteousness; we are saved to do good works. By the faith which God's Spirit in grace works in his heart the believer appropriates the righteousness of Christ as his own (justification), and strives in gratitude to live a life of good works (sanctification) (Romans 5:1, 17; Ephesians 1:4, 2:8-10; James 2:14-26).

Grace-faith-obedience (or grace-faith-righteousness) are the inner dynamics that have characterized the new life of the believer and the body of believers (the church) throughout history. This is the life of the *covenant* that God entered into with Abraham and his children. God in grace declared that he would be God to Abraham and to his offspring, and that this would be an "everlasting covenant" (Genesis 17:7). And who are these that the Bible calls Abraham's true offspring? Abraham is "the father of all who believe" (Romans 4:11), "the father of us all" (Romans 4:16). Galatians 3:29 tells us so very plainly: "If you are Christ's, then you are Abraham's offspring, heirs according to promise." All believers in Christ form the body of Christ, the church, and they must live their lives under the terms of this divine arrangement, the terms, namely, of grace and faith and obedience. All of the Christian's life must be lived under these terms. His life at every point must be one of covenant fellowship with God in Christ, under the direction of his Word and Spirit.

Servants of the King

The true member of the Christian church is bound to Christ his Savior in a way that is well described in the Bible with the word *servant* or *slave* (John 12:26, I Cor. 7:22, Eph. 6:6): "You are not your own," says the Bible; "you were bought with a price" (I Cor. 6:19-20). A much loved catechism of the church opens with this ringing declaration: "I, with body and soul, both in life and death, am not my own, but belong to my faithful Savior Jesus Christ." The Christian's allegiance is to Christ, and finally only to Christ. He says with the apostle Paul, "For me to live is Christ" (Phil. 1:21). Life finds its real meaning and purpose in living in and for Christ. Therefore any allegiance under which the Christian cannot honor Christ as the Savior and Lord of his life is unbearable for him. The relationship between the Christian and his Savior and Master has been eloquently expressed in this hymn by Frances R. Havergal:

Jesus, Master, whose I am,
Purchased, Thine alone to be,
By Thy blood, O spotless Lamb,
Shed so willingly for me,
Let my heart be all Thine own,
Let me live to Thee alone.

There is nothing demeaning about this position of servanthood under Christ. Those who are called a "people for God's own possession" are in the same breath spoken of as a "royal priesthood" (I Peter 2:9). As priest each Christian is called to bring his life to the Lord as a sacrifice of service. This is a royal service, service to the King for his kingdom. Christ came preaching the gospel of the kingdom (Matt. 4:23). After his resurrection when Christ gave the great commission to make disciples of all nations through the preaching of the gospel he said, "All authority in heaven and on earth has been given to me" (Matt. 28:19). All of life belongs to Christ, the King of kings. He must be served in all things—in worship, in prayer, in society, in economics, in politics, in recreation—yes, he must be Lord of all. At no time, in no situation is the Christian free from the insistent claim of the love of the Savior-King of his life. He is Christ's grateful and loving servant, and in his humble service lie the Christian's kingly greatness and freedom (Mark 10:43-45, Luke 9:48b, I Cor. 7:22).

The Church as Institution

Christendom's oldest confessional statement, the Apostles' Creed, speaks of believing "a holy, catholic church." Christ's church as God's covenant people is holy, separated by the Holy Spirit from sin and worldly entanglements (I Peter 2:9, II Cor. 6:14-18). The church is catholic, that is, universal, not bound to any one group or nation, but made up of people of every tribe and tongue and nation (Rev. 7:9). A blessed unity transcending national and ethnic boundaries marks the true Christian church (John 17:22-23, Rev. 7:9). The church thus confessed is the church in its more ideal sense, the true body of believers sometimes called the *invisible* church. This description implies that only God in the final analysis knows who are true members of this body, and that the

presence and workings of this spiritual fellowship are not always visible to the human eye.

There is another side to the church. It is also a visible church. A Christian is not only a member of this body in its spiritual and hidden character. He is at the same time a member of a particular Christian church located at some specific time and place in history. The New Testament speaks not only of the mystical body of Christ; it also speaks of local churches where there were responsible officers and where certain activities took place. This is the church as *institution*, the *organized* church. The visible church, the church as institution, has been given a task that involves mainly a threefold responsibility—to preach and teach the Word faithfully, to administer the holy sacraments properly, and to exercise spiritual care over the members of the flock. The execution of this threefold responsibility rests primarily on the officers of the church. The last-named responsibility, the spiritual oversight of the flock, calls for loving concern with the Christian faith and life of the church members. This loving concern may extend to the excommunication of a member who persists in unchristian beliefs or practices in spite of the patient and prayerful admonitions of the officers of the church. That the church has been given this task of the spiritual oversight or discipline of the members is clear from Matthew 18:15-18, I Corinthians 5:1-13, Acts 20:17, 28, I Thessalonians 5:12-13, I Timothy 3:1-13, Hebrews 13:7, 17.

II

WHAT IS THE LODGE?

When we ask what the lodge is we face a problem. There are many different lodges and lodge-type organizations. Some of the better known lodges in addition to the Masons are those commonly named the Elks, the Moose, Odd Fellows, Eagles, Woodmen, Red Men, Knights of Pythias and Eastern Star. However, it becomes clear that most lodges are patterned after the Masonic order, and therefore we shall in this section concentrate on the Fraternity of Free and Accepted Masons, commonly called Freemasonry or simply Masons.¹ The Masons are the oldest and the largest of these groups. In response to a questionnaire 175 Christian Reformed churches reported contacts with lodge members seeking to affiliate with the church. One hundred twenty-one contacts with Freemasons were reported. The next largest group of such contacts reported was with members of Eastern Star and Elks (twenty-nine each). Next in order were Odd Fellows with eighteen and Moose with eleven.

The Roots of Freemasonry

Freemasonry had its beginning with the building crafts of the Middle Ages. Men who were masons by trade joined in brotherhoods which worked only on particular buildings. Called *freemasons* because they did freehand work in stone, these highly skilled masons came to be known for their superb workmanship. Such brotherhoods or fraternities of freemasons were formed in several of the countries of the mainland of

¹For an answer to the frequently asked question how the uninitiated can know the inner working of this secret order see Appendix A at end of this pamphlet.

Europe and also in England. Such groups of freemasons, also called *lodges*, were formed in America in the 1720's and 1730's.

These working masons forming the fraternities or lodges were called "operative" masons. Operative masonry began to decline in the seventeenth century. A few lodges in England began to accept people into their fellowship who were not operative masons but were attracted to the lodge for social and other reasons. These new adherents were called "accepted" masons. They were also called "speculative" masons, and by the beginning of the eighteenth century the addition of so many "accepted" or "speculative" masons had changed the character of the brotherhoods into the speculative Masonry that now exists.

So much for the historical beginnings of Freemasonry.² A brief word must be added about the philosophical and religious roots of speculative Masonry. Careful study reveals that such rootage lies in the thinking of the Greek philosopher Plato and in the heretical teaching of Gnosticism, which threatened the very life of the Christian church in its early centuries. Furthermore, there is clear evidence that Freemasonry borrowed its rituals freely and self-consciously from pagan mystery religions. More elaborate discussion of these deeper roots of Freemasonry goes beyond the scope of this pamphlet. Those wishing to pursue the matter further can consult the *Acts of Synod 1974* of the Christian Reformed Church, pages 527-533.

Masonry Is Religion

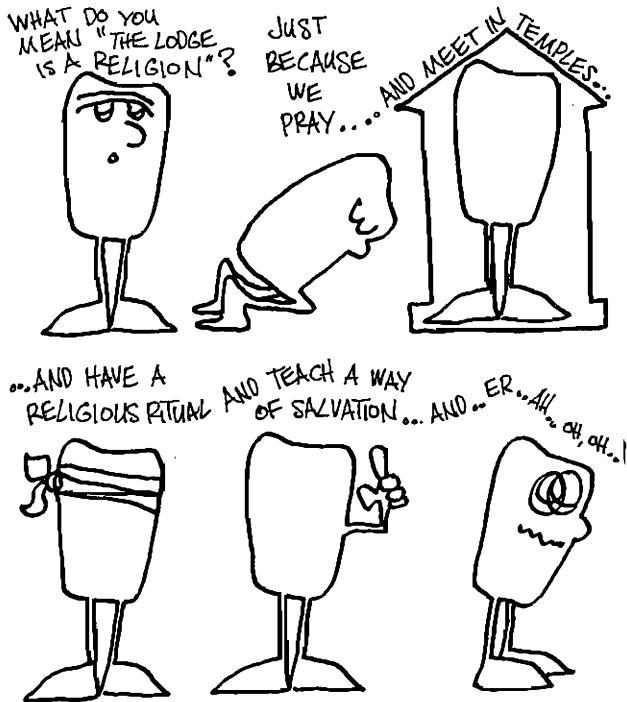
Just exactly why are we as a Christian church concerned with the lodge? People join the lodge because it offers certain social advantages and satisfactions. They enjoy its *esprit de corps*. Others are attracted by its stress on good deeds toward those in need. Others like the insurance benefits that the lodges often afford. Why do we concern ourselves with the lodge, then, when people are members for such and similar reasons?

This is a very pertinent question calling for a clear and telling answer. The Christian must be concerned about this matter of lodge membership because we are dealing here with a *religious* question. The lodge is a religious institution. Masonry is religion.

"Wait a minute," many a lodge member will say at this point; "we insist that the lodge is not a religion." In saying this the lodge member will be reflecting the common official stand of his order.

What do we say in response? In the first place it must be noted that there are many things associated with the lodge that have a clear religious character. The buildings in which the brotherhoods meet are often called "temples" or "cathedrals." The appointments in their meeting places commonly include an altar and the Holy Bible. Their activities as they meet include prayers, ritual, hymns and vestments. And they have a chaplain. All this speaks of religion.

² The notion that Freemasonry had its real beginning with the great King Solomon and his building of the temple is not to be taken seriously. It is officially rejected by the lodge.



Secondly, and more to the point, is the observation that the question of the religious character of the lodge hinges on what one means by religion. If by religion is meant some specific set of beliefs as formulated by a particular church or sect, then Freemasonry is not a religion. But the Masonic order is religious in a rather special sense, as aptly stated by a zealous spokesman for the lodge. "Masonry is not a religion," we are told, "but Religion, not a church but a worship, in which men of all religions may unite" (Joseph Fort Newton, *The Religion of Masonry*, pp. 10f.). Another well known advocate of Freemasonry says much the same thing as he declares, "The truth is that Masonry is undoubtedly a religious institution, its religion being of that universal kind in which all men agree" (A. G. Mackey, *Textbook in Masonic Jurisprudence*, p. 95). Similar statements by other Masonic authorities can readily be quoted. Masonry claims to be the true and pure religion of mankind.

Let it be noted at this point that one committed to the religion of the Bible, the religion of Jesus Christ as our only Savior and Master, must find himself in deep conflict with this universal religion of mankind "in which all men agree," a general religion in which a Christian and a Buddhist and a Mohammedan finds himself at home. This should become more apparent from the discussion in the third part of this pamphlet.

The Idea of Work

In describing the Masonic order in more detail we have to take brief notice of something that lies at the very heart of Masonry. It is the idea of work. We remind ourselves that Masonry started with men engaged in the trade of mason. They were workmen, highly skilled workmen. Work, superior work, was their way of life, and their productions in stone and pillar were magnificent. This accent on good work did not disappear as operative masonry became more speculative. In fact, speculative masonry developed the idea of work into a philosophy of work, and, we must add, into a religion of work. A Masonic spokesman, H. L. Haywood, asserts that this philosophy of work is still at the heart of Freemasonry today. This work idea is easily discernible in the title, ritual and symbolism of Masonry. In expounding the philosophy of work Haywood speaks of work as one of the attributes of God, and so God is named Sovereign Architect of the Universe. For man work is of the very essence of life. Observe carefully this summary statement: "It is only in his work that a man finds himself, his fulfillment and satisfaction" ("*Freemasonry, Definition Of,*" in *Encyclopedia of Freemasonry* by Mackey and Haywood, p. 1234). Not wishing to be blind to commendable features of such a philosophy of work, we must nonetheless recognize the serious consequence this ruling work idea has on the *religion* of Freemasonry. The reader is asked to keep this crucial point in mind as we proceed.

Basic Masonry — The Blue Lodge

The masonic order is always first of all the local lodge, called the Blue Lodge. This is the basic unit of Freemasonry, and its members have proceeded through three degrees to attain full membership. There are further degrees, but none really higher than the three basic degrees constituting the Blue Lodge. Though most lodge members do not advance beyond these basic three degrees, a number of them seek further honors by going through one or both of two systems of degrees. One of these is called the Scottish Rite with an additional thirty degrees. The other system is called the York Rite and has an additional ten degrees.

What are these three degrees through which candidates must pass if they are to be full members of the Masonic order? In separate meetings and with elaborate ceremonies an initiate is first "entered" as an "Entered Apprentice," then "passed" as a "Fellow Craft," and then "raised" as a "Master Mason." The work idea is plainly evident in the naming of these three degrees which constitute full lodge membership.

The First Degree — Entered Apprentice

The candidate for membership enters as an apprentice into the lodge-room, which is symbol of the world. He enters through the West Gate,

symbolizing birth. He is putting the old life behind him and enters a new life. As he enters he wears a blindfold, called The Hoodwink. This symbolizes the darkness of his pre-Masonic life. Upon entering as apprentice this announcement is made over him: "Mr. _____, who has long lived in darkness, and now seeks to be brought to light, and to receive a part in the rights and benefits of this worshipful Lodge, erected to God and dedicated to the holy Saints John, as all brothers and fellows have done before."³ The moment of enlightenment has come when the Hoodwink is removed.

An obvious question arises at this point. May a Christian profess to walk in darkness prior to his entrance into the lodge? Is not such admission totally out of order for one of whom Christ has said, "You are the light of the world" (Matt. 5:14)? Of himself Jesus said, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life" (John 8:12). Is not the entrance into the lodge on the terms just mentioned a denial of one's Christian faith?

There is more of the same. The candidate also wears a Cable Tow, which signifies a willingness to obey whatever laws the lodge may impose on him, and its removal indicates his ability to obey instinctively. Prominent in the lodgeroom is the Altar, a symbol of faith. On the Altar are the three Great Lights—the Bible (in Christian lands), the Square and Compasses. The Bible symbolizes the candidate's acknowledgement of his relationship to God, the Grand Architect of the Universe; the Square symbolizes the instruments whereby he is to build the temple of his life; and the Compasses symbolize his acknowledged duty to contain his desires and passions within the bounds of Masonic law.

An important symbol is the Apron, familiar badge of the mason at his work. The candidate accepts this lambskin as a sign of his willingness to work and to build under the rules and principles of the Masonic order. "The lambskin, or white leather apron, is the badge of a mason, and is the first gift of the Master to the Apprentice. . . . By the whiteness of the colour and the innocence of the animal from which it is obtained we are admonished to preserve the blameless purity of life and conduct, which will enable us to present ourselves before the Great Architect of the Universe, unstained by sin and unsullied by vice" (W. J. Morris, *Pocket Lexicon of Freemasonry*, p. 9).

And thus the Entered Apprentice enters the world of brotherhood. He pledges himself to work with his brothers, aware that rewards come only to those who earn them. Without question he accepts the principle tenets of brotherly love, relief and truth; and the four cardinal virtues of temperance, fortitude, prudence and justice. He promises not to question, and takes an oath pledging himself to complete secrecy regarding the matters of Masonic ritual and instruction that have been or will be revealed to him. He concludes his oath with these words:

All this I most solemnly, sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any mental

³ Quoted from a printed *King Solomon's* codebook (also called *Ecce Orienti*) in *Should I Join A Fraternal Society?* by Walter A. Maier, Jr., Concordia, p. 8.

reservation or secret evasion of mind whatever, binding myself under no less penalty than that of having my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly violate this my Entered Apprentice obligation. So help me God, and keep me steadfast in the due performance of the same.⁴

The Second Degree — Fellow Craft

The second degree, that of Fellow Craft, reflects that period of life when a man prepares for and enters upon his life's work. He is in the prime of life, the middle years, when he faces great responsibilities in family, business and state. As a Fellow Craft he receives more light in Masonry and is given more tools to meet these challenges of life intelligently and effectively. One of the symbols of the second degree is the flight of winding stairs (see I Kings 6:8). These stairs hold a three-fold significance. First, because the top cannot be seen from the bottom, trust in one's guide and reliance upon the promised reward are absolutely essential. Second, because the steps lead upward, they challenge the candidate to put forth every effort to be the best, the most successful, the most honorable, and the bravest of his fellows. Third, because they are stairs, they suggest proceeding through life one step at a time.

The stairs lead into the Middle Chamber, another symbol associated with the second degree. It comes from a legend connected with the building of Solomon's temple. The Middle Chamber symbolizes the middle years of a man's life, the important years of challenge and work when a man receives his wages for work well done. As a Fellow Craft he is to build and work with deeper understanding of the philosophy of Masonry and its regard for learning and enlightenment. If he works hard and wisely, following the teachings of Masonry, he will build for himself "that house not made with hands, eternal in the heavens."⁵

The Third Degree — Master Mason

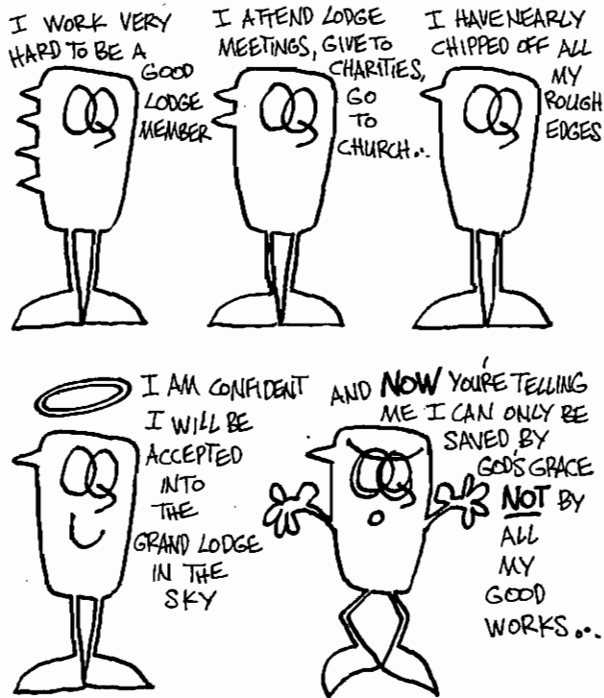
The third degree of the Blue Lodge, that of Master Mason, signifies complete entrance into Freemasonry. It is called the Sublime Degree. The ritual abounds in references to Solomon's temple. The point of the references is to teach that as Solomon's temple was the most perfect edifice ever made by man, so the Grand Architect expects man to develop the "Temple of His Character" into the finest and most perfect.

At the heart of and climaxing the ritual of the third degree is a story, the Tragedy of Hiram Abif. According to the Bible a Hiram of Tyre served prominently in the building of Solomon's temple (I Kings 7:13, II Chronicles 2:13, 14). Masonic ritual in its story of Hiram Abif goes far beyond what the Bible tells us about Hiram of Tyre. According to Masonic teaching Hiram Abif was a faithful and good workman on the temple of Solomon. But his fellow-workmen turned against him and

⁴ See reference in previous footnote, p. 20.

⁵ *Golden Book of Masonic Information*, Booklet for the Fellowcraft, p. 12. The Commission on Masonic Education of the Grand Lodge AF and AM of South Dakota.

murdered him shortly before the completion of the structure. The enemies were punished, and then also pardoned, as their evil deed was unintentional; they had been misled. Others stepped in to recover what could be saved from the whole tragic affair.



Hiram Abif is a symbol of the human soul. The ritual symbolizes death and resurrection. Death is brought about by the internal enemies of "ignorance, passions, and sins." But fidelity brings about resurrection and life. Thus the human spirit rises above evil and tragedy. This is the secret of power in the third degree. More than that, the ritual of the third degree gives answer to the question with which man has always wrestled, the question asked by Job, "If a man die, shall he live again?" With its ritual of the Tragedy of Hiram Abif the third degree teaches that there is hope of immortality. The character of that hope is clearly

suggested by the charge which the Worshipful Master delivers at the conclusion of the ritual of the third degree. In part that charge is as follows:

And now, my brethren, let us see to it, and so regulate our lives by the plumb-line of justice, ever squaring our actions by the square of virtue, that when the Grand Warden of Heaven may call for us, we may be found ready. . . . Thus, when dissolution draws nigh, and the cold winds of death come sighing around us, and his chilly dews already glisten on our foreheads, with joy shall we obey the summons of the Grand Warden of Heaven, and go from our labors on earth to the everlasting refreshments in the Paradise of God. Then, by the benefit of the pass—a pure and blameless life—with a firm reliance on Divine Providence, shall we gain ready admission into that Celestial Lodge above, where the Supreme Grand Warden forever presides—forever reigns. When, placed at his right hand, he will be pleased to pronounce us just and upright Masons, then shall we be fitted as living stones for that spiritual temple, “that house not made with hands, eternal in the heavens . . .”⁶

This concludes our description of the lodge. Attention could also be directed to the Masonic burial service, a service which is one of the rights and privileges of the Master Mason. Reference to this element of the ritual is reserved for the third part of this pamphlet. In the third part we shall be considering the various religious conceptions that run through the lodge ritual and teaching from beginning to end, religious conceptions in which the sharp differences between the teaching of the Christian church and that of the lodge become more evident.

III

WHAT IS THE CONFLICT?

No discussion of the serious conflict between the Christian church and the lodge should neglect to express a word of commendation. Freemasonry must be commended for its emphasis on brotherly love, truth, fortitude, prudence, justice, fidelity, industry, learning, wisdom and enlightenment. The fraternal order must also be commended for its emphasis on relief to those in need.

However, as we commend the lodge members for their stress on these good things, it must be pointed out that their understanding and practice of these virtues are much at fault. To use the picturesque language of Proverbs 25:11, these virtues so prominently featured in Freemasonry are not “apples of gold in a setting of silver,” but are rather apples of gold in a setting of man’s moral and spiritual limitation and failure. Man apart from the saving grace of God is morally and spiritually a cripple. Indeed, he is described as “dead” (Eph. 1:2). “No one does good, not even one,” we read in Romans 3:12. The root of true good works is *love*—love for God above all and for our neighbor. This love comes from God. “We love because he first loved us” (I John 4:19). The first three chapters of Romans teach us that the knowledge and righteousness of the person who is without God’s saving love fall far short of the divine standards for man’s life. A person will truly seek the good only when

⁶ See reference in footnote number 3, p. 11.

God's matchless love (grace) in Christ fills his life, and he lives gratefully in loving obedience to the Lord in the power of the Holy Spirit. "Apart from me you can do nothing," Jesus said in describing himself as the true vine and his followers as branches (John 15).

An illustration of the faulty understanding and practice of the noble virtues stressed in Masonry is found in their emphasis on relieving those in need. In the light of Christian teaching this commendable emphasis is faulty on two counts. In the first place it must be pointed out that the main concern in Masonry is with relieving fellow Masons and their families. No doubt Masons do good to others also, but undeniably the primary accent is on relieving their brothers in the fraternal order. Christianity operates on a much nobler plane as it lays down the second great commandment, "You shall love your neighbor as yourself." The word *neighbor* means much more than just fellow Christians. "Do good to all men," the Bible tells us, "and especially to those of the household of faith" (Gal. 6:10). The first thrust in this directive is doing good to *all* men.

The second count on which Masonry's stress on relief of those in need is faulty lies in its motivation. In Christianity this motivation is simply *love* (Gal. 5:6b, 13-14). The conclusion is inescapable that in Masonry the motivation for relieving the needy is the same as that which permeates their whole way of life. This motivation is to gain ever greater rewards as the faithful and diligent Mason climbs ever upward until he reaches the highest reward in the Celestial Lodge.

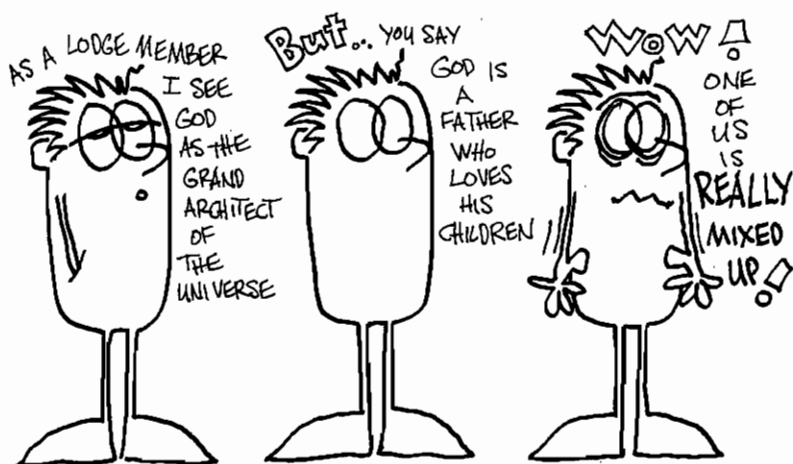
God

Now we turn to a discussion of certain specific religious ideas that permeate Freemasonry. The first of these is the conception of God.

The name of God appears again and again in the Masonic ritual and literature. He is most commonly called the Grand (or Great) Architect of the Universe. This name clearly reflects Masonry's preoccupation with work and man as worker and builder. God is the great builder and worker. For most people today an architect is a person who plans and designs a building and who supervises the construction according to his plan and design. The Masonic Grand Architect is more than that. The Greek word from which the word *architect* is taken means "master builder." That is most likely the meaning Masonry gives to its conception of God as the Grand or Great Architect.

Freemasonry requires commitment to this supreme being. At the same time this commitment involves the teaching that this supreme being is known and worshiped in various ways—in the Christian way through Jesus Christ and the Bible, in the way of Islam through Muhammad and the Koran, in the Jewish way through Moses and the Old Testament, and in the Hindu way through Krishna and the Rig Vedas.

Of the God of Masonry the Christian is impelled to say, "That's not my God. My God is a personal God whom I love as my Father." The Masonic conception of God flies directly into the face of our Savior and Lord, who said, "I am the way, the truth and the life; no one comes to the Father but by me" (John 14:6, 7). The God the Christian loves and serves is indeed the great Creator whose glory is seen in every flower and tree and bird and shining star. But he is Creator in a far richer sense



than that of a first cause or builder. He is Creator in the sense that he who made all things continues to be actively involved with his creation, and involved especially with man, who is made in God's image. The God of Christianity governs and directs all things in his universe in his holy wisdom, his almighty power and his great goodness. More than that, the Christian's God has entered into covenant with his people so that he is their God and their Savior in Jesus Christ his Son from generation to generation of those who believe. This God will complete the saving work he has covenanted to perform when Jesus Christ returns in holy judgment of all men and to establish the new heaven and the new earth.

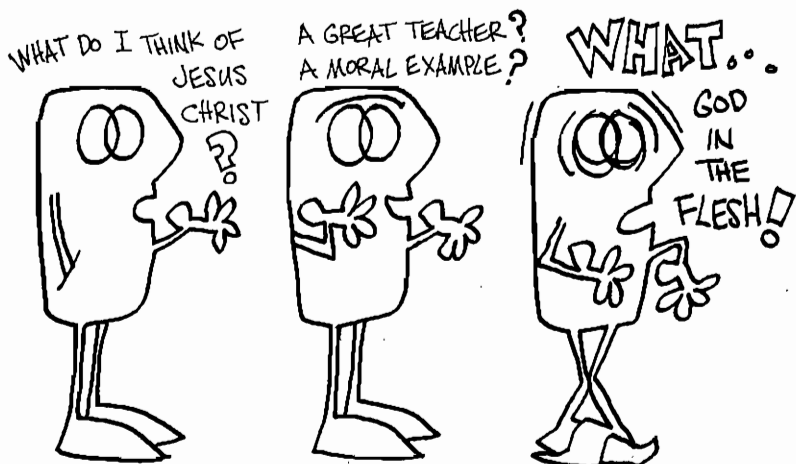
Let it be said emphatically, he is not God who is described without reference to Jesus Christ. Jesus Christ is Immanuel, that is, God with us (Matt. 1:23). Colossians 2:3-10 is most instructive at this point and should be read with care. To speak of God without reference to Jesus Christ is to speak of an abstraction, a non-being, an idol. It is said that the Masonic God reflects Old Testament teaching rather than that of the New Testament. Perhaps this is so. But he who thinks he can speak from the Old Testament without speaking of Christ does not understand the Old Testament. The Old Testament is an integral part of the Word of God because it reveals Jesus Christ, the Word become flesh. (See Isaiah 7:14; Luke 4:17-21, 24:27, 44; John 5:46 and the book of Hebrews).

Jesus Christ

The foregoing paragraph underscores why the lodge's attitude toward Jesus Christ is completely unacceptable to a professing Christian. The Christian is named after Christ. "For me to live is Christ," every Christian says. For the lodge to speak of God, of the good and true life, and of the way to heaven, without reference to Jesus Christ, the only Savior and Master, is inconceivable to the Christian. The simple fact is that Jesus Christ has no place in the ritual of the Blue Lodge. Only in a

limited number of advanced degrees in which the teachings of Christianity are considered is it permissible to use the name of Jesus Christ in prayer. Masonry is universal, it is said, and therefore cannot allow the name of Christ in its ritual, for this would be offensive to Freemasons who are not Christians.

A member of the Masonic order will say that the lodge is not against Jesus Christ and his teachings. As a matter of fact Jesus Christ is regarded as a great teacher, like Socrates. But, even when men speak in lofty praise of Jesus as teacher, such a view of Christ falls far, far short of the Christ of the Bible. According to the Bible Christ is the incarnate Son of God, and therefore he himself is fully God. All things were made



through him and in him all things hold together (Col. 1:16-17). The name of Jesus is the only name under heaven whereby men can be saved (Acts 4:12). All authority has been given unto him and he sits as King of kings at the right hand of God the Father (Eph. 1:20-23). He is coming again to judge the living and the dead, to bring history to its grand finale and his church to its ultimate splendor. This is the Christ of Christianity. This Christ is completely absent from Freemasonry.

The Way of Salvation

In the previous chapter the structure and ritual of the lodge were discussed. Not only did we consider the ritual of the three basic degrees in some detail, but we also drew attention to the philosophy of work that plays a strikingly significant role in Masonry. From these discussions it should have become apparent that Masonry has a very different conception of the way of life and blessedness from that of Christianity. The same point is conveyed by the ritual of the burial service.

The following excerpts from *Masonic Burial Services*⁷ give us the

⁷ By Robert Macoy, Ezra A. Cook Publications, Inc., 1968. Macoy has written on many aspects of Masonry. The excerpts are on pages 14-15, 18 and 25 respectively.

tone of such ritual. In the service at the church or house the Worshipful Master speaks as follows:

. . . we should so regulate our lives by the line of rectitude and truth, that in the evening of our days we may be found worthy to be called from labor to refreshment, and duly prepared for translation from the terrestrial to the Celestial Lodge, to join the Fraternity of the spirits of just men made perfect.

A prayer in this ritual contains these words:

. . . and after our departure hence in peace and in thy favor, we may be received into thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life.

An exhortation given by the Worshipful Master speaks as follows:

And having faithfully discharged the great duties we owe to God, to our neighbor, and ourselves; when at last it shall please the Grand Master of the universe to summon us into his eternal presence, may the trestle-board of our whole lives pass such inspection that it may be given unto each of us to 'eat the hidden manna,' and to receive the 'white stone with a new name' that will insure perpetual and unspeakable happiness at his right hand.

It should be evident by now that in Masonry the way to the blessed life here and hereafter, that is, the way of salvation, is through one's diligent application to the teachings and practices of the lodge. Salvation is an achieved reward gained through one's good Masonic works and one's diligently cultivated character according to the orders' teaching.

This is in direct contradiction to the teaching of Christianity. No element in Christian teaching is more plainly taught or of greater personal importance than the knowledge that salvation for this life and the life to come is by God's grace and by his grace alone, through the saving work of Jesus Christ. From the beginning of the Bible to the end of it this is the way of life. Ephesians 2:8-10 depicts this heartland of the Bible beautifully. We quote: "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."

The sharp conflict between Masonry and Christianity at this very heart of faith and life has been expressed with remarkable clarity by none other than a Worshipful Master of the Masonic order. E. A. Coil, also a Unitarian minister, has written as follows — (please take the time to read this long quotation with care):

That the fundamental difference in the principle embodied in the historic creeds of Christendom and those of our modern secret orders has not been clearly thought out is indicated by the fact that many pledge themselves to both. There are lodge men who, in the churches, subscribe to the doctrine that "We are accounted righteous before God only for the merit of our Lord and Saviour, Jesus Christ, by faith and not by our own works or deservings," and enthusiastically join in the singing of hymns in which that idea is

embodied. Then in their lodge meetings they just as enthusiastically assent to the following declaration: "Although our thoughts, words and actions may be hidden from the eyes of men, yet that All-Seeing-Eye whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits." A little child, once its attention is called to the matter, ought to be able to see that it is impossible to harmonize the creed statement here quoted, with the declaration taken from the monitor of one of our greatest and most effective secret orders, and found, in substance, in the liturgies of nearly all the others. If "We are accounted righteous before God, for the merit of our Lord and Saviour, Jesus Christ, *by faith and not for our own works or deservings,*" then it cannot possibly be true that the All-Seeing-Eye "pervades the inmost recesses of the human heart, and will reward us according to our merits." One of these declarations excludes the other. Men cannot consistently subscribe to both.⁸

The Bible

Our examination of the views of Masonry with respect to God, Jesus Christ and the way of salvation raises urgent questions regarding the lodge's understanding and use of the Bible. The lodge's views on these three crucial subjects simply are not the views of the Bible. Our questions are answered in part by the fact that the Bible is but one of three Great Lights on the altar in the lodgeroom. The Bible shares this position with the Square and the Compasses. Of course, as has already been noted, this is true only in "Christian lands." In lands where other religions are dominant other holy books (like the Koran) are placed on the altar. Freemasonry's understanding and use of the Bible reflects the fraternity's boasted universality as that is succinctly expressed by Mackey, "But its universality is its boast. In its language citizens of every nation may converse; at its altars men of all religions may kneel; to its creed disciples of every faith may subscribe" (*Encyclopedia of Free Masonry*, p. 149).

Such a view of Scripture is intolerable to the Christian. For the Christian the Bible is the Word of God and as such is the one and only reliable revelation of God's plan of salvation, and it is the only sure expression of God's will for man's faith and life (Psalm 119, II Timothy 3:16, 17).

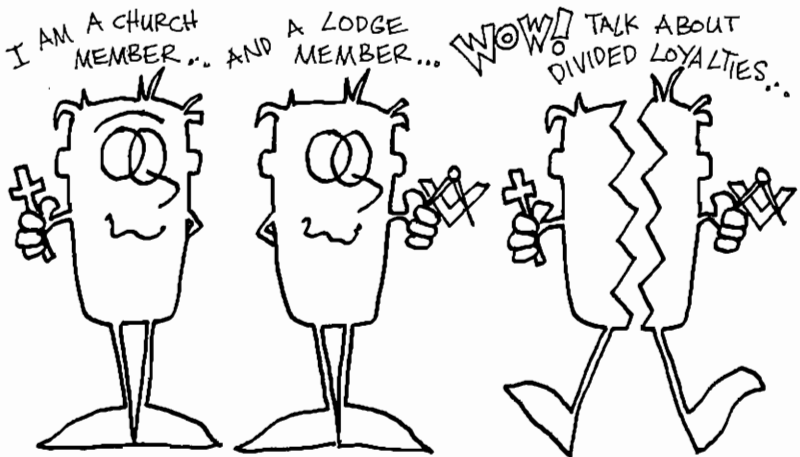
In its use of the Bible the lodge often misuses it and has the Holy Scriptures support unbiblical concepts. An illustration of such misuse is found in the ritual of the Mark Master (Fourth) degree, in which I Peter 2:3-5 is quoted, but with the words "by Jesus Christ" (KJV) omitted. Another illustration is found in the words of II Corinthians 5:1, "a house not made with hands, eternal in the heavens." These words, so prominent in Masonic ritual, are used to refer to the perfect character that the Mason builds for himself as he faithfully follows the

⁸ E. A. Coil, *The Relation of the Liberal Churches and the Fraternal Orders*, pp. 10-11. Quoted in *Christ or the Lodge?*, Orthodox Presbyterian Church. Italics added.

teachings of the order and earns entrance into the Celestial Lodge. The Bible plainly teaches that this "house" is a "building from God," and is therefore not something built by human effort.

"IRRECONCILABLE CONFLICT"

Those who have studied the teachings and practices of Freemasonry with care in the light of the instruction of the Bible have voiced their conclusions in expressions like these: "contradictory teachings," "as incompatible as fire and water," "definitely anti-Christian," "blasphemy," "unbiblical, anti-Christian, essentially pagan religion," "spawned in hell." Our study of the lodge should tell the honest inquirer why Christians express themselves with such strong words after careful study of the matter. It is no wonder, therefore, that the Christian Reformed Church has reaffirmed its "basic position . . . that there is an irreconcilable conflict between the teachings and practices of the lodge and biblical Christianity, and that therefore simultaneous membership in the lodge and in the church of Jesus Christ is incompatible and contrary to Scripture." Furthermore, the church has declared that "The lodge . . . in its essential character holds to and practices an anti-Christian religion. Its beliefs and rites cannot be harmonized with the claim of God's Word and are contrary to the true Christian faith." And also, in a more personal vein, the church states that "The Bible clearly teaches that God's covenant people, as members of his church and citizens of his kingdom, owe full and exclusive allegiance to their Savior and Lord Jesus Christ. The covenantal life is a life of separation from sin and of consecration to the service of God and does not permit a double allegiance in which one's allegiance to Christ is in any way compromised" (Acts of Synod 1974, pp. 58-59).



The "irreconcilable conflict" is seen in sharper focus when we reckon with the fact that the lodge member commits himself to these teachings and practices of his brotherhood *under oath*. Calling upon God's name,

he solemnly swears to believe, obey and uphold these teachings. So his membership in the lodge may not be taken casually, as is often the case with membership in other organizations in which not all may be in line with a person's belief. In the case of the lodge he is committed under oath to a religion that is irreconcilable with Christianity. Therefore he who sincerely calls himself a Christian as defined in the Bible in his personal, believing relationship to Jesus Christ as his Savior and Master, and is also a member of the lodge, *must disavow his allegiance to the lodge* as a true member of the church of Christ. He must make this disavowal no matter what the reason may be for his membership in the lodge, be it for social satisfactions or business returns or insurance benefits⁹ or otherwise. No other course of action meets the gravity of this "irreconcilable conflict."

The Oaths

No reference to the oaths that the candidate for membership in the Masonic order takes can be regarded as adequate without the observation that a Christian should never take such an oath. In the first place such oaths commit the swearer to secrecy regarding matters of which he is as yet largely if not wholly ignorant. In the second place the swearer calls upon himself grisly physical mutilation and death in case he violates his oath. Reference has already been made to the oath of the first degree of the Blue Lodge. The oath in the ritual of the third degree calls for this penalty: "Having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and perjured wretch as I." To call such horrendous mutilation and death upon oneself is wholly out of keeping with God's commandments, "You shall not kill," and "You shall love your neighbor as yourself."

Breaking the Oath

The Christian who sees that he can no longer subscribe to the teachings and practices of the lodge faces a personally sensitive question. What shall he do about those oaths he took so solemnly? May a person in good conscience renege on such an oath? Does not Psalm 15:4 describe the godly man as one "who swears to his own hurt and does not change?"

This delicate question deserves a straightforward answer. Our answer is, first of all, that in the Masonic oath the candidate does indeed swear "to his own hurt," but he does so in a way that violates the Word of God. If an oath is seen, upon new reflection, to be an offense to God, then the path to follow should become clear. In fact, it should become clear that one's duty before God is to break the oath (I Sam. 25: 22, 32-34). Secondly, such oaths require that one pledge himself to secrecy and complete obedience with respect to matters he knows nothing about. To take such an oath is to take God's name in vain, and greater enlightenment in biblical truth should say to the person who took such

⁹ Should a person breaking with the lodge lose his insurance investment? See Appendix B at end of this booklet.

an oath that he was wrong in taking it. Thirdly, such oaths require that one commit himself to beliefs and practices that are contrary to the will of God as revealed in his Word. Should a Christian continue to honor an oath in which he has sworn allegiance to things which new enlightenment tells him are not permissible for a Christian to believe or to practice? We say "No." Such oaths must be broken, and can be broken with the assurance that God in Christ will graciously forgive one for having taken God's name in vain when he was in spiritual darkness and ignorance. It should be added that to break the Masonic oath does not necessarily entail full disclosure of the "secrets" one has vowed to honor.

The Conclusion of a Testimony

As humble servants of our Lord and Savior Jesus Christ, the King of kings, we conclude this testimony in the hope and prayer that all who are in any way touched by these words may honor our Lord with undivided loyalty. To those who genuinely believe they are Christians and who are members of fraternal orders as described in this booklet we direct the plea that they recognize the "irreconcilable conflict" and act accordingly with the courage and assurance that true faith in Jesus Christ infuses.

To those members of the church of Christ who are considering joining such a fraternal order we direct the plea that they see clearly that such action is out of harmony with the undivided allegiance which Jesus Christ demands as our Savior and Lord.

To the church of Jesus Christ everywhere goes the call to understand and acknowledge that to extend the privilege of membership in the visible body of Christ to those who hold to the anti-Christian teachings of the lodge is to poison the wells of the church's teaching and life, and to compromise its witness. Such teachings are bound to filter into the church that "be-a-nice-guy" type of religion that has infected and weakened so much of modern church life. This religion means salvation by character; it knows little or nothing of repentance and has no moral and spiritual depth. That such teaching weakens the church is demonstrated by the testimony of many conscientious pastors who have lodge members in their churches. Such pastors tell us that for such church members the lodge usually holds first priority and the church comes in second. The church would do well to recall the warning issued to it by a noted Christian theologian of Europe in the previous century. Dr. I. A. Dorner of Berlin warned, "The church in America must stand as one man against Freemasonry or it will be destroyed."¹⁰

As to pastors and church members who labor to bring lodge members into the fellowship of the church or to keep church members out of the lodge, we pray that they may receive grace to persevere in their difficult task. Lodgism is able to get a firm grip on people. It is helpful to have a very clear understanding of Christ's claim of undivided allegiance upon the Christian's life, and that the religion of the lodge is wholly incompatible with this total allegiance. Once this is perfectly clear there

¹⁰ C. A. Blanchard, *Modern Secret Societies*, National Christian Association, 1915, p. 81.

will be no more wondering about whether there isn't "some other way." If the person enamored of the lodge can feel in the Christian the magnetism of his total loyalty to Jesus Christ and the love that flows therefrom, he may find the help he needs to break the pull of a fellowship that is so dishonoring to the only Savior and Master of life.

To all who honor this pamphlet by reading it we direct a searching question. It is this: What will men infected by the religion of the lodge with its blindness to see man's real moral and spiritual failure and need, what will such men bring into their address to the serious political, social and economic problems that society faces? Are they able to see these problems in their true and spiritual dimensions? And will not failure to see these problems in their real human dimensions also bring superficial solutions to those problems? The Christian church teaches, as the Bible teaches and as our Lord taught, that the first step toward the coming of the Kingdom of God, the Kingdom of true good, the Kingdom of light, is to hear and to heed the call of the Lord of life—*repent and believe*. This is the beginning of that obedience in which Christians seek to serve their Lord in all of life.

Jesus said, "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it." By his grace let us so do.

* * * *

Appendix A

Can the non-lodge member speak and write knowledgeably about the Masonic order and similar organizations? It is often claimed that he who is not a lodge member cannot do so, and therefore what he says or writes about the lodge is irrelevant. This common judgment by lodge members is hard to take seriously. Study committees and individuals of several denominations have faced this question honestly and have come to the conclusion that there is plenty of reliable information available by which the lodge can be known and evaluated. An illustration of such frank handling of this question is the chapter entitled "Our Sources of Information" in Theodore Graebner's booklet *Is Masonry A Religion?* (Concordia). Masons themselves have written many books on the lodge, its ritual and teachings; some of these are quoted in this pamphlet. The study committee which prepared the extensive report on which this pamphlet is based found that it had access to authentic material, both in official documents of the Grand Lodge of a midwestern state and from several hours of open conversation with the Grand Master and Chaplain of the same Grand Lodge.

Appendix B

Special consideration must be given to the problem faced by those who stand to lose insurance benefits if they break with the lodge. Admittedly such people face a tough decision, albeit one which a Christian should be willing to make (see Phil. 3:7-8). But does not this difficult decision take on a different character today? We would raise the question whether the situation with respect to these insurance benefits is not

parallel to the situation that obtains with respect to pension benefits. A pensioner must be paid his pension according to the years of his participation in his particular plan even though he leaves the organization with which he earned his pension, no matter what the reason for his leaving may be. This is in line with new federal laws enacted in 1974 governing pension plans. For instance, even though a minister of the gospel may be deposed from office because he no longer shares the beliefs of his church and even though he should leave the membership of the church in which he has served, he must still be paid his pension according to the years he served under the plan. In short, the financial contract is isolated from the ideational framework in which it was formed and must be honored as a legal contract. Should this not also be the case with the insurance contract entered into by a lodge member? Should not the person who breaks with the lodge receive at the very least the cash value of his insurance policy at the time he leaves the membership of the lodge? Is it not his privilege in a free society guaranteeing freedom of belief and freedom of association to make such a change in his allegiance without being penalized financially for making the change? The ethical and legal aspects of this question deserve careful study.

REPORT 46

WOMEN IN ECCLESIASTICAL OFFICE

Synod of 1973 considered Report 39 on "Women in Ecclesiastical Office" and decided to "refer the entire report to the churches for study and reactions." At the same time synod appointed a new study committee with the following mandate:

"a. To study, evaluate, and report on the study committee and advisory committee reports; communications 16, 17, 19, and 22; and other informative communications.

b. To receive and evaluate the reactions of the churches and structure the discussion as it deems best, with a view to presenting a report to Synod 1975, if possible. Reactions should be forwarded to this committee no later than July 1974.

c. To study the place and role of women in the Christian church" (Acts, 1973, p. 86).

Synod of 1974 added to this mandate by charging "its study committee on Women in Ecclesiastical Office to give specific consideration to the distinction between licensure and ordination, and exhorting and preaching, as this distinction may bear on the place of women in the seminary's field education" (Acts, 1974, pp. 28-29).

Our committee worked hard and long to fulfill its original mandate. We regret to report that because of the press of time (Synod of 1974 advanced the date of reporting by study committees by one month) we were unable to carry out the added mandate of Synod of 1974. However, we do not feel that this failure to complete our assignment makes it impossible to submit this report to Synod 1975.

I. ANALYSIS OF RESPONSES TO REPORT 39 ACTS OF SYNOD, 1973

The response to the committee's request for reactions to Report 39 was very gratifying. There was a grand total of 165 responses. These came from church councils and consistories, from individuals, and from groups. Many councils, through committees, made thorough studies of Report 39. One sent a taped sermon. One individual sent a tape of a lecture on the subject.

We were somewhat disappointed, however, that we did not receive more responses from women, even though we specifically requested such responses in a public announcement.

About ten percent of the reactions to Report 39 were favorable. Two councils were neither for nor against the report and its conclusions. The remainder of the responses were unfavorable, although eleven councils advocated instituting the office of deaconess. Of the councils with unfavorable reactions to Report 39 about one-third (thirty-seven) expressed their support of the minority position of the Rev. Peter M. Jonker in the Postscript.

The permanency of the relationship of men and women is determined by creation, the fall, and redemption. Some accuse the committee of bias in trying to establish a foregone conclusion. Many, however, say that greater use should be made of women in the work of the church than has been the case heretofore.

Assuming that the responses received reflect the thinking in the Christian Reformed Church, the following conclusions can be drawn:

1. The overwhelming majority in the Christian Reformed Church is not yet of a mind to open the existing ecclesiastical offices to women.
2. There is support for instituting the office of deaconess, although this office is not clearly defined.
3. There is considerable concern that the church make all possible use of women in the work of the church outside of the existing offices.

II. CRITIQUE OF REPORT 39

There are many excellent things in Report 39. The committee that prepared it is to be commended for its thorough work. We are not making comments on what we consider the good points of that report, but only on those parts which we question or which need further clarification and development.

A. *Old Testament Data*

1. Genesis 2

Genesis 2 explains the original relationship between man and woman by giving a detailed account about how the first man and woman were created. The problem which confronts a student of this passage is to know which of its details carry lasting significance and which do not. The prominent features of the passage are quite clear: that man's work is to tend God's creation, that in his life and work he is subject to God's command, that he is unique and cannot find true fellowship and help from any of the other living creatures which God has made but can find this only in a fellow human like himself, and that in the bond between himself and his wife a lasting union is formed. However, there are these additional features to the passage: that the man was created first, that the command and the task were given to him before the woman was there even though they applied to her as well as to him, and that the man had to learn of his loneliness and helplessness while the woman was brought to him as the answer to his need. Is this second group of features in Genesis 2 less instructive for us today than the first group? The only way to settle such questions in biblical interpretation is to rely on the basic rule that Scripture must interpret Scripture. In other words, are these details indicated by other passages to be important and if so in what way? The report implicitly recognizes some significance to these details when it says:

God addresses the man in Genesis 2:16 and 17 as the head of the human race. The man being the beginning represented all human beings who would come after him including his wife . . . It is clear of course that since Adam is the head, the first one to be created, and the representative of the entire human race, Satan could not

succeed in his reduction of mankind if Adam would not follow Eve in sinning (Acts of Synod, 1973, p. 521).

Now this language clearly indicates that the report bases what it says on such passages as Romans 5:12-19 and I Corinthians 15:21 and 22. However Paul also refers to these details of Genesis 2 in I Corinthians 11 and in I Timothy 2, and it seems to us that if the report had been more deliberately based on those passages its interpretation might have been filled out in a way which would illuminate not only the headship of Adam to the entire race but also the headship of every husband toward his wife. It seems to us that anyone who studies Genesis 2 in the light of these New Testament passages would conclude that he should not be surprised as he goes on into the Old Testament to find that these features of the relationship between Adam and Eve turn out to be more or less typical of the relationship of Old Testament men to their wives and even to women in general. After studying Genesis 2 he will know that the woman is equally human with the man, equally valuable to and equally responsible before God as the man; but he will also think it likely that the Old Testament relationship between man and woman will be pictured as one in which the man is in some way prior to the woman, as one in which the man is in some way a representative of the woman, and as one in which the man first needs and looks for the woman.

2. The Fall

The account of the fall and its after-effects in Genesis 3 makes the nature of sin clear; it is the corruption of the good which God has made. However, even in the corrupting of the good creation which God has made something of its goodness is disclosed. The report makes this point when it says:

Both Adam and Eve are given a sentence. For the man it will be that the ground is cursed, the man is punished in his work. That work from now on will be heavy. There will be toil and sweat. Struggles and frustrations will take the place of easy creative living. In the same way Eve will be punished in her role as wife and mother and every woman shares in this. The similarity with Adam's punishment is clear. The arena of greatest joy and fulfillment, marriage and the family, will become the stage for suffering, frustration and often fear (Acts of Synod, 1973, p. 523).

The report, however, does not develop this note about "the arena of greatest joy and fulfillment," that is, "marriage and the family"; and no sustained attempt is made to learn what may be learned about God's will concerning the true and distinctive character of woman and her most important tasks. The report points out that when God promised the final victory of her seed over the devil it was woman he addressed as representative of the human race and not her husband, and this it points out is prophetic of the history and redemption. This is very true and seems to us to be very important. Just as the devil used woman to bring about the downfall of her husband, Adam, so God will use the woman to bring forth a man who will destroy the devil. However, we feel the report should emphasize more than it does the fact that it is

not simply the spiritual dignity of woman which makes her a fitting servant of the Lord for this purpose but that it is much more importantly her distinctive nature as woman with her capacity to be wife and mother that qualifies her for the dignity of this service.

3. The Patriarchs

The report concludes a discussion of the patriarchal period as follows:

It is true that the covenant is made with Abraham, Isaac and Jacob. They function as head. They represent the rest of God's covenant people including their wives. But in the administration of the covenant these wives are certainly not ignored. . . . God's Covenant of Grace with the patriarchs shows clearly that God allows women not only to be included in the Covenant through their husbands but also allows them to speak and act as participants in that covenant as well in their own rights (Acts of Synod, 1973, p. 528).

Again, however, the report does not recognize any significance in the fact that the covenant was made with the patriarchs, that is with the men, for its problem of the status and role of women. It does not raise the question whether the patriarchal covenant headship has anything to do with what it means for them to be men, husbands and fathers. The only thing we find anywhere in this part of the report which could be taken for an explanation of the patriarchal character of the covenant is the cultural characteristic of "male domination." The report also overlooks what seems to us to be an obvious fact about the patriarchal history which it covers. That fact is that the character, dignity and influence which the patriarchal women display is displayed as they carry out their duty as mothers of the covenant children. This does not mean that they are merely means for procreation. Anyone who knows what the Bible means by covenant motherhood knows that it is a task as noble as that of any man in the Bible. Every facet of the covenant promise to Abraham, Isaac, and Jacob, the great nation, the multitude of nations, the blessing to all nations, and even the promised land for the covenant men to rule over as Adam should have ruled Paradise depended for their fulfillment in the providence of God on covenant mothers who would bear children of the covenant, that is, children not only in the flesh but also in the faith. When these two features of the patriarchal record are set together, that is, the covenantal headship for the men and the covenantal motherhood for the women, then, it seems to us, we begin to get the contours of the genuine Old Testament partnership between man and woman, between husband and wife in which each has his distinctive part to play, a part which is in harmony with what it means for each to be either man or woman.

This same pattern which we have been noting emerges in two examples which the report cites later, those of Manoah and his wife and of Hannah. In both cases, as the report notes, the women deal directly with God, and this is a point worth noting as a point in its own right. It is also important to note, however, that in these acts of worship they are acting in their roles as covenant mothers and are viewing these roles as matters of intensely religious service. In both cases their husbands

also act as their religious representatives before God in ways which show them to be the religious heads of their families.

4. Conclusion

The first four concluding points of Section E are conclusions not about the normative Old Testament teachings as to what the status and role of women ought to be but about the actual status of woman in society, primarily the Hebrew society, during the period covered by the Old Testament. This is because much of the time the Bible has been used in the report as a source of information on which to base sociological conclusions and not so much as a source of divine disclosures on which to base theological conclusions. This does not mean that the entire report is a sociological study. What makes it a theological study is that it is based on a theological conclusion about women derived from Genesis 1 and 2, a conclusion reached early in the report. That conclusion is that woman is essentially equal to man, that before God she is of equal worth. We think it is fair to say that the rest of the Old Testament study is an attempt to show that nothing in the Old Testament disproves this fundamental position and that all inequalities between men and women in the Old Testament are to be accounted for as the product of social and cultural variabilities which as such carry no divine authority. We agree with the report that the Old Testament does indeed require one to draw the theological conclusion that women are equal to men before God, equal in worth and dignity. However, we also think that the Old Testament justifies additional theological conclusions about the complementary differences between men and women and the different tasks which each of them carried out. The task of the man was to be the intermediary between God and his family including the instruction of his children, and that of the woman was to bear and nurture the covenant children which are so vital to the fulfillment of the covenant promises. Needless to say these tasks overlapped and dovetailed at every point so that complete unity of purpose was required of husband and wife. Because the report's conclusion is based on an impoverished understanding of what the Old Testament teaches about men and women, its application of the Old Testament teaching to the problem of women in ecclesiastical office is over-simplified. If that is true it is also true that a fuller perception of the Old Testament teaching makes the problem of understanding the transition from the Old Testament to the New through the fulfillment in Christ even more complex. In what ways have the tasks of the Old Testament men and women been changed now that the seed of the woman has been born and has crushed the serpent's head?

The final point which concludes the Old Testament section of the report runs in part as follows:

The status and role women enjoyed both in and outside of Israel does not seem to warrant the later reluctance of the church of the Reformation to allow women to be a helper fit for him that is man in the ecclesiastical office. In this history of Israel we see that the Lord did not hesitate to use women in very important offices and

that women did not feel incompetent whenever they were called to serve (Acts of Synod, 1973, p. 539).

Our response to this is that God did not use women in important offices if office is taken to mean a divinely instituted position established by his covenant in which the officebearer was to function from generation to generation as an official representative and intermediary between God and the people. Of these the prime examples are the head of the family, the Levitical priest and the Davidic King, and these three were reserved for men. Since it seems to us that this kind of position was the nearest counterpart in the Old Testament church to ecclesiastical office in our churches, we judge that the report has not shown the churches of the Reformation to be out of harmony with the Old Testament in their practice of excluding women from ecclesiastical office.

B. *New Testament Data*

The section on Women In The New Testament begins with a discussion of "A Socio-Cultural View of New Testament Times." This is significant because much of the argument against exclusion of women from ecclesiastical office is based on the premise that passages which speak of women keeping silent in the churches must be interpreted mainly in the light of the cultural and social conditions of New Testament times. Paul, they say, was not a social revolutionary, but was primarily interested in maintaining good order in the churches. We would emphasize that Paul was interested in more than this.

It is said: "Equality, equal status, and equal function, is very much evident in the history of the early Christian church of the New Testament . . ." But the "facts" presented to prove this do not show "equal function" to the extent of official function of women in the church.

As to the epistles of Paul, it is stated that "the organizational structure of the church in the New Testament was extremely fluid and differentiated." But the admission is made (p. 546): "From the more institutional offices women were generally excluded . . ."

Much is made of Galatians 3:28 to show that men and women are one in Christ. But is this verse as pertinent to the argument as maintained in the report? (See the Exegesis Section of our report.)

The report says that the activities of men and women in the New Testament church "include those within the framework of public worship," like prayer, prophecy, speaking in tongues (I Corinthians 11, 14; I Timothy 2). But it offers no proof that women were used in an official capacity in public worship.

In the introduction to the section on exegesis of pertinent passages the report states the crux of the problem: "Did Paul deal pastorally with existing problems, or did he prophetically proclaim everlasting principles?" We would remark that it is not strictly an either/or position. The one does not rule out the other.

Rather than give a detailed review and criticism of the exegesis in the report, we refer to our own exegesis and analysis in another section of this report.

The summary of the Position of Women in New Testament Times has fourteen propositions. We will summarize them and make a brief com-

ment on each one. In each case the comment is in the paragraph following the summarized proposition.

1. At the beginning of New Testament times women are in a position of social inferiority. Jewish, Greek, and Roman culture do not allow woman her rightful place.

We have no quarrel with this position. However, woman's "rightful place" is not defined.

2. The Gospels and Acts show a marked improvement in the status and role of women. Jesus' dealings with women show that he included them in his work to restore the order of creation.

Evidently, by the order of creation is meant the position of equality and partnership advocated in the first part of the report. Did Jesus then ignore the differences in function of men and women? How do we explain his choice of men only as apostles?

3. Galatians 3:28 indicates that the discussion of the status and role of women in the church must begin with the acknowledgement of the spiritual oneness of men and women in Christ. This does not do away with the differences.

The report overlooks the importance of the differences by equating spiritual oneness with equality of function.

4. There are two types of official functions in the early Christian church, the charismatic and the institutional. Both men and women are active in the former but in the latter women usually do not participate officially.

Official participation is the point at issue. The committee fails to prove that women participate officially at all.

5. The oneness in Christ finds expression in the early Christian church in that both men and women are called to salvation and faith, to Christian action and worship, and to leadership, whenever this is demanded of them. And both are called to watch their behavior in the exercise of their authority.

The committee has not given a single example of women called to official leadership. In fact, we can find no clear example in the New Testament.

6. "Submissiveness" (subjection) is a voluntary act of yielding to someone else.

It evidently means more than that in the passages in which Paul enjoins it on women in their activity in public worship. It is voluntary, but in the context of acknowledged authority.

7. Paul defends the idea of Christian freedom over against a narrow rabbinistic legalism and an unrestricted gnostic libertinism. Christian freedom confesses: "All things are lawful . . . but not all things are helpful" (I Corinthians 6:12).

Paul does more than steer a middle course. He sets forth certain principles and on the basis of these gives definite instructions as to the conduct and position of women in the church.

8. I Corinthians 7 teaches a pattern of spiritual equality between men and women.

Spiritual equality does not prove equality of function.

9. I Corinthians 11 shows clearly that Paul allows women to prophesy, but in an orderly, womanly way.

Paul also indicates a difference in the way they prophesy because the man is head of the woman.

10. I Corinthians 14 does not require that women be excluded from participation in worship services in the matter of prophecy and revelations although they should refrain from discussion there.

Paul does not teach that women should be excluded from participating in worship provided they do not take a leading role there. And in so doing he appeals to "the law" and to "the commandment of the Lord."

11. I Timothy 2 teaches that women may be active participants in prophecy in worship services, but may not "lord it" over men.

As our exegesis will show, we disagree with this interpretation of I Timothy 2.

12. The authority of headship is that of first-born among equals, in distinction from lordship.

Headship includes authority, as in the marriage relationship which is likened to the relationship of Christ and the church (Ephesians 5).

13. I Peter 3 teaches submissiveness of women to men, but this finds its motivation in missionary considerations which are exceptional, not normal.

Evidently, though, other passages which speak of "submissiveness" describe normal conditions. Appeals to the creation ordinance and the marriage relationship would indicate this.

14. The whole New Testament shows an exceptional, missionary situation in the Christian church.

However, the report makes an important point when it adds: "This does not mean that the New Testament does not contain the norms and principles for a later period." The report should have made a greater effort to discern those norms.

III. EXCURSUS ON CHRISTIAN MOTHERHOOD IN SCRIPTURE

Earlier in our report we wrote of the fact that for the Old Testament women the duties of childbearing and rearing were very important. We also referred to the change from the old to the new covenant through the fulfillment in Christ as carrying great potential for change. We now return to these themes briefly; that is, the place of child-bearing in the New Testament church and the changes introduced in it by the fulfillment in Christ.

First, it must be evident to all that the great goal of childbearing in the Old Covenant was achieved by the birth of Christ, for he is the seed of the woman who was to conquer her ancient enemy. His birth had been predicted in so many different ways to so many generations of godly women, and with his birth all those predictions and hopes were realized. The difference this makes for childbearing can be seen by comparing the covenant with Abraham to the Great Commission to the apostles. To Abraham God's word was that he should be fruitful and multiply exceedingly and that he should become a great nation by whom all the families of the earth would bless themselves. It was primarily by means of natural reproduction that the covenant was to prosper and the

church was to grow. The Great Commission, on the other hand, has no reference to natural reproduction. Christ sends his apostles out to serve him and to build his church by evangelizing the nations. Now all nations belong to him and nothing hinges on the natural survival of one family or another, one nation or another. Because of this difference Paul can say, in I Corinthians 7:8, "to the unmarried and widows I say that it is well for them to remain single as I do." Advice like this would have been unthinkable in the Old Testament. A girl in the Old Testament was taught to believe that her greatest service to her God was to bear and rear children; whereas now Paul can advise girls, as he does in the last part of this chapter, that maybe they can serve their God with more single-hearted devotion if they remain unmarried. This is the difference the coming of Christ makes, and he makes this difference for the church of our day as well.

Nevertheless, there is continuity within change. In I Corinthians 7:14 Paul also writes, "For the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband. Otherwise your children would be unclean, but as it is they are holy." This brief note to his readers reminds us of what every careful student of the Heidelberg Catechism, Lord's Day XXVII and of the baptismal form knows, that when the parent is a believer in Christ the promise is not only to him but also to his child. When the Spirit descended on Pentecost and inaugurated the New Testament Church, he saw to it that Peter also included this point in the first sermon preached: "For the promise is to you and to your children and to all that are afar off, everyone whom the Lord our God shall call to himself" (Acts 2:39). It is true, Christians need no longer feel that they must if at all possible procreate in service to their Lord, for he now claims the allegiance of all people and their children and there is no chosen race. For a variety of reasons a Christian may now feel himself called to serve his Lord in a way which excludes procreation; but once he has been led by his Lord to marry and to procreate, the promise to him is as sure as ever that his Lord lays claim in sovereign grace not only to him but also to his children.

It is plain to see that this faithfulness of God from generation to generation and the covenant nurture that goes with it is what lies behind Paul's statement in I Timothy 2:15: "Yet woman will be saved through bearing children, if she continues in faith and in love and in holiness, with modesty." It is this, no doubt, which also justifies part of his criterion for approving the worthy widow in I Timothy 5:10, "And she must be well attested for her good deeds, as one who has brought up children, . . ." and which accounts for his advice to the younger widows in I Timothy 5:14 that they "marry, bear children, rule their households, and give the enemy no occasion to revile us." This was no reversion to Old Testament particularism. Paul, the apostle to the Gentiles, saw clearly and taught powerfully that the wall which separated the Gentiles from the Jews had been destroyed in Christ and that from now on no line of physical descent in itself could possibly have any special importance in the kingdom of Christ. However, this also meant in Paul's teaching that God's promise of covenant grace and faithfulness was now

extended to all Christian parents regardless of their ethnic origin. The parental nurture of children in the Christian faith, then, must and does keep its place of high and vital importance in the Christian church, for it is the means which the Lord uses to fulfill his promise of covenant faithfulness. It is the noble part of the Christian mother in this nurture to which Paul is referring in the quotations above.

Paul does not place primary responsibility for the nurture of the children on the mothers any more than did the Old Testament. For example, his description of a candidate for the bishop's office in I Timothy 3 makes it clear that the good father of the New Testament church was just as much the covenant head of his family, just as much responsible for the spiritual and moral instruction of his children, as was any Old Testament patriarch. In short, Paul's instructions to his churches make it clear that the pattern of interlocking responsibility which we saw to be characteristic of the Old Testament father and mother has been transplanted by the Spirit of Christ into the New Testament church and is characteristic of the New Testament father and mother. However, since our concern is with the place of women in the church, we have spotlighted the role of the covenant mother. Before we say anything else, then, about the place of women in the church, we must say emphatically that according to the Bible, the New Testament as well as the Old, there is no calling more honorable in the sight of the Lord and more important to the Christian church than that of Christian motherhood. It does not have the central place it did in the Old Testament, and there is a greater variety of calling for Christian women than there was in the Old Testament; but those to whom this task is assigned by their Lord have been given a calling as demanding, as responsible, and as praiseworthy as any task that any Christian has ever been given.

IV. EXEGESIS OF NEW TESTAMENT PASSAGES

In our exegesis we deal only with the four passages which are concerned most directly with the issue of women in office and not with other passages which have reference to the marriage relationship.

A. *Galatians 3:23-29*

One of the texts which is often quoted when this issue of the place of women in the church is discussed is Galatians 3:28. Since what it says is so forcefully clear and so fundamental to the Christian gospel, let us turn to this passage first. If it speaks to our issue at all it is bound to say something foundational.

We shall quote the entire passage: "Now before faith came, we were confined under the law, kept under restraint until faith should be revealed. So that the law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise" (Galatians 3:23-29).

The subject of Paul's instruction to the Galatian Christians in this chapter is how one becomes acceptable to God or gains a good standing with him. How do we receive the spirit promised in the Old Testament? (verses 2, 4 and 14) How do we become righteous before God? (verses 6, 8, 11, 24) How do we participate in God's blessing to Abraham? (verses 7, 9, 14, 29) How do we become sons of God? (verse 26) These are all ways of putting the same question. The issue, then, is not that of the Christian's relationship to other men. However important that may be in its own place, Paul is not talking about it at all in this chapter. He is talking only about how man comes into a right relationship with God.

Now as to the question of how one becomes acceptable to God there are only two conceivable answers, either by works or by faith. It is not necessary for us here to summarize everything Paul says in this passage about what he means by faith and what he means by works. We will simply note that when he speaks of faith he does not mean something that begins with or comes from man as his own contribution.

What he does mean is that Christ comes to us and gives to us any worth we have before God, and that our faith is nothing other than our acknowledgement that Christ has done this to us. Even this acknowledgement is produced in us by Christ's coming to us. In verses 23 to 26, for example, Paul speaks almost interchangeably of the coming of faith and the coming of Christ, for when man turns to God in faith it is an inseparable part of God's gift in Christ to man. That is why the contrast must be so sharp between the coming of this faith and the time when works of the law were required of man.

Just as Paul will not allow us to isolate faith from Christ, so too he will not allow us to isolate works of the law from man. By works of the law he means everything of the flesh that is not transformed by the Spirit (verse 3), or the man himself (verse 11) who is under a curse (verse 13), or the "all things" that have been consigned to sin (verse 22). These works of the law, then, which can never make a man acceptable to God include everything that man himself can possibly do or be. When Paul mentions in verse 28 the distinction between Jew and Gentile, between slave and free, between male and female, he means us to understand that these distinctions between human beings, however important they may be elsewhere, are absolutely worthless in making us acceptable to God and make no difference at all in our being sons of God or our belonging to Christ.

Now the teaching of this passage is one of the fundamental teachings of the Gospel, but we cannot see that it has any direct bearing on the issue of women in office. Just because the three sets of relationships of verse 28 are alike in their powerlessness either to help or to hinder us in being accepted by God that does not mean that they are alike in all other respects. For example, there is no room in the Christian church for any rule which recognizes as important the difference between Jew and Gentile, or for that matter the difference between any other race or nation; but that does not mean that there is no room in the Christian church for any rule like the seventh commandment which recognizes the difference between man and woman as important and as needing regu-

lation. We do not learn of this difference from Galatians 3:28, however, but from other passages of the Scriptures. The same is true of the issue of women in office. Galatians 3:28 assures us that whether we are male or female makes no difference at all in our acceptance before God, but we will have to study other passages of the Bible to learn whether both males and females may hold office in the Christian church.

It seems to us that Galatians 3:28 would say something about the practise of excluding women from ecclesiastical office only if it could be conclusively shown that this practice necessarily presupposes the heretical conviction that males are more acceptable and valuable to God than females. Since we know of no serious attempt to show this we conclude that this passage does not help us in settling the matter.

In the remainder of this exegetical section of our report those parts labeled "1" deal with Paul's specific instructions to his readers regarding women in the church. Those parts labeled "2" discuss exegetical evidence for holding that these specific instructions of Paul are not necessarily binding on the church of Christ through all time.

B. *I Corinthians 11:1-16*

1. This passage is of interest for our study because in it Paul speaks of the headship of the husband to the wife as it affects her prophesying and praying. If, then, that prophesying and praying of the woman was part of the official liturgy at the worship service of the entire congregation, this would mean that the woman exercised a certain authority over the congregation, including the men in it, while she guided this part of the worship service. We feel that it is impossible to answer this question from this passage alone. Prophesying and praying were certainly done at other times and in other places than the worship services of entire congregations. Further, though Paul in the succeeding verses (chapter 11) is speaking about what goes on at just such services, the matters he has been dealing with in the preceding four chapters are those arising in informal, interpersonal relationships between Christians. For that matter, the discussions in Chapters 12, 13, and 15 also have to do as much with these interpersonal relationships as with what goes on in the services of the entire congregation. Therefore, we see no reason to presume that the praying and prophesying mentioned here was that which took place before the whole church. We interpret this passage then, in the light of Chapter 14 and we shall turn to that shortly.

We should now note what Paul says about headship in this passage. The first thing to note is that Paul here, as well as elsewhere, does not explain what headship means. Here he simply mentions the facts from the creation account that woman was made from man and for man, but he does not develop their significance. Nonetheless, there is one point which is inescapable; namely, that the fundamental relationship between man and woman which is the basis of headship and which is described in the creation account is that of marriage. The second observation is that headship includes authority of some sort. This is clear from verse 10 where Paul describes the veil as the sign that the wearer is under authority. A third observation is that the headship of the man toward the woman places constraints on her behavior in society, even

if it is the society of small, intimate groups of Christians. In this place the restriction is on her dress, and the demeanor which that implies, while she prays or prophesies, but different restrictions are mentioned in the other passages we shall consider. A fourth point about headship is that which Paul makes in verse 11. He says there that in Christ headship is set in a context of interdependence which does not abolish the headship of the man toward the woman but which does preserve it from the distortion and abuse which it may undergo if it is isolated. What he says in verse 11 reminds us of Chapter 12 where each gift of each Christian is but one of many necessary gifts. We will be returning to these points about headship shortly.

2. This passage raises the problem of cultural variability in a way which may be instructive for us as we go on to the other passages. For example, when Paul says, "For a man ought not to cover his head, since he is the image and glory of God; the woman is the glory of man . . . that is why a woman ought to have a veil on her head. . . ." (verses 7-10), what he says is, on the face of it, just as binding and authoritative as any of his other instructions in the Scriptures. Nonetheless, Christians almost universally disregard what he says here. We therefore look for evidence in the passage and context which would justify this disregard, and we find the following points. First, in verse 10 the word translated "veil" in the RSV is really the word "authority," meaning of course a mark that one is under authority. If in a later time a veil no longer represents that submission to authority, the literal meaning of Paul's injunction would be altered. In response to that, however, it should be noted that Paul is not simply saying that women ought to wear veils. He is saying that a woman ought to wear a mark showing her submission to authority. Perhaps other things might serve as such a mark, but the widespread disregard of this passage mentioned above is disregard of the entire issue of the woman's sign of submission to authority.

Next, we note that although the word translated "for" at the beginning of the last quotation usually refers to the reason or ground of what has been said, it does not necessarily imply a strict causal connection. For example, the first clause might be paraphrased by saying "a man ought not to cover his head because the practise of going bare-headed is in harmony with his dignity as a bearer of the image and glory of God, even though that dignity might not require it." This understanding of Paul's reasoning in verse 7 and following might fit in with the nature of his appeal in verse 6 and in verses 13 to 15. His first argument against the practise of these Corinthian women in verse 6 is based on an appeal to their sense of social disgrace, and he returns basically to the same argumentation in verses 13-15. His theological argument fits in between the two, and it may be that is because the appeal to creation in verses 7 to 10 is not decisive in Paul's mind on this particular point about the mark of authority, even though it is decisive for understanding the relationship between man and woman. Finally, we note that Paul appeals in verse 16 to the weight of custom or practise in the churches. The word translated "practise" means no more than that and carries no particular note of moral obligation. He's pointing, it may be, to the simple fact that Christian social custom has weight, and not to any deeper obliga-

tion behind it that independently and directly constrains the individual conscience. He must conform simply because he is a member of this Christian community with the customs which hold it together and give expression to its deeper convictions. It is the will of Christ that this Christian community, the church, be preserved; and so it is his duty to conform to the customs of the church even though those customs, perhaps, may be different in another place and at another time.

C. I Corinthians 14:34, 35

1. In this passage Paul speaks directly to the issue of restriction on the behavior of women in church. The primary question about the meaning of this passage is whether it forbids any speaking by women during the church meeting or only their disruptive babbling. In our judgment it is the first. The word used for "speaking" here (*lalein*) does not normally mean "babbling" but "serious speaking," and that is its most natural meaning here (cf. for example, John 1:37; 7:46; 8:30, 38; 12:30; Acts 6:10; 11:15; II Corinthians 2:17; Colossians 4:3). Paul has just been speaking of the necessity for prophets to control themselves and to speak only when it is their turn. This appears to suggest to him the related subject of women speaking in the church meetings. Women too, as we know from Chapter 11, may have the gift of prophecy; but nonetheless, "the women are to keep silent in the churches. For they are not permitted to speak, but are to be subordinate, as even the law says." Now if the only fault of these women was that they spoke too much and were too impertinent with their questions, the admonitions of verses 27-33, or something like them, would have been sufficient. Instead, Paul makes a special point about women not being permitted to speak as being a matter of their subordination. The right of speaking in church though it is permitted to the men is denied to the women even to the extent that they are not permitted to ask questions. Paul imposes this rule of silence on the women not because they have been more troublesome than the men but because there is a different standard for women than for men, and for this difference Paul appeals to divine authority as it is embodied in the law. We judge, then, that though women did possess the gift of prophecy and were permitted to prophecy in the privacy of small, intimate groups, as apparently contemplated in I Corinthians 11, they were not permitted to speak at all in the public services of the whole church.

2. Our reading of this passage prompts us to ask the same question we ask of I Corinthians 11. Are there any reasons in the passage itself for thinking that it is not necessary for Christians of our day to follow Paul's instructions literally? Disregard of this passage is not as common in our churches as disregard of I Corinthians 11, but there are many instances in which a literal observance of what Paul says here, as we understand it, has been violated and women have been permitted to speak in worship services. First, since we know of no references in the entire Old Testament to any rule requiring silence of women in worship services, we conclude that Paul's reference to the law in verse 34 applies to the principle of subordination but not to the rule of silence. Second, we notice that he refers to the sense of shame in verse 35 in a way sim-

ilar to his appeal to it in Chapter 11, even though he does not develop it here as he did in Chapter 11. Third, we note in verse 33b a reference to what is done in the churches which is very similar to Paul's reference to the custom or practise of the churches in Chapter 11. The specific word for "practise" does not occur here but Paul's meaning in the phrase in verse 33b appears to be the same as his meaning in 11:16.

Paul sums up his discussion of this chapter in part as follows:

"If anyone thinks that he is a prophet, or spiritual, he should acknowledge that what I am writing to you is a command of the Lord" (verse 37).

By his phrase "command of the Lord" he shows his confidence that what he has been teaching to the Corinthian Christians is the will of the Lord, and this teaching no doubt includes his teaching in verses 34 and 35. In the same verse, however, he is appealing to the insight of spiritual Christians in the confidence that they can and will verify and confirm his teaching as the will of the Lord. That is, he gives the church instructions about the command of the Lord but at the same time he relies on the spiritual wisdom of these Christians to guide them in interpreting and carrying out this command of the Lord. We will consider one last passage before we reflect on these points.

D. *I Timothy 2:9-15*

1. Of all the passages in the Bible this one is the most direct address to our problem. Verses 11 and 12 are the nub of the passage.

"Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent."

Exegesis of this passage focuses on the two verbs "to teach" and "to have authority," or more literally "to lord it over"; and the debate is over which of these two is primary and sets the tone for the other. If one takes the verb "to teach" to be primary, then he might paraphrase the passage by saying that a woman ought not to teach men because that is improper for her and amounts to lording it over them. If, on the other hand, he takes the verb "to have authority" to be primary, then he might paraphrase the passage by saying that a woman is not to domineer over or lecture. We judge that the verb "to teach" should be the key to our understanding of the passage. The duty and importance of teaching is prominent in Paul's instructions to Timothy. He says, for example, in Chapter 4, verse 11: "Command and teach these things," and in Chapter 6, verse 3: "Teach and urge these duties." Elders who rule well are worthy of double honor "especially those who labor in preaching and teaching," Chapter 5, verse 17. It is this task of important and authoritative teaching which Paul refers to in Chapter 2, verse 12 when he denies to women the permission to teach. In verses 11 and 12, Paul is not simply denying to women the right to lord it over men, he is also denying to them the right to that kind of teaching which he requires of Timothy; and he is denying it to them not just because some of them may have been offensively domineering, but also because for any of them to teach the way Timothy was to teach would be to violate their duty "to learn in silence with all submissiveness."

In this passage, as in I Corinthians 11, Paul places his instructions about women against the background of the Genesis account of man and woman as that account had been received and taken very seriously in the Jewish tradition which Timothy had been taught.

“For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty” (I Timothy 2:13-15).

However, again, Paul does not explain what follows from the fact that Adam was formed first, nor does he say what it means that Eve sinned first. If we place such a passage as Romans 3:20, “For no human being will be justified in his sight by works of the law . . . ,” then we will be sufficiently warned that Paul does not mean that women are more sinful than men or must save themselves by the work of their childbearing and their submissive demeanor. Paul reminds Timothy that the facts about the creation of the first man and woman lie behind his rules governing the behavior of men and women toward each other; but he does not go beyond that to explain the creation facts in detail or what he means by saying that woman will be saved through bearing children. He relies on Timothy’s own Christian training to guide him in interpreting these creation facts and in correcting the traditional Jewish understanding of them where necessary.

2. According to our interpretation of this passage Paul’s rule to Timothy probably forbids practices which some of our churches currently allow; for example, that of allowing women to teach young adults’ Sunday school and catechism classes, etc. We therefore ask again whether there are any suggestions here that Paul’s rules are not necessarily intended to be binding for all time. First, then, we note that as in Chapter 11 of I Corinthians the word “for” at the beginning of verse 13 does not necessarily imply that the rule of verse 12 is strictly demanded by what is said in verses 13 and following. Paul may simply mean that the restrictions he places on women are in harmony with, or are based on what the scriptures say about the first couple.

Second, we note that when Paul sets out his instructions for women the first thing he mentions in verses 9 and 10 is that they must be modest in dress and demeanor; and verses 11 and following occur in that context. To know what is modest in dress and the like one must always refer at least in part to the changing customs in a society, and so what is modest will change somewhat from time to time. What is honorable by social standards is an important concern to Paul. It is one criterion in choosing an elder (3:7). It enters into his advice about the younger widows (5:14), and about slaves (6:1). It is not his all-important concern, but it is one of his concerns.

Third, we note that Paul’s writing in much of this letter is that of a wise and experienced church leader giving guidance to a young and inexperienced one about the practices which the churches follow, so that “you may know how to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth” (I Timothy 3:15). It is the life and health of the church in its exalted charac-

ter as the bearer and defender of the truth that explains these instructions of Paul to Timothy. The practical directions which Paul gives to Timothy here can hardly have been a complete guide to all of the problems Timothy might have encountered in the church at Ephesus, to say nothing of the problems later churches would encounter; but Paul does not only give specific directions to Timothy, but also the more general rules or principles of which these are applications. For example, we have already mentioned Paul's principles that the church must be concerned for what is honorable in human society. In addition to that there is the principle that leaders in the church must be mature and experienced in the faith (I Timothy 3:5, 6, 10 and 12), a principle which is later applied to the question of widows (I Timothy 5:9 and 14). Then there is the principle that it is one's Christian duty to care for his relatives (I Timothy 5:4 and 8), and the principle that service in the church deserves its due reward (I Timothy 5:18). By applying these and other principles to concrete situations, Paul teaches Timothy how the practices of the churches come into being and how they must be regulated for the well-being of the churches. This leads us to say that the binding force of a directive like that in I Timothy 2:11 and 12 cannot be gauged accurately if it is isolated from the real life of the churches for which it was first intended and in which it was first followed.

E. *Summation of Exegesis*

1. Now let us sum up what we have learned from the previous three passages. First, then, we find that the rules propounded in them for the behavior of women are set against the background of the original relationship between man and woman as created by God, that is marriage. In I Corinthians 11 and I Timothy 2 explicit reference is made to that original marriage relationship; and though in I Corinthians 14 the reference is simply to the law it is clear from Paul's instructions to the women about asking questions of their husbands at home that marriage is presupposed by his rule here. Of these three passages, the headship of the husband is mentioned only in I Corinthians 11 but the features of it which we noticed there reappear in the other passages. This leads us to conclude that these characteristics are fundamental to the nature of marriage. They are: first, that headship is not defined or explained but is simply treated as an essential and yet undefinable feature of the marriage relationship just like the mystery of the "one flesh" feature. Second, headship includes authority from the husband and submissiveness from the wife. Third, headship, even though it is a characteristic of the most basic, intimate and private relationship between a man and a woman, nonetheless ought to have an evident influence on the social rules governing the interaction of men and women so as to make them compatible with the nature and preservation of marriage. These findings about marriage and headship, it seems to us, explain why Paul instituted the rules he did for the behavior of women. It was because these rules were in harmony with the nature of marriage, and especially with the structure of authority within marriage; and because of this they would help to foster and maintain social relationships within and outside the Christian church which would enhance the sanctity of marriage.

2. A second point of summation is that, as we noted in each passage, the particular rules Paul instituted for the behavior of women in the churches are more restrictive than some current practices in our churches. This prompted us to look for evidence that these rules might not have been intended to be binding for all Christians for all time. We found such indications in each passage and it is interesting that roughly the same three points emerged each time. They may be summed up as follows: First, though Paul bases his rules on the created structure of marriage he does not expound that structure or the relation of his rules to it, nor does he explicitly claim that his rules are demanded by it. Second, for the acceptance and implementation of these rules Paul relies on the mature sense of his readers as to what is upright and proper, a sense which in one way they share with the rest of society and yet a sense which has been transformed and corrected by the Word and Spirit and is fully shared only with fellow Christians. Third, the simple fact that these rules are currently observed in the churches as customs or practices by which they regulate their common life is for Paul a reason for enforcing them and for recommending them to Timothy. Now we do not claim that these points in the text are so prominent or plain as to justify anyone in saying that Paul explicitly and deliberately limits the binding force of his rules to the churches of his day alone. Nonetheless, these details are just as much part of the authoritative biblical text as any others and so cannot be ignored. Therefore we feel that the texts likewise do not justify anyone in claiming that Paul explicitly and deliberately extends the binding force of his rules to all churches till the end of time. Paul refers us to the authoritative account of God's creation of marriage as the basis for his rule concerning the behavior of women in the churches, but he also requires us to think for ourselves and to consult our own Spirit-guided biblically-corrected social sense of what is upright and virtuous and then to mold and maintain customs and practices in the church of Christ which will preserve it in holiness.

F. Conclusion

Now what does our exegesis lead us to conclude about the biblical teaching on the issues we are considering; that is, the narrower issue of whether or not women may hold office and the broader issue of what the place of women in the church is. It is because our mandate includes this broader issue that we have made reference to the conflict between some current church practises and the rules which Paul gave to the churches of his day as we understand those rules. On this point of whether or not these literal divergences from those rules are permitted, we conclude that in principle they are, provided that Paul's deep concern for the integrity of marriage and especially for the authority structure within marriage has been accepted as binding and has been embodied in the altered practises. We have laid out our understanding of this binding and guiding concern of Paul's in the sections of our report labeled "1" and the reasons for our saying that divergence from his literal rules is permitted in principle within these limits in the sections of our report labeled "2."

Concerning the narrower question about women holding office in the churches, it is, of course, evident that Paul did not contemplate that possibility and so did not speak directly to it. Nevertheless, it should be evident that a literal enforcement of the rule of I Corinthians 14 in our churches would forbid the ordination of women to the ministry, and that a literal enforcement of the rule of I Timothy 2, as we understand it, would forbid the ordination of women to the office of elder and possibly even to that of deacon as these offices are defined by our Church Order. However, do these rules have to be enforced literally? Again, we say that in principle a divergence from the literal Pauline rules is permitted provided that Pauline guidelines have been observed. Can these guidelines be followed? It must surely be evident that to invest a woman with the authority of the office of elder and minister when the work of the office pertain so directly to policies and practices in the families of the congregation is to bring about the possibility of conflict between her authority as elder and her husband's authority as head of his home, a conflict which would create profound disruption in the God-ordained pattern of authority in the home. Even if such a conflict did not actually develop, a question may still be raised as to whether the practise of ordaining women to this office comports well with a concern to nurture biblical headship in Christian marriages, or whether in fact it does not in subtle ways work at cross purposes with that concern.

We have raised the above considerations because we feel they are very important. Some of us are convinced that they are decisive against the possibility of women holding office in the church and cannot foresee the time when the application of these principles Paul gives us as our guide will ever permit women to hold office in the church. Others of us judge they are not decisive and that there are considerations on the other side. Paul tells Timothy (5:1), "Do not rebuke an older man but exhort him as you would a father"; and exhortations like this remind us that the authority of the office of elder and minister is exercised toward people to whom the holder himself owes honor and submission. No one knows how many times a minister or an elder may not have held office in a congregation of which his own father was a member, and the potential for conflict in such a case is somewhat like the one we were discussing above. Potential for conflict of this sort does not necessarily invalidate the practice, for our consistories have long known that unless it is absolutely necessary an officebearer should not be assigned a problem which involves his relatives, even though this is not spelled out in the description of his office in the Church Order. Furthermore, we know of no way anyone could prove that the practice of ordaining women to office in the church would be likely to work at cross purposes with the concern to maintain healthy Christian marriages any more often than it would work to support that concern. Some of us feel that considerations like these lead to the conclusion that the ordination of women to office may be possible in the future. Nonetheless, we all agree that the preservation of sound and healthy marriages is so vital to the Christian life and to the Christian church according to biblical teaching that the tests which this practice must meet before it is instituted are rigorous and demanding.

V. PLACE AND ROLE OF WOMEN IN THE CHURCH

The basis for an active role of women in the church has been set forth very clearly in the Scriptures. Woman as well as man was created as an image bearer of God. Women are never considered inferior to men. Being an image bearer of God brought with it tremendous responsibilities.

Headship is expressed at the time of creation but dominion or rule is not expressed until the curse is pronounced as a result of sin (Genesis 3:16). In the New Testament headship is once again emphasized but from the perspective of the wife being submissive to her husband as set forth in the example of Christ's love and headship of the church.

Women in the Old Testament already took an active role in the home, community, and worship. We call attention to the excellent study of the Position of Women in Old Testament Times in Report 39 of the 1973 Acts of Synod.

In the New Testament we find Jesus Christ being very concerned about the role of the woman. Jesus talked with the Samaritan woman at the well and showed her the way of salvation. She became a missionary to her own people. The first individuals to whom Jesus appeared after the resurrection were women.

The outpouring of the Holy Spirit at Pentecost was upon women as well as men and fulfilled the prophecy of Joel (Acts 2:16-18). The fruit of the Spirit (Galatians 5:22-24) is for women as well as men. The Apostle Paul speaks of the church as a body with all different parts each being essential and needing one another for the building up of the body of Christ. The gifts of the Spirit are given to women as well as men.

There is every reason to believe that women were participants of the "varieties of gifts" and the "varieties of service" in the congregation (I Corinthians 12:4, (5), and that they were included in "to each is given the manifestation of the Spirit for the common good" (verse 7), and that "the same Spirit . . . apportioned to each individually as he wills" (verse 11).

In Acts we find the daughters of Philip as prophetesses. Priscilla and Aquilla gave private instructions to Appolos. Phoebe served as a deaconess.

The office of deaconess was found very early in church history. In the Middle Ages it seemed to lose its significance and reappeared after the Reformation. Prof. L. Berkhof in his Systematic Theology states "Deacons and deaconesses are mentioned repeatedly in the Bible" (p. 602).

In the Heidelberg Catechism question and answer 55 emphasis is placed upon the threefold office of every believer (men and women) in Jesus Christ as prophet, priest and king. Each is to function according to the capacity of the talents with which the Creator has endowed him or her.

With the Industrial Revolution women began to receive equal education with men. This has equipped women to develop and use their God-given talents as never before in the history of the world. To say that the woman's place is only in the home is a culturally conditioned statement.

In Bible times women worked in the fields (see Book of Ruth) and women were involved in finances and business transactions (see Proverbs 31). To say that it is the woman's place to train the children is to neglect the emphasis of all of Scripture upon the responsibility of the father in training the children (see Proverbs, also Ephesians 6:4).

Women have taken an important place in our denomination for many years. The church today is in an excellent position to use the gifts, talents and education of women in a real and meaningful way in the body of Christ. A number of Christian Reformed churches have recognized this and women are effectively filling many functions. Nearly twenty years ago synod recognized that women have much to contribute to congregational meetings and encouraged the churches to have them actively participate in such meetings.

Many churches in our denomination have been using women as choir directors, musicians and leading the congregation in singing in the worship service . . . even as Miriam led the people in praise to the Lord after they had safely passed through the Red Sea. Men and women can both give leadership in the music of the church.

Education has been considered a key area for women to function in the church. They serve as church school teachers, catechism instructors, Bible club leaders, Calvinette leaders and as directors of religious education. This is really one of the most important functions of the church and too often men have failed to assume their responsibility as teachers even in church school. Women and men should both function as Proverbs indicates in the training of the youth.

Women as well as men have had an important place in evangelism. Forty years ago there were a number of women missionaries . . . both home and foreign. A number of chapels in our country had full time women missionaries. All of us remember Miss Johanna Veenstra's work being richly blessed by the Lord in Nigeria. Women can and do participate in visitation programs, teachers in home Bible study, tracting and actively participate in the building of the kingdom of God in all of life. The church also needs women to serve as representatives in prisons, juvenile homes, hospitals, etc.

There are many committees in our churches and our denomination where women have served and are serving effectively. In fact, it is often very beneficial and essential to have women serve on these committees. Synod has seen fit to appoint women to committees, an evidence of which is our own committee. The denominational Board of Publications has women serving as members. Classis Alberta South has a woman serving on the Classical Home Missions Committee. Many congregations have women serving on such committees as evangelism, education, liturgy and building. Surely we must not think of women only in relationship to kitchen or nursery committees. It might be noted that more of the teen and adult men are serving as nursery attendants in our churches.

Many Christian Reformed churches have used women to give leadership in the worship services. Women have given meditations, especially directed toward children. Women have led in prayer, directed the music, read the Scripture or a poem in the worship service. They have been

asked to give a testimony of their faith in the worship service. Women have taken the offering in the worship service.

Further, women are often very effective in counseling and a number of churches are making use of these talents. The ministry of mercy has always had an important place in the lives of the women of the church. In the inner city, churches are employing women to do deaconal work and this has been most effective. We need women to represent the church as social workers, doctors, nurses, etc.

Finally, it should be noted that for a woman to be a mother and homemaker is a tremendous opportunity to be of service to her Lord. This task should always be held in high esteem and her children shall rise up and call her blessed.

The challenge for the church is to use within biblical guidelines the gifts and talents of all of God's people in the most effective way possible for the building up of God's kingdom. Since we feel that the above mentioned areas are all within the biblical guidelines, we would encourage their development in our churches and denomination.

There is also need to develop new areas of service for both men and women. One key way to develop the use of these talents is for the consistory to constantly ask itself what are the gifts and talents of all members and how can we most effectively use them to the glory of God and building up of his kingdom. In a sense we have often neglected the gifts and talents of women in the past. The consistory should conscientiously focus in this area. The utilization of these resources will be a tremendous blessing to the church and will result in a greater impact of the Gospel upon our community and world.

VI. CONCLUSIONS AND RECOMMENDATIONS

A. *Conclusions*

1. On the basis of responses received, reported in Section I, we conclude that the church is not ready or willing to open her offices to women.

2. On the basis of our own intensive study, we conclude that the church should not now open her offices to women. We see striking similarities between the situation of the church in Paul's time and that of the church today. To invest a woman with the authority of the offices of the church under present conditions involves the unacceptable risk of conflict between her authority as office-bearer and her husband's authority as head of the home. Some of us are convinced it may be possible for women to hold ecclesiastical office in the future, while others of us are convinced it will never be possible.

3. On the basis of responses received and our own study, we are convinced that the church should make all possible use, within biblical guidelines and the restrictions of the Church Order, of the talents and abilities of women in the work of the church.

B. *Recommendations*

1. That synod give the privilege of the floor to the Rev. John Hellin-ga, the Rev. Henry Petersen, and Dr. James Vander Laan when the report is discussed at synod.

2. That synod declare that the Christian Reformed Church is not ready or willing to open her offices to women.

Ground: The responses received, as reported in Section I, bear this out.

3. That synod adopt the following guidelines regarding women in ecclesiastical office:

a. Biblical teaching is not opposed in principle to the ordination of women to any office that men may hold in the church.

b. Biblical teaching requires that any new practise adopted by the church must meet the demands of two closely-related principles.

1) The authority structure within marriage must be maintained.

2) The support which this authority structure within marriage derives from existing practices must not be weakened.

4. That synod urge the churches to make all possible use, within biblical guidelines and the restrictions of the Church Order, of the talents and abilities of women in the work of the church.

5. That synod present this report and Report 39 (Acts of Synod, 1973) to the Reformed Ecumenical Synod and to its members for further study, in keeping with their request (RES, 1972, Art. 108, 2).

6. That synod continue the present committee for one year to enable it to complete the task assigned it by the Synod of 1974.

Women in Ecclesiastical Office Committee

John Hellinga, chairman

Henry Petersen, reporter

Dirk Aardsma

Rose Alons

James Vander Laan

REPORT 47

SYNODICAL DECISIONS AND THE CONFESSIONS

The Synod of 1973 appointed this committee on Synodical Decisions and the Confessions with the mandate "to study the use and function of synodical pronouncements on doctrinal and ethical matters, and their relation to the confessions.

"Grounds:

- a. From time to time the church does in fact confess the faith by official declarations in interpretation and application of the confessions.
- b. There is no clear understanding as to how these fit into our confessional structure.
- c. There is need for compiling, publishing, and distributing such declarations in a usable form" (Acts of Synod, 1973, pp. 65-66).

I. ORIGIN AND HISTORY OF MANDATE

The mandate to the committee arose out of a proposal from synod's study committee on a New Confession. The Synod of 1972 expressed as its judgment "that the Christian Reformed Church is not ready at this time to augment its confession" (Acts of Synod, 1972, p. 31). The study committee on a "new confession" was continued, however, "so that it may complete its mandate, and that it may promote further study of our confessional task among the churches" (Acts, 1972, p. 31). In its report to synod in 1973 the New Confession Committee suggested "that synod, considering the fact that from time to time it confesses the faith by official declarations in interpretation and application of these confessions

1. commission a study of the use and function of synodical pronouncements on doctrinal and practical themes,
2. make provision for the better use of its significant pronouncements by arranging for their compilation, publication, and distribution in a convenient form" (Acts of Synod, 1973, p. 498).

This suggestion led to synod's mandate as cited above.

The present committee submitted a progress report to the Synod of 1974 (pp. 498ff.) with three recommendations. Synod adopted the following four recommendations:

- "1. That synod approve the work of the committee done thus far.
2. That synod instruct the committee to complete its study of 'the use and function of synodical pronouncements on doctrinal and ethical matters and their relation to the confessions.'

Ground: While the study has been initiated, more study is necessary to provide a clear statement as to how synodical decisions fit into our confessional structure.

3. That synod authorize the committee to complete the compilation of materials for a book to contain pertinent synodical decisions as well as a clear statement as to how synodical decisions fit into our confessional structure.

Grounds:

- a. Such a book will be useful for office bearers, leaders, synodical and classical study committees, and/or advisory committees. It will be especially useful when the time element makes detailed research impossible.

b. Such a book will be helpful for interested church members who do not have access to full reports but have an interest in becoming informed. This would apply in a special way to consistory members facing problems and making decisions.

c. Such a book will be helpful for anyone outside of our immediate communion who is interested in learning about the stands and decisions of the Christian Reformed Church.

4. That synod instruct the committee to present specific proposals as to the format, distribution, and costs for publication of such a book" (Acts of Synod, 1974, pp. 40-41).

The committee understands synod's mandate of 1973 as amplified in 1974 to involve two basic matters:

1. To compile materials for a book to contain pertinent synodical decisions on doctrinal and ethical matters together with specific proposals as to the format, distribution, and costs for publication of such a book.

2. To present a clear statement as to how such synodical decisions are related to the confessions, how they fit into our confessional structure. A ground for this part of the mandate is that "from time to time the church does in fact confess the faith by official declarations in interpretation and application of the confessions."

We shall first of all consider the "use and function of synodical pronouncements on doctrinal and ethical matters, and their relation to the confessions."

II. SYNODICAL PRONOUNCEMENTS AND THE CONFESSIONS

A. *Scripture and Confession*

The confessions are subordinate to Scripture. The Christian Reformed Church confesses "its complete subjection to the Word of God and the Reformed creeds as a true interpretation of this Word" (Church Order, Art. 1). In the Belgic Confession the church confesses the Holy Scriptures "as holy and canonical, for the regulation, foundation, and confirmation of our faith; believing without any doubt all things contained in them" (Art. V). Scripture alone is acknowledged as the "infallible rule" (Art. VII). Thus the confessions—the Belgic Confession, the Heidelberg Catechism and the Canons of Dort—are subordinate to Scripture and are embraced as "a true interpretation of this Word." Hence, the confessions function as "forms of unity" in which the church confesses its faith. All office-bearers are required to "signify their agreement with the doctrine of the church by signing the Form of Subscription" (Church Order, Art. 5). Furthermore, "members by baptism shall be admitted to the Lord's Supper upon a public profession of Christ according to the Reformed creeds, with the use of the prescribed form" (Church Order, Art. 59a). The criteria for membership of persons coming from other denominations are the same (Art. 59c).

The confessions of the Christian Reformed Church are, of course, held in common with many other Reformed churches throughout the world. The creeds or confessions of the Reformed churches are first of all *confessions* in which the church gives expression to its faith in response to God who revealed himself in his Word. In the confessions the church also presents a *public testimony* to the world concerning her Christian faith. Within its own communion the confessions function as *forms of unity* in which the common faith of the members of the church is ex-

pressed. The confessions also serve as *instruments for the instruction* of the youth in the church in order, by God's grace, to bring them to confess this faith also. As forms of unity the confessions also serve a *juridical function* in guarding the purity of the church in doctrine and life. The confessions also serve a *missionary purpose* as instruments for witnessing to the world with the full Gospel of Jesus Christ. Although the confessions are subordinate to the Scriptures, they have a strategic and varied role in the life of the Christian Reformed Church and in the life of those other Reformed churches throughout the world holding the same confession.

B. Synodical Pronouncements

Synodical decisions are as varied as the life of the church. Synod, by majority vote, elects officers, appoints committees, considers protests and appeals, decides various issues on its agenda and adopts a budget. The mandate to this committee focuses attention primarily on "synodical pronouncements on doctrinal and ethical matters" and requests "a clear statement as to how synodical decisions fit into our confessional structure." This limitation to a specific type of synodical decision is related to synod's desire that pertinent decisions of this type be compiled for publication in a book. And one of the grounds for that desire to make these pronouncements more readily accessible is that "from time to time the church does in fact confess the faith by official declarations in interpretation and application of the confessions."

We begin by observing that, according to the Church Order, synodical decisions, as well as those of consistories and classes, "shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order" (Art. 29). It is somewhat surprising that no mention is made of the confessions in this article. We have noted above that Article 1 of the Church Order states that the Christian Reformed Church confesses "its complete subjection to the Word of God and the Reformed creeds as a true interpretation of this Word." The subordination of synodical decisions to the confessions is indicated in the "Rules for Synodical Procedure" where it is stated that a main motion is not acceptable "if it conflicts with the Church Order or is contrary to Scripture as interpreted in our Forms of Unity" (1972 edition, p. 14, B,2,a). Hence we conclude that as the confessions are subordinate to the Word, so in a similar way synodical decisions are subordinate to the confessions.

Synodical pronouncements on doctrinal and ethical matters fall into several categories. Although there may be some additional types, at least the following main categories may be distinguished: 1. some doctrinal and ethical pronouncements of synod are set forth as an interpretation of the confessions; 2. some of these pronouncements expand upon or augment the doctrinal or ethical matters dealt with in the creeds; 3. some pronouncements deal with issues not specifically referred to in the confessions; 4. some synodical decisions are adjudicatory decisions relating to disciplinary matters or to protests or appeals; 5. some synodical decisions, at times relating to one of the above categories, are set forth in the form of a testimony or letter; 6. some synodical decisions involve

guidelines for further study or action; and 7. some synodical decisions involve pastoral advice. Examples of each of these general categories are readily identifiable in the compilation of pertinent doctrinal and ethical pronouncements prepared by this committee for synod's scrutiny.

While all of these varied pronouncements by synod over the years are, as synodical pronouncements, clothed with "synodical authority," they serve that precise use and function for which they were specifically designed by synod. It is extremely difficult to generalize on this matter. All synodical decisions "shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order" (Art. 29). But there is an obvious difference between the use and function of a pronouncement as interpretation of the confessions and a decision involving "guidelines" or "pastoral advice." It is the wording of synod's decision which usually indicates the precise character of its decision, and this wording of the decision determines its use and function.

No synodical decision involving doctrinal or ethical pronouncements is to be considered on a par with the confessions. One of the clearest synodical statements on this matter was made in 1926, when the 1881 decisions concerning the Lord's Day were reaffirmed and applied in a concrete case. The following part of the 1926 decision expresses synod's view of the relation of such decisions to the confessions:

"The six points of 1881 are to be regarded, even as the three points of 1924, as an interpretation of our Confession. First, the Synod of 1881 did not add a new confession to the Forms of Unity, but accepted the six points as an interpretation of the confessional writings, in so far as they express the Reformed position relative to the fourth commandment. Secondly, such an interpretation given by synod must be regarded as the official interpretation, and is, therefore, binding for every officer and member of our denominational group. Thirdly, one cannot place one's personal interpretation of the Confessions or a part thereof above the official interpretation of synod. That would make void the significance and power of the Forms of Unity" (Acts of Synod, 1926, pp. 191-192).

A few of synod's pronouncements on doctrinal and ethical matters serve a unique function. When a minister from another denomination is considered for call by a consistory of a Christian Reformed congregation, certain synodical decisions are given special consideration. While the minister under consideration must be willing to sign the Form of Subscription according to Article 5 of the Church Order, he must also "promise to abide by" certain doctrinal and ethical "deliverances in the exercise of his ministerial office in the Christian Reformed Church" (Cf. Acts of Synod, 1963, pp. 21-24). The specific deliverances referred to are the following:

"a. The position of the Christian Reformed Church, taken in 1867 and 1881, regarding oath-bound societies.

b. The doctrinal deliverances on common grace of 1924 and 1959-1961.

c. The resolutions of 1928 and 1951 relating to worldly amusements" (Acts of Synod, 1963, p. 24).

It is obvious that these particular synodical pronouncements of a doctrinal and ethical nature serve a unique function. However, this use does not elevate them to the status of the confessions. The office-bearer is required to subscribe to the confessions. And a minister coming from another denomination "must give his promise to abide by these deliver-

ances in the exercise of his ministerial office" to be considered eligible for a call in the Christian Reformed Church.

One of the doctrinal pronouncements mentioned above concerns the three points on common grace of 1924. When the Synod of the Protestant Reformed Churches in America requested that these three points be set aside and considered "as without further binding force," the official response of the Synod of 1960 in a letter was the following: "we do not require submission in the sense of demanding total agreement with the Three Points; we recognize and bear with scruples which you may have, in the expectation that we together may come eventually to a better understanding of the truth; and [will] not bar those who have certain misgivings or divergent interpretations" (Acts of Synod, 1960, p. 114). While this decision is applicable to a specific situation and is not applicable to all synodical decisions, it does indicate something of the difference between the status of the confessions and the use and function of synodical decisions, even when the particular decision involved was an interpretation of the confessions.

Let us consider a few other examples. There are a number of synodical pronouncements concerning Scripture. The Belgic Confession speaks rather fully on this subject in Articles 2-7. The synodical decisions of 1959 deal mainly with the nature and extent of the inspiration of Scripture. These decisions resulted from the recommendations of a study committee of the Reformed Ecumenical Synod and are directed to problems raised by Neo-orthodoxy. The six decisions of this positive, doctrinal pronouncement are specifically said to be the "faith as it is clearly expressed in the creeds of the Reformed Churches" (Acts of Synod, 1959, p. 64).

The decisions of 1961 arise out of a specific controversy and are adjudicatory in nature. These decisions are not a systematic doctrinal statement like that of 1959. There are, however, a few statements within the decision that involve interpretation of the creeds as these words indicate: "That synod declare that both Scripture and the creeds establish an essential relationship between inspiration and infallibility, in which the infallibility of Scripture is inferred from inspiration, and inspiration secures the infallibility of all of Scripture" (Acts of Synod, 1961, p. 78).

The 1972 decisions on the nature and extent of biblical authority differ again. There was no particular case to adjudicate. The decisions of this synod were pastoral in character. As such, they are also interpretive of the confessions in relation to current trends of the "new theology" and the "new hermeneutics." Synod decided to submit the extensive study report to our churches "as providing guidelines for our understanding and further discussion of the nature and extent of biblical authority." And seven interrelated points concerning the nature and extent of biblical authority were adopted "as pastoral advice to the churches in the light of the report and in harmony with our common commitment to the" confessions, Belgic Confession, Articles 3-7 (Acts of Synod, 1972, p. 68).

The following year synod emphasized, in response to one consistory's request to rescind the decision of 1972, that the "1972 Report 44 con-

tains guidelines for a better understanding of the authority of Scripture, and should not be interpreted as a binding creedal statement" (Acts of Synod, 1973, p. 34). At the same time one of synod's grounds for not rescinding the 1972 decision was that "the overture has failed to prove that either Report 44 (Acts of Synod, 1972) or the seven points of pastoral advice contradicts either the Scriptures or the creeds" (Acts of Synod, 1973, p. 34). Thus the seven points of pastoral advice of 1972 remain "settled and binding" as synodical decisions, but their use and function is that of "pastoral advice" and while they are related to the confessions, they "should not be interpreted as a binding creedal statement."

Another example indicates that the diversity of the use and function of synodical pronouncements is evident within a single set of decisions, namely that of the Synod of 1973 on neo-Pentecostalism. This decision contains an official preamble. This is followed by a section in which synod rejects certain "attitudes, practices and teachings of neo-Pentecostalism." Six of these are listed and then synod declares that "insofar as the neo-Pentecostal movement displays these attitudes, practices, and beliefs . . . it reveals itself as a movement which runs counter to the Scripture and the Reformed faith" (Acts of Synod, 1973, p. 73-74). Then follow a number of "declarations as counsel to the churches" and counsels "to the neo-Pentecostals among us" (pp. 74-77). This is followed by decisions "concerning neo-Pentecostalism and office-bearers." One of these declares "that any office-bearer who holds the teaching that baptism in or with the Holy Spirit is a 'second blessing' distinct from and usually received after conversion, should be dealt with according to the stipulations of Article 88ff. of the Church Order." And the ground for that decision is that "this doctrine is contrary to the Scriptures and the Reformed Confessions" (p. 77).

There are additional variations in the remaining parts of this 1973 decision regarding neo-Pentecostalism, but the main types of the decisions have been referred to. Again, all the decisions are to be considered "settled and binding, unless it is proved that they conflict with the Word of God or the Church Order" (Art. 29), but the use and function of the specific decisions is determined by synod's designation of that part of the decision as "preamble," or "counsels" to the churches or individuals, or the doctrinal-ethical part dealing with "attitudes, practices, and beliefs" which run "counter to the Scripture and the Reformed faith," and the juridical decision with respect to those who hold certain neo-Pentecostal views which disqualify them from office in the Christian Reformed Church. All of the decisions are "settled and binding" but they involve interpretations of the confessions or applications of the confessions and the Church Order as well as counsels in the form of pastoral advice. The use and function of such decisions is determined by the synodical decision itself.

Many more illustrations could be given concerning the diversity in the synodical decisions which involves their use and function. The examples given amply illustrate the diversity and also indicate the difficulty of presenting a clear statement as to how synodical decisions are

related to the confessions or how they fit into our confessional structure. We must now attempt to state this as clearly as possible.

C. *Relation of Synodical Pronouncements to the Confessions*

From the preceding study the following conclusions emerge:

1. The Extent of their Jurisdiction

The *confessions* of the Christian Reformed Church are held in common with other Reformed churches throughout the world. The *synodical pronouncements* are usually intended primarily for the members of the Christian Reformed Church. Thus there is a difference in the extent of their jurisdiction.

2. The Nature of their Authority

The authority of the confessions is subordinate to the Scriptures. The authority of synodical decisions is subordinate to the confessions and the Scriptures as the authority of the confessions is subordinate to the Scriptures. Subscription to the confessions is required of all office-bearers and agreement with the confessions is expected of all members of the church. *Synodical decisions* are "considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order." They must be in harmony with the Reformed creeds which the Christian Reformed Church accepts "as a true interpretation of this Word" (Church Order, Arts. 29 and 1). Thus there is a difference in the nature of the authority of the confessions and synodical pronouncements.

3. The Distinction of their Purposes

The *Reformed creeds* have the primary purpose of *confessing* the biblical faith held in common by its members and by other Reformed churches throughout the world. As such the *confessions* present a public testimony to the world concerning our Christian faith, serve a missionary or evangelistic purpose, function as forms of unity for the body of believers, function as instruments of faith—instruction for the covenant youth, and serve a juridical role in safeguarding the purity of the church in doctrine and life.

Synodical pronouncements of a doctrinal and ethical nature serve the purpose of further *expressing* the church's understanding of Scripture and the confessions. Synodical decisions sometimes interpret Scripture and the creeds; some synodical decisions augment or supplement what is confessed in the creeds; some synodical decisions make biblical applications to issues arising in historical circumstances that were not contemplated or specifically addressed in the confessions; some synodical decisions are juridical in nature dealing with deviations from Scripture or confession or adjudicatory in nature in resolving issues in dispute. Thus there are distinctions as to the purposes served by the confessions and synodical pronouncements.

4. The Measure of Agreement Expected

Full agreement with the *confessions* is expected from all members of the church and subscription to the confessions is required of all office-bearers by signing the Form of Subscription. While *synodical decisions* are "settled and binding," subscription to synodical decisions is not re-

quired. Registering a negative vote with regard to a synodical decision is permissible, although this is not tolerated with respect to the confessions. In some instances synod has itself designated the degree of latitude which it permits (Acts of Synod, 1960, p. 114), but such decisions should not be applied universally. Guidelines for study, pastoral advice and other decisions of this nature allow for varying measures of agreement. Office-bearers are expected to "abide by" certain specified deliverances of synod as well as to synodical decisions in general. The well-being of the church is fostered when there is substantial unity with respect to all the decisions of synod. Yet the differences between the confessions and synodical pronouncements is evident in the measure of agreement that is expected.

5. Their Use and Function

The nature of the *confessions* as "forms of unity" determines their *wide* and *comprehensive* use and function in the church. *Synodical pronouncements* generally arise in connection with *limited* and *specific needs* in the life of the church. However, some of the more significant synodical pronouncements of a doctrinal and ethical nature can serve an ongoing function in *expressing* the faith of the church and its standpoint on various ethical issues.

On the basis of these observations and conclusions we make our recommendations on the use and function of synodical pronouncements on doctrinal and ethical matters, and their relation to the confessions.

III. COMPILATION OF SYNODICAL PRONOUNCEMENTS

In the committee's progress report to the Synod of 1974, a sample was presented of the type of materials that could be published in booklet form. The Synod of 1974 authorized "the committee to complete the compilation of materials for a book to contain pertinent synodical decisions" of a doctrinal and ethical nature. This project has now been completed. Because of the amount of material involved, and because the material involves past synodical decisions, it was decided, in consultation with the stated clerk of synod, to submit this material to synod in a separate package rather than add to the size and cost of the printed agenda.

The committee is increasingly convinced of the value of publishing this material. It is certainly true, as expressed in one of the grounds for our mandate, that "from time to time the church does in fact confess the faith by official declarations in interpretation and application of the confessions." Because the precise "use and function" of each of the relevant pronouncements is frequently defined by the action of synod itself, we have usually introduced the synodical decisions with a brief introductory comment or explanation.

The material as compiled is set up in the following way:

DOCTRINAL MATTERS

- I. Common Grace
- II. Conclusion of Utrecht
- III. Creation and Evolution

- IV. Ecumenicity
- V. Eschatology
- VI. Neo-Pentecostalism
- VII. Scripture

ETHICAL MATTERS

- VIII. Abortion and Birth Control
- IX. Amusements and Film Arts
- X. Christian Education
- XI. Christian Organizations and Corporate Responsibility
- XII. Church and State
- XIII. Homosexuality
- XIV. Liquor Problem
- XV. Lodge and Church Membership
- XVI. Lord's Day
- XVII. Marital Problems
- XVIII. Race Relations
- XIX. War and Pacifism

Synod should decide to include any of its significant decisions of 1975 in this book as well, and it should consider ways of keeping the publication up-to-date.

IV. RECOMMENDATIONS

A. That synod give the privilege of the floor to the reporter and the chairman of the study committee when the report is discussed at synod.

B. That synod adopt the following statement as expressing the use and function of synodical pronouncements on doctrinal and ethical matters and their relation to the confessions:

1. The Reformed Confessions are subordinate to the Scripture and accepted "as a true interpretation of this Word" (Church Order, Art. 1). These confessions are binding upon all the office-bearers as is indicated by their subscription to these confessions in the Form of Subscription. These confessions are binding upon all confessing members of the church as is indicated by their public profession of faith.

2. Synodical pronouncements on doctrinal and ethical matters are subordinate to the confessions and "shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order" (Church Order, Art. 29). All office-bearers and members are expected to abide by these synodical deliverances.

3. The confessions and synodical pronouncements have nuances of differences. They differ in their extent of jurisdiction, in their nature of authority, in the distinction of purposes, in the measure of agreement expected, and in their use and function.

4. The use and function of synodical decisions is explicitly or implicitly indicated by the wording of the particular decision itself:

a. When a synodical pronouncement is set forth as an interpretation of the confession, this is its use and function.

b. When a synodical decision involves pronouncements that are related to the confessions or go beyond the confessions, the use and func-

tion of such decisions is to further express the faith of the church without such statements thereby becoming additions to the confessions.

c. When a synodical decision involves adjudication of a certain issue, this is its particular use and function although the decision may have doctrinal and ethical implications for the future.

d. When a synodical decision is expressed in the form of a testimony or letter, this is its use and function.

e. When a synodical decision is expressed as a guideline for further study or action, this is its use and function.

f. When a synodical decision is set forth as pastoral advice to churches or individuals, this is its use and function.

C. That synod authorize publishing and distributing the compiled doctrinal and ethical pronouncements in two forms:

1. In a booklet form with a printing of twelve thousand copies at a cost of approximately fifty cents per copy (mailing costs extra).

Grounds:

a. Synod of 1973 in its mandate to your committee affirmed "there is need for compiling, publishing, and distributing such declarations in a usable form." This was underscored in the amplified mandate to the committee by Synod of 1974 (Acts of Synod, pp. 40-41).

b. Synod envisioned a booklet that would be useful for all office-bearers, study committees, and/or advisory committees as well as those outside of our immediate communion who might be interested. At present the denomination numbers 762 congregations with nine thousand office-bearers.

2. In looseleaf form, with a durable cover, at a cost of approximately \$2.50 per copy. The same pages used for the booklet can be used for the looseleaf copies. The advantage is that decisions of subsequent synods can easily be inserted and the summary of pronouncements kept up to date. To provide every consistory and other interested parties would require an initial two thousand copies.

(Prices will be available for the advisory committee of synod.)

D. That synod instruct the Stated Clerk, in consultation with the Synodical Interim Committee, to provide materials from future Acts of Synod in order that the looseleaf booklets may be kept up to date.

E. That synod discharge the committee, now that the work assigned has been completed.

Henry Van Der Kam, chairman
 John T. Holwerda, secretary
 Hero Bratt
 John A. De Kruyter
 Fred H. Klooster
 E. R. Post

REPORT 48

HEIDELBERG CATECHISM TRANSLATION

The Synod of 1973 asked churches and individuals to inform this committee of their reactions to the provisional translation "in order that a final translation may be presented to the Synod of 1975 for adoption" (Acts of Synod, 1973, p. 16). In keeping with this goal of synod, the committee now submits its revised provisional translation of the catechism for your consideration.

Since the Synod of 1974 moved up the deadline for the agenda reports to February 15, the committee placed a notice in *The Banner* and *De Wachter* last fall requesting the churches and individuals to submit their reactions to the provisional translation to the committee by December 15, 1974 so that the committee would have time to consider them before submitting this report to synod. During the past two years the committee has received a total of 35 responses from consistories and about 40 responses from individuals. Most of the letters received were generally favorable to the entire translation, while suggesting a few isolated changes. Sometimes several pages of comments and suggestions were received; sometimes the latter would contain only one or two suggestions. A few letters were generally negative to the translation. The committee is grateful to all who took the trouble to examine the translation and to make concrete suggestions. Especially helpful were those suggestions from correspondents who had consulted the original German text of the Heidelberg Catechism. The committee has carefully weighed all the suggestions submitted to it, even those that arrived as late as February 10, 1975. Many of the suggestions received have in fact led to the revisions made in the new provisional translation as now submitted to synod.

The Synod of 1973 also instructed the committee to use the Revised Standard Version for all biblical passages cited in the catechism (Acts 1973, p. 16). This has now been done in the translation as submitted to synod.

This committee has been at work in translating the Heidelberg Catechism since its appointment in 1968. Sections of the translation were submitted to the synods in 1970, 1971, 1972, and a complete translation, with revisions of the earlier translations, was submitted in 1973 in a separate booklet. In addition to the appearance of the new provisional translation in the Agenda and Acts, thus far approximately 21,200 copies of this booklet have been distributed by the Publishing House. The new translation was also included in the *Psalter Hymnal Supplement* of which approximately 20,800 copies have been distributed.

From the beginning the committee has made every effort to be faithful to synod's original mandate and to the subsequent instructions of synod. Since the revised provisional translation must now be evaluated by synod, it may be helpful to reproduce the mandate from synod as

well as the "principles of translation" which the committee adopted and which synod subsequently endorsed.

The mandate of synod to the committee was the following:

That synod instruct the new committee to submit a modern and accurate translation of the Heidelberg Catechism which will serve as the official text of the Heidelberg Catechism and as a guide for catechism preaching.

Grounds:

a. To prepare a translation that can serve for both preaching and for catechetical instruction appears to be impossible. A compromise of either the accuracy of translation or of pedagogical methods will occur.

b. The production of a Compendium for catechetical instruction can be left to the Committee on Education. (Acts of Synod, 1968, pp. 24-25).

In interpretation of this mandate, the committee adopted the following "principles of translation" for its own guidance and the Synod of 1970 declared "that the 'principles of translation' are consistent with the mandate given to the committee" (Acts of Synod, 1970, p. 60). These are the "principles of translation":

The present committee has attempted to present a new translation of the Heidelberg Catechism in fulfillment of this mandate. The committee adopted the following "principles of translation" for its own guidance:

1. We take it to be our task, in keeping with the mandate of synod, to prepare a new translation and not only to revise or correct the present translation. And therefore we shall try, as objectively as possible, to understand fully what the original is trying to say, and then, as fully and accurately as possible, to relay that meaning into contemporary English. We believe we ought to make this translation into English wholly modern and idiomatic, yet without being colloquial, dignified without being archaic.

2. We further believe that there is no virtue per se in attempting to transmit into English matters of style, syntax, structure, word order, sentence division, etc., which are part of the natural characteristics of the original, but which are less natural when brought over into English. In such matters the demands of good style for contemporary English should be followed.

3. And we believe that it follows from this that the main unit of translation must be, not the individual word or phrase, but the larger unit of thought which so frequently helps determine the meaning of individual words and phrases, viz., the sentence.

4. We recognize that the original language of the Catechism is German, and so we take as our standard and authoritative text the original German. But we shall not hesitate to let early translations, e.g., Latin and Dutch, illuminate, clarify, or give detail to our understanding of the German text.

5. We assume that this is to be, in the full sense, a translation and not a paraphrase, and furthermore, that this is to be a translation aimed at the particular goal, e.g., ease of memorization, other than one which can with dignity bear the name of an official translation (Acts of Synod, 1970, pp. 60 and 461).

In the light of this mandate and the synodically endorsed "principles of translation," the committee wishes to make a few observations to synod. A number of correspondents have apparently compared the new provisional translation only with the present English translation of the catechism. In a number of answers (esp. answer 83), they have discovered some words missing in the new provisional translation. This is because the original German does not contain all the words found in our present English translation. Our present English translation appears to rely more heavily upon the Dutch translation and possibly the Latin translation than on the original German in these answers. In no instance has the committee deliberately attempted to revise the catechism. Our aim throughout has been an accurate translation from the original German.

The committee has followed, except in two instances, the text of the first edition German. Since the Heidelberg Catechism is an historical document, and has experienced some historical changes, the committee believes we do a service to historical accuracy as well as to the broader Christian community by calling attention to these variant readings. Accordingly we have appended footnotes to Lord's Day 22 and Lord's Day 30 explaining these two exceptions. The footnote to Lord's Day 2 is added to alert the reader to the fact that the one line there noted is found not in Matthew 22 as the German text suggests, but rather in Mark 12.

Perhaps the most frequent reaction from correspondents regards Question 54. Here the old translation did not maintain the word distinction found in the original German. The German has two words here—*Kirche* in the question and *Gemeine* in the answer. The Latin also uses two distinct words—*ecclesia* and *coetum*. It is this difference that we have tried to account for in the provisional translation which the committee has submitted.

The purpose of a new translation of the catechism is, hopefully, to promote greater interest in and use of our much loved Heidelberg Catechism. In this connection the committee is convinced that the aesthetics of the printed page is significant. Hence the committee makes a recommendation concerning this matter. We, as well as some correspondents, have been disappointed that some of our educational publications, for example, have not used the layout of lines as these were submitted to synod in the provisional translation. It has been a time consuming effort on the part of the committee to work out this format, but we are convinced that this system of line spacing and indentation will aid in making the thought of the catechism stand out more clearly, will facilitate memory, and be conducive to liturgical use of the catechism in responsive reading. We are convinced, too, that it is important to consider how the biblical references are printed under each question and how the total page looks in print. Hence our recommendation on this matter.

The committee would like to make another suggestion, even though it somewhat goes beyond our original mandate. As we as members of the committee worked together on this fascinating project, we came to the conclusion that the new translation with its line layout be a useful model for the compendium. Hence we suggest that the new translation with its format be the basis for the compendium.

A final consideration relates to synod's procedure in adopting the new translation. Since this is a confessional document, originally written in the German language, changes in the translation must be carefully weighed against the original German and the structure of the entire question and answer. This is an important and weighty manner. Synod alone can decide whether the church is now ready to implement the decision of 1973. If it is, we propose that synod consider some procedure similar to that followed by the synod of 1965 when the revised Church Order was adopted. We cite that synod's procedure as a possible guide for procedure in considering additional changes in the revised provisional translation of the catechism. Synod of 1965 adopted the following procedure:

That synod adopt the following rules of procedure regarding further suggestions for change in the proposed Church Order:

- a. That all suggestions by members of synod, for deletion, revisions and changes be given to the [advisory] committee in writing.
- b. That a deadline of 12:00 noon on Friday be set for all such suggested changes.
- c. That synod allow no new suggestions of this kind after this deadline except those pertaining to such matters as are treated in the overtures or such as are brought to the floor of synod by the Advisory Committee (Acts of Synod, 1965, p. 12).

The members of this committee stand ready to assist synod in evaluating suggestions submitted by delegates of synod..

We express our thanks to synod for the confidence placed in us to pursue this difficult but rewarding task of providing a new translation of our catechism. May God bless the synod as it undertakes the task of now deciding on this new translation.

RECOMMENDATIONS

1. That the reporter and the chairman of the translation committee be given the privilege of the floor when this report is considered by synod.

2. That synod consider a responsible procedure for considering suggestions from the delegates for further changes in the translation.

3. That synod adopt the new translation of the Heidelberg Catechism as submitted to the Synod of 1975.

4. That synod instruct the Publications Committee and other synodical agencies employing the new translation of the Heidelberg Catechism:

- a. To retain the line spacing, indentation, and distinctive type sizes in printing the catechism.

- b. To print the catechism in as appealing a way as possible, always giving careful attention to the aesthetics of the printed page.

5. That if synod adopts the new translation, it consider ways to publicize this new translation to other churches, especially those who use the Heidelberg Catechism, and consider ways of making the new translation more widely available.

6. That synod consider using the new translation and its format, where possible, in the compendium.

The Heidelberg Catechism Translation Committee

Fred H. Klooster, chairman
Richard F. Wevers, secretary
Clarence Boersma
Edward J. Masselink
Stanley M. Wiersma

The revised provisional translation of the Heidelberg Catechism as submitted by the committee for synod's adoption will be distributed as a separate booklet to be sent to all delegates of synod with the printed agenda. Each church will also be supplied with two copies. The recommendations of the Heidelberg Catechism Translation Committee pertain only to the text of the catechism, and not to the proof texts or harmony.

Wm. P. Brink, Stated Clerk

REPORT 49

TAXATION AND CHRISTIAN EDUCATION

This report is submitted to the Synod of 1975 in response to a mandate of the Synod of 1974. The report is divided into three main parts: Part I presents the mandate to this committee and the overtures which give rise to it plus the committee's construal of the mandate. Part II is a statement of the committee's position on the question of taxation and Christian education. The final section presents a series of recommendations, including a statement which the committee recommends be sent to appropriate officials or agencies of the government of the United States.

I. THE MANDATE

A. *Text of the Mandate*

The Synod of 1974 adopted the following recommendations regarding this committee's mandate:

(1) That synod appoint a committee to prepare a statement addressing the appropriate bodies of the governments of the United States and Canada with the church's position on freedom and justice in education, outlining the present lack of freedom and the prevailing injustice in this field, especially as this comes to expression in taxation and in the disbursement of tax funds.

This committee shall seek full cooperation and information from such organizations in the United States and Canada (e.g. National Union of Christian Schools, National Association of Christian Schools, Citizens for Educational Freedom, Committee for Justice and Liberty, etc.) that have contact with these governments in the matters of justice and equality in education.

Grounds:

- a. The church is obligated to request the government to guarantee full justice and equality for every citizen of the nation.
- b. No Christian Reformed Synod has thus far addressed itself to governmental authorities relative to this issue.
- c. Financial burdens are endangering the continued existence of a pluralistic school system.

(2) That synod declare this to be an answer to Overtures 10 and 22.

Overtures 10 and 22, presented to the Synod of 1974, are reproduced immediately below.

Overture 10—Tax Relief for Christian Education

Classis Grand Rapids East overtures the Synod of 1974 to appoint a committee to prepare a statement substantiating, and calling the attention of governmental authorities to the injustice of its providing no tax relief to those who are, by religious conviction, constrained to bear the full cost of private, Christian education; and who at the same time are, by law, required to contribute on an equal basis with all other citizens to the cost of public education.

Grounds:

- a. The rapidly rising cost of education is placing a great burden on supporters of Christian education.
- b. No synod has thus far addressed itself to governmental authorities relative to this issue.
- c. Recent action of legislative and judicial bodies betrays a lack of understanding regarding the gravity and injustice of this situation.

Classis suggests to First Grand Rapids Consistory that, should the synod adopt the above overture, they forward to the study committee the document in question for its consideration.

Ground: This document is eminently worthy of such consideration.

Overture 22—Just Distribution of Education Taxes

Classis Hackensack overtures the Synod of 1974 to urge the members of our churches to pray and work in every possible way to see to it that taxes for education are distributed, just as they are levied, without regard to race, color, or creed, for the education of all children, including those in independent schools.

Ground: Such measures are necessary to insure freedom and justice in education.

B. Construal of the Mandate

Synod of 1974 mandated your committee to prepare a statement addressing appropriate governmental bodies of the United States and Canada with the church's position on freedom and justice in education. We consider it understood that the Synod of 1974 expected us to submit a draft of such a statement which the Synod of 1975, if finding itself in agreement with the statement, will then address to the proper authorities.

It should be noted that the mandate stipulates that the statement is to contain, or at least reflect, "the church's position on freedom and justice in education." Actually, as far as we can determine, the Christian Reformed Church has never formulated its position in this matter.

The mandate itself, however, does imply a position when it speaks of "the present lack of freedom and the prevailing injustice in this field," and again when its first ground adds, "the church is obligated to request the government to guarantee full justice and equality for every citizen of the nation."

Your committee felt the need to enlarge on these statements in order to provide a statement of the Christian Reformed Church's position in the matter of freedom and justice in education and to provide an adequate background against which the statement to the government could be formulated.

We also draw synod's attention to the fact that our mandate is somewhat at variance with Overture 22 of Classis Hackensack. That overture did not ask synod to address a letter to governmental bodies, but, rather, requested synod to urge our church members to "pray and work in every possible way to see to it that taxes for education are distributed . . . for the education of all children, including those in independent schools."

The formulation of our mandate was undoubtedly prompted by Overture 10 of Classis Grand Rapids East, without giving reasons for bypassing the course suggested by Overture 22. This committee, however, feels that Overture 22 has definite merit. The committee has, therefore taken the liberty to go slightly beyond its mandate by adding one recommendation with regard to the obligation of the members of the Christian Reformed Church to work for justice and freedom in education.

C. The Scope of the Mandate

The mandate stipulates that the statement shall be addressed to "appropriate bodies of the governments of the United States and Canada . . ."

With reference to the inclusion of Canada, the committee faced two problems.

First, it should be noted that a complex situation prevails in Canada with respect to public funds for non-State schools. In some provinces the public schools are the sole beneficiaries of tax funds. In other provinces the Roman Catholic separate school system enjoys significant benefits while private schools do not. In the Province of Quebec the Roman Catholic schools virtually operate as public schools. Our Christian schools in Alberta receive grants on a per pupil basis from the provincial treasury.

Second, we question the propriety and effectiveness of a United States-based synod addressing the government of another country about its internal educational policies.

We, therefore, append a proposal to the effect that synod request the Council of Christian Reformed Churches in Canada to consider addressing its own statement(s) to Canadian governmental bodies.

II. THE COMMITTEE'S POSITION ON THE QUESTION OF TAXATION AND CHRISTIAN EDUCATION

The position of your committee on the question of taxation and Christian education is this: whenever and at whatever level government provides financial support to education, this money should be made available to support the education of all children regardless of the school they attend, rather than limit its distribution only to children attending schools which are state owned, operated and controlled. Support of the education of all children will promote justice in the distribution of educational tax monies and extend to all citizens the right and the capacity, that is, the freedom, to choose the kind of education they wish to support. Such support will also promote pluralism in society and thus make it more difficult for government to establish one philosophy of education as the officially endorsed one of the State. Basic to the position of the committee are certain views of the nature of education and of the function of government. We turn to these now.

A. *The Nature of Education*

1. Education is Compulsory

Education is compulsory at the elementary and secondary levels. Although one might argue that education should not be compulsory and should not be financed by the government, it is a well-established position in the United States and Canada that an educated citizenry is so vital to the welfare of society that education has been made compulsory in both these countries. Education is compulsory, in other words, because it promotes the general welfare of society.

Children attending Christian or any other non-state schools meet the compulsory education requirements of the state, and by attending school they are serving the public purpose of providing an educated citizenry. Because children attending the non-state schools are being educated to serve the public welfare under the supervision of the state (all non-state schools are regulated by the state), they should be sup-

as to education requirements

ported by the funds which the state collects for the purpose of providing its citizens an education.

2. Education is Religiously or Philosophically Oriented

Not only is education compulsory; it is also always religiously or philosophically oriented, regardless of the school one might attend. Although it is often argued that education in public schools is neutral, it is difficult to believe that such education does not impart some approach to life, that it exists in a philosophical vacuum, that it does not establish some position relative to the significance of God.¹ To the contrary, as is observed by Professor Virgil Blum, S.J.:

"Every educational institution, or certainly its individual faculty members, is philosophically and theologically oriented. There is no such thing as philosophical and theological neutrality in the classroom. The questions, "What is man?" "Where does he come from?" "What is his purpose?" "Is there a God?" cannot be avoided."

Dr. Joel Nederhood, radio minister of the Christian Reformed Church, said essentially the same thing in a sermon preached in the summer of 1967. This is what he said:

"Now then, we must begin by recognizing that all education is inescapably religious. It is impossible to engage in educational activities without referring to religious convictions. Education is one of the most comprehensive forms of human activity there is. It is not merely the communication of certain facts that are poured into receptacles as water is poured into a glass. Education consists of one generation's transmitting useful knowledge to the generation that follows it. It is a highly moral action. It involves endless selectivity. It involves judgment after judgment. You must teach your children the new math, and history, and art. You must give them norms and standards. You must teach children what to care about.

"Do you think that a society can engage in that kind of activity without any reference to religion? Of course not. Every educational decision arises out of certain basic convictions that are essentially religious."²

Even public school authorities acknowledge that religious and moral values underlie all educational objectives. Thus the National Education Association has said:

"The development of moral and spiritual values is basic to all other educational objectives. Education uninspired by moral and spiritual values is directionless . . . That educational purposes rest on moral and spiritual values has been generally recognized in the public school system. The Educational Policies Commission has previously declared: 'Every statement of educational purposes, in-

¹ The reader is encouraged to test this statement by asking the superintendent of the public school in his community what he and his staff are trying to accomplish through education given in the school. Most likely the answer will have something to do with producing "good" (what is good?) citizens of some value system.

² Dr. Joel Nederhood, *Our Nation's Schools*, a radio sermon, July, 1967

cluding this one, depends upon the judgment of some person or group as to what is good and what is bad, what is true and what is false, what is ugly and what is beautiful, what is valuable and what is worthless in the conduct of human affairs."³

And in another NEA publication, "The Scholars Look at the Schools," it is stated that "we teach religion in the schools whether we would or not . . . Philosophy and religion cut across all other fields and provide a context in which the entire educational process may be comprehended."⁴

B. *The Government and Justice and Freedom in Education*

Calvinists have consistently held that government is an agency of God's grace and that its primary duty is to promote justice. (See Romans 13:1-6; Calvin's *Institutes*, Book IV, Chapter 20, "On Civil Government;" and the Belgic Confession, Article XXXVI, The Magistracy.) Given the fact that society has made education compulsory, the government has become the agency through which the funds that are needed to support the educational enterprise are collected. Such funds are collected from all citizens, regardless of their religious convictions or lack of them. It would seem that justice would demand that they also be distributed without regard to one's religious convictions or lack of them.

Given the further fact that education is always religiously or philosophically oriented, it seems reasonable to conclude that the government is not fulfilling its obligation to promote justice when it supports only one approach to education over all others. Supporting one philosophy of education in preference over all others can hardly meet the demands of justice. And in the process of denying justice, the state also obstructs the freedom to choose the kind of education one wishes to support and have for his children.

In the field of education freedom is the opportunity to teach our children in a way consistent with our ideals and values. In the American society, a pluralistic society of some two hundred million people, citizens have different ideals or values to which they are committed. It is inconceivable that these two hundred million people will all have the same views on education. Because of this, it is essential that the independent or non-state school exist; for freedom requires alternatives from which to choose, including the alternative which is consistent with one's own commitment. A person who has no choice is not free. Public education is a free choice only if alternative choices are available, and only if these choices are available without economic penalty. Such freedom does not exist in the United States today.

In his sermon, *Our Nation's Schools*, Dr. Nederhood stated:

"So long as the full legality" (equitable financial support—Committee) "of Christian education is denied, full freedom of religion does not exist. That may seem to be a very strong statement, but it isn't really when you remember what religion really is. What is religion? Formal worship, singing hymns, saying prayers—is that

³ NEA, *Moral and Spiritual Values in the Public Schools*, 1951, p. 7

⁴ NEA, *The Scholars Look at the Schools*, 1962, p. 18

religion? That is just a small part. Religion consists in the deepest convictions of your person. Your religion is your honest, sincere conviction about who God is and who you are. Your religion is the state of belief that controls everything you do. Even if you are an atheist, you are religious. We may never be satisfied with those who talk about freedom of religion and mean by it the freedom to engage in formal worship alone. If freedom of religion is to be real, it must give men the opportunity to live their lives out of the fullness of their deepest convictions."

In 1925 the United States Supreme Court stated in the *Pierce* case⁵ that "the fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

Parents have the right to send their children to religiously-oriented schools, yet when they exercise this right they are deprived of all public educational benefits. Professor Wilber G. Katz put it bluntly when he said that "we exact a price for the exercise of liberty."⁶

Liberty at a price—this is not liberty. This is the suppression of liberty. A genuinely free society cannot impose on its citizens any philosophic or religious creed as condition for receiving the benefits of public legislation. To do so would be to ask one to violate his conscience and religious convictions. It also places the government in a position to control the thought and belief of the people. In the field of education the government, in effect, says: "Give up your notions that God is important in education, or forfeit your rights to the educational tax dollar."

If the situation which exists in the field of education in America today were advocated for any other field, Americans would not tolerate it for a moment. Imagine, for example, that all citizens had to pay taxes to support political parties but that all of the money was given to only one party, say, the government party. Or, suppose that Republicans had to pay five hundred dollars per year for the privilege of voting for Republican candidates—hardly a free ballot.

The position of the public school in American life is clearly stated in a letter to the editor of the *Saturday Review*, appearing in the issue of December 17, 1966:

"The public school today holds a position in American life similar to that held by the State Church in earlier times, in that one school system instead of one church receives favored treatment and tax support. Such an official establishment of education imposes exactly the same restrictions on the liberties of minorities as an established church. When parents are forced by law to have their children exposed to teachings that are alien and inimical to their own beliefs, it doesn't really matter to them whether that teaching takes place in a church or a school, whether it comes from a

⁵ *Pierce v. Society of Sisters*, 268 U.S. 510 (1925)

⁶ Wilbur G. Katz, "The Freedom to Believe," *Atlantic*, 192 (Oct. 1953, p. 69)

state-approved preacher or a state-approved teacher" (Philomene Di Giacomo).

Such a situation should not be allowed to go unnoticed by the Christian Reformed Church; it is time that we speak out on this injustice.

III. RECOMMENDATIONS

A. That synod address the following statement to the President of the United States:

We, the members of the Synod of the Christian Reformed Church, respectfully call to your attention the injustice which now prevails in the financing of education in the United States and earnestly urge you to do all within your power as President of the United States to remedy this situation so that justice may prevail in this country and a free, pluralistic society be promoted.

Education is compulsory in the United States at the elementary and secondary levels. We do not debate this position but do note that it is based on the premise that an educated citizenry is vital to the welfare of society and that, consequently, citizens must be compelled to go to school for a stipulated period of their lives. Education is compulsory, in other words, because it promotes the general welfare of society. We believe it is an unassailable position that children attending non-state schools meet the compulsory education requirements of the state, and by attending school they are serving the public purpose of providing an educated citizenry.

Not only is education compulsory; it is also always religiously or philosophically oriented, regardless of the school one might attend. One might appeal to philosophers and theologians to support this position but he need not, for he can go to public school educators to support it.

Thus, the National Education Association has said:

"The development, of moral and spiritual values is basic to all other educational objectives. Education uninspired by moral and spiritual values is directionless . . . That educational purposes rest on moral and spiritual values has been generally recognized in the public school system. The Educational Policies Commission has previously declared: 'Every statement of educational purposes, including this one, depends upon the judgment of some person or group as to what is good and what is bad, what is true and what is false, what is ugly and what is beautiful, what is valuable and what is worthless in the conduct of human affairs'" (National Education Association, *Moral and Spiritual Values in the Public Schools*, 1951, p. 7).

Whether or not one is persuaded that all education is philosophically or religiously oriented in a formal sense is not crucial, however, for the very concept of a pluralistic society implies the existence of different ideals and values to which the citizens are committed. Surely, it is inconceivable that the American society of close to two hundred and twenty million people will all have the same views on education.

So now we find this situation: society compels her youthful citizens to attend school but it will provide financial support only if they attend state owned, operated, and controlled schools. Parents have the right,

protected by the Supreme Court of the United States in the 1925 Pierce case (*Pierce v. Society of Sisters*, 268 U.S. 510, 1925) to send their children to non-state schools, yet when they exercise this right they are deprived of all public educational benefits. In other words, we exact a price for the exercise of freedom.

Liberty at a price—this is not liberty. This is the suppression of liberty. A genuinely free society cannot impose on its citizens any philosophic or religious creed as a condition for receiving the benefits of public legislation. To do so would be to ask one to violate his conscience and religious convictions. It also places the government in a position to control the thought and belief of the people. In the field of education the government, in effect, says “accept the state view of education or give up your rights to the educational tax dollar.” This is unjust and can only result in a diminution of freedom and the destruction of a genuinely pluralistic society.

In taking this position we are not unmindful of the principle of the separation of church and state; rightly interpreted, we are ardent supporters of the principle. Indeed, we respectfully note that the Christian Reformed Church was founded more than a hundred years ago by immigrants from the Netherlands who left their homeland because they were deeply disturbed by the existence of a state-established church. We, the children of these immigrants, are equally disturbed by the existence of a state-established philosophy of education in the United States. It is because we are disturbed that we feel compelled to address you with this petition.

B. That synod urge the members of our churches to pray and work in every possible way to see to it that taxes for education be distributed for the education of all children, including those in non-state schools, without regard to race, sex, religion, or creed.

Ground:

Every Christian believer has the duty to promote the cause of justice in society through responsible citizenship.

C. That synod request the Council of Christian Reformed Churches in Canada to consider addressing itself to Canadian governmental bodies in regard to the matters contained in this report.

Grounds:

1. The Council of Christian Reformed Churches in Canada is in this matter a more appropriate body to speak for the Canadian segment of our denomination.

2. The Council has ready access to expertise with reference to the complex situation that exists in Canada in matters of tax benefits for non-state schools.

Taxation and Christian Education Committee

John Vanden Berg, chairman
Paul Henry
Louis Tamminga
Robert Vander Laan

NOTE: Mr. Henry Nieman was also appointed by synod but was unable to meet with the committee.

REPORT 50

A PROPOSED JUDICIAL CODE

I. MANDATE

The Synod of 1974 appointed the undersigned as a committee to "study and review the judicial code proposed by Classis Lake Erie, giving special consideration to the relationship between the judicial code and the Church Order and the relationship between the proposed judicial council and synod; to amend or revise the code as necessary, to receive and evaluate opinions communicated by the consistories and classes regarding it; and to submit to synod proposals regarding its adoption and implementation" (Acts of Synod, 1974, Art. 73, p. 80f.).

II. INTERPRETATION OF MANDATE

Your committee judged that the Synod of 1974 endorsed the principle of a judicial code but found sufficient reason not to adopt forthwith the particular code submitted by Classis Lake Erie (Acts of Synod, 1974, Overture 3). Accordingly, most of our efforts were devoted to a thorough re-examination and revision of the Lake Erie version, with a view to providing the church with a statement of judicial rights and procedures that is compact, workable, and not burdened with excessive legalisms. The result, a revised judicial code, constitutes the substance of this report.

III. CORRESPONDENCE FROM THE CHURCH

Your committee solicited communications from consistories and classes regarding the proposed judicial code, and wishes at this time to acknowledge with thanks the responses — several of them exceptionally long and thorough — received from the following:

Lebanon CRC Consistory, Sioux Center, Iowa

Classis Wisconsin

Classis Florida

Classis Hudson

Classis Grandville

Classis California South

Classis Zeeland

Mr. John Hofman and Shawnee Park CRC Consistory, Grand Rapids

Classis Chatham

Second CRC Consistory, Wellsburg, Iowa

Rev. Tymen Hofman

Mr. Russell H. Volkema

Classis Chicago North

Though the committee had anticipated many of the criticisms and suggestions contained in these letters and decided to disagree with others, in every case we found them valuable as touchstones of our opinions and stimuli to our creativity.

IV. ON THE SCRIPTURAL BASIS FOR A JUDICIAL CODE

The purpose of a judicial code is to secure fair treatment for those who are involved in the judgments and decisions of the church. It was the Jewish church, acting in its judicial capacity through the Sanhedrin, that Nicodemus addressed the accusing question, "Does our law judge a man without first giving him a hearing?" (John 7:51). Indeed, the law did require a hearing in the interest of justice.

There are many provisions in the Torah designed to secure equal treatment and due process in the courts. Even those regulations which have now come to represent vindictiveness, e.g., "an eye for an eye," were designed to prevent excessive penalties and the initiation and prosecution of false and reckless charges (Exod. 21:23-27; Lev. 24:19, 20; Deut. 19:21).

The law also demanded that the judges and elders who were to render judgment be strictly impartial. When Jethro urged their appointment at Sinai he indicated that they must be able, trustworthy, incorruptible, and God-fearing (Exod. 18:21). Moses, addressing the men chosen, charged them to judge righteously and impartially (Deut. 1:16, 17; 16:18-20). These attributes of righteousness and impartiality are to be shared by all of God's people, who are to judge one another "impartially and righteously" (Exod. 23:1-3, 6-8; Lev. 19:15) and thus show forth the judicial character of God himself (Deut. 10:17, 18; Ps. 19:9).

Jesus, both as true God and obedient Son, can say, "My judgment is just" (John 5:30). Not only does he fulfill the law's demands; he also demands this obedience in others. He says to the Jews, "Do not judge by appearances but judge with right judgment" (John 7:24). While he says this, and the crowd debates the merits of his defense, the temple guard is dispatched to place him under arrest. When the soldiers returned without him, the court (Sanhedrin) itself revealed its corruption (John 7:47-49). Although Nicodemus was too timid to refute the false charges, he did challenge their unjust procedure by asking, "Does our law judge a man without first giving him a hearing and learning what he does?" His question fell upon deaf ears, as subsequent events were to prove.

Unfortunately the Christian church has not always dealt justly and impartially with those in its own fellowship. We can only trust that these sins, too, are included in Christ's prayer, "Father, forgive them, for they know not what they do." Christians are to be impartial in all their relationships as a fulfillment of the royal law of love (Jas. 2:1, 8, 9). More specifically, the Apostle Paul solemnly charges Timothy ". . . In the presence of God and of Christ Jesus and of the elect angels . . . to keep these rules without favor, doing nothing from partiality." The rules in question concern the order and offices of the church, and include a strict prohibition against admitting unsupported charges (I Tim. 5:19-21).

In view of the background of Old Testament usage and the clear instructions to the New Testament church cited above, it seems evident that the church is warranted, if not required, to establish a judicial code. For in the exercise of the authority given by Christ it must take all rea-

sonable precautions to "keep these rules without favor, doing nothing from partiality."

V. THE FORM OF THE REVISED JUDICIAL CODE

A. The revised judicial code has been cast into articles for purposes of economy, ease of reference, and consistency with the form of the Church Order.

B. In response to many suggestions, the committee has replaced most of the terminology derived from the civil law with simpler or more typically ecclesiastical language.

C. The Preface of the original version has been omitted from the present revision. Your committee readily consents, however, to the following judicious words of John Calvin, and proposes them as a possible epigraph to the code.

John Calvin, *Institutes*, Bk. IV, Ch. 10, Par. 27, "Necessity of church constitutions"

" . . . First, let us grasp this consideration. We see that some form of organization is necessary in all human society to foster the common peace and maintain concord. We further see that in human transactions some procedure is always in effect, which is to be respected in the interests of public decency, and even of humanity itself. This ought especially to be observed in churches, which are best sustained when all things are under a well-ordered constitution, and which without concord become no churches at all. Therefore, if we wish to provide for the safety of the church, we must attend with all diligence to Paul's command that 'all things be done decently and in order' (I Cor. 14:40) . . . no organization is sufficiently strong unless constituted with definite laws; nor can any procedure be maintained without some set form. . . ."

John Calvin, *Institutes*, Bk. IV, Ch. 11, Par. 1, "The Basis of Church Jurisdiction"

" . . . this power of which we speak depends entirely upon the keys which, in the eighteenth chapter of Matthew, Christ gave to the church . . . Now these admonitions and corrections cannot be made without investigation of the cause; accordingly, some court of judgment and order of procedure are needed. . . ."

VI. THE REVISED JUDICIAL CODE

(It is intended in this revision to state the pertinent provisions of the code as separate articles in a supplement to the Church Order.)

JUDICIAL CODE OF RIGHTS AND PROCEDURES

A. SCOPE

Article 1

a. These provisions apply to hearings before a consistory, classis or synod occasioned by the bringing of written charges requiring formal adjudication. Such admonition and discipline of the church as does not involve the hearing of written charges requiring formal adjudication are not governed by these provisions.

b. Such charges, whether brought by an individual against an individual or an assembly, or by an assembly against an individual or an assembly, may refer only to alleged offenses in profession or practice

against the Word of God, the confessions of the church, or the Church Order.

c. When these assemblies of the church conduct hearings, they act in a judicial capacity.

B. JUDICIAL RIGHTS

Article 2

The individual or assembly filing a charge against another individual or assembly shall be called a complainant and the individual or assembly against whom the charge is filed shall be called the respondent. Both the complainant and the respondent, whether an individual or an assembly, shall have the right to be represented or counseled by a member of the church.

Article 3

Both the complainant and the respondent shall have the right to be present at each original hearing and hearing on appeal provided for herein except when the assembly withdraws to decide the issues raised by the hearing.

Article 4

The respondent shall have the right to have witnesses examined in his¹ presence, except when the respondent fails to appear after due notice.

Article 5

A party against whom a judgment is entered shall have the right to appeal from that judgment to the assembly next in order.

C. CHARGES

Article 6

Every charge must be presented to the assembly in writing, must set forth the alleged offense and must specify the facts relied upon to sustain the charge. Such specification shall declare, as far as possible, the time, place and circumstances of the alleged offense and shall be accompanied with the names of the witnesses and the titles of the documents to be cited in its support. A copy of the charge shall be transmitted to the respondent.

Article 7

A charge shall not allege more than one offense. Several charges, whether brought by one or more complainants against the same individual or assembly, however, with the specifications under each of them, may be presented at the same time and may, at the discretion of the assembly, be heard together. When several charges are heard at the same time, a decision on each charge must be made separately.

Article 8

a. A hearing for an alleged offense shall commence no later than one year from the time the charge is filed.

b. No charge may be filed for an alleged offense which occurred more than five years prior to the date on which the charge was filed.

¹ When the pronoun "his" is used herein, it refers either to an assembly or an individual irrespective of gender.

D. ORIGINAL HEARING PROCEDURES BEFORE A
CONSISTORY ACTING IN ITS JUDICIAL CAPACITY

Article 9

All hearings shall be conducted in a consistent Christian manner. A consistory composed of the elders and deacons, while acting in its judicial capacity, shall be so constituted as to avoid conflicts of interest. The administration of oaths shall not be required.

Article 10

The hearing shall proceed as follows:

a. The complainant shall state concisely his charge and his supporting evidence. The presiding officer may permit the form of the charge to be amended, but not its content.

b. The presiding officer shall request the respondent to plead to the charge, and his plea shall be recorded.

c. If the respondent pleads guilty, the hearing need not be continued. If the respondent denies the charge, the hearing shall proceed.

d. The respondent shall state concisely his defense and his supporting evidence.

e. The complainant shall first produce his evidence and witnesses. The respondent shall then produce his evidence and witnesses. All witnesses may be questioned by both the complainant and the respondent.

f. The complainant and the respondent shall, in turn, summarize their cases either by oral or written argument.

g. If either party objects to the regularity of the proceedings, the objection must be entered in the record. The presiding officer may sustain or disallow the objection. In any case he must be sustained by a majority of the consistory.

Article 11

If in any case the respondent, after due notice has been given him, shall refuse or neglect to appear at the time and place set forth for the hearing, the investigation or hearing may proceed in his absence. In all cases sufficient time shall be allowed for the respondent to appear at the given place and time and to prepare for the hearing. The consistory shall decide what constitutes "sufficient time."

Article 12

The final decision on any case shall be by majority vote of only those members of the consistory who have attended all the sessions and have heard the case in its entirety.

Article 13

During the hearing, the presiding officer shall not comment on the merits of the case. This restriction does not apply when the consistory enters its final deliberations. After a decision has been reached, the presiding officer shall certify and announce the findings.

Article 14

a. The testimony shall be taken by a stenographer or by an appropriate recording device if requested by any party to the proceedings.

The record, including all exhibits, papers and evidence in the case, shall be certified by the presiding officer and shall be the basis of any appeal which may be taken.

b. A witness may not be disqualified because he is not a member of the Christian Reformed Church.

E. HEARING AND APPEALS PROCEDURES BEFORE A CLASSIS ACTING IN ITS JUDICIAL CAPACITY

Article 15

If a consistory is the respondent, the original hearing shall be before the classis and in accordance with the hearing procedures set forth in Article 10.

Article 16

In all cases of appeal to the classis from the consistory, the appellant shall within thirty days after the decision of the consistory give notice of appeal to the stated clerk of classis and to the consistory whose decision is appealed. Within thirty days, or such extension as the classis may authorize, the appellant shall furnish to the stated clerk of classis a written statement of the grounds of his appeal. The clerk of the consistory shall thereupon forward to the stated clerk the record referred to in Article 14. The hearing in the classis shall be limited to the grounds set forth in the statement and record.

Article 17

An appeal by an involved party shall not be heard in any case when the appellant has without just cause failed or refused to be present at his hearing on appeal.

Article 18

The right to appeal shall not be affected by the death of the person entitled to such right. His heirs or representative may continue to act in his behalf.

Article 19

If the appellant, having shown good cause therefore, desires to introduce additional evidence, the classis may remand the case to the consistory for a rehearing.

Article 20

In all cases the classis shall set a time for the hearing on appeal and send a notice as to the time and date of such hearing to all parties. After the statement and record have been considered and oral arguments concluded, the classis shall withdraw and shall thereupon consider and decide the issues of the case. The decision shall be by majority vote of the classis, and only members of the classis who have heard the case in its entirety and are not parties shall be eligible to participate in the decision. The classis may sustain or reverse in whole or in part the decision of the consistory, or it may remand the case with instructions for a new hearing. In any case a record of the decision of classis together with grounds shall be made, certified and distributed to involved parties.

Article 21

Appeal may be made from the decision of classis to synod. Such an appeal must be made within thirty days. When such an appeal is made a written notice together with a statement of grounds of appeal shall be sent to the stated clerk of synod and a copy thereof to the stated clerk of classis. The stated clerk of such classis shall thereupon transmit the decision of classis together with the record and papers of the case to the stated clerk of synod. He shall place the appeal on the agenda of synod.

**F. HEARING AND APPEAL PROCEDURES BEFORE THE
SYNOD ACTING IN ITS JUDICIAL CAPACITY****Article 22**

a. Appeals from decisions of assemblies of the church and such other hearings as synod shall undertake on written charges requiring formal adjudication shall be referred for consideration and advice to a standing Synodical Judicial Committee. This committee shall meet concurrently with synod and at such other times as its work requires.

b. The Judicial Committee shall advise synod on protests and appeals, and shall have such other duties and powers as synod shall confer upon it.

c. During sessions of synod the committee shall be advised by a Calvin Seminary professor.

Article 23

a. The Judicial Committee shall have nine members. The number of clergy and lay members shall be approximately equal.

b. During their term of office, members of the committee shall not be delegates to synod.

c. The committee shall elect its own chairman and secretary annually.

Article 24

Complainants and respondents in all cases appealed to synod shall be permitted to present arguments and evidence before the Judicial Committee under such rules of procedure as the committee may establish. A majority vote of the committee shall be required to determine the issues before it.

Article 25

a. The judgment of the committee shall be presented to synod in writing and shall be accompanied with grounds. Dissenting members of the committee may file a minority report.

b. During synodical discussions the committee shall be represented by two spokesmen, who will have the privilege of the floor.

c. In making disposition of a case, synod shall confine itself to the written record before it.

d. If synod adopts the committee's judgment, synod shall declare that judgment to be final and the case is therewith closed. If synod does not adopt the committee's judgment, it shall recommit the case to the committee with instructions.

e. If synod should fail to adopt for the second time the committee's judgment pertaining to a case, synod shall then decide whether to recommit the case to the Judicial Committee or hear the case itself.

Article 26

If synod itself sits in a judicial capacity, it shall follow the hearing procedures described herein.

VII. THE JUDICIAL CODE AND THE CHURCH ORDER

We wish to make very clear that the revised judicial code deals only with "judicial rights and procedures." It does not seek to regulate the normal discipline of the church as set forth in Articles 78 through 94 of the Church Order. These articles need not be amended or changed. The code does not take effect when the church is engaged with admonition and discipline.

The code concerns itself with and becomes effective only when there are written charges requiring formal adjudication. The code seeks to set forth the procedure the various assemblies should follow in formally adjudicating such written charges or appeals and makes clear the rights of the involved parties.

To be quite specific, the code does not seek to regulate the process of suspending or deposing an office-bearer of the church as now prescribed in the Church Order, unless written charges requiring formal adjudication are brought *in response* to such proceedings. The same is true when a consistory undertakes the admonition and discipline of church members. The judicial code does not transform this process automatically into a formal hearing, even though "charges" and "responses to charges" may in some sense be involved. The consistory must proceed in the work of discipline as it does now, under the Church Order. A consistory will not become either a complainant or a respondent in a formal judicial hearing except before classis or synod. And a consistory will itself sit in a judicial capacity ordinarily only when individual church members bring written charges against other church members that must be formally adjudicated.

It should not be assumed that any written charge, however frivolous, must be formally adjudicated under the code. This determination—which is itself subject to appeal—must be made by the assembly receiving the charge.

Your committee judges, therefore, that adoption of the judicial code by synod would require only a minor addition to the Church Order, Article 30, which would then read as follows:

Article 30

a. When written charges requiring formal adjudication by an ecclesiastical assembly are made, the relevant provisions of the judicial code shall be observed.

b. Assemblies and church members may appeal to the assembly next in order if they believe that injustice has been done or that a decision conflicts with the Word of God or The Church Order. Appellants shall observe all ecclesiastical regulations regarding the manner and time of appeal.

VIII. THE JUDICIAL CODE AND SYNODICAL PROCEDURES

A major feature of the proposed code is its provision for a standing Synodical Judicial Committee. This committee, as defined by the revised code, replaces the Advisory Committee on Protests and Appeals in such a way as to preserve fully the judicial authority of synod itself.

Since, however, the Judicial Committee reports directly to synod rather than through an advisory committee, we recommend that the following addition be made to the Rules of Synodical Procedure under the heading "Synodical Committees":

D. Standing Synodical Judicial Committee

1. *Mandate*: Appeals from decisions of assemblies of the church and such other hearings as synod shall undertake on written charges requiring formal adjudication shall be referred for consideration and advice to this committee. The Judicial Committee shall advise synod on protests and appeals, and shall have such other duties as synod shall confer upon it.

2. Organization and rules governing this committee.

(a) *Membership*: The Judicial Committee shall be composed of nine (9) members elected by synod in conformity with the rules as they apply. At each synod there shall be placed in nomination at least three times the number of ministers and non-ministers to be elected. The number of ministers and non-ministers shall be approximately equal. During their term of office the members of the committee shall not be delegated to synod. The terms of office shall conform to the synodical rules which apply. There need be no regional representation but a fair denominational representation is desirable.

(b) *Meetings*: The committee shall meet concurrently with synod and at such times as its work requires. During sessions of synod the committee shall be advised by a Calvin Seminary professor.

(c) The committee shall report to synod directly and not through an advisory committee.

(d) During synodical discussions the committee shall be represented by two spokesmen who will have the privilege of the floor.

(e) In making disposition of a case, synod shall confine itself to the written record before it.

(f) If synod adopts the committee's judgment, synod shall declare that judgment to be final and the case is therewith closed. If synod does not adopt the committee's judgment, it shall recommit the case to the committee with instructions.

(g) If synod should fail to adopt for the second time the committee's judgment pertaining to a case, synod shall then decide whether to recommit the case to the Judicial Committee or hear the case itself.

(h) If synod itself sits in a judicial capacity, it shall follow the hearing procedure described in the Judicial Code.

IX. RECOMMENDATIONS

1. That the Honorable Judge John Feikens and Dr. Clifton Orlebeke be permitted to represent the study committee at the Synod of 1975.

2. That synod adopt the Judicial Code as stated above in this report, Part VI.

3. That synod appoint a Synodical Judicial Committee as provided by the Judicial Code.

4. That synod approve an addition to the Church Order, Article 30, retaining the present Article 30 as 30(b) and adding the following as Article 30(a):

“When written charges requiring formal adjudication by an ecclesiastical assembly are made, the relevant provisions of the judicial code shall be observed.”

The Judicial Code Study Committee

Franklin D. Steen, chairman

Clifton Orlebeke, secretary

John Feikens

Jerry Hoytema

Henry Stob

REPORT 51

PROOF TEXTS FOR THE HEIDELBERG CATECHISM

I. REPORT

Your committee submitted a full report of its work to the Synod of 1974 (cf. Acts of Synod 1974, report 39). The Synod of 1974 adopted several of our recommendations. However, there were two matters which were given only a provisional approval "with a view to the final adoption . . . by the Synod of 1975." We now bring these matters to synod for action.

During this intervening year in which the churches were to study, reflect on, and react to our work, only one communication has come to our committee. It came in the form of a letter to the Heidelberg Catechism Translation Committee which in addition to suggesting some translation changes also contained a paragraph suggesting several appropriate "proof-texts" in connection with three questions and answers of the catechism. Since the authors of the letter had apparently not yet seen our report to last year's synod, the chairman answered these men by asking them to consider their suggestions in the light of the texts we had proposed (generally the traditional ones at these points). He asked them to resubmit their suggestions to us if they felt that their suggested texts added some important new element or overcame some obvious weakness in the scriptural references we had proposed at these points. The chairman explained the committee's reticence to adding more and more texts to the traditional ones, unless they accomplished one of these purposes.

Hence, your committee can report that it has received no formal reactions to our work as reported last year. We ask synod to bring this committee assignment to completion through its actions on the recommendations which follow.

II. RECOMMENDATIONS

Your committee recommends that synod

1. give Dr. Willis De Boer and the Rev. Hubert De Wolf the opportunity to answer questions on behalf of the committee;
2. approve the committee's list of proof text references to be used with the New Provisional Translation of the Heidelberg Catechism (see Acts of Synod 1974, Report 39, Appendix A, Agenda for Synod, 1975, Report 48, Appendix A);
3. approve the Heidelberg Catechism footnote references to the other confessions presented by the committee (see Acts of Synod 1974, Report 39, Appendix B, Agenda for Synod, 1975, Report 48, Appendix A).

Proof Texts for the Heidelberg Catechism Committee	
Willis P. De Boer, chairman	Carl G. Kromminga
Martin D. Geleynse, secretary	Elco H. Oostendorp
Hubert De Wolf	Clarence J. Vos
Charles Greenfield	

OVERTURES

Overture 1 — Revise Church Order Article 42a

Classis Hudson overtures synod to revise Article 42 of the Church Order, section *a*, so as to read: "The classis shall appoint at least one committee composed of two of the more experienced and competent officebearers, two ministers, or one minister and one elder, to visit all its churches *at least once every two years.*" (The italic words would replace: "once a year".)

Grounds:

1. Many Christian Reformed churches do not need such a visit every year.
2. All congregations continue to have the privilege of requesting advice of the church visitors at any time.
3. When the churches of a classis are widely separated geographically, the expenditure in time and money become very great.

Classis Hudson

Ralph Wildschut, stated clerk

Overture 2 — Revise Appointment Procedure of Home Mission Board

Classis Columbia overtures the 1975 Synod to eliminate the Board of Home Missions policy of appointments for a term of specific, limited period, and to replace it with the indefinite self-sustaining call now enjoyed by pastors.

Grounds:

1. The concept of appointment is foreign to the concept of call reflected in the Church Order.
2. Since the Church Order envisions the minister's call as self-sustaining, the home missionary's call should also be self-sustaining.
3. Article 12 requires missionaries to be called in the regular manner (the same as a minister in the local congregation). An appointment for a limited time is not the regular manner.
4. Article 14 requires the consent of the consistory in the termination between a minister and congregation. The Board of Home Missions appointment policy appears to violate this requirement.
5. Article 17 provides that a minister can be released "because of an intolerable situation" only by the consistory with the approval of classis and concurrence of the deputies. An unrenewed appointment would seem to indicate that when such a situation exists, it would be resolved without the classis or deputies.

Considerations:

The concept of appointment is foreign to the concept of call as embraced in Reformed-Presbyterian polity. The fundamental concept of call is quite clearly that of a self-sustaining call. A minister receives and accepts a call to which is affixed no time limit. In fact, he serves the congregation which called him until he determines under the guidance of the Holy Spirit that his work is to be concluded. Almost universally this means he has concluded he must accept a call he has received to another place of labor. Consequently the call sustains itself till such decision is reached and the minister has gained the approval of his consistory in terminating his work.

The concept of appointment is its opposite. An appointment is not self-sustaining. It is not a matter of a minister serving till he feels "called to labor elsewhere," then gaining the approval of his consistory to terminate his work. It is clearly not a matter of his own conclusion or choice, but it is the decision of others. In fact, the Personnel Committee of the Board of Home Missions states categorically, "Indeed, an appointment or term is for a stated period of time, and such appointment must be renewed by separate decision if the person is to remain on staff." Hence we indeed have two opposing concepts: "call" and "appointment."

Appeal is made to the fact that educational institutions function on the basis of appointment, even when the ordained clergy are involved. Such situations (these may well require further scrutiny now that the Board of Home Missions has also instituted appointments) apply to ministers in extraordinary tasks, not missionaries, according to Article 13, *Church Order*. Such appeal is not valid on the basis of *Church Order*.

The regular task of the ministry pertains either to the work in a congregation or on the mission field, at home or abroad, according to Article 11. The matter of appointments as we are now dealing with them relates to ministers serving fields, and in a very great many instances, serving congregations who have called them under the jurisdiction of the Board of Home Missions. If there is no difference in the task of ministers in congregations and those on mission fields (excluding the fact that many actually serve congregations calling them under the Board of Home Missions) as this relates to the discharge of the call, why should the time element or the character of the call be different (self-sustaining as opposed to an appointment restricted to a specific period of time)? This is most inconsistent. In fact, we may well conclude it is contradictory to Article 11 and certainly the whole concept of call embraced in the articles relating to the "Minister of the Word."

Article 12 speaks even more strongly. Missionaries must be called in the regular manner. Regular manner not only implies being called through the vehicle of a local consistory and church, but implies that the call itself is regular in that it does not differ from the call a regular church would issue. The only difference is spelled out in these terms, "in cooperation with the appropriate committees of classis or synod." Article 12 goes on to say that the supervision of doctrine and life rests with the calling church. Now if problems arise regarding this minister, they must be handled in the same manner as the minister of the regular church, which means following precisely the same channels. No terminal date of service can be stipulated without the advice of classis and three concurring synodical deputies. This is not the prerogative of any board or agency of the church. The relationship between the calling church and its missionary is regulated jointly by consistory and board/or committee. But the credentials of the minister are handled by the consistory and this includes the self-sustaining call. This rules out an appointment for a specified period of time by a board.

Article 14 specifies that a minister shall not leave the congregation with which he is connected for another church without the consent of the consistory. Once again the self-sustaining call concept is fortified. The minister serves till he is called to another field of labor and he is convinced that God is calling him to that field. Then he must gain the approval of the consistory in terminating his work and the consistory then sends his credentials via a specified channel of approvals. The self-sustaining call is terminated by the minister with the consent of the consistory. It is not terminated by the consistory or board/committee which hires the minister for a specified period of time or because it wishes to terminate services and simply gives the minister his "pink slip."

Article 14 also insists that a minister, once lawfully called, may not forsake his office. He may be released from office for such weighty reasons as shall receive the approval of the classis with the concurring advice of the synodical deputies. As the commentators VanDellen and Monsma rightly point out, "Pastor and flock belong together. And not without prayerful, weighty reasons should this bond be broken." Article 14 insists on the self-sustaining call concept. In fact, should the consistory feel differently about the minister accepting a call, the minister is not at liberty to leave, but this then becomes a matter which goes to classis for disposition and adjudication—whether the case of the minister to leave or the case of the consistory to remain is the more valid. In no way does the concept of appointment fit this picture.

Article 16 makes provision for a minister's temporary release from the congregation. This is the provision usually called "leave of absence." Before such temporary release can be granted, there must be evidence of weighty reasons why this should be granted. The consistory must approve. The minister remains under the supervision of the church which called him. She still has a claim to his service within reason and capacity.

Article 17 does recognize that there could be a situation in which the minister should and must be released from his self-sustaining call. An intolerable situation can exist between the minister and his church. He may not wish to leave. But for the well-being of the congregation a consistory might judge he should leave. He cannot be suspended from the pulpit. He cannot be deposed. But the consistory may take its case to classis. If the consistory convinces the classis the call must be terminated, the consistory cannot do so unless three synodical deputies concur with the decision of classis. What stronger evidence is there than that the Reformed concept as practiced by those under the *Church Order* of the Christian Reformed Church insists on the concept of a self-sustaining call?

That there could be improvement in the practice of ministers serving congregations is not to be denied. Mission Analysis and Projection (MAP) apart from the system of appointments is a useful tool toward that end. It should not only be improved, but it is a program which could well be adopted by all churches throughout the communion. However, it must be integrated into the self-sustaining call concept. Then it could be discovered that through MAP an intolerable situation would be dealt with. If MAP is not fruitful in the direction of correction, then MAP has every right and even the duty to become the catalyst for the enforcement of Article 17.

Classis Columbia

Howard B. Spaan, stated clerk

Overture 3 — Annual Decisions of 1973 Synod re Home Missionary Appointments

Classis British Columbia overtures synod to annul the decisions of the Synod of 1973 on the appointment policy regarding Home Missionaries and Grant-in-Aid fields personnel (Acts of Synod, 1973 Art. 29, B, 2, a and b).

Grounds:

1. The Church Order does not provide for the periodic reappointment of ordained ministers. Article 17 of the Church Order specifically states that release from active ministerial service in a congregation for reasons other than retirement or discipline, can only take place when it is shown that an "intolerable situation" exists between minister and church. And then such release can only be given by the consistory with the approval of classis and the concurring advice of synodical deputies. Therefore the decision of the Synod of 1973 wrongly grants to the Board of Home Missions powers which bypass the authority of consistories, classes and synods and therewith violates certain principles of the Church Order.

2. In the present situation of ministerial supply a failure to reappoint a minister will in effect in certain cases be a discharge from ministerial office. The Synod of 1965 in drawing up the Church Order specifically rejected a proposed article that would allow for the discharge of a minister who "lacks the essential qualifications for the ministry of the Word" (Acts of Synod, 1965, p. 62). We believe that the action of the Synod of 1965 and the grounds on which it was based are adequate reason and precedent for invalidating the synodical decision of 1973.

3. The aims of the Board of Home Missions' policy (stated in six points on p. 213 of the Acts of Synod, 1973) are laudable and are good reasons for the "standard procedure for review and evaluation of the missionary's work" (p. 212). But such review and evaluation procedure *does not require* that it be tied to the threat of not being reappointed.

4. Periodic reappointment of a Home Missionary (or any minister of the Word) subjects the minister to the highly subjective pressures of public approval, and a potentially equally subjective interpretation of loyalty to the Board of Home Missions. It has been a principle in the Reformed churches that a minister should be free to serve according to his conscience (provided he is loyal to the Word of God, and the interpretation of the Word by the Reformed creeds) without the threat of being laid off hanging over his head. A reappointment policy is an inherent threat to the free functioning of a prophetic ministry.

Classis British Columbia

John Van Hemert, stated clerk

Overture 4 — Delegation of Deacons to Major Assemblies

Classis Muskegon overtures Synod of 1975 to revise the Church Order to provide for the delegation of deacons to meetings of classes and synods:

Amending Church Order Article 40a to read where appropriate, "and a deacon," and Article 45 so that the second sentence reads: "Each classis shall delegate one minister, one elder, and one deacon to synod."

Grounds:

1. The delegation of deacons is consistent with recent decisions of synod pertaining to the nature of ecclesiastical office and ordination.

a. Synod of 1973 adopted Guideline 1 (Acts of Synod, 1973, p. 63): "The general term for 'office' in the Greek New Testament is *DIAKONIA*, meaning 'service' or 'ministry.' In this basic sense ecclesiastical office is one and indivisible, for it embraces the total ministry of the church, a ministry that is rooted in Christ." (Note the emphasis on "one and indivisible" and "total ministry of the church.")

b. Synod of 1973 adopted Guideline 6 (Acts of Synod, 1973, p. 63), "The particular ministries are to be distinguished in function, not in essence, from the comprehensive ministry shared by all believers, and distinctions among the particular ministries themselves are also functional. Since all the members are commissioned to serve, there is only a difference in the kinds of service of deacons, elders, and ministers and all the other members."

c. Synod of 1973 adopted Guideline 12 (Acts of Synod, 1973, p. 64), "Because the Scriptures do not present a definitive, exhaustive description of the particular ministries of the church, and because these particular ministries as described in Scripture are functional in character, the Bible leaves room for the church to modify its particular ministries in order to carry out effectively its service to Christ and for Christ in all circumstances."

2. Synod of 1973 adopted six observations as a framework for understanding the twelve guidelines regarding office and ordination. The last sentence of observation 6 reads in italics: "*In keeping with our church polity, such changes may be introduced only by way of revision of the Church Order as adopted by synod.*" In requesting practical implementation of the principles stated in the guidelines as these apply to the delegation of deacons to classis and synod, Classis Muskegon therefore requests the revision of the Church Order as it would regulate such delegation.

3. The delegation of deacons to broader assemblies would give recognition to the equal authority of the offices in Christ and the equality of the commission to serve the growth of the church.

a. The basic function of the office of elder is to supervise the spiritual welfare of the congregation. This does not need to imply sole authority over the ecclesiastical structure of the church.

b. The basic function of the office of deacon is the ministry of mercy to the congregation and others in general. The bringing of this diaconal function to full expression calls for the delegation of deacons to broader assemblies of the church.

Classis Muskegon

John L. Meppelink, stated clerk

Overture 5 — Appoint a New Study Committee on "Lodge and Church Membership"

Classis Lake Erie hereby registers its difficulty and disappointment with the decisions of the Synod of 1974 relating to lodge membership. Our difficulty and disappointment derive from our belief that the synodical study committee's work on this subject and the synodical decisions which followed upon it failed to deal sufficiently with the central question out of which the mandate for that study arose.

That study was mandated in response to an overture by Classis Lake Erie addressed to the Synod of 1970. In that 1970 overture Classis Lake Erie did not express any doubts that the teachings of the Masonic order and other similar lodges are in conflict with the Christian faith. The overture instead recognized

and acknowledged the need for the church's strong objection to those teachings. (See Acts 1970, p. 530 ff.)

But the purpose of our 1970 overture was to raise another question, a question seemingly not very well distinguished from the above question by the synods that have subsequently dealt with the matter (Synods 1972 and 1974). The question raised by Classis Lake Erie was the question of whether we are dealing responsibly with *all* lodge members when we simply declare that there is a conflict between the Christian faith and lodge teaching, and when we then go on to judge *all* lodge members as belonging outside the church of Christ.

The question raised by Classis Lake Erie was the question of whether our denominational stance deals responsibly with the formal member of the lodge who says he is not and has never been committed to the teachings and religious positions of the lodge, who instead gives seemingly convincing evidence that his faith is clearly in Jesus Christ as Savior and Lord.

What Classis Lake Erie needed, and still needs, is something that the study committee and the decisions of 1974 simply did not supply. What Classis Lake Erie needed was one of two things: either 1) a demonstration of exactly how the formal lodge member is necessarily committed to the false teaching of the lodge even if and when his own testimony is strongly to the contrary, or 2) a denominational position that has the integrity to stop asserting what it has not been able to demonstrate.

It is the judgment of Classis Lake Erie that the study committee reporting to the Synod of 1974 did not provide either of these two things. Instead the study committee report went to great lengths in demonstrating what did not need demonstrating to Classis Lake Erie. It demonstrated in great detail that in the materials of the lodge there are many things that are offensive to a Christian and religious positions that are in clear conflict with Christian faith. But Classis Lake Erie had known and acknowledged *that* at the beginning, without these many pages of evidence. (See Acts 1970, p. 531.)

What the study committee did not focus on with adequacy is the very question Classis Lake Erie raised at the beginning. That question concerns the relationship between a lodge member and the teachings found in the lodge documents.

It is apparent to us that the study committee never faced this question directly enough. Their report at various points simply *assumes* that the relationship between a lodge member and these teachings is a confessional relationship. The report appears to assume that when a person becomes a member of the lodge he commits himself to these teachings. The report assumes that the membership oath and entrance into membership is somehow equivalent to a profession of faith, even though the words of the oath do not seem to support that assumption.

In building its case the study report uses an abstract line of reasoning that has long precedent in our denomination. That line of reasoning proceeds as follows: 1) The lodge has teachings and practices that are clearly religious, therefore the lodge is a religion. 2) Since the beliefs and practices of this "religion" are in conflict with the Christian faith, one cannot be simultaneously committed to both. 3) Since religious membership means commitment, one simply cannot be a member of the church and a member of the lodge at the same time.

The above argument, however, rests on an assumption. It assumes that the lodge is a religion *in the sense of requiring commitment to its teachings*. But this is what has never been demonstrated.

The study committee raised the question of whether the lodge is a religion, and responded by demonstrating that it has religious teachings and rituals, and by concluding that therefore it is a religion. Indeed, it is a religion* That is the *confessional* dimension. Adherents to a religion are required to confess to its beliefs. If that dimension is absent, one is dealing with something less than a full-fledged religion. If the confessional element is absent, one is dealing not with a religion in the full sense, but rather an organization with religious trappings and window dressing.

We believe that the study committee presented a confused analysis on the question of whether Freemasonry is a religion. They correctly observed that Freemasonry officially denies that it is a religion (Acts 1974, p. 544). But then they went on to quote from various writers who judged that Freemasonry is a religion, using these quotations to overthrow the official declaration.

* in that sense. But there is another deeply important dimension to a religion

The study committee might have taken seriously the possibility that difference of opinion stems from the fact that Freemasonry is a religion in one sense, but not another. Instead the study committee flatly contradicts the official position of the lodge itself by declaring: "Freemasonry is a religion in every sense of the word" (Acts 1974, p. 544).

We submit that the study report did not demonstrate that the lodge is a religion in the confessional dimension. We submit that neither their above statement nor the conclusions they have drawn from it are supported by the evidence they have presented. At this point we see no evidence that the lodge is a religion in the confessional sense. We have seen no evidence that the lodge requires specific commitment to any doctrinal position. We know of no evidence that the lodge requires commitment to anything more than secrecy, fraternal loyalty, and benevolence. While there are highly offensive aspects to these commitments as they are spelled out in the Masonic oath, they do not appear to add up to any doctrinal or confessional commitment.

There is also some positive evidence that the Masonic order is not a religion on the confessional level. They simply do not behave like a confessional body. Rather than requiring its members to subscribe to its own teachings, the Masonic order instead requires its members to be confessing members of some church or other religious order. Whatever we may think of that practice in itself, this practice seems to demonstrate that the lodge does not intend to require doctrinal or confessional commitment to its own materials.

In conclusion, Classis Lake Erie asks synod to consider seriously the fact that there are many among us who believe that the 1974 decision has oversimplified a complex problem and placed the church in a position of saying what is not truthful. At stake is not simply the question of whether we are opposed to lodge membership. Classis Lake Erie continues to be firmly opposed to lodge membership as well as to lodge teaching. But at stake is the question of whether the church's position on lodge membership will meet biblical standards of truthfulness and integrity.

Proposals

In view of the above, Classis Lake Erie overtures synod to continue its study of lodge membership by the appointment of a new study committee with members geographically located in areas where there are frequent contacts with lodge members, and with the assignment of the following mandate:

1. To interview lodge members, both extensively and intensively, with a view to obtaining as much light as possible on the confessional dimension of lodge membership, as it relates to their lodge activities and as it relates to the church membership of those interviewed.

2. To study the confessional aspect of lodge membership in depth, not in order to determine whether there is a conflict between lodge teachings and Christian doctrine, but in order to determine if or how the lodge requires commitment to its teachings from its members, seeking answers to such questions as:

- a. Is the commitment expressed in the Masonic oath equivalent to a profession of religious faith, or is it an oath of fraternal loyalty and secrecy?

- b. Is a member in the lodge ever required, as a condition of membership, to declare that he believes the doctrinal positions of the lodge?

- c. Is the lodge "a religion" in the sense of being a confessing body of believers, or is it "a religion" only in some more limited sense of the term.

- d. Is it possible for a lodge member to reject the unbiblical teachings of the lodge without violating any membership commitment he has made to the lodge?

- e. What is the disciplinary structure and practice of the lodge, and what light, if any, does this shed on the confessional commitment required of lodge members?

3. To provide the Synod of 1977 with a statement of their conclusions and the bearing which these conclusions have on the issue raised by Classis Lake Erie, as follows:

- a. If the committee concludes that by necessity all lodge members are committed confessionally to the teachings by the mere fact of membership in the lodge, even those who deny holding such beliefs, then the committee shall demonstrate specifically and precisely *how* that commitment takes place.

- b. If the committee concludes that lodge members are not necessarily committed confessionally to the teachings of the lodge by the mere fact of membership in the

lodge, then the committee shall propose a new definition of the relationship between lodge membership and church membership and a new set of guidelines for dealing with lodge members consistent with this information.

Classis Lake Erie

G. Vander Weit, stated clerk

Overture 6 — Distribution of Wealth and Power

Classis Lake Erie overtures synod to appoint a committee to study the problems associated with the inequitable distribution of wealth and power, both within and among nations, and to make recommendations to Synod of 1977 with respect to ethical guidelines which Christians should use in responding to these problems in their political, economic, ecclesiastical, and interpersonal actions.

Grounds:

1. The extreme inequities in the distribution of wealth and power, both at home and abroad, demand attention and corrective action on the part of Christians who are involved in the problem and implicated by it.

2. The teachings of both Old and New Testament regarding poverty and wealth, power and oppression, and cruelty and love, have not been adequately related to the Christian's duty in the present world.

3. The complexity of the problem (and the intense pressures and powerful influences which militate against its honest and open consideration) calls for careful study and courageous thinking by Christian experts having a forceful mandate from synod and highly sensitive Christian consciences.

Background

The overture speaks of great and complex questions regarding the Christian's stance in the matter of wealth and power. But the questions we raise are not academic ones for the Christian struggling to live out our confession of the Lordship of Jesus Christ. A growing awareness of the problems of wealth and power has confronted us with concrete decisions and choices.

The recent energy crisis has called the entire life-style of a consuming and affluent nation into judgment and found us wanting. A generation of young people in reaction to materialism and waste has focused for many the question of stewardship of the great wealth God has given this land and the church here at home. The miracle of instant communication has brought to our livingrooms accounts and images of the wretched of the earth starving and hopeless, reminding us that fifteen thousand people die each day of malnutrition.

For the Christian this spells decisions relating to the way we live and witness to the new life in Jesus Christ. Awareness of these problems forces us to ask: Does the maldistribution of wealth and power conflict with basic Christian and human values? Which values are at stake? The overture is a plea for the best minds of the church to be about instructing us in areas sadly overlooked for too long. We ask for a long and searching look into the biblical mandate regarding stewardship of wealth and power as it relates to each of us as responsible stewards of Jesus Christ.

The issues before the church and the individual Christian are urgent. For example:

1. We must all make many individual choices which serve to define our own "life-styles." What is the Christian ethical framework which should guide these decisions? For instance, mass starvation is a fact of life in the ever-expanding drought regions of sub-Saharan Africa, as well as in other parts of the world. It takes several pounds of grains and cereal to produce one pound of meat. Will we be prepared to change our diets to accommodate the needs of other nations?

Related to our choice of life-style is our understanding of biblical commands about the use of "treasures on earth." What does the Bible have to say about our accumulation and use of wealth, our concern for material security, and the ways in which we judge what are our legitimate needs? What claim, for instance, do I have to luxuries, when my neighbor lacks necessities,

2. Individual nations all face difficult economic and political issues within their borders. We have learned, for example, that despite the social programs of the past forty years, poverty in the United States has remained a serious problem.

Analysis of such problems leads to many basic questions. Are there biblical injunctions relevant to modern industrial nations governing use of natural resources, possession of property, the consumption of goods, the setting of economic goals and the like?

3. The nations of the world today are very economically interdependent. The attempts of one country to raise its standard of living and to solve its economic problems, such as unemployment, inflation, and a balance of payments deficit, will inevitably affect other nations. Yet such interdependence has not spelled equality of wealth and influence. The United States, for instance, though it contains only 6% of the world's population, uses about 50% of the world's disposable resources. Has the Christian ethic of wealth and power a word for the nations of the world? Have Christians a special commitment to underdeveloped and impoverished nations? Are we mandated to work for the interests of these countries, even when this may conflict with our own "national interests"?

4. The world's growing population, particularly in the less developed nations, creates increased competition for the limited resources which are needed to sustain life and are needed to live life more fully. Some allege that complete equality in the distribution of the world's limited food supply would mean starvation for all rather than some. Such prognoses suggest that our concern cannot be limited to the issue of maldistribution but to the issue of population size as well. Some advocate the ethics of triage, i.e., the ethic which teaches that when resources are scarce, they must be used where they will do the most good. Can a Christian advocate doom for some and survival for others? Must the Christian become a strong advocate for population planning at home and abroad? Are the ethics of triage indeed Christian?

We petition synod's cooperation in the commission of a study committee to instruct the churches in the biblical and Reformed teaching on these and related issues.

Classis Lake Erie

G. Vander Weit, stated clerk

Overture 7 — Reconsider Rules of Procedure re Printing Repetitious Matters in Agenda

Classis Grand Rapids South respectfully overtures Synod 1975 to reconsider its decision of Article 58, p. 46, 47, Acts of Synod, 1971, and print in the Agenda of Synod all overtures, appeals, and communications which meet the rules for publication in the Agenda for Synod; and that overtures, appeals, or communications which are repetitious, and such as are expressions of agreement or disagreement with matters already on the Agenda for Synod be listed in the printed Agenda.

Grounds:

1. The matter of Article 58, Acts of Synod 1971, was not legally before synod as stipulated in Section V, A through F, "Matters Legally Before Synod," of Rules for Synodical Procedure (as amended by Synod 1959); nor did this matter meet the stipulation of paragraph G of Section V of said Rules for Procedure, since synod did not declare by majority vote that this matter was legally before synod.

2. This decision curtails the rights of consistories and classes to overture and appeal to synod (Arts. 28c and 30, Church Order) even though such overtures and appeals deal with matters already on the agenda of synod.

3. It is contrary to Reformed Polity that one person, the Stated Clerk, however capable, may designate legitimate overtures, appeals, and communications from consistories or classes as only "informative information," and keep these matters from the whole body of duly elected delegates to synod, and from the church at large by excluding them from the printed Agenda.

4. It has not been proven that "such materials contribute no additional light, and tend to obscure the deliberate (deliberative) character of synod" (Ground 1, p. 47). (Additional grounds may be presented that will help the delegates to synod to decide a particular matter.)

5. The expense involved in printing all such overtures, appeals, and communications, and by listing such where applicable, is well warranted as by this all the

delegates to synod are made aware of all the matters presented by all the consistories and classes, and may better determine the urgency of matters in the life of the church.

Classis Grand Rapids South

Harry J. Kwantes, stated clerk

Overture 8—Study Committees on RES Recommendations

At the Synod of 1970, a committee was appointed to study "Women in Ecclesiastical Office" at the recommendation of the delegates of the Christian Reformed Church to the Reformed Ecumenical Synod in 1968. The mandate of this study committee reads as follows: "That synod appoint a committee to examine in the light of Scripture the general Reformed practice of excluding women from the various ordained offices in the church."

Grounds:

1. The views and practices of members of the RES differ markedly on these matters.

2. The CRC should play a responsible role in the consideration of the issues within the RES.

3. An official stand by our church in the light of recent developments will serve as a directive for our delegates to future RES meetings."

By this action of the Synod of 1970 a question is raised concerning the procedures by which study committees are appointed by our synod at the request of the delegates to the RES. The question simply put is this: Do the rules which apply to overtures from classes, consistories, and individuals also apply to these recommendations? In this case it would appear this is not so, for the mandate given to the committee is so formulated as to cause the onus of proof to rest upon the defenders of the present position instead of upon those who propose a change.

Therefore, in order to clarify procedures, Classis Chicago South overtures synod to declare that, whenever the delegates of the RES recommend a study of matters concerning which our synod has already made a decision, such study shall be entered into only if the following conditions have been met:

1. it relates to matters which are of concern in the world-wide Reformed community, and

2. it cannot be solved at the denominational level, and

3. sufficient and new grounds are presented.

Ground: Such criteria are necessary to bring these requests into conformity with Articles 29 and 31 of the Church Order.

Classis Chicago South

Richard M. Hartwell, stated clerk

Overture 9—Delay Adoption of Reports on Important Matters

Classis Grandville overtures the Synod of 1975 to adopt the following policy with respect to reports of special synodical study committees dealing with major doctrinal and liturgical matters, ethical and pastoral guidelines, and important church polity additions or revisions: that these shall be given, by means of the Agenda or special printed supplements, to the individual consistories for study and reaction for at least a year before the synod takes action either to adopt or reject them.

Grounds:

1. This procedure will involve the churches, on the local and classical level, in the consideration *and discussion* of such weighty matters which involve all the churches before synod meets; and not leave such consideration and discussion only to the delegates of synod.

2. This procedure will provide important guidance to the delegates of synod as to the mind of the churches with respect to the teaching of Scripture regarding these weighty matters of our faith and practice.

3. Many of synod's study committees, have, in the past, sought the views and reactions of the local churches in connection with the preparation of their reports

to synod; but seldom are the local consistories given opportunity to respond to these completed reports and become involved in the consideration of them before synod meets.

Classis Grandville

Allen Bultman, stated clerk

Overture 10 — Postpone Adoption of Judicial Code

Classis Northcentral Iowa overtures Synod of 1975 to postpone adoption of the final form of any Judicial Code for church assemblies for a period of at least two years after synod receives the final draft from the study committee on the Judicial Code, appointed by Synod of 1974, to allow the churches to assess the need for such a code and to study and react to the proposed code.

Grounds:

1. In our judgment Synod of 1974 acted hastily in accepting for consideration the overture of Classis Lake Erie when it had no grounds. Advisory Committee 4, appointed by synod to study Overture 3, recognized the lack of grounds in Overture 3 and stated this in their report to synod as follows: "Overture 3, requesting synod to adopt a Judicial Code for church assemblies is presented without extensive argumentation for the need for such a code." (See Acts of Synod, 1974, Article 73, III B, p. 79.)

2. Advisory Committee 4, in seeking to establish need for such a code, uses the Acts of Synod prior to 1971. "In a rather quick review of the Acts of Synod from 1960 to the present . . ." (Acts of Synod, 1974, Art. 73, III B, p. 79). Anything prior to 1971 is invalid evidence since in that year synod made changes in judicial procedure to correct the very inequities that the committee cited as grounds for a Judicial Code. Sufficient time has not passed to determine whether the changes enacted are ineffective.

3. Advisory Committee 4 recognized the need of a careful study of the proposed Judicial Code when it stated in its report to synod the following:

a. "Article 47 of the Church Order makes clear that no extensive revision of the Church Order can be made without the full knowledge and the informed insight of the churches."

b. "The extensive as well as the intensive argumentation for this Judicial Code has not yet been made and has obviously not been presented to the churches."

c. "Further there is much about the proposed Judicial Code that needs to be critically evaluated from both a theological and a Church Order point-of-view." (Acts of Synod, 1974, Article 73, III b, p. 80.)

4. The deadlines announced by the study committee in *The Banner* of September 13, 1974 for reaction to the proposed code gave altogether insufficient time (consistories only 46 days and classes only 4 months) for serious study by these assemblies of the "Theological and Church Order" implications of the proposed Judicial Code, especially when dates of scheduled meetings of these bodies are considered. Only twenty days were allowed for the study committee to consider classical reactions before submitting its own completed report for publication in the Agenda for 1975.

Classis Northcentral Iowa

K. Tebben, stated clerk

Overture 11 — Tie Minister's Pension Benefits to Cost of Living Increase

A. History:

In 1969 the synod of the Christian Reformed Church adopted a new pension plan for its ordained servants with an effective date of January 1, 1970 (Acts of Synod, 1969, p. 48).

Previously, the synod of the CRC granted an emeritus minister a yearly pension of 50 percent of the average ministerial income. The average income for 1969 was reported at \$7,240.00 (Acts of Synod, 1969, p. 432).

With the inception of the new plan the basic feature of 50 percent of the average ministerial income of the old plan, \$3,620.00 per 1969 schedule, was incorporated. One major change was to freeze this amount until 1980, at which time it would increase 2 percent annually.

It needs little explanation that synod must have judged in 1970 that the amount of \$3,620.00 was a fair, honest pension benefit to its retired ministers *under the given economic conditions of that year*.

Already in 1970, however, synod was aware of economic pressures which tend to erode the buying power of granted financial benefits, when it adopted a base salary "with the understanding that this minimum be revised periodically (annually or bi-annually) to reflect the increased cost of living" for ministers in active duty (Acts of Synod, 1970, p. 44).

The effect of the increased cost of living is felt equally by retired as well as non-retired ministers. To provide protection in this situation for one group (the non-retired ministers) and not for the other group (the retired ministers) appears unrealistic, especially to those who have often labored long years in the service of the church.

Synod has recognized this inequity in 1974 by granting a one time "emergency bonus" of \$253.00 for the period of July 1, 1974 to June 30, 1975 (Acts of Synod, 1974, p. 62).

The argument should not be, whether a retired minister has sufficient income from a variety of other sources, such as government plans, etc., but whether synod is willing to keep its granted financial benefit constant in terms of its buying power in 1970. It was exactly this advice that synod adopted for the consistories in dealing with non-retired ministers: "In considering its ability to grant an increase, the consistory should set its minister's salary increase as a primary obligation, ahead of capital expenditures, etc. Meeting its financial responsibilities to its minister should take priority over responsibilities to classis and synod" (Acts of Synod, 1970, p. 45, *Ground c*).

B. *Overture*:

Classis Hamilton overtures the Synod of 1975 to tie its basic ministerial retirement benefit of \$3,620.00 to the actual cost of living increase.

Grounds:

1. This will better honor synod's decision to grant a retirement benefit of \$3,620.00 annually in the light of changing economic conditions.
2. This will help protect our retired ministers from the ravishing effect of inflation.
3. This will represent a more equal treatment of all ministers, retired as well as non-retired.

Classis Hamilton

A. H. Venema, stated clerk

Overture 12—Food for Starving People

Classis California South overtures Synod of 1975 as follows:

- a. That synod establish a "Food-For-Starving-People Fund" to operate under and be administered by the Christian Reformed World Relief Committee.
- b. That synod appeal to all the churches and members within the denomination to support the Food-For-Starving-People Fund generously.
- c. That synod mandate and direct the World Relief Committee to implement a Food-For-Starving-People Program as rapidly as is reasonably possible effectuating the following policies:

1. The achieving a high degree of efficiency and thrift in implementation of the program to assure that funds contributed will actually be used to provide food for starving peoples and to emphasize a minimization of administrative costs.

2. Appealing to members within the denomination to greatly limit their consumption of food on designated days or designated periods to publicize and dramatize the great need which exists on the part of starving peoples in various parts of the world.

3. Seeking cooperation with other churches to pursue a broad and comprehensive effort to help satisfy the desperate need which exists.

Classis California South

Henry Radius, stated clerk

Overture 13 — The Content of Hymns and Anthems in Worship

Classis Hudson overtures synod to adopt finally the provisional addition to Article 52c of the Church Order: "These regulations shall also apply when supplementary hymns are sung by the congregation as a whole," (Acts of Synod, 1974, p. 109) and simultaneously to add the following corresponding question to the church visiting Examination Guide (~~Church Order, Appendix II, "Questions Regarding the Whole Consistory"~~):

"Do you observe the synodical regulations governing the content of hymns and anthems to be sung in worship services, and do you explicitly supervise the choice of choir anthems, solo anthems, and supplemental hymns according to these regulations and according to the statement and implications of the principles of music as found in the Psalter Hymnal?"

Grounds:

1. The 1974 Synod's provisional addition to Article 52c of the Church Order, while granting congregations welcome freedom to use a wide and hitherto prohibited body of rich, biblical hymns, also risks congregational use of an equally wide body of faddish, undignified, individualistic, sentimental, trivial, Arminian, and otherwise objectionable and unReformed hymns. Consistories, if newly granted great freedom to choose supplemental hymns for use in worship services, must also be actively urged by church visitors to assume seriously their new responsibility for *supervising* the choice of such hymns.

2. Because it is just as easy to sing as to say heresy, and to play as to say what is unfitting in a Christian Reformed Church, consistories need much greater encouragement and more frequent reminders, than are now given, to supervise the choice of *all* music, including music offered by organists, pianists, instrumentalists, choirs, and occasional singers. Church visiting seems to be the fitting occasion for such encouragement and reminder.

Classis Hudson

Ralph Wildschut, stated clerk

Overture 14 — Position Statement on Educational Freedom

Background:

Rapid and important changes are occurring in primary and secondary education, changes which vitally affect the social and religious lives of every citizen. Parents who exercise their religious freedom in the education of their children are denied educational benefits by their governments. Many parents, because of economic coercion, are using public education against the dictates of conscience, causing tensions not only in the church community, but also in society at large.

The Christian Reformed Church is uniquely equipped to address this difficult situation. Historically, we have required the official governing body of the church to support and encourage member parents to have their children instructed in Christian schools. (See Church Order, Article 41, 4 and Article 71.) Historically, we have held that it is the duty of the civil government to protect the Christian ministry and countenance the preaching of the gospel everywhere (Belgic Confession, Article 36). We have maintained the prior right of parents in the education of children. Yet in the face of flagrant denial of a basic freedom, we have failed to respond.

In order to act responsibly on the important matter, we need a position statement on educational freedom.

Grounds:

1. The Christian Reformed Church should be unified on this issue.
2. Our fellow-citizens and governments should be informed of our position.
3. The stage should be set for effective political action on the part of the CRC membership.

On these grounds Classis Hudson overtures synod to affirm the following position statement regarding the education of children:

Because

1. growing political and economic pressures induce parents to educate their children in government-provided public schools;
2. public schools address the education of the total child and, accordingly, bias the child's religious and moral development;
3. the growth of Christ's kingdom is advanced when children of believing parents are educated in Christian schools;
4. God's judgment rests on a nation that infringes upon the rights of believing parents to exercise their responsibilities with respect to the education of their children;

therefore, member parents are reminded that:

1. parents are responsible before God for the proper education of their children;
2. such proper education necessarily includes a God-centered world-and-life view, instruction in religious and moral values, and guidance toward a personal commitment to Christ;
3. parents are responsible for providing schools in which teachers, pupils and curriculum promote this proper education of their child;
4. governments on the local, regional, and national levels violate the principle of religious freedom when they withhold educational benefits from parents and children who exercise their religious freedom in the educational process.

Further, member parents are encouraged to use all lawful means in the political process to seek relief from laws and practices that infringe their right to assume their God-given responsibilities in the education of their children.

Classis Hudson

Ralph Wildschut, stated clerk

Overture 15 — Revise Format of Harmony for Heidelberg Catechism

The First Sheldon Consistory appeals to synod of the Christian Reformed Church 1975 concerning footnotes of the creeds at the bottom of each question of the Lord's Day rather than a harmony at the end of the new Heidelberg translation.

Background: In 1973 Classis Orange City overtured synod to "add pertinent footnote references of the *Belgic Confession* and the *Canons of Dort* to the new translation of the *Heidelberg Catechism*."

Grounds:

1. It will possibly make for greater use of our creeds by the minister in sermonic preparation and delivery.
2. It will instruct the congregation in our three major creeds instead of one.
3. It will give opportunity to the catechism instructor as well as the student to acquaint themselves more easily with the two other Reformed Creeds which are now somewhat neglected.
4. When parents answer the question at baptism, "Do you acknowledge the doctrine which is contained in the Old and New Testament, and in the Articles of the Christian Faith. . . ." many parents will assert that they have never read these two other creeds; perhaps this will help to overcome the difficulty.
5. We must remain a credal church. This may be an effective way to do so.

Synod of 1973 agreed with classis in the following manner (Acts of Synod, 1973, p. 27):

Recommendation

"That synod adopt Overture 6 to the effect that pertinent footnotes referring to the *Belgic Confession* and the *Canons of Dort* be added to the new translation of the *Heidelberg Catechism*.

Grounds: It will stimulate the use of all three creeds and demonstrate their interrelatedness."

Synod then mandated the present committee for proof texts to do this and "report to Synod of 1974 that the footnotes may be included in the provisional translation of the *Catechism* for Synod of 1975."

Synod of 1974, however, decided for a *harmony* of the Creeds published in the rear of the new translation instead of actual *footnotes* at the bottom of each Lord's Day (Acts of Synod, 1974, pp. 65, 66). Synod adduced the following grounds:

1. The references to the confessions should not be placed in the same category as the references to the Scriptures. We do not prove confession with confession.

2. Further annotation within the text of the catechism would make the catechism less readable, quite unattractive and cumbersome.

Sheldon I therefore appeals to synod to remain with its original mandate to the committee to add *footnotes* instead of a *harmony* to the confession.

Grounds:

1. Although it might seem that we are proving confession with confession; yet the simple motive is ready and easy reference. The Synod of 1973 was right when it stated that footnotes "will stimulate use of all three creeds and will demonstrate their interrelatedness."

2. We would remind synod that every Sunday when the Heidelberg Catechism is used; the vast congregation of our whole denomination will remember the other creeds and their contribution. Our pastors will be reminded each week of these creeds and will add their own witness to that of the authors. The many years that these footnotes will be used with the creeds will have a long and lasting effect upon the church.

3. We must remain a creedal church. The footnotes in these places would be an effective help. The differences of type and style of printing could make the Scripture, catechism and other creedal references distinct and separate so that unattractiveness, readability and cumbersomeness would be minimized if not eliminated. Even so, are not utility and function more weighty arguments than appearance?

An example of a format follows. Example taken from the Lord's Day with the largest possible number of annotations.

LORD'S DAY 7

20 Q. ARE ALL MEN SAVED THROUGH CHRIST
JUST AS ALL WERE LOST THROUGH ADAM?

A. No.

Only those are saved
Who by true faith
are grafted into Christ
and accept all his blessings.¹

¹ Matt. 7:14; John 3:16, 18, 36; Rom. 11:16-21

BC: 22; C.: I, 1-5; II, 5-7; III/IV, 6.

21 Q. WHAT IS TRUE FAITH?

A. True faith is

not only a knowledge and conviction
that everything God reveals in his Word is true;¹
it is also a deep-rooted assurance,²
created in me by the Holy Spirit³ through the gospel,⁴
that, not only others, but I too,⁵
have had my sins forgiven,
have been made forever right with God.
and have been granted salvation.⁶
These are gifts of sheer grace
earned for us by Christ.⁷

¹ John 17:3, 17; Heb. 11:1-3; James 2:19

² Rom. 4:18-21; 5:1; 10:10; Heb. 4:14-16

³ Matt. 16:15-17; John 3:5; Acts 16:14

⁴ Rom. 1:16; 10:17; I Cor. 1:21

⁵ Gal. 2:20

⁶ Rom. 1:17; Heb. 10:10

⁷ Rom. 3:21-26; Gal. 2:16; Eph. 2:8-10

BC: 23, 24; C. III/IV, 9-14; RE III/LV, 6

NOTE: The substance of the above appeal was presented to Classis Orange City on January 15 and January 20, 1975, but was not adopted.

First Sheldon, Iowa Consistory
Nicholas Vogelzang, president
William Hengeveld, clerk

Overture 16 — Only Approved Bible Versions for Educational Materials

Classis Sioux Center overtures Synod of 1975 to instruct the Department of Education of the Christian Reformed Board of Publications to quote only from the approved versions of the Bible (Authorized Version, American Standard Version, Revised Standard Version) in the church school materials it produces.

Grounds:

1. Just as only the approved versions of the Bible are to be placed on our pulpits, so only the approved versions should be used in the official teaching materials published by our denomination.
2. It is preferable that the Scripture memory work of our students be taken from the approved versions.
3. At the present time quotations and memory work in our Church School materials are frequently taken from *The Living Bible* which is not a translation but a paraphrase of the Bible. Furthermore, this paraphrase is objectionable for various reasons, including its Arminian and Dispensational bias. While the particular verses or passages quoted may not be objectionable, we should not leave the impression with our covenant youth (or older people either, for that matter) that *The Living Bible* is an acceptable and trustworthy version of the Bible.

Classis Sioux Center
William Dryfhout, stated clerk

Overture 17 — Candidates Moving Into Parsonage

Classis Sioux Center overtures the Synod of 1975 to amend the decision of the Synod of 1972, (cf. Art. 39, I. B, 2. b. "that no candidates move into the parsonage of the calling church before he has sustained the classical examination), to read also: . . . "when this rule presents difficulties consistories be permitted to seek the concurrence of the Classical Interim Committee to allow for waiver of the rule."

Grounds:

1. More seminary graduates are taking internships before becoming candidates, thus leaving them homeless after completing the internship and prior to the classical examination.
2. Many candidates and their families are experiencing undue hardship living with friends and relatives prior to the classical examinations, having no home of their own.
3. The decision of the Synod of 1972 necessitates the calling church to pay costly storage for the candidate's furniture prior to the classical examination.

Classis Sioux Center
William Dryfhout, stated clerk

Overture 18 — Reopen 1972 Case of Central Avenue Appeal

The consistory of Baldwin Street Christian Reformed Church overtures the Synod of 1975 regarding the Dr. Willis DeBoer case as presented in the materials of the Central Avenue Christian Reformed Church of Holland, together with the prepared explanation of how the above case was handled by the office of the stated clerk, the advisory committee, and subsequently the Synod of 1972, and request that the Synod of 1975 *reopen* the case exactly as it is prepared by the consistory of the Central Avenue Christian Reformed Church of Holland, *study* the materials, *address* themselves to *every issue* raised in the materials and *give*

judgment on the views, not the person of Dr. Willis DeBoer, which is requested by the consistory of the Central Avenue Christian Reformed Church.

While appreciating the fact that synods have to have screening devices to prevent having to read all material that is addressed to synod, *in this case*, since the material was of such importance to the Central Avenue Church, the result is one of unhappiness and distrust.

After hearing a remark like, "If that can happen to the Central Avenue Christian Reformed Church, you don't have to try anything anymore," "Advisory committee screening will keep it from synod," it is obvious that love for *our* church and *our* synod demands that distrust be replaced by trust. That this may be the result of this overture is our prayer.

Grounds:

1. The case which the Central Avenue Christian Reformed Church of Holland prepared was never really heard and judged by a synod of the Christian Reformed Church.

2. The material gathered and prepared by the Central Avenue Christian Reformed Church of Holland is weighty and merits the judgment they request.

Council of the Baldwin Street
Christian Reformed Church of Jenison
Herman Hoekstra, president
Melvin Mulder, clerk

This overture was submitted to Classis Grandville at its January, 1975, meeting but was not adopted.

Overture 19 — Amend Rules for Calling Ministers

Classis British Columbia overtures synod to amend the rules for the calling of ministers (Acts of Synod, 1916, Art. 30, p. 28) to read as follows:

Consistories shall not nominate ministers who have served their present church for less than four years, unless special weighty reasons exist; and a counselor who approves of such a nominee must give account of his reasons to classis.

Grounds:

1. To move too frequently is poor stewardship, particularly today when foreign missionaries in our denomination are faced with the possibility of not being able to return to the field, and expansion of both home and foreign fields has to be curtailed for lack of funds.

2. Frequent moves are particularly hard on small and/or isolated congregations in our denomination.

3. This overture appears to be necessary since the financial penalties which synods have imposed do not appear to be effective.

Classis British Columbia
John Van Hemert, stated clerk

Overture 20 — Request to Increase Pension Benefits of Retired Ministers

Classis British Columbia overtures synod that our presently retired ministers receive a pension that in its increase fully effects the current rate of inflation and the rising cost of living.

Grounds:

1. The basic pension of \$3600.00 as decided upon in 1970 is far too low in terms of the present day cost of living.

2. The new proposed increase for 1975 is insufficient to meet the needs of many retired ministers and ministers' widows.

3. The addition of a yearly bonus, added to the basic pension of \$3600.00 fails to keep up with *continuous* inflation.

Classis British Columbia
John Van Hemert, stated clerk

Overture 21 — Revise Heidelberg Catechism, Lord's Day 30

Classis Rocky Mountain overtures Synod of 1975 to take the appropriate steps towards incorporating the following changes into the Heidelberg Catechism, Lord's Day 30:

1. That synod substitute the following words for Question 80, "In summary, what does the Lord's Supper declare to us?"
2. That synod delete the last part of Answer 80 beginning with the words, "But the mass teaches. . . ."

Grounds:

A. This statement regarding the Roman Catholic Mass, rather than being a confessional expression of the Reformed faith, is a description and negation of the faith of others.

B. This statement regarding the Roman Catholic Mass unnecessarily gives offense to inquirers of Roman Catholic background before they have had opportunity to gain appreciation for the Reformed faith.

Classis Rocky Mountain

C. Oliver Buus, stated clerk

PRINTED APPEALS

1. — Classis Lake Erie Appeals Decision of Synod of 1974 re Appeal of Dr. J. A. Kraft

Classis Lake Erie hereby registers its protest against the way in which the Synod of 1974 handled the appeal of Dr. J. A. Kraft (Acts 1974, p. 96ff.). Classis protests the following aspects of that action and asks that the Synod of 1975 sustain classis in each of the following items:

1. Classis protests the synod's referring the Kraft appeal to an advisory committee that included a close relative of the appellant, namely his own father-in-law, who did not excuse himself from participation but instead engaged in influential discussions with fellow-committee members on the matters contained in the appeal. Even though the Synod of 1974 knew of this prejudicial relationship, synod accepted and acted upon advice from this advisory committee.

2. Classis protests the synod's acting favorably on the Kraft appeal even though synod was apprised of the fact the appeal was based on a false account of the action of Classis Lake Erie, and even though the appeal depended wholly on that false account for its claim to substance.

3. Classis protests the fact that the Synod of 1974 did not limit itself to the protest against classis advanced by the appeal of Dr. Kraft, but instead directed its energies to a question not properly before it. The synod did not have before it an appeal against the Farmington consistory or its pastor. It had before it an appeal against an action by Classis Lake Erie. Classis protests the fact that synod did not declare whether Classis Lake Erie had acted improperly, as charged by the appeal, but instead sent a "committee in loco" to investigate the Farmington consistory and pastor.

4. Classis protests the fact that synod, in its deliberation of the appeal of Dr. Kraft, spent much of its discussion time in a highly damaging public discussion of the theological views of a certain minister of the Word, including considerable speculation as to whether he had been preaching contrary to the creeds — and all this in his absence and in the absence of anyone from his consistory. Had synod restricted itself to the matter actually before it, this regrettable procedure could not have occurred.

5. Classis protests the by-passing of historic Reformed ecclesiastical procedure by the appointment of a "committee in loco" to take over disciplinary and pastoral functions which are the proper responsibility of the consistory and classis. The Church Order makes no provision for any "committee in loco" to so invade consistorial and classical duties. The consistory and classis are the duly constituted authorities "in loco," and the sending of a "committee in loco" to take over their duties is disrespectful not only of consistory and classis, but of the principles of Reformed church polity as well.

History and Analysis

The appeal of Dr. Kraft charged that Classis Lake Erie had found Dr. Ellens guilty of preaching contrary to the creeds but did not require him to confess to heresy and did not discipline him. Classis Lake Erie was thus charged with delinquency in carrying out one of its important responsibilities.

The Synod of 1974 ought to have dealt with the question before it. It had before it not a charge against Dr. Ellens or his consistory, but a charge against a classis. The charge against Classis Lake Erie was based on an alleged set of facts. The appeal of Dr. Kraft alleged that classis had found Dr. Ellens guilty of preaching contrary to the creeds. This was a direct falsehood. Although classis had received accusations by Dr. Kraft to the effect, when classis investigated Dr. Kraft's charges, it found them unsubstantiated by the consistory or by any wit-

nesses other than Dr. Kraft and his family. The important fact is that classis simply did not find Dr. Ellens guilty of preaching contrary to the creeds.

When the above fact was reported by our delegates at the Synod of 1974 the appeal of Dr. Kraft should have been rejected, since its entire case was built on false information. Since classis did not find Dr. Ellens guilty of preaching contrary to the creeds, it should not and could not have taken the action Dr. Kraft desired, and it was not delinquent in its refusal to take such action. Synod should have so declared.

However, synod's advisory committee led synod into a consideration of another question — a question that was not before synod in the Kraft appeal. That was the question of whether Dr. Kraft's charges against Dr. Ellens, charges rejected by the consistory and unsubstantiated before classis, might yet be valid. In the final analysis the advisory committee persuaded the synod to discuss and to act on *that* question, even though it was not the issue before synod.

It is important to note that Dr. Kraft was not appealing the adequacy of the investigations carried out by Classis Lake Erie. He could have done that. He could have challenged the judgment of classis that his charges were unsubstantiated. He could have presented more evidence, or called in more witnesses. He did not. Instead, he simply mistated what had happened at classis and asked that synod sustain his objections.

It is most regrettable that, instead of dealing with the question before it, the synod held a damaging public discussion of the theological views of a minister of the Gospel, including considerable speculation on the question of whether he had indeed been preaching contrary to the creeds — all this in his absence and in the absence of anyone from his consistory.

The very existence of such speculative discussion in the absence of the persons closely involved might have reminded synod that the discussion was being held in the wrong place or that it was dealing with a question not properly before it. Instead, synod seems only to have noticed that it was discussing questions which it could not answer, and it decided to send a "committee in loco."

Even if synod had been discussing a question that was properly before it, its inability to answer a question is not justification for the sending of a "committee in loco" which has not been requested by the local consistory or classis. A "committee in loco" has no place in the disciplinary structure of the Church Order. If a synod has questions to which it desires an answer, it has ways of obtaining such answers within the structure of Reformed polity. It could have instructed Classis Lake Erie to carry out new investigations, or to answer any specific questions to which an answer was desired. It could have shown Classis Lake Erie where its procedures were not adequate, if such were indeed the case, and it could have directed the correction of such inadequacy. But instead the synod by-passed the disciplinary and pastoral responsibility of the consistory and classis and mandated a "committee in loco" to step in and take over.

There are some assumptions which, recognized or not, are implied in the decision to send a "committee in loco" in a case such as this. One is the assumption that the local authorities of consistory and classis are either unqualified or unwilling to carry out their God-given tasks, and that these duties must therefore be taken from them and placed in more competent or more faithful hands. Another assumption is that the synod has a right to ignore the historic disciplinary structures of consistory and classis and to carry out that work through direct synodical appointees. A third assumption is that if synodical appointees take over such disciplinary and pastoral tasks of consistory and classis, this will produce better results than leaving these responsibilities in the hands in which the Church Order places them.

For the above reasons, the appointment of a "committee in loco" to carry out consistorial and classical tasks is offensive, because it is disrespectful of the consistory and the classis involved. However, it is much more than that. It is also disrespectful of the historic structure of Reformed polity, and disloyal to its real genius.

Classis Lake Erie

G. Vander Weit, stated clerk

2. — Classis Northcentral Iowa Appeals Synodical Rules for Announcing Ministerial Suspension

Classis Northcentral Iowa protests the mandatory publication to all consistories of suspensions of ministers as spelled out in Article 22, II, B, 1 of Acts of Synod, 1972, page 26.

Grounds:

1. The reason for this part of the decision is grounded in desire for uniformity of practices (ground b, 1) and an assumed need that all consistories must know about them (ground c), which need is not proved by the two situations mentioned:

a. As to preventing a suspended minister from being engaged in the duties of his office, this should not be necessary if the suspending body makes clear to him what restrictions are upon him, and that he makes himself guilty of insubordination if he violates them, which would become additional ground for deposition. In case he is not willing to abide by them, there is time enough for consistory or classis to alert the consistories through the stated clerks.

b. As to preventing the nomination or calling of a suspended minister, the above also applies, beside the fact that we already have effective machinery precisely designed to prevent installation of a minister not in good standing—"credentials." Furthermore, if calling consistories would contact those whom they put on trio as to their availability for call, there would be little danger of congregations being embarrassed by calling a suspended minister.

2. This part of the decision fails to take into account the *provisional* character of suspension. Suspension is *temporary* in order to allow a consistory to check carefully its evidence, and the accused party to prepare his defense, both in preparation for a trial before the less biased assembly of classis or synod of one whose ordination is valid in the whole denomination. To spread the local matter throughout all the consistories before trial is not only unnecessary, but also unjust, and in violation of the 9th commandment, which, according to Lord's Day 43, calls upon me not to judge a man rashly or unheard, but rather to defend and promote the honor and reputation of my neighbor.

3. Annoucment of suspension to all the consistories can be devastating to the future career of a minister who might be found to have been accused falsely, or whom classis or synod may eventually deem as erring, but not worthy of deposition. Unfavorable association with a name are easier to plant than to clear up.

4. The synodical rule leaves no room for judgment by the local consistory or classis. Though synod did use the term "guidelines," it has been followed as if it were a *rule*, as evidenced by repeated reference to it in letters of information to stated clerks. Synod should trust the judgment of the minor assemblies as to whether the best interests of the brother and of the church would be served by alerting all the consistories about something which is as yet only a local matter.

NOTE: None of this protest, or of its grounds, concerns announcement of depositions or resignations (No. 2 and No. 3 of the decision).

Classis Northcentral Iowa
K. Tebben, stated clerk

3. — Dutton Consistory Appeals Decision of Synod re Divisive Literature

The consistory of the Dutton Christian Reformed Church, having considered the decision of the 1974 Synod regarding the disciplining of members of the Association of Christian Reformed Laymen, feels that it should appeal to the Synod of 1975 against this decision. The 1974 Synod declared that the circulation of the ACRL letter of March, 1974, was divisive and instructed "consistories to deal in a disciplinary way with members who are actively involved in such divisive activities" (Acts of Synod, 1974, p. 95). While the consistory does not endorse the two sentences of the letter which the synod cited as ground for its judgment, it is convinced that synod's instruction to discipline members on the basis of them is unjust and in conflict with the Word of God and the Church

Order. In compliance with Article 30 of the Church Order it therefore appeals to the Synod of 1975 against this unjust judgment.

Grounds:

1. Article 82 of the Church Order states, "Disciplinary measures shall be applied only after an adequate investigation has been made and the member involved has had ample opportunity to present his case." Classis Chatham, charging that the letter in question was "slanderous and schismatic," asked the synod to take action against it. The synod, without any investigation or giving any opportunity to the accused to present their case, made the desired judgment and instructed the consistories to discipline. This decision plainly conflicts with Article 82 of the Church Order.

2. The synod decision instructing consistories to discipline does not show that an offense worthy of discipline has been committed. The ground given for the synod's judgment cites two sentences out of a cover letter, and on that slender basis calls the circulation of the whole document "divisive." These two sentences do not prove the divisive effects of the whole document, or that the kind of division allegedly being promoted is one that the Bible condemns instead of one that the Lord said he himself brings (Luke 12:51), or that it constitutes an offense worthy of discipline.

3. This decision of the synod also appears to be in conflict with the ninth commandment, which, we in the Heidelberg Catechism confess, demands that we "do not judge, or join in condemning any rashly or unheard." (L.D. XLIII).

Consistory of the
Dutton Christian Reformed Church
Robert Ellens, clerk

The consistory has brought this matter to the January session of Classis Grand Rapids East and having failed to gain its support presents it to the 1975 Synod.

4. — First Highland Consistory Requests Synod to Reconsider Decision re Baptismal Form

The consistory of the First Christian Reformed Church, Highland, Indiana requests synod to reconsider its decision of 1973 with respect to the Form for the Baptism of Infants.

The decision of synod reads: "That synod recommend the updated Form of Baptism to the churches for provisional use for a period of three years, with a view to eventual adoption by synod, and request that reactions to the form be presented to the Liturgical Committee"

We implore synod to reconsider and nullify the above decision.

Grounds:

1. The Liturgical Committee claims that the form it proposed is not a new form, but a new translation. The translation is true neither to the letter nor to the spirit of the present form.

2. By elimination of the biblical references to man's natural state ("conceived and born in sin" and "children of wrath") the form has been mutilated.

3. By substituting "every man, woman and child is by nature sinful" for "conceived and born in sin," "we all are under the judgment of God" for "we are children of wrath," and "badly soiled" for "the impurity of our souls," the committee introduces a description of man's natural state that is not in agreement with Scripture nor our Reformed creeds.

First Highland, Indiana, Consistory
John C. Scholten, president
Gerrit J. Huitsing, clerk

5. — Tri-Cities (Kennewick, WA) Consistory Appeals Decision of Classis Columbia re Admission of Member of Elks Lodge

The Tri-Cities Christian Reformed Church of Kennewick, Washington, appeals to Synod of 1975 the decision taken by Classis Columbia on February 19, 1975. The essence of Classis Columbia's decision is that no convert is allowed to be

baptized or accepted into the membership of the Christian Reformed Church while remaining a member of the Elks Lodge and that anyone who is a member of the Elks, regardless of his level of participation, "must be dealt with in terms of discipline."

Grounds:

1. Classis Columbia has not proven that membership in the Elks Lodge is participation in a religion which is contrary to a person's commitment to Jesus Christ.

2. A person whose life the Holy Spirit has clearly changed through conversion has been spiritually incorporated into the body of Christ. Thus he should be given the outward sign of baptism and he should also be encouraged to participate in the celebration of the Lord's Supper even though he does not yet have full understanding of all the implications of that commitment.

HISTORY

A man who is a member of Elks Lodge began attending our worship services with his family in the fall of 1972. He also participated in our Bible studies. Soon he was involved in the full life of the church. God the Holy Spirit changed this man's life and he desired to be baptized. During the next seven or eight months, he took instruction from the pastor. He also led another man and his wife to Christ and began instructing them in the Christian faith. He continued to study the Word of God with enthusiasm.

In the meantime he and the pastor began examining his membership in the Elks Lodge. It became clear to him that his father's involvement in the Mason's was a commitment to a religion contrary to his commitment to Jesus Christ. However, the Elks do not appear to have the same religious structure. (He had been a member of the Elks Lodge for 13 years, at that point, but in the last five years, had not attended a lodge meeting. He says that only about fifty of the five thousand members attend meetings. The rest of them belong because of their recreational and entertainment facilities.)

In September of 1973, he appeared before the steering committee of the Tri-Cities CRC to make his formal request for baptism. This advisory council to the home missionary was made up of the pastor as chairman, two elders of the Sunnyside consistory (the mother church) and four members of the mission church. These seven men heard the man's (and his wife's) testimony of faith and were deeply impressed by the profound change that God had worked in this man's life and the clear understanding that he had of the meaning of his faith in Jesus Christ. After this the church officers began discussing the matter of membership in the Elks Lodge with this young Christian. His attitude was that of a humble child of God, but none of the beautifully worked out CRC arguments rang true to what he knew of his thirteen years in the lodge. He simply had not made a religious commitment to anyone or anything via his lodge membership. The officers felt they could do nothing but accept the brother's confession as a sincere and complete commitment to Jesus Christ. Thus he was accepted as a candidate for baptism provided the Classis Columbia would not object.

The next week (September 26, 1973) the matter was brought to Classis Columbia. Here it was reported that several other churches had old CRC members who had joined the Elks Lodge. The classis decided to appoint a committee to study the matter. The young brother, who remains a member of the Elks, was appointed to serve as a member of that study committee. That committee of two pastors and three laymen studied, discussed and worked from September, 1973, until February, 1975, (having the matter recommitted to them in September, 1974) but still our young brother could not see that he had made a *religious commitment* to anyone or anything except Jesus Christ. Having received no objections from classis, he was baptized on October 20, 1973.

In the meantime our Tri-Cities officers discussed the matter many times. Two men who are members of the labor unions could not see that the lodge oath had any more significance than their oath in the non-Christian labor union. What about the Boy Scout oath? If Classis Columbia's argument of "corporate responsibility" is valid, then we should take the same stand as the Jehovah's Witnesses relative to our oath of United States citizenship and pledging allegiance to the

American flag. The refined philosophical arguments which Christian Reformed Church has always accepted against lodge membership has little meaning to them.

Perhaps we should note that our congregation is unique. At present we have about thirty families in our worshipping fellowship. (So far, fifteen families have officially become members.) Besides the pastor, only three families were born and raised in the CRC. Ninety percent of the congregation never heard of the CRC until very recently. CRC thinking about the lodge is totally foreign to them and represents a completely different religious sub-culture. Now if we were to follow the decision of Classis Columbia proceeding to discipline our brother, it would break our fellowship. Every member of the steering committee would resign rather than say this young Christian brother has no part in the kingdom of Christ. We cannot even withhold the Lord's Supper from him without doing serious damage to the fellowship of this young church. This is not an isolated case, we meet this problem often. So we appeal to the wisdom of synod.

Tri-Cities Christian Reformed Church
Henry Bouma, president
R. A. Piehl, secretary

LIST OF PERSONAL APPEALS

1. Mrs. G. Vandezande appeals Decision of the Synod of 1974 re First Woodstock, Ontario
2. Mr. M. E. Thalen appeals Decision of the Synod of 1974 re First Woodstock, Ontario
3. Mr. Stanley Vermeer appeals Decision of Christian Reformed Board of Foreign Missions
4. Mr. Albert Bosscher appeals Decision of Classis Grandville in 1973, and Various Decisions of the Synods of 1972, 1973, and 1974.