



# Clarion

THE CANADIAN REFORMED MAGAZINE

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# Parent-Child Relationship

## *Second of Two Parts*

Have we not seen it that in families where the one word of criticism followed the other, where nothing was appreciated, where everything was wrong with the Church and the office-bearers, where the children were supported in their critical stand,—have we not seen it repeatedly that those children turned away from the Lord? In those cases it was oftentimes even so that, if the office-bearers came to admonish a child, the parents took their child's side over against the office-bearers and actually took it ill of them that they came to admonish. So much was wrong in the Church and with so and so and so and so, that they had better go after that first before coming to their place and after their son or their daughter.

But what has become of such families? How many of the children or grandchildren still belong to the Church of Christ? At times the parents then even asked in bewilderment what the reason was why their children turned away from the Lord. But the reason is obvious.

It is not just that the parents gave a wrong example, however much examples may influence the children. Children must have someone after whom they wish to pattern their lives. We see them already when they are very young imitating the older ones. Who did not have a hero when he was young? There was the policeman, who looked so important in his uniform and who could stop the traffic with one move of his hand. There was the pilot, who could take an airplane into the air and seemed to be a very mighty man. Or there was the race car driver, whose picture was in the paper after his amazing victory.

It is not only during the early years that a person has such a hero and example which he wishes to follow. Maybe unwittingly, everyone has such an example also when one gets older. And the examples given by the parents make an indelible impression upon the children.

But it is not just the wrong example that causes the children to turn away from the Lord and His Church. It is this: that the parents themselves do not submit themselves fully to the Word of their God and thus are unable to lead their children in the Truth. If not the proper respect is shown for those whom the Lord has put in authority over us, how can the parents expect their child to remain free from the influences of revolution? If the Bride of Christ is criticized almost unceasingly, how can the parents expect their children to love her and her Bridegroom? If nothing is good about the minister and about the other office-bearers, how can the parents expect that their son wishes to become a minister or aspires to the office of an elder or a deacon, of which the Apostle says that it is a desirable thing? If the parents themselves do not live in obedience to the command of the covenant God, how can they expect their children to do so? The children see it if the words of their parents are not in harmony with their deeds. One might be able to fool strangers for some time: it is impossible to fool those who live in the same house and belong to the same family. Such an attitude must also poison the relationship between parents and children, for that relationship can flourish only if everything is done in obedience to the Lord's will.

This also applies to the goal which the parents have set. What are they after? Are they after possessions and money? Are they after earthly security? If that dominates their whole endeavour, then what are the children to think of the *faith* of their fathers? They might still sing of the "faith of our fathers", the fathers of whom they are then speaking are those of centuries long past and therefore hazy and unknown. But the fathers whom they can see are not those of whose faith they sing. Those fathers can speak only of money and wages, of things to be bought and things to enjoy. They are so busy with all those things that they have no time left for their children. They may hear what the children say, but they do not listen. And in the end their children may come to the conclusion which some children once expressed to me: "As far as he is concerned, we have no father . . . !"

Don't think now that the above applies only when the fathers are after money or security. They may be after honour and acclaim, and for that reason may be occupied with all sorts of activities in the Church. It is good to be busy in the work of the Lord, as long as we do not forget that the work of the Lord begins at home. It should not happen that children have to say: "Dad has time for everyone and everything except for us." We should not lose sight of the priorities!

Children need the guidance and the help, they need the authority of the parents. That is, in fact, the thing for which young people are longing. When you have difficulties with yourself, and when you are not sure which course to take and which line to follow, then you long for someone whom you can trust, who can show you the way. You may act as if you do not need such a person, as if you can provide your own security, but deep in your heart you know that it is just show. Therefore it is a mistake when parents think that they do their children a favour if they let them go and find their own way. Therefore it is a grave mistake if parents do not uphold the authority which they have received from the Lord but allow their children to rebel against it and practically to ignore it.

Some weeks ago my friendly bank manager sent me a booklet which contains a collection of monthly letters, written for the bank. This booklet deals with the family, which is called the "Cradle of Culture", "Strength of the Nation", "Stronghold of Civilization". Besides many things with which we cannot agree, since the writer does not take his starting point in the Word of our God, there are paragraphs with which we can wholeheartedly be in agreement. One of those paragraphs reads:

"It is a mistake, injurious to himself, to allow a youth to evolve in a vacuum of non-resistance. Because his opinion and his wishes have never been opposed, he develops a massive belief in his own wisdom and a one-track faith in his own ability."

We see this happen also in the universities, where the students demand the right to determine the manner in which the university shall be run. Things are put upside down. And the result is a delinquency as has never been before. And when one is caught by the police, then that is the result of a long development. "It started long before

that, in family toleration of disobedience, insolence and irreverence."

He that hates his son, the Lord says in His Word, spares the rod. But he who loves his son punishes him when he has done something wrong.

The authority of the parents does not rest on specific qualities which they possess. This authority is founded in God's good pleasure. For that reason it must be acknowledged and honoured.

The obligation to honour and to acknowledge is there all the time. It is there not just when the parents do a good job in the opinion of the children. The obligation is there all your days, also if you think that your parents are utterly wrong. It is there also if, in your opinion, your parents do not deserve your respect at all. For your respect is not founded in and does not rely on the ability of your parents to earn it. They have received this specific place from the covenant God. To these particular parents the Lord has given these children; and over these particular children He has set these parents. So He has willed it.

The authority comes from the Lord, the covenant God. Parents who tolerate that authority to be trampled under foot sin against their God. Sin against God can never be helpful in the upbringing of the children and in the preparation of the children for their later life.

That the authority comes from God also implies that the parents do not have the right to use it to their own advantage. The situation is not so, Joshua says, that the children are to gather treasures for the parents, but the parents must gather treasures for the children. And the big question here is: What, then, are those treasures in the first place?

These treasures are in the first place the treasure of the knowledge of the Word of God and of what the Lord our God has done in the history of His Church. They are to bring up their children, if the Lord pleases to give them, in the fear of the Lord, to the honour of His Name and to the edification of the Church. They are to bring up their children in such a manner that they are able to serve the Lord Christ in all their undertakings. They are to bring up their children in such a manner that the children can take over the banner of the cross and carry on the battle.

Thus the fear of God's Name is to dominate the parent-child relationship. Only then the parents can give their children a lasting treasure, a foundation for their whole life.

The parents cannot give their children a well-balanced theory about almost everything in life. According to the measure of their knowledge and ability, they will speak with their children about the various aspects of life and about the various fields and activities in which they will become involved, but they cannot give along a closed system which will cover all and every situation. What the parents can give along and must give is a firm conviction, supported by their own attitude in family and society and church, that the Word of the Lord is the only absolute standard and that only if everything is regulated after that Word, blessing and prosperity, real prosperity, can be expected and received.

It is the curse of the modern society that the parents themselves do not have firm convictions and absolute values and that for that reason they could not pass them on to the next generation either. That brings the confusion and uncertainty. The older generation did not know what to believe; thus the younger generation has to find their own way. And we see what the result is.

The family is the place where the values are learned, the convictions formed, and the basis laid, and the pattern is set.

When the relationship between parents and children is a relationship of authority maintained and respected - maintained by the parents and respected by both the parents and the children - then this pattern will be followed also in political life and in the field of economics. When thus the condition within the family is in harmony with the will of the Lord, this will be reflected also in other things.

The parents will then also uphold the authority of others to whom the Lord has entrusted it. The parents will then, for example, not phone the teacher immediately if their son or daughter comes home with a complaint; they will not speak in a derogatory manner about the civil magistrates, and they will not take over the language of revolution when speaking about social relationships.

All these things are possible only when there is the love towards the Lord, the covenant God above all, and to the neighbour as to oneself.

If authority is upheld without love, the hand of the Lord is not being acknowledged behind it. And if there is "love" without authority, then it is not the love which the covenant God wishes to see.

It will have become clear to you that we cannot give a pattern suited for every family because there are no two families the same - just as there are no two children the same in one family. When parents, therefore, deal with the one child in a manner which differs from the way in which they deal with another child, we should not say right away that the one is being spoiled and the other one being neglected or slighted. In by far the most cases all that is done is that the differences between the children are taken into account. Of course, I do not deny that there are cases in which it is clear that a preference is shown to the one child above the other(s). That is not in accordance with the will of the Lord, who through Moses told His people that they should not do that under any condition. But there is still a wide gap between taking into account the differences that exist on the one hand, and showing preference on the other hand.

As I have said in the beginning of this introduction, our discussion may bring up some more practical aspects; although what has been said so far is far from being just a theory!

May what has been said help us all to become more and more conformable to the image of the Lord Jesus Christ who, in pious submission to his Heavenly Father and to His earthly parents, completed His task on this earth. By His power and through His Spirit it is possible again to have a truly Christian family, where the fear of the Lord is the dominating factor, where the Word of the Lord is the Guide, and where the Spirit of the Lord is Counsellor.

When, in your relationship with your parents, you follow this course; when, once you are married, you hold on to this Truth; and when, once you have children of your own, you adhere to this principle, you will experience the blessing of the covenant.

Who is he that fears the LORD sincerely?  
Even his children shall be blest.  
For theirs is the Kingdom of heaven.

W.W.J. VANOENE

# school X crossing

## THE REGIONAL REFORMED HIGHSCHOOL IN ONTARIO.

Since November 1971 a group of brethren, formed into a "Steering Committee," have visited local congregations in Ontario to generate enthusiasm for a Regional Can. Ref. Highschool. Although not all local Churches could be visited in this way, their travels were not in vain. Wherever this Committee went they met with considerable interest. In at least three congregations (Brampton, Burlington East and West), steps were taken to come to a local organization of sorts.

To consider the next move toward the establishment of a Highschool, the Steering Committee called representatives of all Ontario congregations to a meeting held in Burlington on May 5th, 1973. The meeting was chaired by br. Jack Schutten of Smithville who, after a few introductory words, presented the meeting with the question: What do we do next? The delegates were of the opinion that it was too early to elect a Provisional Board, in view of the fact that the Highschool Association has yet to come into existence. The need of the moment rather is for formal constitution of the organization. This however will require the presence of an official Charter or

Constitution, authorizing the Association's existence, and Bylaws, which outline the Association's structure and govern its conduct. To draft these documents a Committee was elected consisting of these brethren: H. Devries, J. Gelderman, J.J. Kuntz, J.B. Ludwig, C.Y. Nobel, J. Schutten, and A. Vanegmond. This Committee will be expected to present these drafts to a meeting of delegates on June 28, 1973.

The Committee's first meeting will be held, D.V., in Hamilton's Cornerstone Church on May 11, 1973. Of particular concern to this Constitutional Committee will be the desire for some degree of local autonomy by the various Chapters which are to be formed and how to embroider the local movements onto the cloth of the Regional Association. For the Association to be successful it must depend on strong local initiative and yet possess the fullest cooperation from the members of each local. Regardless of where or how the school comes into existence, this is one effort which will have to be truly inter-congregational, a situation which requires that each will have to esteem the other greater than itself.

In his closing prayer, Rev. P. Kingma implored God for His guidance and blessing, in order that His children may receive a complete

education in which His Word is the fountain of all learning and wisdom. It is a prayer which all our readers will gladly join.

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## ANNUAL CONVENTION OF THE C.R.T.A .

The Canadian Reformed Teacher's Association met at its Annual Convention in the John Calvin School of Burlington on May 12, 1973. Its President, Mr. Peter Vander Boom, opened the day with scripture reading, to which the attending teachers, Board and Education Committee members responded with singing from the Book of Praise. Following his opening prayer, the President welcomed everyone to this third annual convention; then he briefly explained the programme and theme of the day: The Truth shall make you free.

Rev. W.W.J. VanOene then addressed the convention with a speech on this theme, in which he sharply contrasted the exhausting and futile search for truth engaged in by unbelievers, and Truth as revealed by God in His Son Jesus Christ. The speaker stated that it is only by believing on Christ that one becomes capable of correct evaluation of his environment. All other evaluations are false, the brainchild of Satan, the arch-deceiver. We must therefore permit the revealed Truth to be the centre of our education. The lie must be exposed and the Truth instilled from early childhood on.

This speaker was followed by Mr. Ab. VanOverbeeke who introduced the subject of the Open Concept System of Education. Speaking from personal experience he was able to show the advantages and disadvantages of this education system. In the course of a spirited discussion the possibility of adapting certain aspects of this system to our schools and the philosophy which underlies this approach were examined. Our school buildings are physically incapable of accommodating this method of teaching. More important, our schools should not give accommodation to a philosophy of education which teaches a child to be sceptical and rely almost solely on his own powers of discernment.

This discussion was abruptly adjourned when an emissary of a certain pseudo-military figure de-



*A view of the John Calvin School, Smithville, Ontario. This school is attended by children of the Smithville and Lincoln congregations. The principal is Mr. M. VanderVelde.*

# Master of Theology

REVEREND W.W.J. VANOENE

A little more than three years ago the VanOene family moved from British Columbia to Ontario. After having served the Church at New Westminster for about seventeen years the call to the Church at Fergus-Guelph was accepted. As has happened before, the opportunity to continue the theological studies was also accepted by our editor and he became the next minister of the Canadian Reformed Churches to enroll at Knox College to follow lectures and to fulfil the requirements for the degree of Master of Theology.

One of the final requirements is the writing of a thesis. The subject chosen by Rev. VanOene was: CHURCH POLITY IN THE CANADIAN REFORMED CHURCHES AND THE CHRISTIAN REFORMED CHURCH, Comparative Study of Two Dutch Immigrant Churches. This thesis must be considered an important contribution to the study of the development of both Churches. We hope and expect that Rev. VanOene will make the results of his comparative studies available for wider use.

On Tuesday May 1st, 1973, the degree of Master of Theology was conferred upon him during the 129th Annual Convocation of Knox College. We saw among the audience not only his wife and children but also a large number of members of the Fergus-Guelph congregation. When I arrived at Convocation Hall a large bus drove up and out they came. Congregations who give their minister the opportunity to continue his studies and show so much interest must be commended. We also saw some of his colleagues and one professor of our College.

Professor J. Charles Hay, M.A., B.D., Ph.D., presented the four candidates for the degree to be conferred by the principal. He did so with some interesting remarks praising not only the wives who encourage their husbands, but also the husbands who are supposed to encourage their wives when they continue their studies.

After the ceremony most of the guests went to the library of the College to congratulate the new Master.



On behalf of the readers of CLARION we extend our heartfelt congratulations to our editor. It is always surprising that it is possible to enter into post-graduate studies while the work in the congregation goes on; moreover, Rev. VanOene had his duties as editor of CLARION to fulfil. The holiday season is approaching and we hope that he will enjoy a well-earned rest with his family.

May the work which he has done benefit not only the congregation of Fergus/Guelph but also the Churches in general.

D. V.

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livered a finger-licking-good lunch. After lunch some participated in a volleyball game, while the more sedate (mostly Board members) engaged in the more intellectual exercise of comparing transportation budgets and custodian contracts.

The afternoon session began with a presentation by Miss Minnie Van Dieren, who introduced: Limited space physical education activities. Very few of our buildings are equipped with phys. ed. facilities. Physical education activities therefore are given in the classroom, the halls or possibly on the playground. Miss VanDieren suggested a series of theme-based exercises and activities which will assist the child to become

physically adept and will avoid the boredom so often associated with compulsory exercises. Unfortunately not even a most reverent request by a Chatham delegate could induce her to put on a demonstration.

Mr. Len Hoogerdijk appeared next on the programme with copies of a Grade VII science class report. The convention was separated into 'pinkies' and 'blues' who respectively were to defend or attack the content of this report. Only the contorted rhetoric of advocate-in-chief Vander Boom saved the 'pinkies' from being bludgeoned by the 'blues'. Mr. Hoogerdijk, in summing up, drew the attention of both groups to the implications of the defense and

criticism offered. He reminded Board members in particular that it should take more than one poor class report to brand a teacher poor or disorganized. Teacher and classroom evaluation ought not to be based on the casual, infrequent visits by Board members to their school.

By now it had become quite a bit later than the organizers had anticipated and Mr. Larry Bol graciously withdrew his contribution to the programme, entitled: The "idol" tackboard.

A well-attended, pleasant and very instructive convention was then closed with scripture reading and prayer by Mr. Henry Homan.

J. J. KUNTZ

# mission news

## RECENT DEVELOPMENTS IN BUTIPTIRI

To keep readers in all parts of the country informed, we here pass on a recent letter from the Board of Foreign Mission of the Church of Toronto.

Dear brothers and sisters:

On May 11, 1973, a letter was received from Rev. Knigge, dated April 21, 1973, with the very disappointing news that serious difficulties have arisen in Butiptiri.

After attending an annual meeting of all the mission workers, Rev. Knigge flew back to Butiptiri on March 29th. On the following Sunday morning he preached and after the service was told that a man of the congregation claims to have had dreams and visions indicating that he had been appointed as a leader of the Papuans. People in the village believe that this man has supernatural gifts. Rev. Knigge wrote that it has happened several times before in Irian Barat that some kind of Messianic belief turns up among the tribes, which expect that in the future they will have the same material riches that others have at the moment. The Christian way is the way to heaven, and apart from that is the pagan belief which leads to a wealthy life on earth. The authorities have also heard about this matter and the rumour is going around that the army is coming to Butiptiri to burn down the village.

In the afternoon of that Sunday many people went into the jungle and the following morning the village was completely deserted. Only Rev. Knigge was there with the teachers. On the next Sunday there were only a few people, and the Lord's Supper, which was to be celebrated that day, could not take place. After that Rev. Knigge had to leave for two weeks to teach at the Bible School at Boma.

We finally quote the last paragraph of Rev. Knigge's letter, which reads: "We will have much to inquire and to admonish. The trouble is that I will be less than 2 weeks in Butiptiri before going on furlough. It is too

short a time to talk it over, the more so because I fear I won't see most of the people during that time as they may still be in the jungle. Please, brothers and sisters, keep on praying for the people here, for the congregation to stand in the faith in the Lord, and for me, that the Lord may give me the wisdom I need."

Thus far the report of Rev. Knigge . . . We know that you will join in the prayers so urgently requested by our missionary.

Canadian Reformed Church  
of Toronto.

Board of Foreign Mission

Ina Kuntz, Secretary.

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## NEWS FROM IRIAN BARAT

The latest news from Butiptiri is two-fold: good on the one hand and very unfortunate on the other.

The good news concerns the growth of Christ's Church in the village of Butiptiri. In the latter part of last year 16 people asked to be admitted to the congregation. As is normal practice, Rev. Knigge and several of the elders visited each of the applicants, to determine their motives, their understanding of the way of salvation, and their intended way of life as Christians.

After a period of catechetical instruction and regular home visits, ten of the applicants were judged to be ready for admission. Accordingly on Sunday January 28, two men, four women and one schoolboy did confession of faith; three of these were also baptized. In addition to that, three toddlers were baptized. Rev. Knigge reports it was an especially joyful day for the congregation. After the service the whole congregation was invited to Rev. Knigge's home for coffee, a total of over 50 guests, which could hardly be accommodated all at once. We may thank and praise the Lord for the blessings shown in this growth of the congregation.

Furthermore a matter of long-standing difficulty was cleared up. Two of three men who had com-

mitted a murder in 1964, said they were prepared to confess to the authorities; this after several years of inner struggle. With Rev. Knigge's help arrangements were made for them to do so. They fully expected to go to prison, but because of an existing statute of limitation they escaped with an official admonition. On February 10 these same men confessed their crime before the congregation and in the afternoon service they did confession of faith and were baptized. Another Sunday of special joy and thanksgiving.

In a humorous vein Rev. Knigge comments on the cultural differences which exist between us and a society only recently removed from savagery. Writing on the administration of baptism, he says: "I think many babies get a wet napkin during or shortly after baptism, but you don't see that. But here we do see it. Just as we are singing Psalm 105 the baby may piddle a nice water bow. One adult did not understand that he had to kneel to receive baptism; instead of kneeling he tried to stand on all fours. If you act as if all these things are part of the ceremony, nothing goes wrong."

The bad news from Butip concerns the primitive obstetrical practices of the natives. Last year a clinic was built near the Knigge's home for the express purpose of accommodating women about to give



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# The Watergate Affair

The continuing revelations in the so-called Watergate affair are sending shock waves through the Nixon administration as well as causing consternation abroad. Because of the pre-eminent position of the United States in world affairs, what has been called Richard Nixon's seventh crisis is of more than passing concern to us. As this is being written, the televised hearings of the Senate committee investigating the Watergate affair are just starting. Under the glare of television lights senators will extract the sordid details of a most sordid affair that extends to the highest office in the land.

Though scandals in politics and corruption among officials is not unique in the United States, (think of Munsinger, Rivard, etc., in Canada) the issues involved are crucial to the system of government as practiced there. Though many allegations have been made which so far have not been substantiated, the number of incidents of interference in the political process indicate at least some degree of culpability at the highest levels. The picture that is unfolding is one of interference in legitimate political activities of the Democratic party for the purpose of ensuring the continued power of the Nixon administration. What is perhaps even

worse is the evidence of an attempted cover-up of illegal activities in order to shield the authorities. It must come as a rude shock to many decent, law-abiding citizens to hear of these illegal activities carried on in the name of and for the sake of an administration which pledged to restore law and order and bring justice to all Americans.

Are the actions of the Committee to re-elect the President just the paranoid reflexes of failed Conservatives? This seems to be the view of Dalton Camp in a column appearing in the *Toronto Star*, May 8, 1973. I quote: "It took a nightmare of violence and misadventure (racial riots, crime increase, Vietnam war, etc., HL) to resurrect Richard Nixon and bring him to the White House. Once there, he surrounded himself with the mental cripples of his past, men who were made paranoid by his defeats, and men who blindly hated the press for its double standard, and despised liberalism for its pragmatism, if that is not too kind a word." As a result they started to use the tactics of the bully and the burglar to bring about peace and order to the society. This may soothe the conscience of the conservative but is not a very satisfactory answer, it seems to me. I would agree that the press has

generally been hard on Nixon and needed only something like the present crisis to seek to destroy him, but this does not remove the element of responsibility from the president. Having been invested with the authority and powers of his office, it is the clear responsibility of the president to shoulder the blame for the actions, legal or illegal, committed in his name. The claim that he was deceived and misled by his own men does not remove this element of responsibility. Besides, there seems to be too much evidence to indicate that he must have had knowledge of the affair. It does point out however the enormous powers that reside in the presidency and the extent to which it dominates the other branches of government. This concentration of power has also occurred in our own government, where the office of the Prime Minister has increased its staff tremendously and has tended to make all the important decisions without full reference to the House (at least before the last election).

In a world where the political pragmatist reigns supreme, one should not be too surprised at the kind of political scandal which we are now witnessing. It should serve as a warning that the end result of all such politics which has its basis in expediency is corruption of governmental responsibility and authority. This cannot be corrected by resignations, "throwing the rascals out", or anything of the kind. It can only be corrected by a transformation of the spirit which dominates the thinking of apostate man, a recognition that man's authority in government is exercised by the grace of God, to whom he is ultimately responsible.

We do not take pleasure in seeing men's careers destroyed or seeing one party exalted over the other; instead we are hopeful that all elements of public opinion will recognize the importance of upholding the authority of the governmental offices. The important leadership of the United States in world affairs cannot help being undermined by the Watergate affair and advancing the cause of the leftists and their allies. Let us not be duped therefore by all the prophecies of doom and sensational revelations in the press, but let us keep a watchful eye on our own political leaders so that this kind of situation does not arise here.

H. J. LUDWIG

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## MISSION - *Cont'd.*

birth. One would imagine this to be well received. On the contrary, little use is being made of the clinic. Instead the husband builds a little canopy in the jungle, under the protection of which the child is born. This practice occurred again on New Year's day and due to complications the woman died. The following day her child also died. The people were well aware that this tragedy need not have happened had the woman been in the clinic. It was hoped that this incident would be a lesson to the people, but only a few days later, a man, already a Christian, asked for his wife to be admitted to the clinic, but the birth had already occurred in the jungle. Permission was refused, for

reasons of precedent and the man flew into a rage. The following Sunday, after the service, Rev. Knigge spoke about the matter at length and reproached the people for their stubbornness.

Concerning Mrs. Knigge: She left Butiptiri on January 29. Because of some confusion concerning documents and finances she was forced to spend two weeks in Djakarta, Indonesia. She is now in Holland, living at the home of her parents. She has seen a Dutch specialist, but the anticipated ear operation still remains to be performed. Mrs. Knigge may be reached at the following address: c/o Mr. H. Hommes, Zuiderweg 83, Hoogkerk, Groningen, The Netherlands.

# news medley

There are people who are controversial on purpose, in order to be read and in order to get reactions from their readers.

I do not belong to the number of those who follow that practice, although I shall not avoid controversial issues if they come up. Our readers are requested to bear that in mind when they read our News Medley. It appears once in a while that points brought up and discussed in our column have the special attention of a large part of the circle of readers and that remarks made in that connection are felt more deeply by them than by others who may just glance over them.

Let it therefore be known that the purpose of my remarks is only to build up and not to tear down, and that whatever is written, is written "with malice towards none" -- to use a well-known expression. Besides, whenever I mention local questions and make some remarks about them, I do this only because I am convinced that they regard Church life in general and that other Churches may have the same questions or problems or practices, either right or wrong.

That having been understood, we cast off.

Some Churches have the custom that office-bearers whose term has expired and who have been replaced by the newly-ordained Elders and Deacons still attend the first part of the first Consistory meeting after their retirement. I have never been able to see why they come to that meeting and why, if they have to come at all, they stay only till the intermission.

Part of the veil has been lifted by remarks which I found in the Family-Post, bulletin of the Churches at **Lincoln** and **Smithville**. The first part of that meeting appears to be used for speeches: a thank-you speech to and by the parting ex-office-bearers, and so on. No wonder that Lincoln mentioned, "After all these speeches the need for coffee is felt, which is enjoyed". And Smithville further explained the riddle by informing us that "coffee is enjoyed along with a treat from the wives of the departing brothers". Ah, there we have the solution.

Let no one think that the brethren there have nothing more important on the agenda. A while ago I received a critical remark about quoting a sentence from a bulletin in a more or less joking manner while, at the same time, failing to mention what my correspondent deemed to be an important bit of information. Remember: "with malice towards none!"

Smithville also adopted a letter to be sent to the proper authorities in which the matter of abortion is dealt with. Another decision is: to have two services in English in the Church building and one service in Dutch every Sunday in the (school) basement. Until now there was a Dutch service every other Sunday.

The matter of abortion will also have the special attention of the Ebenezer Church in **Burlington**: Dr. J. Faber and Dr. H. Scholtens will speak respectively on the theological and on the medical aspect of abortion. By the

time you read these lines, the meeting will be a thing of the past.

Ebenezer Church in Burlington also sent some special gift to Dr. Huh in Korea. Most of the brothers and sisters in Ontario will have met Dr. Huh when he was visiting here. He studied in Kampen and received his doctor's degree from the Theological College of our sister Churches. In the near future we shall say some things about his doctoral thesis. In this Medley we just mention that the housing situation in Korea was very difficult for Dr. Huh. Ebenezer Church (and also Burlington West) sent some money in order to enable him to buy a small house. They received a touching letter of thanks back.

To remain in Burlington for a moment: the company that was asked to pave the parking lot of the Church informed the brethren that too much topsoil was found underneath the layer of gravel and sand and consequently the price would be much higher if a good job was to be done. Now other ways are being pondered.

Burlington West has reached the 1% mark of its planned fund for building purposes. Let no one laugh at that 1%. They've just started. We'll keep you posted.

I could not quite get the meaning of the following: "The John Calvin School Walk-A-Thon for May 26 is now past the landing stage". Where is it now then? Lost in space?

And, in order to infringe upon br. Kuntz's rights a little more: The **Edmonton** School Society bought no less than 29.9 acres, 1½ miles outside the city limits. They even paid the larger part of the purchase price cash!! Maybe they acquired such an amount partly by means of a "Strawberry Tea" which was held as a special treat for Mother's Day. Now, if someone can tell me what a "Strawberry Tea" is . . .

We are in "the West" anyway at the moment (with our thoughts only!!) and therefore tell you that the Young People scheduled another Study Weekend for the Victoria Day holiday, to be held in Edmonton. The Women's Societies plan a Rally in **Calgary**, where the Rev. J. Visscher will speak. Also in Ontario a Study Weekend was planned for Victoria Day.

Thus we are back in Ontario.

**Rev. M. Werkman** was involved in an accident. It seems that someone plowed into his car while he was waiting at a railway crossing; the result was whiplash (apart from damage to the car). It seems, however, that our brother made a satisfactory recovery.

When I saw him at the meeting of the Teachers' Association in Burlington, I also told him that I was going to make some remarks about changes in the rules for election of office-bearers which **Chatham** has made. He explained why it had been changed the way it reads now, but still I disagree.

Chatham provides for the possibility to bring in objections against nominations. For as long as I can remember, we have never taken objections against nominations into consideration. Of course, if it should appear that a very serious matter has come up or is not known to the Consistory, such a serious matter which would render it mandatory to remove the name of the brother from the list of candidates, then it is the duty of every Church member that knows it to inform the Consistory. We don't have to talk long about that.

But that is something different from providing that the names of the candidates shall be announced on two



consecutive Sundays to provide for an opportunity to bring in objections. I have always understood it in this way, that objections can be brought in only when one has been elected and appointed. Then the names shall be announced for two consecutive Sundays. But a Consistory has the right to announce in the morning that an election shall take place in the afternoon.

Besides, if I should have an objection to a certain brother becoming an office-bearer, would it then not be a matter of true Christian love and carefulness that I wait first to see whether he is chosen and appointed? If the brother is not elected and appointed, there will be no need for me to go to the Consistory with my objections, and thus I can prevent unnecessary stir and unnecessary difficulties.

And further: if objections can (and are to be) brought in against nominations, what is the sense of the publishing of the names of those who have been elected and appointed?

Another change which Chatham made (and this point was even marked in the copy of the Church News which I received) is "Ballots with more or fewer than the required number of names, or with names other than those of the candidates, are invalid".

Of course, if there are more names or other names, the ballots are invalid.

If someone hands in a blank ballot, that is something which should not be counted either.

But I think that it is wrong to provide that ballots with fewer than the required number of names are invalid. If I take part in an election and if I am convinced that I cannot wholeheartedly vote for three brethren (if three office-bearers are to be chosen) but only for two, then I have a right to it that this vote shall be taken into account. The Consistory has no right to declare my other votes invalid, or indirectly to compel me to vote for three, under penalty of seeing my two votes declared invalid if I mention only two names.

I know that frequently we get the impression that blank ballots or incomplete ballots are a means by which some wish to protest against the actions and decisions of a Consistory. That's why blank ballots should not even be taken into account. But it is incorrect, I think, to let ourselves be guided by **reactions**, which we do if we decide according to the above-mentioned new provision in Chatham's regulations. When we ask the judgment of the Congregation, then we should take that judgment into account.

Oftentimes it happened to me at a consistory meeting, when the nominations were made and the list of candidates was drawn up, that I could not with a good conscience write down six names and wrote down only five or even four. According to Chatham's reasoning, the Consistory should have declared those ballots of mine invalid. I don't believe so.

Certainly, when the brethren were nominated, I fully accepted them as candidates. And if they should have been elected, I would have honoured them as fellow office-bearers. That is beyond doubt. But when I vote, there is no one who has a right to tell me that I HAVE to put down as many names as are needed and that otherwise my ballot will be declared invalid.

Once more I have to state that, strictly speaking, the boundaries of a News Medley have been crossed in the above. But then, who cares as long as the matters of the Church receive due attention. So long.

vO

## 40th Wedding Anniversary



*In 1953 Mr. Kleefman and his family left the province of Drente "The Netherlands" to come to Edmonton, Alberta. After living there a little less than a year, they moved on to New Westminster, B.C., where Mr. Kleefman has been working mainly as a self-employed gardener.*

*In addition, he also held the position of caretaker of the church at New Westminster for several years.*

*After seeing their 3 sons marry and receiving children of their own, Mr. and Mrs. Kleefman now enjoy a quiet and well deserved retirement.*

*May our Lord grant them many more years in health and happiness together with their family.*

*The Lord willing, Mr. Gerrit Roelof Kleefman and Alberdina Kleefman [nee - Kieneker] hope to celebrate their 40th Wedding Anniversary, June 9, 1973.*



## BOOKS

Dr. J.A. Hebly, *Protestanten in Rusland, De honderdjarige weg van strijd en lijden*. Kampen: J.H. Kok B.V., 1973 Fl. 17.50.

For one who wishes to know more about the Protestants in Russia, about their history, their present situation, and their sufferings, Dr. Hebly's book is a valuable source of information. Anyone who, as was the case with this reviewer, knows very little about Church life in Russia and whose only information comes from the circular letters which are received from time to time and the pieces of news in the magazines and periodicals, will be thankful for the information contained in this book. Dr. Hebly writes knowledgeably about his topic. It also casts some doubt on the accuracy of the information which is published by, among others, the Rev. R. Wurmbrand, whose theological concepts were scrutinized by Prof. J. Kamphuis in *Nederlands Dagblad* some months ago.

From the above we learn anew that the Lord also works in countries about which we know very little. Christ gathers His Church out of the *whole* human race.

vO

# THE SECTS

## ***The Armstrong Cult*** (8)

### 11. B. *The Great Tribulation*

According to Armstrong the Great Tribulation is not in the first place a trial period for the believers, but for Israel, i.e. the British Commonwealth and the U.S.A. The resurrected Roman Empire, consisting of ten nations, of which Germany will be the foremost, will fight and conquer Israel and force her into slavery. This is the time of Jacob's Trouble. Of course, among those Israelites are also the real Christians, the followers of Armstrong, and they will have it especially difficult in those 3½ years.

### C. *The Millennium.*

After the Great Tribulation Jesus Christ will come back and will sit on David's throne (which is now occupied by Queen Elizabeth II), from which He will rule the earth for a 1,000 years. But He will not be the only ruler, for with Him are ruling the Saints, which are the resurrected spirit children of God (gods themselves). They will rule over those who are saved (alive) from the Great Tribulation and who have turned to God. The rest of mankind will have died during the plagues which God will send after the Great Tribulation.

Armstrong has already assigned the most important positions in the Millennium. David will rule over all the twelve tribes of Israel, under him are the twelve apostles, who have a tribe each. Moses will be over all organized national and international Government and Elijah over all organized Church, Religious and Educational activity. He mentions several other Biblical persons too, but he omits one very important person, namely Herbert W. Armstrong himself. He does not say what he will be in the Millennium.

During the Millennium people will be educated in the way of the Lord; they will receive His Spirit and live a wonderful life. Those who do not want to submit to the rule of Christ will be thrown into Hell, which is a fire burning in Gehenna, the valley of Hinnom outside Jerusalem.

### D. *The Resurrections.*

Following other sects the Armstrong cult teaches several resurrections. The first resurrection will be at the beginning of the Millennium. Then the saints who have died will be resurrected as spirit beings, as members of the God family in order to rule with Christ.

The second resurrection will be after the Millennium. Then all those who never heard the gospel will be resurrected as human beings and they will have a chance to repent. Those who do not repent will be thrown into Hell.

The third resurrection is for those who have refused to accept God's ways in this world. They will be resurrected as human beings, only to be thrown into Hell.

Hell, the fire in the valley of Hinnom, will quickly burn them up, and after that they do not exist anymore.

### E. *the 144,000*

Following the Jehovah's Witnesses, Armstrong taught a doctrine of the 144,000, and just as that sect came into difficulties, so does the Armstrong cult.

In the time that the *Plain Truth* was only being published and distributed in countries which (according to Armstrong) are descendants of Jacob, the U.S.A., the British Commonwealth, and North-Western Europe, they taught that those who would receive God's Holy Spirit and would be begotten as children of God were 144,000 in number, "12,000 from each of the 12 tribes of Israel except Dan - but Joseph is given a double-portion". (Ephraim = British Commonwealth, and Manasseh = U.S.A.)

In those early times the sect was still small and it did not have so many adherents that they would make up the 144,000. But now they have many more and they have also members who are not "Israelites" in the Armstrong sense of the word.

Therefore they had to drop this teaching of the 144,000 and nowadays

he even writes about "saved Gentiles" who will be "kings and priests, assisting in this wonderful Work".

The teaching concerning the 144,000 has changed in this cult, but I do not know what he teaches about it at the moment. He simply does not mention it anymore. When I wrote to their Correspondence Department, they answered all my questions, save one. They did not give an answer to my question concerning the 144,000.

Just as with other points of doctrine, Armstrong has taken beliefs concerning the Last Things from Seventh-Day Adventism, Jehovah's Witnesses and other sects, added a few ideas of his own and represents it as the teaching of the Bible. But the Scriptural teaching is quite different from those heretical ideas.

A.H. DEKKER



## Quotes

"Nimmer mag uit het oog worden verloren, dat ieder die critiek op een ander uitoefent, voor zichzelf hooge levenseischen stelt. In tweeërlei opzicht is er met het oog op deze regel gezondigd. Ter eener zijde door de kerkelijke keurmeesters, separatistische secten, scheurkerken, die allen op meedoogenlooze wijze de kerken veroordeelen, en in hun eigen persoonlijk of kerkelijk leven allesbehalve voorbeeldig zijn. Zij lijden aan geestelijke hoogmoed en Farizeïsme, dat in zelfverheffing de menschen lasten oplegde, te zwaar om te dragen, maar die zelve nooit aanraakte.

Ter anderer zijde heeft men dien goeden regel gebruikt als een schrikbeeld om alle aanklacht tegen afwijking der kerk in leer of leven, in belijdenis of tucht, tot zwijgen te brengen, door de aanklagende partij te verwijten, dat hij zelf ook niet volmaakt was, en beter deed het verkeerde in anderen voorbij te zien, en naar het goede in de kerk te zoeken, dewijl daar nog meer was dan betracht kon worden. Dat argument is in sommige kringen vaak gebruikt om alle reformatie te smoren en zoodoende de rust te bewaren, een rust die op het kerkhof, maar niet in een strijdende kerk tehuis behoort."

J. Groen in

*Gedenboek vijftigjarig Jubileum  
Chr. Geref. Kerk. A.D. 1857 - 1907*

# Country Walks

Soaring, gliding, hovering while scanning the grasslands for prey, only occasionally flapping their wings while making their circles way overhead, rounding buildings in populated sections with amazing speed in pursuit of starlings or house-sparrows, or just a dark blot in the top of a lonely tree in some far-off fencerow - this is the way the various species of hawks present themselves.

Probably no other family of birds appeals as strongly to our imagination as these birds of prey do. A lonely red-tailed hawk perched in a tree demonstrates power, dignity, and, more than anything else, the ability to take care of himself; it certainly doesn't need handouts from people in order to survive.

From the robin-sized sparrowhawk to the large red-tailed hawk, several other in-between sized hawks roam, visit, or are permanent residents in Peel county - the southern part (around Brampton) with its countless gullies, wooded ravines and river valleys, places which were never brought into cultivation, always was a haven for hawks.

Although a book in my possession (a collectors item, written by a local ornithologist around the turn of the century) states that even then the south half of Peel seemed to be favoured by these birds, it can be said that despite the boom in housing-projects requiring more and more of the countryside the number of hawks still seems to increase as time goes on.

The reason for this is that when years ago more and more land was bought by speculators, this land was not always rented and was quite often left to itself until some future time when it would be sold again to the highest bidder. The result was that the fields went back to the wilds; grasses, weeds, and young trees or shrubbery took over, giving cover and an ever-increasing food supply to all kinds of rodents. The rise and fall of rodents can be noted by the presence of birds like hawks or owls, that depend on these rodents for their very existence. If rodents are scarce in the neighbourhood, so are the birds of prey.

Considering the hawks present in the vicinity of Brampton the year round and the number of mice and other kinds of rodents they consume, the number of rodents living and breeding in these parts must be fantastic.

The beautiful Credit River from its beginning near Orangeville until it reaches Lake Ontario at Port Credit is known for its hawks. Huge hardwood trees and evergreens line its banks or grow along the gullies and smaller creeks emptying themselves into the Credit. Once I counted 62 hawks near this river one winter morning while taking a drive.

It isn't always easy to identify them; the smallest of them, the sparrowhawk, the one we see on hydro and telephone wires, is easy to identify. So are the red-tailed and red-shouldered hawks, the latter appearing all over Canada. Their names say enough. Unless we make a study of all the different kinds, including all the colour phases their young go through, it is extremely difficult to tell them apart. I wonder how many times it has happened to me that in order to identify a hawk in a nearby tree, I stopped the car only to see the hawk take wing. They know enough to realize that moving traffic offers no threat, I suppose. Almost two centuries of persecution have made them



*A young Red-tailed Hawk*  
*[National Museum of Canada]*

wary. Canadians were not any different from the rest of the world. Not till very recently did this nation realize that hawks were not only exterminators of young chicks and of wonderful songbirds and their young. It is a well-known fact at present that, second only to the large clan of native sparrows, the destroyers of weed seeds, hawks are the most useful birds to agriculture as they wage a never-ending battle with rodents, including the brown rat, the most destructive creature to mankind's stores in the world.

Canada, as a young nation, has been fortunate in that it has learned from older nations, especially from those of Western Europe, how beneficial birds of prey are.

Considering the effort made by some European nations to preserve or possibly to even increase the few hawks left after centuries of open warfare, we can only applaud the fact that as protected birds it is illegal to kill birds of prey in most countries.

It must be admitted that not all hawks are directly beneficial to man's interest but the majority, in the long and broad view, are. All are interdependent living creatures, a part of Creation man should not meddle with thoughtlessly.

COR TENHAGE

# Hoek van Holland

## IK GELOOF DE HEILIGE KATHOLIEKE KERK

Een vorig maal schreef ik over de tekst van art. 9 van de Apostolische Geloofsbelijdenis en verdedigde dat wij dienen terug te keren tot de tekst "I believe a holy catholic church" en dus het woord "Christian" weer moeten laten vallen.

'k Beloofde, indien het U niet verveelde, iets te vertellen over de oorsprong van de afwijkende tekst in onze Nederlandse zusterkerken, die ongetwijfeld van invloed is geweest op de nieuwe Engelse tekst in ons *Book of Praise*.

Graag maak ik daartoe gebruik van een belangwekkende aantekening die ik vond in de uitgave *De belijdenisgeschriften volgens Artikel X van de Kerkorde van de Nederlandse Hervormde Kerk*, verzorgd door Dr. J.N. Bakhuizen van den Brink ('s-Gravenhage 1957). Deze kerk-historicus schrijft:

"Artikel 9 van de Apostolische Geloofsbelijdenis worde gelezen: ik geloof de heilige, algemene Kerk" (blz. 241). Hij stelt dus een verandering voor, waarbij het woord "Christelijke" wordt weggelaten en wordt teruggekeerd tot de oorspronkelijke tekst. Tussen haakjes merk ik op dat het wel ietwat wonderlijk zou zijn, wanneer wij in de Engels sprekende wereld een tekstvorm zouden trachten in te voeren, die daar nimmer in gebruik is geweest, juist terwijl men bijv. in Nederland tracht naar de oorspronkelijke tekst van de Apostolische Geloofsbelijdenis terug te keren!

Over de tot voor kort ook in de Nederlandse Hervormde Kerk gebruikelijke tekstvorm zegt de schrijver: "Deze vorm berust niet op de oorspronkelijke tekst, want daarin komt "Christelijke" niet voor, maar op de weergave van het Credo in Zondag 7 van de Heidelbergse Catechismus. Hoe eerwaardig deze vorm daardoor ook zij, erkend moet worden, dat hij van de grondtekst afwijkt. "Algemene" en "Christelijke" naast elkander vormen een dubbele vertaling van "catholicam" en dus een overvloedig-

heid. Bij Calvijn zal men deze beide woorden dan ook niet vinden . . ., evenmin als bij Ursinus, een van de vaders van de Heidelberger, in zijn Catechismus minor van 1562, in het Book of Common Prayer; wel een enkele maal bij Zwingli en Leo Jud.

De dubbele vertaling komt uit de Duits sprekende wereld...".

We maken weer even een paar tussenopmerkingen. Het is goed duidelijk te noteren dat ook Calvijn niet beide woorden naast elkaar gebruikt. 'k Heb nog even de bekende uitgave van Gereformeerde belijdenisgeschriften en kerkordeningen nageslagen, die onder redactie van W. Niesel in 1938 is gepubliceerd. Daar vindt U bijv. in de Franse tekst van de Catechismus van Geneve uit 1541/2: le croy la sainte Eglise catholique; dus: ik geloof de heilige katholieke kerk.

Het is goed dat we voor ogen houden dat we met de tekst van de vorige uitgave van het *Book of Praise* niet alleen in de Angelsaksische traditie stonden - o.a. van het *Book of Common Prayer* - maar ook in die van de Franstalige gereformeerde reformatie, met name in die van Calvijn.

Dr. Bakhuizen van den Brink schetst de ontwikkeling als volgt:

"In de middeleeuwen, voor de Reformatie, gaf men het woord Kerk in dit geloofsartikel gaarne door Christenheid of gemeente weer, omdat men er - terecht - niet de georganiseerde, hiërarchische Kerk onder verstond maar, onder invloed van de onmiddellijk volgende artikelen en niet zonder eschatologisch accent, het volk dat door Christus geroepen is en Hem toebehoort.

Er is zelfs wel eens bepaald bezwaar gemaakt, met name door Zwingli, tegen het gebruik van het woord kerk omdat dit ook zou kunnen dienen ter aanduiding van een gewone, staatkundige gemeenschap - hetgeen in het Nederlands nooit voorgekomen is, een bezwaar dus, dat wij niet kunnen gevoelen".

We pauzeren weer even, nu om U er aan te herinneren dat ook onze Statenvertaling een bepaalde voor-

keur had voor het woord "gemeente" en dat ook uit de Nieuwe Vertaling van het Bijbelgenootschap nog blijkt, welk een invloed deze voorkeur tot op onze tijd uitoefent. In Uw "Trommius" - *Nederlandsche Concordantie des Bijbels* - zult U het woord "kerk" niet tegenkomen!

We luisteren verder naar Dr. Bakhuizen van den Brink:

"Luther was van oordeel, dat mogelijk misverstand ten aanzien van de ware aard der Kerk kon worden voorkomen door het bijvoeglijk naamwoord 'catholicam', dat trouwens verschillende nuanceringen in betekenis gekend heeft, door 'Christelijke' weer te geven. Luther kon zich daarvoor inderdaad op middeleeuws gebruik beroepen. Zo vindt men dan in zijn Kleine en zijn Grote Catechismus en ook in de Augsburgse Geloofsbelijdenis van 1530, art. 7: ik geloof een heilige, Christelijke Kerk. Christelijk betekent dan: van Christus".

Hier hebben we dus de oorsprong van het woord "Christelijke" in de tekst die in onze Nederlandse gereformeerde zusterkerken gebruikt wordt.

Ook J.N.D. Kelly schrijft in *Early Christian Creeds* dat "the reformers themselves adopted (the received text) as their norm - except that Luther read *Christian* for *Catholic*" (blz. 369).

De lezer heeft goed begrepen, dat bij Luther het woord "Christelijke" in de plaats kwam van "katholieke" of "algemeen".

Dat de Duitse hervormer zich op middeleeuws gebruik kon beroepen, blijkt o.a. uit het feit dat men ook in de wellicht oudste, Middelnederlandse tekst van het Credo, uit de 13e eeuw, leest: die helige karstine Kerke.

Nu, via Luther is deze vorm terecht gekomen bij leidende figuren van onze Nederlandse Reformatie. Zo spreekt Johannes a Lasco in zijn Catechismus van Londen, 1551 over "een heilige, Christelijke gemeente" en in de Kinderlere en de Catechismus van Emden over "een heilige, Christelijke Kerk". Marten Micron gewaagt in zijn Kleine Catechismus van "de heilige, Christelijke gemeente".

Wanneer men over deze ontwikkeling nadenkt, kan men het een beetje betreuen dat Luther en in zijn gevolg Johannes a Lasco en Marten Micron het oude woord "katholiek" prijsgaven. Zelf heb ik er altijd een soort geestelijke vreugde in geschept

aan catechisanten duidelijk te maken dat de gereformeerde belijdenis echt katholiek is en misschien herinnert U zich nog wel dat ons Theological College geopend is o.a. met een rede over het katholieke karakter van onze Nederlandse Geloofsbelijdenis. In dit opzicht kan 'k me geheel vinden in de lijn van Calvijn, die het woord "katholiek" niet prijsgaf, maar de juiste Schriftmatige betekenis er van trachtte aan te wijzen.

Het is dan ook niet verwonderlijk dat Bakhuizen van Den Brink meedeelt, dat hoewel de nieuwe vorm in de Reformatie enige tientallen jaren het getij mee gehad heeft, men er toch niet tevreden mee is gebleken. Waarschijnlijk was men zich toen niet meer klaar bewust van het feit, dat "Christelijke" reeds een weergave van "catholicam" was. Men heeft toen dit laatste woord nogmaals, en nu meer precies, vertaald door "algemene". Zo kan men onderstellen, dat de dubbele bewoording "algemene, Christelijke" ontstaan is.

De auteur eindigt zijn beschouwing aldus: "Een dergelijk historisch proces levert geen voldoende grond om deze Lutherse en Heidelbergse traditie ook voor het Credo op zich zelf, buiten de Catechismus, te handhaven. Hier zal de Kerk zich aan de oorspronkelijke tekst dienen te houden zonder die te wijzigen of aan te vullen. De Kerk, in het geloofsartikel bedoeld, is niet een van onze georganiseerde, maar verdeelde Kerken op aarde, dat weten wij allen, ook niet de som daarvan. Zij is het Lichaam van Christus. Daarvoor moet in de Apostolische Geloofsbelijdenis het woord Kerk met de beide vaststaande praedicaten: heilige, algemene, ons voldoende zijn."

De lezer zal verstaan dat ik een groot vraagteken zet bij de tirade over de Kerk, in het geloofsartikel bedoeld. Ze dunkt me niet gereformeerd. Ook al weten we dat er meer Kerk in de wereld is dan de gemeente van Christus die ik door het geloof mag kennen in de plaats van mijn inwoning, dat sluit niet uit dat ik ook, en zelfs niet allerlaatst, aan haar denk wanneer ik belijd: Ik geloof de heilige, algemene kerk. Paulus tekent de gemeente Gods te Corinthe als een lichaam van Christus (1Cor. 12).

Ook valt er nog wel iets op te merken over de voorgestelde handhaving van de Lutherse traditie in de Heidelbergse Catechismus.

Maar dat gereformeerde kerken,

zeker in een Engelstalig land, goed doen zich aan de oorspronkelijke tekst te houden en dat de beide vaststaande bijvoeglijke naamwoorden "holy, catholic" ons voldoende dienen te zijn, is mijn hartelijke overtuiging.

Nogmaals: wat mij betreft schrap U het woord "Christian" in de tekst van het Apostolicum op blz. 395, 403, 468, 480, 490 en 512 van ons *Book of Praise*. Maar voordat U zulks doet, moet ik toch nog wel even ingaan op de zaak van de Heidelbergse catechismus en de Dordtse Leerregels. Op blz. 403 en 442 kunnen we m.i. niet met een simpele schrapping volstaan maar moeten we er iets anders voor in de plaats zetten.

Allereerst merk ik op dat Dr. Bakhuizen van den Brink zelf in zijn tekst van de Catechismus de Lutherse en Heidelbergse traditie niet handhaaft. In Zondag 7 geeft hij als tekst "Ik geloof de heilige, algemene Kerk" en in Zondag 21 luidt de vraag "Wat gelooft gij van de heilige, algemene Kerk?" Hij is dus consequent, evenals de derde editie van ons *Book of Praise* las, "What do you believe concerning the *holy catholic Church*?"

Naar de andere kant is ook de nieuwe uitgave van het *Book of Praise* consequent. We lezen nu op blz. 403, "What do you believe concerning the *holy catholic Christian Church*?"

Wanneer we de oorspronkelijke teksten van de Heidelbergse Catechismus nagaan, zien we het volgende: De Duitse tekst heeft beide malen "heilige algemene Christelijke". De Latijnse tekst daarentegen heeft in Zondag 7 "Credo sanctam Ecclesiam catholicam" (dus zonder het woord "Christelijke"), maar leest in Zondag 21 "Quid credis de sancto et catholica Christi ecclesia?" Daar spreekt men dus over de heilige en katholieke kerk van Christus. Het dunkt me dat wij deze Latijnse tekst, die evenals de Duitse uit 1563 dateert, moeten volgen.

Het kan immers niet ontkend worden dat de nieuwe vorm van het Apostolicum invloed heeft gehad op de *uitlegging*. Dat in het antwoord op de vraag "de Zone Gods" onderwerp is, is niet toevallig. Om het even dogmatisch uit te drukken: dat de leer over de kerk niet pneumatologisch doch christologisch wordt opgezet (dus: dat deze leer niet vanuit het werk van de Heilige Geest wordt opgezet, maar vanuit het werk van Christus), hoewel het artikel over de kerk in het *derde* deel van de

Apostolische Geloofsbelijdenis voorkomt, hangt allicht o.a. samen met het feit dat het woord "Christelijke" in de Duitse tekst van de vraag stond.

Daarom voldoet het mij niet geheel dat Bakhuizen van den Brink en vorige uitgaven van het *Book of Praise* het woord "Christelijke" in vraag 54 simpel schrappen. Zouden we niet het beste doen deze vraag aldus te formuleren: What do you believe concerning the *holy catholic Church* of Christ? Zo houden we vast aan de oorspronkelijke tekst van de Apostolische Geloofsbelijdenis en tegelijkertijd verliezen we niet de band tussen de vraag en het antwoord 54.

Een soortgelijk geval hebben we in Dordtse Leerregels, hoofdstuk II, Verwerping der Dwalingen, par. 1. Onze Nederlandse tekst heeft daar: "Eindelijk, zij stoot om het artikel des geloofs, waarmede wij geloven: *de algemene Christelijke Kerk*." De Latijnse tekst spreekt simpel over het artikel des geloofs, "waarmede wij de Kerk geloven". Daar is dus zowel "Christelijk" als "algemeen" weggelaten! We zouden in de Engelse tekst kunnen spreken over "*the catholic Church* of Christ".

Op deze wijze brengen we de aanhalingen van de Apostolische Geloofsbelijdenis in onze Drie Formulieren van Enigheid in overeenstemming met de oorspronkelijke en in de Angelsaksische landen nog steeds gevolgde tekst en we verliezen tegelijk niets van het eigene van de Gereformeerde belijdenisgeschriften uit de zestiende en de zeventiende eeuw.

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#### SUMMARY

In two articles I dealt with the text of the Apostles' Creed in our new *Book of Praise*, especially with the words: I believe a holy catholic *Christian Church*.

With a view to the original text and the tradition in English-speaking countries I proposed a return to the text in the previous editions: I believe a holy catholic Church. So we cross out the word "Christian" on pages 395, 468, 480, 490, and 512.

With a view to the own history and character of the Three Forms of Unity I proposed to change the words on pages 403 and 442 into this reading: the *holy catholic Church* of Christ (403), and: *the catholic Church* of Christ (442).

J. Faber

# our little magazine

Dear Busy Beavers,

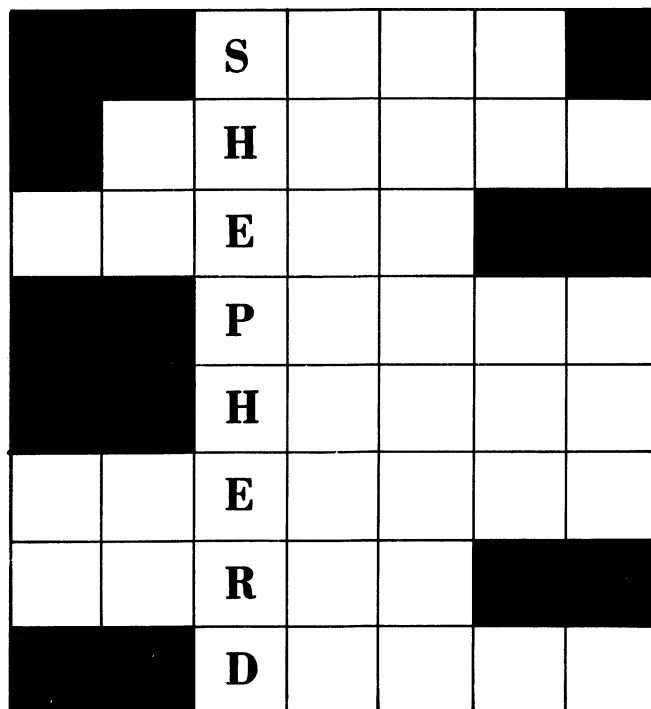
I have some good news for you today. A little while ago I promised to tell you how our Birthday Fund is doing. And here is how we stand - we have collected a grand total of \$18.55! What do you think of that?!

This fall our Theological College will be all of four years old. And we do want the Busy Beavers to make *their* contribution to the Birthday Party, don't we? So let's hear from you if you have any ideas about what we could do, and of course, never forget that we are always happy to get contributions to our Birthday Fund. Because it's for our very own Theological College!

What do you think? Is it time for some quizzes? We haven't had all that many. Here are two for you to do.

## THE LORD IS MY SHEPHERD

Beginning with the first row in the puzzle fill in the spaces with words found in the Twenty-third Psalm.



Our second one is a *Bible Quiz* from *Grace Bosscher*.

1. "You love righteousness and hate Therefore God, our God, has the oil of gladness

you with  
your fellows.  
Ps. 45.

2. "Praise him with sound praise him with lute and ." Ps. 150.
3. "If we endure, we shall also with him." 2 Tim. 2.
4. "The grace of the Lord Jesus be with all the ." Rev. 22.

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## BOOK NOOK

Today we have a BOOK LOOK by *Diane Breukelman* for Busy Beavers who like to read animal stories.

*Tuffy*

This is a very exciting book called "Tuffy." It was written by George Cory Franklin. The most exciting characters were Tuffy, the beaver, and his mate, whose name was Bonnie, and her two kittens. I felt very sorry for the lynx, who was trying to get the fawns who were following their mother. There were these big fierce looking owls who saw the lynx. Tuffy saw the owls and thought they were going after the fawns, but he was surprised to see that they were going after the lynx. The owls tore at the flesh until he was completely dead, but it was the lynx's fault because he was going after the fawns.

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## From The Mailbox

Welcome to the Busy Beaver Club, *Clarence Oosterhoff*. We hope you will really enjoy reading *Our Little Magazine*, and joining in all our activities. Did you like today's quizzes? Be sure to write again soon, Clarence!

Hello, *Leona Dam*. It was nice to hear from you again. Did you have lots of fun with Rosa when she was over?

I'm glad *Loretta Dam*, that you and Leona like doing the quizzes, and that you have such a nice new home! Do you look at picture books sometimes with little Jonathan?

Thank you, *Grace Bosscher*, for your picture, and poems, and the quiz. Such a pile of nice things from you! Write again soon, Grace.

Are your father and sister safely home again after a nice trip, *Irene Vande Burgt*? Thank you for your nice chatty letter. Do write again soon, Irene.

Hello, *Annette* and *Teresa Vandenbos*. I'm glad you've enjoyed *Our Little Magazine*, and hope you'll always hold it high. Good-bye, girls.

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Oh yes, you still need the answers for the "A Quiz" we had last time! I wouldn't be a bit surprised if every last one of you had all the answers right! Let's see how we did.

- |            |           |              |
|------------|-----------|--------------|
| 1. Aaron   | 5. Andrew | 8. Amos      |
| 2. Abel    | 6. Adam   | 9. Ararat    |
| 3. Abraham | 7. Uzziah | 10. Abednego |
| 4. Absalom |           |              |

So long for this time, Busy Beavers. Remember I'm looking forward to hearing from you about our plans for the Birthday Fund! So think about it - and let me hear from you. All right? Bye for now!

Aunt Betty.