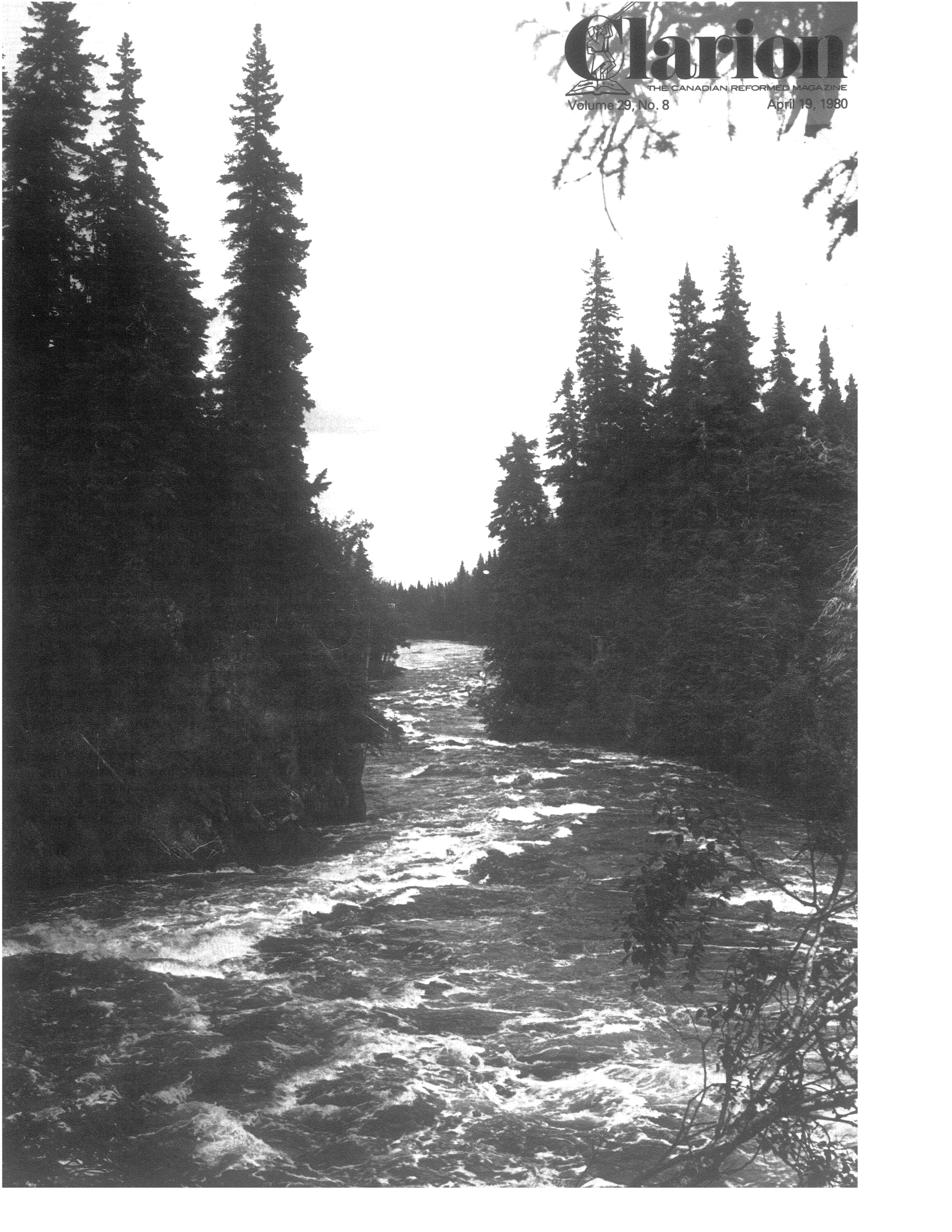


# Clarion

THE CANADIAN REFORMED MAGAZINE

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## INFALLIBLE?

Some attentive readers remarked that the editorial "Kung Deposed" came to an abrupt end. I had sketched Kung's development from his dissertation on *Justification* (1957) till his standard work on *The Church* in 1968 and had stated that this development of the famous theologian of Tübingen would not halt. He was almost inevitably driven to the following step: the re-interpretation, or rather denial, of the infallibility of the pope. Whatever Rome could accept, the publication of *Infallible?* (1970) was unforgivable. The above-mentioned readers were curious about this point and asked for further information.

I gladly comply with this request. The topic of the claim of infallibility by the church of Rome and its leaders is timely. In a national newspaper on Saturday, March 22, I saw the cartoon that evoked a squabble among the members of the Canadian Church Press. It depicts a sinister figure with a whip lurking behind the façade of a smiling pope. "Bringing the church into line," the caption reads. Roman Catholics in our country and their weekly *The Catholic Register* were infuriated by this cartoon in the Anglican monthly magazine *The Canadian Churchman*; they asked for the establishment of a press council. Although our modest Canadian Reformed Magazine will never join the Canadian Church Press, we would like to contribute by discussing the issue of the infallibility of the pope. John Paul II himself in a recent speech underlined the significance of this infallibility.

Let us concentrate on what Hans Kung wrote about the topic, but first let us refresh our memory. What does infallibility mean, and what does the Roman doctrine of infallibility entail?

The term infallibility indicates the impossibility of falling into error. The First Vatican Council (1870) defined the primacy and the infallibility of the pope. Peter was the prince of all the apostles and visible head of the whole church on earth. The Roman pontiff is his successor in this primacy over the universal church and has full and supreme power of jurisdiction, both over all and individual churches, and likewise over all and individual pastors and faithful. Beside the definition of the primacy there was this statement of papal infallibility:

The Roman pontiff when he speaks *ex cathedra*, that is, when exercising the office of pastor and teacher of all Christians, he defines with his supreme apostolic authority a doctrine concerning faith or morals to be held by the universal Church, through the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed his Church to be endowed in defining faith and morals; and therefore such definitions of the Roman Pontiff are irreformable of themselves (and not from the consent of the Church).

In our twentieth century the Second Vatican Council confirmed and underlined this doctrine of the infallibility of the pope; it even expanded it to the infallibility of the bishops (the episcopate) in communion with the pope.

Before we hear the criticism on this Roman doctrine of infallibility we should see its limits. The pope is not infallible as a private person nor even merely as pope, but only when he exercises the office of supreme pastor and teacher. Not any kind of teaching, but only a doctrine of faith and morals can be the object of an infallible definition. In our century only the assumption of Mary into heaven has been the object of an official declaration by the pope *ex cathedra* (1950). Another limitation is that Vatican I in 1870 spoke about a divine *assistance*; there is not a new revelation or an inspiration. Nevertheless, since the Council of Trent in the sixteenth century, the Roman Church officially teaches that the apostolic traditions are to be received with the same piety and reverence as the Holy Scriptures.

Even Vatican II did not clear up the relationship between Scripture and tradition. Tradition, Scripture, and the teaching authority of the church, according to Vatican II, are so linked and joined together that one cannot stand without the others. Although the Roman doctrine does not speak about an inspiration of the pope, it is evident that his teaching authority is decisive when the question arises, What are the contents of Scripture and tradition? In passing, Hans Kung criticized Vatican II on this important point of the relationship between Scripture and tradition. He employs a striking illustration. According to Kung himself, Scripture is a sort of main tap which, if it were ever turned off, would mean that all the springs of ecclesiastical tradition in the house would dry up. But the Second Vatican Council brought Scripture and tradition as close as possible together and let them flow into one, almost as in modern fittings hot and cold water flow together into one faucet. In a witty manner Kung adds: "This, as we know, permits us to mix the two in the proportions we want: very practical in everyday life, but disastrous for theology. What we do not get from Scripture, we get from tradition, but the teaching office of the church decides on the proportions of each at a particular moment; what is supposed to be the *ultimate* criterion for the teaching office itself, we do not know" (*Infallible? A Double-day Image Book*, 1972, p. 69). Kung is of the opinion that Vatican II suffered from the first day to the last from the fact that the question of what really is the ultimate, supreme norm for the renewal of the Church remained undecided.

This excursion about the relation between Scripture and tradition in Roman Catholic doctrine is important. It shows the significance of the teaching office of the church and therefore the significance of its infallibility. The pope decides what the contents of Scripture and tradition are, and he does so, according to Rome, in an infallible manner. When he exercises his teaching office in an official statement concerning doctrine or morals, he is free from error through the assistance of the Holy Spirit.

Against this doctrine of infallibility Kung raised what he called critical counter-questions. Apart from an indirect quotation of Matthew 18, Scripture was quoted only once. The First Vatican Council appealed to Christ's word in Luke

22:32. The Lord Jesus had prayed for Peter that his faith might not fail. But Kung remarked that these things had not been convincingly proved:

1. that in Luke 22:32 (and in Matthew 16:18 and John 21:15) it is a question of a teaching office and moreover of an infallible teaching office;
2. that not only Peter, but also any kind of successors are addressed: there is no mention of successors here;
3. that the bishop of Rome is meant to be such a successor.

When a Reformed person reads Kung's argument with respect to Scripture proof for infallibility, he knows enough. If the Word of God is our only rule for faith and conduct, infallibility of the pope cannot be true. That does not take away that Kung's other arguments are also interesting. Matthew 16:18ff. does not occur on a single occasion in its full wording in the whole Christian literature of the first couple of centuries. Only from the fourth century on did Roman pontiffs use it to support a claim to primacy, and even then without any formal claim to infallibility. With reference to Matthew 16:18 or Luke 22:32, "neither in East nor West is there ever a claim raised for the infallibility of the Roman pontiff" (p. 99). The papalist overcharging of the teaching authority may be based on what today have been proved to be forgeries, but certainly not on Scripture nor on the common ecumenical tradition of the church of the first millennium.

After Kung had attacked the foundations of the doctrine of infallibility, as defined by Vatican I and II, he came to what he called the central problem. What are we to make of the biblical promises that the Lord will remain with His disciples until the end of the world, that the gates of hell will not overcome the church, that the Spirit of truth will lead the disciples into all truth, that the church is the pillar and ground of truth?

Negatively speaking, Kung says that the answer cannot be the infallibility of the pope. Already in his book, *Structures of the church* (1964), written with a view to the Second Vatican Council, Kung had asked: a man who is not God, free from error? He had added: what holds for *one* man holds also for *several*, holds also for an ecumenical council. In this respect the freedom from error of a council raises exactly the same problem as the infallibility of a pope. But in his book, *Infallible?*, Kung went further. Infallibility would not only mean freedom from error, but indeceivability. It means being free from what is deceptive, from lying and fraud. According to Vatican I the pope as supreme teacher of Christendom does not err in decisions concerning faith or morals, but, in principle, he cannot even err. Kung does not accept this theory any longer. He says we must allow for errors even in the

## Luke 22:31-34

"Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren." And he said to him, "Lord, I am ready to go with you to prison and to death." He said, "I tell you, Peter, the cock will not crow this day, until you three times deny that you know me."

church's propositions of faith. But does the "infallibility" of the church really stand or fall with infallible propositions?

Then Kung comes with his own positive answer: The church will persist in the truth *in spite of* all ever-possible errors. There is an "infallibility" of the church: there is a fundamental remaining of the church in truth which is not annulled by individual errors. In spite of all erring and misunderstanding, the church is kept in the truth by God.

In a remarkable manner Kung had now "re-interpreted" the infallibility of the church. He rather called it "indefectibility" or "perpetuity" in truth, and he set it in ecumenical perspective. Had Luther not stated frankly that both pope and council can err? Did Calvin not display a lively sense of history as he demonstrated how there were true councils and false ones, and how blind obedience to councils would be irresponsible? But did the Reformation Churches not also affirm the indefectibility and perpetuity of the church? Article 7 of the Augsburg Confession taught that the one Holy Church will remain for ever. Kung would have referred to our Belgic Confession, Article 27: "This Church has been from the beginning of the world, and will be to the end thereof; which is evident from this that Christ is an eternal King, which without subjects He cannot be." The reasoning of faith is evident: Christ is eternal King — a king cannot be a real ruler without subjects (the emphasis is on the subjects in the construction "which, namely King, without subjects He cannot be") — and, therefore, there will always be the catholic church, the congregation of true Christian believers, subjects of Christ the King.

At the same time precisely these references to Luther, Calvin, and the confessions of the Reformation make it clear that Kung filled the concept of "infallibility" with another content than Vatican I and Vatican II. The indefectibility of the church, confessed by the Reformation, differs from the infallibility of the pope and the episcopate, defined by the Vatican councils. And Kung did not want to replace the infallibility of the teaching office with the infallibility of the Bible. He regards the Scriptures as thoroughly human writings, by human authors with their gifts and limitations, possibilities of knowledge and of error. Alas, also in this respect Kung followed Karl Barth: "Scripture is not revelation; it attests revelation" (195), and he created the false dilemma "Jesus Christ, not the inspired book, is the ground of faith" (196). Basically, here is the source of Kung's later deviations in his doctrine of Christ.

Nevertheless, *Infallible? An Inquiry* was a courageous book. Kung did not ask for an *Imprimatur*. His book was vigorously attacked even by Karl Rahner, the most outstanding defender of the new theology in the Roman Catholic Church. Rahner immediately wrote that if Kung continued to theologize along these lines, he would have to be dealt with theologically as a "liberal protestant." To Rahner, Kung's views were rationalistic, a clear transgression of the limits for any Roman Catholic critique of the church's infallible teaching authority.

Before the figure of the present smiling pope appeared, the case was already evident. Rome had either to acknowledge that doctrinal decisions of popes and councils are reformable, or it had to reject Kung's position. Kung was right in his criticism of the infallibility of the church; he was wrong in not returning to the infallible Scripture.

*That word above all earthly powers —  
No thanks to them — abideth.*

J. FABER

# The Beauty of Reformed Liturgy <sup>1</sup>

## INTRODUCTION

Recently some remarks were made on one "element" of Reformed Liturgy, i.e., the so-called "Long Prayer." The appetite of the present writer was whetted to write more on this Liturgy as a whole. A special reason for doing this is that in all probability this matter will come on the table of the forthcoming General Synod. Liturgy is more than the "order of worship"; the Liturgical Forms, on which much work has been done in recent years, also belongs to it. Even the Church Order, of which a new concept has been presented to the churches, was in olden days considered a part of it. Dr. C. TRIMP, in his 1978 publication



CALLED:

by the Church at Brampton, Ontario and by the Free Reformed Church at Albany, Australia:

REV. J. VAN RIETSCHOTEN

of Carman, Manitoba.

\*\*\*

Canadian Reformed Church of Smithville, P.O. Box 268, Smithville, Ontario L0R 2A0.

Esteemed Brethren,

After having received the concurring advice of Classis Ontario South (March 1980), the Consistory can now positively inform you that the opening date for the convening of General Synod 1980 has been set, D.V. for:

TUESDAY, NOVEMBER 4th, 1980

at 10:00 a.m. E.S.T.

In order to send out a Provisional Agenda, we again remind you that items for the Agenda may be sent in at your earliest convenience to the address mentioned above, attention General Synod 1980.

With Christian greeting,  
For the Consistory,  
CL. STAM, Chairman,  
F. RUGGI, Clerk.

*Formulieren en Gebeden (Forms and Prayers)*, makes clear that the Synod of Dort 1618/19 deemed the "order of liturgy" so important that it decided, "The Liturgy shall be added to the public documents of the church, because by its liturgy the church presents itself to the outside world as a 're-formed' church." This in answer to those who maintain that the liturgy is a matter of the local church, and therefore need not and should not be on the Agenda of a General Synod according to (old) Article 30 of the Church Order.

Dr. Trimp himself goes even so far as to put *Liturgics* (the theory or science re the Order of Liturgy, etc.) as number one in his set-up of the so-called *ambtelijke vakken*: the theological disciplines which deal with the tasks of the office-bearers. He sees Liturgy as the very centre of the life of the church, in which all office-bearers, preachers, overseers, and deacons, are active according to their specific mandates.

Reformed Liturgy has a history, a background. A proper treatment of this subject takes that history into consideration.

Although it is very tempting to start with this history of the age of the Reformation, the churches and their upcoming General Synod are faced with the fact that there are two different "orders of liturgy," the one that was established in 1933 (Synod of *Middelburg*, The Netherlands), and the one offered as a second choice by the Synod of our sister churches in The Netherlands, *Kampen* 1975. Both "orders" are being practiced in our federation at the moment.

Because we are convinced that "Kampen 1975" is more in the line of the Reformation, we must first explain how it came to "Middelburg 1933."

### FROM 1920 TO MIDDELBURG 1933.

Synod Leeuwarden 1920 felt the necessity to appoint a Committee with the mandate to study various aspects of the Liturgy, in general, and the "order of liturgy," in particular.

The situation in the Churches re this "order" was like that in the time of the Judges: "everyone did what was right in his own eyes," 21:25. More uniformity was considered desirable.

It strikes one right from the start that in this liturgical history from 1920 - 1933 the *uniformity* was stressed. There was no mention of the need to dig up from the age of the Reformation the roots and development of the order of the various elements of our liturgy. A second word that popped up time and again, in the Reports and the Synod-decisions, is "*customary*."

Although there was an ambitious program in the minds of some in 1920, the ultimate result of 1933 was "poor" (C. Trimp). The combination of "customary" and "uniformity" on the basis of custom slowed down that "ambiguous program" to a considerable extent (according to C. Trimp once more).

There should have been a strong motivation for such an ambition, because the nineteenth century had produced nothing in this respect. Dr. A. KUYPER published his *Onze Eeredienst (Our Liturgy)* in 1911. He had gone back to the Reformation age. Understandably, several of his disciples wanted to apply what the "master" had taught.

This attempt becomes clear in the Report that was laid down on the table of the next Synod, *Utrecht* 1923. After having stated the confusion in the churches, the Committee formulated some good principles. We quote:

1. Maintain the Reformed character of the Liturgy.
2. The "new" Liturgy that we seek should not be "new," but set up in accordance with what had been established as "Reformed" in the 17th Century.
3. According to the advice of J. CALVIN, *Institutes*, IV, 10, 30, not too many arbitrary changes should be made; only such elements should be restored that fit within the Reformed framework.

When, after this promising start, the Committee sat down to draft a "new" (!) liturgy, it soon became apparent that they could not shake off that "uniformity" on the basis of what is customary."

From the ten suggestions we first quote those which we deem truly Reformed (in the light of the history):

1. The reading of the Scriptures right after the Law is not defensible liturgically; it ought to be done right before the sermon.
2. After the Law *must* come a confession of sin [cf. our first Form of Prayer in *Book of Praise*, p. 475, vD]. In



addition to that we should return to what J. CALVIN established in Strassbourg. There, in contrast to Geneva, he was his own man; not under the pressure of the local government.

From this Order of Strassbourg we therefore learn what was really in Calvin's mind. Thus (still the Report to Synod 1923) we should also restore the "absolution" or "proclamation of the forgiveness of confessed sins" which, after the example of Calvin, was also taken up in the Liturgy of A. LASCO in the refugee-church in London, England, and adopted by P. DATHENUS in his first complete Liturgy of 1566.

The principle of this proposal was that, in the meeting between the LORD and His people, sins must be removed first before we can proceed any further.

A song of gratitude could then conclude this important section of Reformed Liturgy.

3. The Creed should be recited or sung (unrhymed!) by the whole congregation.

Alas, here the Reformed movement stops. Now "usage," what is "customary," and especially what is "psychologically most correct," takes over. It strikes one how, from this Report on till Synod 1933, "psychology" played a dominant role. This was to be expected by those who know to what great extent T. HOEKSTRA and J. WATERINK introduced psychology into their theological labours. Hoekstra even divided texts for sermons into three categories, namely, according to the three faculties of man: his intellect, his will, and his emotion.

Thus we now get in this Report of mixed character the following recommendations:

1. congregation sings four times; once in the middle of the sermon (psychologically desirable . . . , vD). No Amen-song after the sermon.

2. Although the existing prayers should be maintained, for psychological reasons and in agreement with present custom, instead of the brief prayer before the sermon (now the second part of the first prayer, *Book of Praise*, p. 476) the "prayer for all the needs of christendom" should be prayed *before* the sermon. This, as the reader knows, is in open conflict with the name of this prayer, "A Prayer for all the Needs of Christendom, to be used on the sabbath *after* the first sermon."

3. The offertory or "collections" should be "the transition to the ser-

mon." I must say, this is beyond my comprehension. Yes, a prayer for the opening of the Word, the opening of the preacher's mouth, and the opening of our hearts is a "proper transition to the sermon"; but according to our confession, Heidelberg Catechism, Lord's Day 38, the giving of Christian alms as an act of gratitude comes after the preaching. (In a later article we hope to point out how our original Reformed Liturgy was completed in Heidelberg, and published in the same year, 1563, together with the Catechism!)

The last item to be mentioned is that this Report for Synod 1923 suggested that "not everything be done by the minister"; therefore the reading of the Law and of Scripture-passage(s) should be done by an elder, just as deacons are also active.

What did Synod 1923 decide?

Right from the start, as the Acts tell us, Synod was impressed by the many objections that had come from amidst the churches against the proposals of the Report, Article 132. Thus the whole matter of the "order of service" was postponed. A new Committee was appointed, with no fewer than five professors in it, plus some doctors of theology. T. Hoekstra was to be the clerk, and thus the reporter.

It took several years; not before 1933 was the Committee ready to report to Synod. The greater part of this Report dealt with other matters, such as Hymns, etc. A brief section is dedicated to Liturgy in the narrower sense.

The main theme is (again) psychology and "what is customary." No arguments whatsoever are mentioned. No reference to the age of the Reformation is made. No grounds are adduced to what finally became the *Liturgy of Middelburg 1933*.

The one good element was that this Committee was of the opinion that the Covenant Law and the selected Scripture-passage(s) should be read by the minister because he is, in the gathering of the congregation, "the mouth of the LORD."

The final recommendation: uniformity is not necessary.

#### CONCLUSION

Our brief survey of this history of thirteen years to put an end to "everyone doing what is right in his own eyes" and to the (expressly-mentioned) "poverty" of the nineteenth century, leads to an obvious conclusion.

The years 1920 - 1933 were in various respects years of decline. A reformational impetus was lacking. What was produced reached no further than "the demands of psychology" and "custom." It seems as if the age of the Reformation did not rate any longer. Soon this would become clear in other, more-important issues which led to a split. Kampen 1975 is a (late) fruit of the Liberation in 1944.

We conclude with another quotation from C. TRIMP, p. 12, "Liturgical questions demanded the attention of the re-formed churches even before Creeds and a Catechism." It was in her re-formed Liturgy that the re-formed churches presented themselves to the world, also the world of the false church.

G. VANDOOREN



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## A NUCLEAR HOLOCAUST (III)

The last time I attempted to fill this column, I tried to explain that many Christians increasingly are beginning to argue for abolition of nuclear arms, believing that it would be better to be "red than dead." Atomic weapons, it is said, cannot serve any purpose since their use must lead to total destruction of all known civilization. Thus the rise of "Christian atomic pacifism."

I concluded that article by stating that pacifism is not the answer, "although admittedly the answer is not easy to give." I promised to continue in an effort to formulate some answer, a promise I now hope to fulfill.

If one-sided abolition of atomic weapons (e.g., by the Western Allies) is not the answer, what then? If we do not drastically diminish our atomic potential or abolish such devastating devices altogether, will we then not inevitably ESCALATE the existing atomic arms race? And does such escalation not increase the real possibility that someone some day, possibly by a computer-error (as happened recently), will push the panic-button, sending us all into an atomic holocaust?

Indeed, this possibility is present, and the very thought of it is quite frightening, to say the least. However, we should not reason from "possibilities," but we must deal with existing realities.

Let us first try to put this whole matter into a realistic perspective. Atomic weapons are not new but have been with us for quite some time now, since 1945, I believe, and only twice have these weapons been used (Hiroshima and Nagasaki). They were used then not to START a war but to END an existing war which had already claimed the lives of millions. Since World War II there have been many other wars, and these have all been fought out with what is called "conventional weapons" (which, by the way, are also becoming increasingly gruesome and effective). By over-accentuating the importance of an atomic shield, some Western nations have come to underestimate

# Circumspection...

the value of these conventional weapons. The Soviets, besides their formidable atomic potential, have continued to build an almost invincible conventional ground, naval, and air force. Lately, communism has been able to advance without the use of any atomic means, simply by an overwhelming mass of conventional forces. I am quite concerned about this situation.

In this respect, let me again quote Solzhenitsyn. "The principal argument of the advocates of detente is well-known: all this must be done to avoid a nuclear war. But after all that has happened in recent years, I think I can set their minds at ease, and your minds as well: there will not be any nuclear war. What for? Why should there be a nuclear war if for the last thirty years they have been breaking off as much of the West as they wanted — piece by piece, country after country, and the process keeps going on" (WARNING TO THE WEST, page 75). Can you agree with Solzhenitsyn that the Soviets need not resort to atomic warfare, because they can get their way otherwise? I tend to agree.

But there is more to say. In Romans 13 we can read that the Lord has entrusted the magistrate, the government, with the SWORD to punish criminals and protect the innocent. And I understand this not only to cover "internal affairs" but also to include the government's responsibility to protect its citizens from outside aggression and foreign occupation. A government simply must maintain an adequate national defense force and seek necessary allies.

We do not want war. But there are times when there is no other way. In NEDERLANDS DAGBLAD Prof. Dr. J. Douma recently published sixteen theses on the theme "war and peace," and he points out that a justifiable war is one which is fought "by a lawful government, for a just cause, with the right intention, weighing the advantages against the disadvan-

tages, and using means which fit the conflict."

In the present situation, then, we cannot do without atomic arms. Whatever illusions we may entertain, certainly not that the Soviets will abolish their nuclear arsenal! Therefore we must not merely keep, but must also refine, such arms in order to maintain a balance of power, even if such a balance of power is actually "a balance of terror." Such arms function as a DETERRENT, and we must make it clear that we will use such weapons as a means of defense when the occasion arises.

The effectiveness of nuclear arms as a deterrent has been proven in the Berlin and Cuba crises. Our enemies must know that, although we will not begin with any aggression, we certainly will use the means we have to protect our freedom and independence. If the enemy wants to fight, let them be prepared to face the ultimate!

So I would conclude that we as Christians must realistically maintain the present necessity of atomic weapons, not wanting to use them for any other weapons, for that matter, but being PREPARED to do so when the need arises. To think otherwise, in my opinion, would be foolish.

Do you fear a nuclear holocaust? Also then the Lord will care for His children. More than fearing a nuclear holocaust, I fear that the Western world will go under because of its SPIRITUAL decline. It is because freedom is misused for licentiousness that freedom is lost. Prof. Douma writes, "Not the fear for the Russians, but the seriousness of the rejection of the Gospel must be our main concern." When we do not seek our peace and freedom in Jesus Christ, we may one day have to pay an awful price to preserve worldly peace and freedom.

It is not so much a nuclear holocaust that I fear, but a holocaust which is spiritual. Where spiritual peace is lost, even the Bomb is of no avail. Cid

# Report on a Marvelous Tour <sup>12</sup>

On the Thursday of the second week of the tour both the groups were on their homeward way in "the Holy Land." Even if there were ever so many things to be shown to us which we had not seen before, that did not remove the fact that we were on our way to Tel Aviv; once our point of departure now our destination for that day. And the next day our way would lead us from there to Amsterdam, and from Amsterdam to Malton Airport or farther to the west, for the brothers and sisters out there.

Already the evening before, Wednesday evening, was dominated by the departure, in that both group offered a farewell party to tour guide and bus driver. It was deemed best by the organizers of the tours to have the party in Tiberias rather than in Tel Aviv, lest the last evening and night in which everything had to be made ready for the flight would become too hectic by an over-crowded programme. Late in the afternoon the assistant tour leaders and their helpers were busy laying up a supply of crackers, nuts, almonds, and drinks. Others would take care of the programme, while the writer of these lines tried to address the honoured guests of the evening in their native tongue. If I am not mistaken, they did enjoy themselves. Luba sprang a surprise on the travellers of the first group by handing to them a document, named "Attestation Pilgrimage," which reads as follows:

By this attestation be it known that

..... by virtue of fulfilling the Biblical injunction has ascended to Jerusalem, the Holy City, Capital of Israel and is henceforth authorized to bear the title of JERUSALEM PILGRIM.

The document was signed by the Minister of Industry, Trade, and Tourism, and Mr. Telly Kollek, Mayor. A week later, our friend Amos, if I may call him that (and my fellow travellers no doubt agree with me), turned out to be a man who could stand a good joke on the Jews; nay more, he outstripped the jokers in our group by cracking some jokes on the Jews himself, the Rabbi always outsmarting the Priest and the Kadi. Sorry, I forgot them, but there may be some in our group with a better memory for jokes. Perhaps he'll be pleased to tell you if you are curious.

Of course, the farewell did not imply that they no longer rendered their services, as the reader will understand. They kept themselves at our disposal till the end; and in the case of Sami Qomari, the driver, I may say, till the very end, since he drove our group that Friday afternoon to Ben Gurion Airport. That was on the second tour. The last day of the first tour I cannot cover in my report, since my wife and I had to leave the first group late Wednesday afternoon. A cab driver took us straight to Tel Aviv, just in time to see the second group arrive at the hotel and join their company.

\* \* \*

## BETWEEN LOWER AND UPPER GALILEE

At 8:00 a.m. on Thursday, the 24th, we left Tiberias. We cast a last glance at the Lake. Among the unforgettable things of the Land, this Lake will have a very special place in our memory. As in the days of the New Testament, regular fishing was still going on.

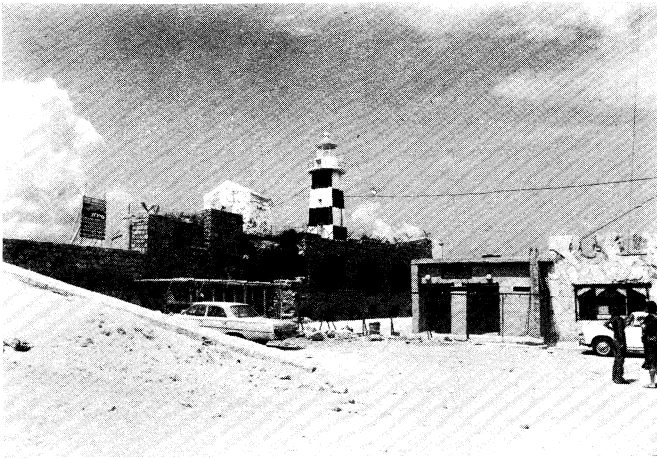
The route we followed now on our departure was different from the one that had led us to the city Tuesday afternoon. Coming from Nazareth (so from the southwest that day), we now were leaving in a northwesterly direction. For a time the road runs parallel with the coastline. We pass a station on top of a hill for migratory birds, and then we see on our left a fortress rise; one built by the well-known Flavius Josephus. Following the sign to Maghar gradually the road turns away from the Lake.

In passing we catch a glimpse of Safad, or Zephat, lying at a distance on the top of a mountain. It is the highest town in northern Israel, lying 2780 feet above sea level. The 16th century A.D., its golden age saw the chance outcome of a great disaster that overtook the Jews driven out of Spain by King Ferdinand and Queen Isabella. It was during this period that Safad became the seat and centre of the Cabbalists, a sort of mystical school in Judaism. They held the basic premise that in the five books of Moses every word and every letter held a hidden and symbolic meaning. This deeper meaning offered the key to the secret of life. These views the Cabbalists developed into the "Zohar," or "Book of Splendour." What may have attracted the Jews to Safad was the fact that nearby was the tomb of Rabbi Shimon Bar Yochai. In 1837 the city was struck by a terrible earthquake and many thousands were buried under its ruins. Today it is a modern Jewish city, still with the flavour of the past around it, as the guide told us.

The bus passed Safad at a distance. In front of us, up the slope of a mountain, we saw a village, Me'arah, 1000 feet above sea level, where Arabs,



*Persian gardens  
around the Baha'i  
temple.*



Crusader fortress.

Druzes, and Jews live together. The bus creeps up to the slope in low gear. Along the road it is especially the Druzes that strike the eye, their heads wrapped with white scarves, their bodies shrouded in black garments reaching down to the ankles. It is but one of the many villages and hamlets which cling to the rocky slopes this area is studded with. At 1200 feet above sea level we are still in Lower Galilee, but by now we can distinguish the mountains of Upper Galilee, which are much higher, right in front of us.

Making a turn to the west we go down into the (so-called) Valley of the Vineyard, running straight east-west, which may have been the northern frontier of the territory of Zebulun. Actually it is olive-trees rather than vines that prevail here. Many are more than one thousand years old, we were told, and they still bear fruit. It is against the law to cut an olive tree that still bears fruit. The bus stopped at the oldest (allegedly) of all the olive trees of Galilee, its trunk having a diameter of about two meters, burst open and split all around. Pictures were taken of travelers beside and *in* the tree! And refreshments were bought.

Boarding the bus we continued on our way to Akko. We pass various towns; among others, Karmi-el to the left, a new town and very successful colony, Amos told us. Half of the population are recent immigrants, some hailing from North America, others from Russia, building up a good relationship. After a while we see in front of us the Coastal Plain. "Turn your head to the left and look!" Amos called. "Do you see that tell? That is Maqor! the tell that inspired James A. Michener to write his book *The Source*. Who has read it?" Some had, others

had not. "I can strongly recommend it," Amos said. Meanwhile the bus had entered the Coastal Plain, also called "The Valley of Zebulun" and before long we had reached the outskirts of the ancient city of Akko.

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#### AKKO

Ancient Akko. "Ancient" implies that its history goes back to Old Testament times. You find it mentioned there as part of the territory assigned to the tribe of Asher. In the days of King Solomon it may have been a transit city for his Cilician imported horses. In the New Testament it is referred to by the name Ptolemais in Acts 21:7. Because of its excellent location as a port, it was a coveted target for conquerors throughout the centuries. It will be best remembered by the visitor, not because of some remains from Biblical times, but because of what is left from the time of *the Crusaders*. Whoever has a special interest in the Crusader period can enjoy himself to his heart's content here! I know of tourists who go to Palestina solely for this purpose. Captured in 1104, Akko became the headquarters of the Knights of St. John. They lost it to Saladin, but Richard the Lion-Hearted joined in its recapture in 1191. Exactly 100 years later it fell to the Mameluks, and that was the end of the Crusader kingdom in the holy Land: 1291 A.D.

On our way to the city we were back into the Middle Ages, so to speak. We passed a moat, a wall, then another moat and another wall, and then we stood in front of the Mosque of Ahmad Jazzar, named after the Turkish high commissioner who managed to stop Napoleon! For the great emperor extended his ventures as far as the Near

East. It was he who by his expedition gave an impetus to a new discipline: Egyptology and the decipherment of hieroglyphs. He was surrounded by military men and scholars. In 1799 he attacked Akko, but Ahmad Jazzar repelled the enemy, whereupon Napoleon suffered a serious defeat at sea by the hands of the famous British admiral Nelson.

But let us go back to the Crusaders now. When they were forced to surrender in 1291 they were given permission to leave under safe conduct by the Mameluks. Although the latter tried every possible thing to destroy the Crusader stronghold, they were not able to, because of its indestructible structure! Bent on doing away with all that reminded them of the period of the hated Christian occupancy of the land, the Muslims could not do better than to fill the empty castle with dirt and mud to its very top, so as to make it completely withdrawn from sight. As the centuries passed on nobody knew what actually was hidden under the ground until in 1946 the "ruins" of the Crusader stronghold were rediscovered. The discovery is a history in itself. In the 18th century the Turks had built a citadel, ignorant of the fact that it was erected on the 13th century Crusader foundations. During the British Mandate, 1918-1948, it was used as the central prison of the British Administration. Many of the Jewish underground fighters were confined here. Some were even hanged. It was some of the Jewish resistance fighters who, in an effort to break out of the prison, digging into the floor (did they have a surmise??) haphazardly made the discovery of the underground tunnels!

Following our guide we go down the steps and enter the first hall, and then another. One of the halls down here is used periodically for concerts and other performances. The ceiling of the hall next to this had a patch of concrete. It was covered up during recent excavations and marks the spot where the Jews had been tunnelling through. At that time the hall was filled with rubble. The group continues its way down and all of a sudden we are surrounded by full daylight, let in by a hole in "the ceiling" (or the street, I can say just as well, if considered from the opposite angle). Thanks to this daylight we are able to see pillars of such an enormous circumference that three men can hardly span them! Descending a passage we are now on the lowest level of the fortress and looking



around in the so-called Crypt of St. John. This spacious hall actually served as a dining-room and ceremonial reception hall. Tradition has it that the well-known Marco Polo was received here during a stopover on his historic tour to China. Here the crusaders sat, eating, drinking and . . . fighting. "When one drinks a lot, one is out of one's wits," Amos said. Much fighting had been going on among these knights named after the apostle John, and there were many casualties. Was it to shorten the time that may have become boring in the long run?

We now have to lower our heads for a walk through a 65m-long narrow tunnel that the Crusaders used in time of emergency, just like their confreres or colleagues in Europe, and I still remember how thrilled we were when our teacher in elementary school told about the siege of a castle and the escape of the occupants through a subterranean passage. There were good narrators among those schoolmasters!

Leaving the subterranean passages, part of which were covered streets with stone paving and vaulted roofs, standing in full daylight again, we see two towers in front of us. One is the minaret of a mosque, the mosque of Ahmad Jazzar (= the butcher). A considerable part of the population of Akko is Muslim. The other tower belongs to an inn, the "Inn of the Columns" or "Khan el Umdan," one of the three large Turkish caravanserais or *khans* as they are called in Arabic. These are typical eastern quadrangular inns with a large inner court, built as lodging places for caravan merchants and their animals. The granite columns that surround the courtyard were taken (or: stolen) from ancient Caesarea.

Especially enjoyable to our group was the walk through old Akko, a labyrinth of alleys and winding streets, where the smells of the bazaars mixed with the sea air. Our tour meant mostly window shopping, but an exception was made for a brass shop, where we watched the craftsman busy hammering out a graceful piece of work. Some of the group were so captivated by his trade as to take his place on the stool to try the craft themselves. Even ladies kept their end up, a scene which was recorded on a slide. It was really hard to leave; not until many a souvenir was bought did the tour guide get us out. Upon leaving, the group stayed for a while at the sea, the Bay of Akko to be

exact, though with a wide opening to the Mediterranean.

Yes, there she was again. The sea, and the outlook on it, was to accompany us from now on all along the way back through the land. The visibility was poor, but we were able, after some gazing, to distinguish the contours of Mount Carmel, jutting out into the sea.

South of Akko we had a coffee break in the restaurant "The Palm Orchards," casting a glance back at the city. Boarding the bus again we cross the railway Haifa-Nahariyya, one of the few in the land. A train was just passing, a sight to remember. Before we realize where we are we have touched the outskirts of Haifa.

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#### HAIFA

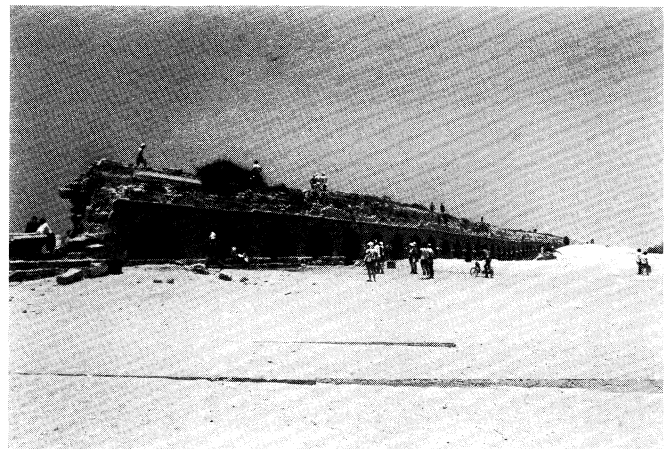
Haifa! It is a name composed of two words I read somewhere: Ha yafah = the Beautiful. So the name bears the same meaning as Yafo or Joppe. Two times the same name for a city along the seashore. It must be because the Mediterranean appealed to the Israelites that they gave the cities there such names! Sorry to say, most of the time the adjacent coastal plain was occupied by Philistines to the south and Phoenicians to the north. As to the location, the visitor is reminded of Hamilton (Ontario) as it lies there along the southern shore of Lake Ontario at the foot of the mountain. The difference is that Haifa is also built on the slopes of Mount Carmel, something which would be impossible, unfeasible, on the escarpment of Hamilton mountain.

Another feature which Haifa has in common with Hamilton is the fact that it is the steel city of modern Israel. Iron is imported from Yugoslavia, among other places. On its way the bus first

passes oil refineries at our left hand. Petrochemical industries can be found here, as one might expect, and in this respect Haifa resembles Sarnia (Ontario). Crossing the Kishon River, known from the Bible, we see on our left the largest cement factory in the country, with a big column of smoke going up into the air. The city, named "the Beautiful," has one disadvantage: its air pollution. It is especially bad when the wind blows from the east, we were told. The government has imposed laws to curb pollution, and newly-established enterprises have to put in these installations.

The bus made a stop, and the group was offered the opportunity to visit a diamond cutting establishment. It is the third source of revenue in the land, and, remembering the recent past of western European Jews like the family Asscher in Amsterdam, they must be experts in this field. While we were shown around the premises it was the store in the factory that got the attention, though I don't think many purchases were made. It would have made the trip too costly. Raw diamonds are imported from South Africa and cut in Haifa.

As to the citizenry, Haifa with its mixed population is an example of good cooperation between Jews and Arabs. The relationship is excellent. The inhabitants, numbering 10,000 in 1928, increased to 200,000 by 1948, and 225,000 in 1977, making it the third largest city in the land. As is to be expected in a city where blue-collar workers make up most of the population, the inhabitants are to a large extent socialistically inclined. Strikes, we learned, are as well-known here as in our native Canada. The average



*Aqueduct at  
Caesarea.*

labourer earns the same wages as his colleague in the U.S.A. Life is more expensive though, because of excessive taxes. The policy toward new immigrants is a little different. They are welcomed with open arms and given a sort of financial break, e.g., by getting a free apartment for the time being. They are allowed to pay in installments for 25 years.

We now leave the lower city, with all that is going on in and around the harbour, where street peddlers are selling smuggled items obtained from sailors. On the slope of the mountain we clearly see the structure arise that dominates the city with its magnificent golden dome. Golden, not gilded, for it is gold of 14 carats. This best-known landmark is the Baha'i temple, centre of a very peculiar religion or cult, founded a century ago by Mirza Husain Ali, also named Baha'ullah, "splendour of the godhead," an Iranian who died in Akko in 1892. Considering his creation the crown and end of Islam, it was the establishment of a really universalistic religion, fit for the entire human race, that he was after. The golden dome reflects the wealth of its opulent adherents, many of whom live in the U.S.A. Around the shrine are the surprising Persian gardens.

Via the Zionism Avenue the bus takes us to the top of the mountain. Turning our heads we enjoy the outlook on the harbour down in the depth. Again the bus has a tough time taking us up and up, through sharp curves. Now we are entering the residential area (Haifa mountain, a Hamiltonian would say). Haifa is the greenest city, thanks to the mayor, who made a special issue of it. The terrace of the Stella Maris Cafe is a beautiful vantage point, commanding a wonderful outlook over sea and land. Here is Mount Carmel, the utmost point of the Carmel range. In this area the so-called Cave of Elijah is shown. Not far from here is the place where the prophet met the prophets of Ba'al, "entering into a famous contest with them," as the guide told us (I Kings 18:20-40). Also related to the memory of Elijah is the Carmelite monastery. It was in the 13th century that hermits living here were united into a regular monastic order. The guide told us the history of these monks, devoted to the virgin Mary to such an extent as to consider "the little cloud like a man's hand" as a prophecy of the immaculate conception! Changing the subject, Amos told us yet

another story, also connected with Haifa; the history of the many immigrant ships loaded with Jewish passengers, who, having managed to escape from German occupied Europe, made so many fruitless attempts to come to anchor somewhere before the Palestinian coast to find out that they were not welcome. Nay worse, they were repelled into sea by the British. "Boat people" *avant la lettre*, we may call those poor victims who suffered the same fate as the Vietnamese refugees, after whom the term is coined.

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#### PLAIN OF SHARON; CAESAREA

As we go along, descending Mount Carmel on the southwestern side, we enter the fertile Plain of Sharon. A distance of 98 km from Haifa to Tel Aviv is still to be traversed. From now on the bus takes us along the Mediterranean coast. To the left the Carmel follows, gradually fading into the background and making place for the Samaritan Hill country. Signposts at the roadside keep us posted as to our whereabouts. The sign of Athlit, e.g., points to an old crusader castle, still intact when 1291 Akko fell. It was their last stronghold in the Holy Land to be evacuated. Another signpost points to Zikhron Ya'aqov (= in memory of Jacob), the heart of the wine country. Back in 1882 the first pioneers arrived here. They would have come to nothing had it not been for the patronage of Baron Edmond de Rothschild, after whose father, Jacob, the town is named. He brought in a wine press and had wine cellars built. His dying wish in Paris in 1934 was to be buried in the Holy Land, and, twenty years after his death, his last wish was granted and he was reinterred in Zikhron Ya'aqov.

It is here that a road branches off to Yokneam (Joshua 12:22). We are here not far from the spot where the so-called Home Carmelitensis (Prehistoric man) was discovered, a forerunner of the modern human race in the opinion of many, but not in the view of those who believe what Scripture tells us about man's origin in the first chapters of the Bible.

Soon we have come to Caesarea. It was during the first tour that our guide Luba brought us to a factory of wood working. Camels, donkeys, men and women of the country, decorative plates, all in olive-wood, were on display. A funny guide, who knew tens of languages (of each a smattering though; e.g., Dutch: "tachtig prachtig" and more of that sort of stuff) showed us around. I forgot his name, but he lingers in my memory as Mr. Loudmouth.

You never read of Caesarea in the Old Testament, for the simple reason that it did not exist yet. The name Caesar-*ea* betrays that the city is comparatively new, having its roots in the days of the Roman Empire. Although its origins may go back a little further (Maccabees), it rose to greatness under Herod the Great who is the builder of the port city which he named "Caesarea" in honour of Caesar Augustus. A port attracts people. It grew to a big city and became one of the leading maritime cities of those times. In 6 A.D. it became the seat of the Roman procurators of Judah and, e.g., Pontius Pilate must have had his permanent residence here. It was only temporarily that he stayed in Jerusalem. We were shown an erect stone of those times which bears an inscription with his name.

Its importance, if possible, was



*Roman theatre  
looking out over the  
Mediterranean.*



Haifa as seen from Mount Carmel.

further increased in the time of the Byzantines. As the latter had to yield to the Muslims the city was abandoned. But in the 12th century it fell to the Crusaders, who started to build their own city here with moats and walls.

Testimony to its past glory is borne by the Roman theatre, built in the second century A.D. and excavated and restored by the National Parks Authority in 1961. It is the focal point of annual, mid-summer concerts during Israel festival. The first concert performed was devoted to, or honoured by, the presence of Casals and Stravinsky. Another memory is the Hippodrome, a race-ground for horses. Let me not forget the Roman Aqueduct, extending for miles and miles, built in the second century to conduct fresh water from Mount Carmel for the residents of Caesarea. The giant headless statues, to be seen in the park, also date back to this period.

As the reader of the Bible knows, it figured prominently in the history of the early church. It was here that Peter baptized Cornelius (Acts 10), that Paul was imprisoned (Acts 23), and from here that he set sail for Rome. In the third century the celebrated Origenes established the School of Caesarea, a centre of Christian learning, here. Once more the reader learns by this extract of a pile of information that by studying one specific place you see world history pass in revue before your eyes; and the History of the Church as well.

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#### FROM CAESAREA TO TEL AVIV; THE LAST DAY

From Caesarea on we are on the last leg of this day's trip. The first major city we pass is Hadera, with a population of 100,000. Amos points to an

army camp, conspicuous by its many flags: "There is where my son is training at the moment."

Whereas Hadera is rather inland, Nethanyah is close to the sea. To the far right we see the skyline of this lovely city. The emblem of the city is the Rose of Sharon, the lily of the valley of Canticles 2:1. Today it is a prime tourist resort. Another city we pass is Herzliya, named after the father of the Zionist movement, not far from Tel Aviv. Crossing the Yarkon River we are in the outskirts of Tel Aviv. The bus takes us via the Yarkon Street, where the embassies and the great hotels are, to our own hotel, the destination of the day and the whole tour. The last full day in the land had a crowded programme. At the end of it all, one says: It is unbelievable what this country has to offer to the visitor. Wherever you travel the history from the earliest times up till our 20th century comes alive. Was it not a little too much to assimilate? the reader wonders. Well, a week earlier, in this very Tel Aviv, when we were about to board the bus the first time, the guide had warned us: "Take it easy. Don't try to digest everything that meets the eye. Feel free to pick your choice." I for one, who did not take her advice to heart, made it a kind of working visit, directly related to my work. Don't pity me. I enjoyed it so very much. Called to teach the Old Testament, the scene of the Bible has come alive before my eyes as never before. I thank the God of the Bible, Who reveals Himself in His Word, that He permitted us to take in the scene. To Him be the praise. I sincerely hope that the students at the College and the readers of *Clarion* may benefit from it.

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That Thursday night, after we had enjoyed our dinner, could be spent at pleasure by the tourists. Some stayed in the hotel, others made a stroll along Tel Aviv's famous streets: Ben Yehuda and Dizengov, with nice scenes on the street. All along the road there were restaurants with *terrasjes*, as they call it in Amsterdam (outside tables). The next morning could also be spent at pleasure, and many availed themselves of the opportunity to go shopping in Tel Aviv or sightseeing by bus to unforgettable cosy Yafo. At 12:00 a.m. the luggage would be picked up from the lobby of the hotel, and at 1:00 p.m. the passengers were supposed to board the bus for the last time. "Peltours Tours" had sent one of their representatives, Helen, a nice, tall Jewish lady, to keep an eye on the passengers and show them out at the Airport — a gesture which was highly appreciated. Thank you, Peltours Tours for taking care of us all the time!

Concerning the first group I learned later that with them not everything had gone according to schedule, e.g., an unforeseen intermediate landing on Cyprus and a misunderstanding with regard to the booking of some passengers for a four or ten-day stay in The Netherlands. Everything turned out alright after all, but it took some doing.

With the second tour there were no problems. At 16:45 the plane, the KLM DC 8 Christopher Columbus, took off from Ben Gurion Airport. The total flight time to Amsterdam was four hours, 38 minutes. At 6:00 p.m. the plane passed Rhodos, an hour and a half later Zagreb in Yugoslavia, at about 8:15 Salzburg in Austria, and already at 9:00 p.m., well ahead of time, the plane started its landing at Schiphol where everyone was met by relatives or friends. A pleasant reunion. And certainly no lack of conversation. The entire second group stayed for ten days, and, on the day of departure for the flight to Canada, no one was absent from the roll call.

And herewith I conclude my report on a really MARVELOUS TOUR.

Thank you for your interest.

H.M. OHMANN

#### NOTE:

The pictures accompanying this report were supplied by Gerry Kuik of the first tour group, and Susie Vandersluis of the second tour group.

# news medley

This time we had better start with opening our bag with congratulations, for there are quite a few brothers and sisters whom we have to congratulate with a Wedding Anniversary. We have fortieth, forty-fifth, and fiftieth Wedding Anniversaries to celebrate together.

Let us begin with those highest in number.

On April 3rd, brother and sister A. Koppert of Hamilton celebrated their fiftieth Wedding Anniversary, brother and sister S. DeJong of Burlington will celebrate this feast, the Lord willing, on May 8th, and brother and sister J.J. Aikema of Surrey, B.C., will have their celebration on April 29th.

Of course, you would like to know a few things about these couples. I am sorry that I cannot tell you anything about the first two; I could tell you something about the last-mentioned couple. I remember the day when the Aikema family arrived in New Westminster and settled there on Queens Avenue. At least, if my memory does not fail me, that was the first house where they lived. However, that was not for long. I shall not trace all their wanderings, only mention that they now live in Surrey and are enjoying their retirement. Brother Aikema was responsible for the building of the second William of Orange school building and I think he did a good job, seeing that it is still in use, be it for a different purpose. He was also to supervise the dismantling of the old house that stood on the property, but some boys beat him to it by holding a match at a place where such a small fire was likely to have extensive effects. If I remember well, we had secured a permit to burn the waste materials in small quantities, but when the fire chief saw the blaze on a Sunday evening, he is reported to have said, "That's not what I had in mind." Anyway, the place was cleared for the new building.

No, I do not forget that we offer our congratulations to the above couples. Humanly speaking, it would be unrealistic to wish them another twenty-five years of marriage, although we never know how long it will please the Lord to leave husband and wife together. I recall the evening where we celebrated the Aikema's twenty-fifth Wedding Anniversary. I think that we still have a picture of it in our album. In any case: brothers and sisters, we are happy with you and wish you the Lord's blessing also further.

Now we go five years down: brother and sister J. Gansekoele of Guelph will celebrate their forty-fifth Wedding Anniversary on April 11. When I say, "will celebrate" I refer, of course, to the moment at which this is written: that is well before the date of the anniversary itself. To them, too, we extend our congratulations. When we moved from British Columbia to Ontario and had to wait for our household effects to arrive, we found a hospitable abode with the Gansekoele's and that always gives a special bond, isn't it? You learn to know each other in a somewhat different capacity than when you just go and visit someone for a few minutes or even for a few hours. They both are still able to go visiting here and there and they also enjoy the presence around here of almost all their children and grandchildren. May the Lord grant you, too,

His favour upon your further pathway, and may it be blessed.

That brings us down to the fortieth Anniversaries. I have to mention two of them.

There is in the first place a celebration in Edmonton: brother and sister K. Visscher. Their date will be April 18th. If the mail service is not too slow this time, they may even receive this *Clarion* around the time of their day of remembrance. Congratulations.

The second couple who will celebrate their fortieth Wedding Anniversary are brother and sister John DeHaas of Langley. I almost had written "of New Westminster," but that is already quite a while ago that they lived on Second Street in the Royal City. It is even longer ago that they lived on Sprott Street. That was the place where they lived when they celebrated their 12½ Wedding Anniversary and when we were still waiting for our visa to enter Canada as immigrants. They also lived in the old house on Armstrong Avenue, of which I described the sad demise above. We wish them too the Lord's blessing all the following days and, hopefully, years.

And that closes then for today, not Gilmore's Album, but the row of congratulations which we gladly offer since we see therein the Lord's goodness upon us all.

We now turn to the news from the Churches, and that is not all that abundant this time.

From our Western Churches we mention a few things in general.

On September 6, 1980, it will be twenty-five years

## 50th Wedding Anniversary



*Mr. and Mrs. H. Klaver will celebrate their 50th Wedding Anniversary, the Lord willing, on May 16, 1980. They were married in Friesland, and they immigrated to Michigan, U.S.A. in 1947 with eight children. Six years later, the family moved to the Fraser Valley and joined the New Westminster church. Their address is 9540 - 116 Street, Delta, B.C. V4C 5X3.*



ago that the William of Orange School opened its doors. That was in what was irreverently called "the chicken coop." Since the pupils of that school have swarmed out, it might be good when I insert a little piece from the "Church News" in my medley. That event has to be celebrated, of course, and plans are being made to do it in a suitable and fitting manner.

Being of the opinion that this "anniversary" should be commemorated, your school board has appointed a committee. The appointees have met and an idea which appealed to us all was to use the means of a book to take a "Walk Down Memory Lane."

By now you have, of course, guessed the intent of this short report. We are asking all our readers to do a little digging into old trunks, shoe boxes, and photo albums. We would like to BORROW the treasures you are able to unearth.

All we ask you to do is to write your name on the back of the picture(s) and pass them on to one of the following committee members. All photographs will be returned.

May we count on your help?

Yes, you may count on mine and I give it already by means of this column. It can become an interesting book. It is hard to believe that it is already twenty-five years ago that we were building that first structure for the fledgling school. Unmeasurable is the blessing which has been received and which has been given by means of the school. Let the alumni heed the request of the committee. I don't mention any of the names: everyone can find the school's address in our *Yearbook*.

The Abbotsford Church had their evening where the new organ was "dedicated," as they call it. Mr. Dirk Jansz Zwart was the one to officiate at that occasion. The program looks very attractive, and then I do not mean the outward appearance of the program that was handed out (that is attractive, too) but then I mean what was played and what was sung.

I heard that another recording evening was successful and that we may expect a second record to be pressed, of the same character as the one we received before with the Genevan Psalms being sung. By the way, I still have a few copies on assignment. I also still have some of the records that were given along by the staff of the William of Orange School. If there is anyone who needs one and doesn't know where to get it: I can help you. No, I do not try to get a free advertisement into *Clarion*! No one makes any money on this venture, for all the proceeds are used for musical instruments for the William of Orange School. Seeing my long connections with that institution, you can understand, I think, that I dedicate some extra space to its cause.

Now we continue our journey.

I have nothing to mention about the other British Columbia Churches, and thus we proceed to Barrhead. The membership there has grown during the last few years, and that must be a reason for gratitude. It is very encouraging when that happens. It also brings "problems." At least, we read, "Since the number of communicant members has surpassed the seating capacity at the Lord's table, the consistory decided to arrange for two tables." That is a disadvantage, although there will not be another solution. I wished we could have just one table in our Church buildings, with all communicant members sitting at it at the same time. Then it would be even clearer that we are all

## 40th Wedding Anniversary



*Mr. and Mrs. John and Helen Dehaas will celebrate their fortieth Wedding Anniversary on April 10th. Mr. Dehaas was born in 's Gravenhage, Mrs. Dehaas in Voorschoten. Her parents moved to The Hague when she was three years old. They were married on April 10, 1940. In 1947, they emigrated to Canada and settled in Burdett, later in Coaldale, Alberta. In their house in Coaldale ministers of the Christian Reformed Church and of the Protestant Reformed Church conducted services. Later the house congregation of Coaldale/Lethbridge met there. Mr. Dehaas was "fieldman" of the Canadian Reformed Church there from 1948-1951, at which time the family moved to New Westminster, British Columbia. There Mr. Dehaas started a vegetable sales route and later, in 1957, he started the Holland Shopping Centre. He is still active in the wholesale business, which gives both him and Mrs. Dehaas lots of opportunities to travel throughout parts of Canada and of the U.S.A. as well as to make frequent trips to The Netherlands. They have 9 children and 25 grandchildren.*

together one body. Although increase of membership is a reason for joy, the necessity of having two tables after each other is, to a certain extent, a negative effect. However, it does not take away any of the value and of the joy about the Lord's Supper.

The Barrhead Consistory further decided "to replace the customary New Year's Day worship service by a service on New Year's Eve at 8:00 o'clock. When December 31 is on a Saturday or Monday, no special service will be held on New Year's Eve." The Consistory does not mention any reason for that decision and therefore I cannot enlighten you in this respect either.

Something which I have never read before I now read

in the bulletin of the Smithville Church: "Proposal to present names of ministers to Board of Governors for upcoming vacancy at the Theological College is discussed. Will be resumed at a future meeting." It is quite possible that such was also done in the past, namely, that a Consistory came with suggestions to the Board of Governors, but in my experience it is something new. What I would suggest is that such a Consistory also submits the name or names to the Faculty, for the Board of Governors comes to Synod with a nomination after having heard the Faculty and upon the advice of the Faculty.

Our Consistories are, however, to consider that such nominations and such proposals should take into account the scholarly qualifications of a person. I am wondering whether nominating ministers for positions at our Theological College can be called an "ecclesiastical matter" in the sense that *Consistories* are too busy themselves with it. Is it the task of a Consistory to judge whether someone has the scholarly standing required for a position at our College? Such even apart from the question whether a Consistory is able to do that. That a brother is thoroughly Reformed and faithful in every respect is something a Consistory can judge. As for the rest, I lean towards the opinion that such nominations are not within the province of a Consistory. I do not even think that it would be the task of a Synod, which is to appoint, to investigate whether the person nominated meets the academic standards. That is something which the Churches have entrusted to the Faculty and to the Board of Governors. We should follow the lines which we have drawn ourselves.

The Smithville Consistory also adopted a "proposal to eliminate the Dutch service on those Sundays when the

Lord's Supper is celebrated." That decision was occasioned, I think, by the fact that in Smithville the Dutch service is conducted at the same time at which the English service is held. I venture to suggest that the Consistory's decision was prompted by the desire to show the unity of the Congregation especially on those Sundays on which the Congregation is seated at the table of the Lord.

Herewith I have actually exhausted my quantity of "news." There is one more thing that I wish to pass on to you. I found that in the Coaldale bulletin and I thought that it was a beautiful little piece which will be appreciated by many parents and which, I hope, will also make an impression on our younger members who sometimes look at what is in the world as if that were so desirable. I pass it on without further comment. You notice yourself what it deals with what Rev. Wielenga writes.

She had her twentieth birthday on March 15th in the Red Deer Home: no good health and no planting trees or a family, and no picking flowers, the many joys in life, God in His goodness leaves us to enjoy. Nevertheless, congratulations with her birthday also. If sometimes we may wonder what the sense is of such a life, here is one answer: she is there to confront us with the question, "What is the deepest meaning of life?" I would rather be her and a child of God than have all the flowers of the world, but not the God of this world and of the new world, ready to be revealed. Congratulations without any hesitation: it is a great thing for her to have been born, born for eternity, to live as long and as healthily and as gloriously as any of God's children, and probably a bit more.

vO

## REPORT

*of the General Membership Meeting of the Canadian Reformed Society for a Home for the Aged Incorporated, held on March 28, 1980, at 8:00 p.m. in the basement of the Cornerstone Canadian Reformed Church at Hamilton.*

Our Chairman, br. L. Knegt calls the meeting to order. After asking the membership to sing Psalm 98: 1 and 2, he opens God's Holy Word and reads Ecclesiastes chapter 12, after which he leads in opening prayer.

The Chairman welcomes the members present to the 7th annual meeting. In his opening words he mentions the rise and then decline in membership of the Society, but adds that with the Lord's will our goal, namely a home for our aged brothers and sisters, will be reached.

Next, our secretary is given the floor to read the minutes of the last held membership meeting. These minutes are adopted as read.

Following this report the treasurer has a small report on the finances of the society. All members of the society had a balance sheet mailed out to

them, which could have been the reason why very few questions were asked concerning the finances.

Next the Chairman reads the auditors report which informs the membership that the 1979 books are in good order. Following this, the brothers P.L. Schuller and H. Schutten are appointed to audit the books for the year 1980.

All of this is followed by coffee and cookies.

After the intermission we voted for four new Board members; three from Hamilton and one from Lincoln. Results of the election are as follows: from Hamilton the brothers C. Walinga and L. Knegt are re-elected, and brother M. Vandenbos is elected; from Lincoln brother H. Van Luik was elected.

Next a newsletter and questionnaire, which has been sent out to all members is discussed. After the Chairman goes over the newsletter in brief, he explains the reason for the questionnaire. He asks the membership to advise the Board as to the next direction in which it should go, since we are experiencing a decline in membership and

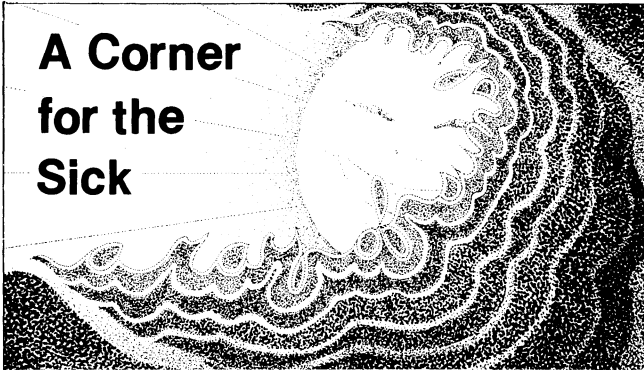
interest in our cause. The response of the membership is a general one, namely that the Board must come up with some sort of plans for a building, possibly a smaller building than first planned. It is felt by the membership that any plans for a building will also stimulate interest for our cause. This point on the agenda automatically becomes our discussion and question period. After various aspects of a rest home have been discussed, our Chairman thanks the membership for its positive advice and promises the members that all possibilities will be investigated.

Finally a resolution is passed to approve, certify, and confirm all acts, proceedings, appointments, elections, and payments enacted, made, done, and taken by the directors and officers of the society up to and including Friday the 28th day of March 1980.

After the membership sings the last two stanzas of Psalm 98, brother C. Walinga leads in thanksgiving prayer.

For the Board,  
Corresponding Secretary,  
H.A. BARTELS

## A Corner for the Sick



The other time you missed the Corner for the Sick. This time, too, Mrs. Riemersma will be absent from this column. The reason is that she went to The Netherlands due to the serious illness and subsequent passing away of a sister of hers. She will be back by the time you read this, and will again take care of this part of our magazine which is being appreciated by many.

She will never publish this herself, and therefore I pass on to you a quote from one of the letters received, which shows that her work is evaluated highly by many readers. In one of the letters we read, "thank you for the wonderful job you do in writing 'A Corner for the Sick.' It is very heartwarming also for the 'un'sick.'"

Upon Mrs. Riemersma's request I pass on whatever requests were made in letters received during her absence.

In the first place a letter was received from Carman, Manitoba, in which we are told that Mrs. L. Ruiten, who is in her early sixties, has been in a Rehabilitation Hospital for the last two months. She is suffering from arthritis, and is confined to bed or wheelchair. Yet she is a very active person with her hands and some of her stitchery pieces are fantastic, according to the information. As the winters in Manitoba are long and cold — which means that Mrs. Ruiten is confined to the house — some cards and letters would be very welcome. Her address:

**MRS. L. RUITER**  
Box 346,  
Carman, Manitoba R0G 0J0

\* \* \*

And then we have a few Thank You notes.

There is in the first place one from Jim VanderHeiden. He sent the following letter for CLARION.

I enjoyed my Birthday very much. I received quite a few cards. I appreciate the cards that I received.

Thank you very much to those that thought of me on my Birthday.

P.S. I do not attend school as it said in the CLARION. I work full-time in my father's greenhouses. I enjoy the work very much. My address is R.R. 2, Smithville, Ont., Postal Code L0R 2A0.

From Jim VanderHeiden

Thank you, Jim for that neat letter you wrote.

Albert Dorgeloos also sent a letter to thank all for the cards he received on the occasion of his birthday. He writes:

Thank you for putting my name in the CLARION. I got 57 birthday cards for my birthday this year. I had a very good birthday this year.

From your friend Albert Dorgeloos

Thank you too, Albert.

Our third letter with expression of thanks comes from The Netherlands, from the Vroegop family. They were very much surprised when, all of a sudden, a stream of cards and letters reached their home. The riddle was solved when they also received a letter from Mrs. Riemersma telling them the secret. Now they sent the following message.

Many Canadian brothers and sisters, among whom many younger ones (giving us to read and see how you are living in Canada) sent us a lot of letters and postcards. They also sent letters to our father and mother. We even received all three an album. Especially mine (Leo's) is almost full.

You can understand how glad we are with all this and also that the mentioned texts gave us much consolation.

Up till now each morning the postman brings something for us.

Again many hearty thanks also on behalf of our parents.

Yours Leo, Attie and Bert Vroegop

\* \* \*

Herewith I have come to the end of the task that had been entrusted to me. I won't try to take the place of the regular contributor for this column, but did not wish to pass the thank you notes on without adding a few words.

Your requests should be sent to:

**Mrs. J.K. Riemersma**  
380 St. Andrew Street East,  
Fergus, Ontario N1M 1R1.

vO



### Hymn 43:

#### Who trusts in God, a strong abode

1. Who trusts in God, a strong abode  
In heav'n and earth possesses;  
Who looks in love to Christ above,  
No fear his heart oppresses.  
In Thee alone, O Lord, we own  
Our hope and consolation,  
Our shield from foes, our balm for woes,  
Our great and sure salvation.



News items are published with a view to their importance for the Reformed Churches. Selection of an item does not necessarily imply agreement with its contents.

Mozambique's Marxist government has confiscated all property belonging to churches, according to a report in *Tempo*, the official paper published in the capital city, Maputo. In a broadcast address from Lichinga, president Samora Machel attacked not only the majority Roman Catholic Church and established Protestant Churches, but also indigenous churches and religious communities for "splitting the people apart." (CT)

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A literature center in Khartoum, Sudan, has been closed for having distributed "anti-Islamic" literature. The German news service IDEA reports that 20,000 copies of Christian publications were confiscated, that the manager of the center, a Swiss doctor, has been expelled from the country, and that Sudanese members of the staff were being held for questioning. (CT)

Basically, each and every truly Christian publication is anti-Islamic, for the Islam is a false religion. Is it not remarkable that the action to "recognize basic unity" never comes from false religions which are taken seriously by their adherents, but from the so-called "Christian" leaders who are apparently willing to deny the most basic tenets of the Christian faith in order to be able to embrace those who in their hearts despise such action and have satan laugh up his sleeve?

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A rash of vandalism against churches and Christian institutions has erupted in Jerusalem over the past three months. City officials say more than \$30,000 in damage has resulted from vandalism inflicted on Baptists, Roman Catholics, Russian Orthodox, and

others. The (Southern) Baptist Bookshop in the New City, for instance, had its glass doors smashed four times in three weeks. Anti-Christian slogans have been painted on walls and tombstones with crosses smashed, and clergymen harassed in the streets by young men believed to belong to the Jewish Defense league, led by fiery U.S.-born Rabbi Meir Kahane. The city is granting compensation for all physical damage. (CT)

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#### GRAND RAPIDS

In a cable to the World Council of Churches, the Council on Foreign Relations of the Church of Norway has called on the WCC to vote a clear protest against the Soviet invasion of Afghanistan. Signed by the chairman of the Church's Council, Bishop Andreas Aarflot, and by the Council's general secretary, the Rev. Carl Trasen, the cable urges the WCC to honour its commitment, adopted by the Council's executive committee meeting in Strasbourg February 11-15, 1979, to witness for peace and human rights. In the cable the Council also requested the WCC to protest the actions taken within the Soviet Union to silence critical voices. (RES NE)

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#### GRAND RAPIDS

Scheduled to meet in Kansas City, Missouri, July 27-30, 1981, the American Festival of Evangelism will focus on helping the local churches in the United States to reach the unchurched in their own community. According to some estimates 146 million Americans have no active relationship with the church, representing nearly three out of four homes in every community. This makes America a mission field in its own right. The festival is expected to draw twenty thousand participants from more than 150 major church bodies. The Director of Information, Robert L. Hart, has stated that "the majority of American church members are not brash and overconfident evangelists. Instead, they are timid souls who must muster up all their courage before they will speak a word about Jesus to anyone." (RES NE)

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#### VATICAN CITY (RNS)

Pope John Paul II, in remarks addressed to Japanese representatives of Shintoism and Buddhism, warmly

praised the spiritual values of the two ancient Eastern religions.

"The Catholic Church," the pontiff told the group, "expresses her esteem for your religions and for your high spiritual values, such as purity, detachment of heart, love of the beauty of nature, and benevolence and compassion for everything that lives." (CN)

The *pontifex maximus* would do well to read Romans 1 again and also to read up on the treatment which the Christians e.g. in Korea had to undergo from the hands of the Shintoists during the Japanese occupation.

"High spiritual values"??

"Purity of heart"??

"Benevolence"???

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#### LONDON (RNS)

A film produced by a Hindu screen star on the life of Christ has become a box office hit in India and is likely to be translated into a dozen major Indian languages.

Although the Franciscan priest who wrote the script views the final product as a "compromise" of the Christian faith, he is not sorry he did it.

He said his script was worked over by Hindu producers to present Christ within the more readily understandable tradition of Hindu mythology, as a superman and magician performing sensational feats.

"I struggled with this concept of Christ and intended to present him as truly human," Father Coelho explained. "It turned out to be a compromise with the Christian view not completely lost."

Part of the success of such a film in a predominantly non-Christian country is the fact that it was controlled by Hindus, thus assuring the viewing public that there would be no implicit proselytization. (CN)

Of course not, when your chief praises Shintoism and Buddhism for their high spiritual values and their purity of heart.

Perhaps John Paul cares to comment on that film, too?

No proselytizing.

Of course not, when those false religions contain the very same basic concepts of what is still called "Christianity."

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#### GRAND RAPIDS

If the present rate of growth continues, the African continent will be pre-dominantly Christian by the year 2000 and will be sending missionaries to many parts of the world, as reported in *DRC African News*.



# PRESS RELEASE

The expansion of the Christian church in Africa in recent decades has indeed been spectacular. At the Edinburgh Conference in 1910 it was estimated that there were 4 million Christians in Africa. By the end of World War II the number had grown to 20 million, and by 1970 to 70 million. In 1980 the number stood at 140 million. At this rate, by the year 2000 there will be between 300 and 400 million Christians in Africa. In 1900 one in every 25 Africans was a Christian. Today the figure is one in every 2.5. There is evidence that church growth is double the population growth.

At the Pretoria conference speaker after speaker gratefully stated that the gospel river rushing through Africa is not only broad but also deep. There are millions of believers in Africa that do understand the true meaning of being Christians. One evidence is that there is no single country in Africa that has not produced its martyrs for Christ. (RES NE)

According to the same news release in "the Muslim north, Christianity still struggles for existence."

It is quite possible, and we should seriously count with that, that Africa indeed will become the "center" of "Christianity."

The Gospel was spread widely in Asia Minor and the near East. Also in North Africa, the present "Muslim north," of which the news release speaks. From those places the Church has all but disappeared: there are some small pockets here and there, with a few exceptions.

Europe did have its chance: at one time it could be called a "Christian Continent," even though the percentage of true Christians may have been fairly low at all times. Unbelief and apostasy are on the increase at an alarming rate.

And what about our own continent, the American Continent? It goes the same way as the European one does. It is to be feared that here, too, the lampstand will be taken away.

Perhaps "dark Africa" will have to show the mercies of Christ to the rest of the world in the time to come.

Even though the above report may be somewhat too optimistic and even though there may be many who are snared by all sorts of false doctrines, there is reason for joy.

And for trembling. vO

## OUR COVER

*Rapids below Pisew Falls near Thompson, Manitoba. (Photo courtesy Nate Burham, Pasadena, Texas.)*

*of Classis Ontario North of the Canadian Reformed Churches held at Thornhill on March 20, 1980.*

1. On behalf of the convening church Rev. J. Mulder calls the meeting to order. He requests the brethren to sing Psalm 97:1, 6, reads Ephesians 1:15-23 and leads in prayer. He welcomes especially Rev. W. Pouwelse, who accepted the call to the Church at Burlington-West, and the Rev. J. Geertsema and Rev. W. Huizinga as deputies of the Regional Synod.

2. After the credentials are found in good order, Classis is constituted. Chairman is Rev. W.W.J. VanOene, Clerk is Rev. J. Mulder, Assessor is Rev. M. van Beveren.

3. The Church at Burlington-West requests approbation of the call extended to and accepted by Rev. W. Pouwelse. The documents required for Classis' approval are in good order. After a colloquium with Rev. Pouwelse Classis approves the call. The Rev. Pouwelse declares himself in agreement with the Form of Subscription for ministers.

4. The Church at Burlington-East informs Classis that it decided to convene the next Regional Synod for June 11, 1980 in Burlington.

5. The classical treasurer, br. H. DenBroeder, submits his report over 1977, 1978 and 1979. For 1980 \$4.50 per communicant member is requested from the churches to cover the expenses of major assemblies.

6. The Consistory of the Church at Orangeville requests Classis to approve the decision of the Consistory to release the Rev. C. Olij of his ministerial service in the Church at Orangeville as per March 20, 1980, according to Article 11 of the Church Order, and declare him to be available for a call by the Churches. Classis approves the decision of the Church at Orangeville with the concurring advice of the Deputies of Regional Synod. Preliminary financial arrangements made by the Consistory for Rev. Olij are approved. A committee is appointed to look into all further financial consequences resulting from the above release.

7. Two letters from brethren of the Church at Orangeville will be answered.

8. Preaching arrangements for vacant churches are made.

9. Both the church at Burlington-East and Burlington-West request and receive advice in a matter of discipline.

10. The following appointments are made: Church visitors: the ministers. Article 19, Church Order (Needy students): the church at Guelph; the church at Guelph will appoint a treasurer. Needy churches: G. Lodder, J. VanBodegom, Rev. W.W.J. VanOene. For examinations: coordinator: Rev. J. Mulder; Exegesis O.T.: Rev. M. van Beveren; Exegesis N.T.: Rev. W.W.J. VanOene; Knowledge Holy Scriptures: Rev. W. Pouwelse; Doctrine of the Church: Rev. J. Mulder. Church History and Church Polity: Rev. W.W.J. VanOene; Pastoral disciplines: Rev. W. Pouwelse; Ethics: Rev. M. van Beveren. Classical Archives: the Church at Burlington-East; Inspection Archives: the Church at Brampton; Classical treasurer: H. DenBroeder; Auditing Article 19, Needy Students: Church at Guelph; Auditing Classical Funds: Church at Toronto; Auditing Fund Needy Churches: Church at Orangeville.

Delegates to the forthcoming Regional Synod are the ministers (with their alternates): Rev. J. Mulder (W. Visscher); Rev. W. Pouwelse (A. Van Sydenborgh); Rev. M. van Beveren (H. Buist); Rev. W.W.J. VanOene (J.D. Gansekoele); and the elders (with their alternates): H. Aasman (H.J. Kamstra); B.J. Harsevoort (J. Groen); L. Kampen (G. DeBoer); J.J. Knegt (M. Van Grootheest).

11. The Church at Burlington-West asks a representative of Classis at the inaugural service of Rev. Pouwelse on April 13th. Br. W. Oostdyk is appointed.

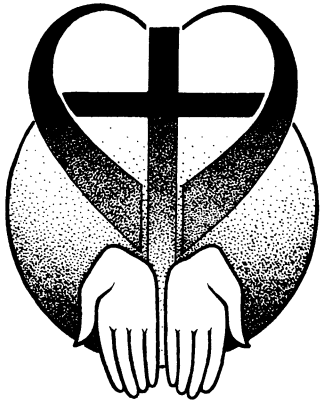
12. The Church at Orangeville requests a councillor. Rev. VanOene is appointed.

13. Rev. W. Pouwelse expresses his appreciation for the way he is received by Classis.

14. The next Classis will be, D.V., on June 26, 1980 in Thornhill. Convening church: the Church at Brampton. Moderamen: Rev. W. Pouwelse, chairman; Rev. M. van Beveren, clerk; Rev. J. Mulder, assessor.

15. The chairman requests the brethren to sing Psalm 51:1 and 6. The assessor leads in thanksgiving and prayer.

For Classis,  
M. VAN BEVEREN



ANNUAL REPORT FROM CRWRF  
1979

### INTRODUCTORY REMARKS

Canadian Reformed World Relief Fund was started by a group of Canadian Reformed brothers in 1965 for the purpose of helping to relieve hunger and want in the name of our Lord Jesus Christ. For fourteen years, the Fund has been continued and expanded with this same basic purpose in mind. Out of all our abundant blessings, we have been able to support others who suffered from lack of the basic necessities in life, namely, food, clothing, and shelter. We have always attempted to do this in such a way that the recipient of our aid would come in contact with the Gospel of Jesus Christ, so that he would receive not only physical aid, but also spiritual food. Since our Fund is not large enough to support sending out our own workers to bring this aid, we have had to rely on other Christians, usually native to their own country, to do this for us. We have made sincere attempts to "work along" with only those Christians who confess Christ in a Biblical way.

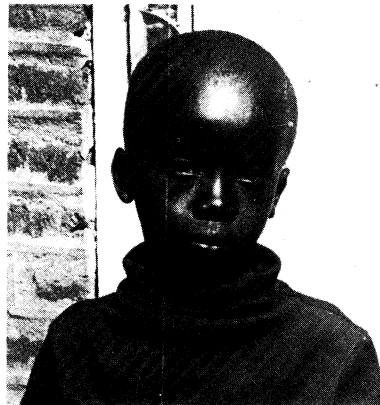
For over ten years, CRWRF's main project was supporting an orphanage in Taegu, Korea, called "Love Home." Fifty-four Korean orphans were cared for there by Miss Bok Dal Park and her staff. Miss Park gave the children a Christian upbringing, and they were members of the Korean Presbyterian Church. This project is now on its own. Presently, we have two regular projects that we support every month. One is a Health Unit in Pusan, Korea, and the other is a Children's Home in Achego, Kenya.

### HEALTH CARE UNIT, PUSAN, KOREA

The Korean Presbyterian Church

# Canadian Reformed World Relief Fund

runs a College, a Seminary, a Nursing School, and a Hospital in Pusan. These are all under the care of the same Board of Governors. The Hospital, directed by Dr. Young Hoon Park, presently has three clinics in the slums of Pusan. These clinics are called "Health Care Units" and are run by two nurses each. These nurses must be members of the Korean Presbyterian Church and able to evangelize along with giving medical care. There is close cooperation between each Unit and the local church to ensure good follow-up whenever a person cared for by the nurses shows an active interest in the Gospel.



*Siti Onyango is one of the twenty children living at Achego Children's Home in Kenya supported by CRWRF. This Home is run by the African Inland Church. Siti is seven years old and an orphan. Relatives were unwilling to help him, and thus he needed help. He was taken in at Achego where he is given the care and love he needs. Your donations to CRWRF help to look after Siti and the other children at Achego.*

Giving medical care to the slum people in Pusan is important since they can never afford to see a doctor. There being no social medical plan, the poor either recover on their own, or succumb to their illness. Consequently, the level of general health is low, and the infant mortality rate is high in Korean slums. Dramatic improvement has been seen after only a few years of

basic health care and education in proper hygiene. Often physical healing is followed by the opening of hearts to the Gospel.

The Korean Presbyterian Gospel Hospital in Pusan had two Units open in 1977. At the request of CRWRF, a third Unit was opened. This Unit is entirely supported by CRWRF and costs us US \$600.00 monthly. Our Unit was opened on December 7, 1978. The Unit is run by Miss Yun Ji Park (age: 39) and Miss Sung Bok Him (age: 30), and supervised by the director of Gospel Hospital.

### CHILDREN'S HOME, ACHEGO, KENYA

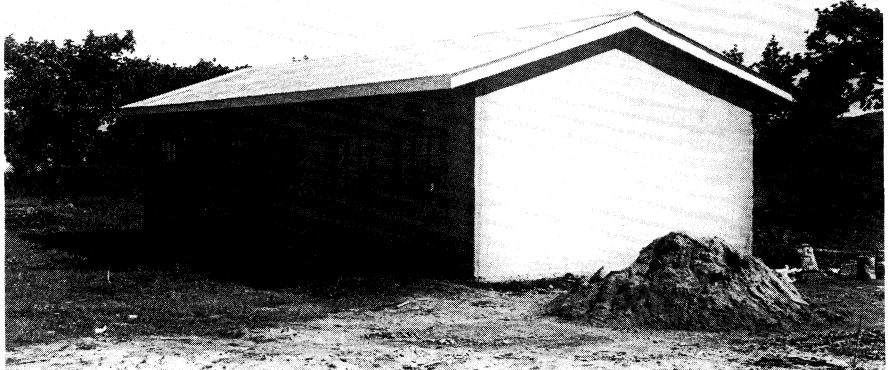
Through contact with the Dutch organization "Stichting Redt Een Kind," CRWRF became aware of the need for Children's Homes in Kenya. "Stichting Redt Een Kind" itself supports several Homes in Kenya and many in India. Both countries have a very high level of extreme poverty, resulting in the malnutrition and starvation of its children. In an attempt to give the children a chance to survive, and even thrive, they are given food, clothing, shelter, and education. Homes have been set up where parents or authorities can bring poor children.

In Kenya, the Homes supported by S.R.E.K. are under the direction and supervision of the African Inland Church. This Church was founded after missionaries from the African Inland Mission brought the gospel to Kenya, already as early as 1895. Today, African Inland Mission ministers in nine African countries. The African Inland Church is Calvinistic in doctrine and presbyterian in government. Its ministries include Bible teaching, medicine, theological education, youth work, schools, radio and T.V. broadcasting, Bible translation, orphanages, trade schools, and agricultural development. Most of the money to fund these programs comes from overseas, but the implementation lies with the Church.

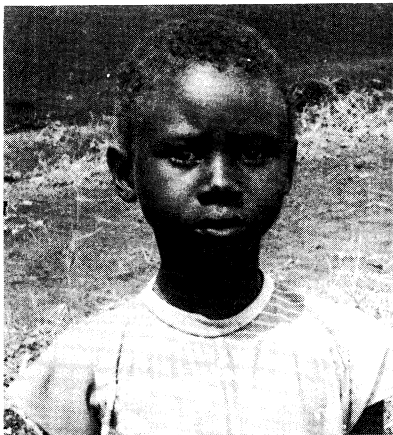
“Stichting Redt Een Kind” sponsors at least eight orphanages or children’s homes run by the African Inland Church. CRWRF has taken responsibility to sponsor one home for 20 children. This home was opened in July, 1979, and costs us US \$750.00 monthly. If funds allow further commitments, we are able to expand this home if we wish. These homes are badly needed in Kenya; they provide hope and improved life for starving children.

#### GRANT FOR DROUGHT RELIEF IN ZAIRE

Besides the two regular projects we support, CRWRF has made a \$3000.00 grant to aid in drought relief in Zaire. This African country suffers from severe drought, a deplorable



*New dining hall at Achego Children’s Home, Kenya, built with money sent by CRWRF. Twenty children live there now, and are supported monthly by CRWRF with \$750 (American dollars).*



*Hanna Auma is one of the children living at Achego Children’s Home. She is seven years old, and an orphan. Before coming to Achego she was living with her grandmother, who could not afford to feed her properly and could not pay for her schooling. Hanna now receives enough food and clothing, a Christian upbringing, and she attends school daily.*

economy, and a very high number of refugees flooding in from neighbouring war-torn countries. There is hardly any food on the market, and practically no gasoline. The average person cannot afford to buy what little food there is, let alone the hundreds of thousands of refugees who have nothing. The Christian and Missionary Alliance Churches in Zaire are helping the refugees by giving them seeds, tools, blankets, food, etc. and by starting a well-digging program. At the time we gave \$3000.00 to the Alliance churches in Zaire, no wells had been dug as yet since funds were being requested for this. Our grant was directed to this specific need. We pray that in this

small way, we may also help relieve suffering in Zaire.

#### CONCLUSION

The world is full of severe suffering. The plight of the “boat people” has moved many congregations to sponsor one or more families. We hear of mass starvation in Cambodia where there are no more children under five years of age. In India, thousands of

people are born in the streets, live there and die there, since they have no home to call their own. And we could go on and on and on.

Certainly we can not save the whole world. But every cup of cold water and loaf of bread, given in Jesus’ name, will be blessed. CRWRF stands for: Canadian Reformed people bringing relief to the suffering in the world in the name of Jesus, our Lord.

#### EXECUTIVE COMMITTEE:

- Chairman: Professor L. Selles;
- President: Mr. John VanderBoom;
- Corresponding Secretary: (Mrs.) Annette Smeding;
- Assistant Secretary: (Mrs.) Femmie VanderBoom;
- Recording Secretary: (Mrs.) Brenda Kerpel;
- Treasurer: (Mrs.) Grace Kamstra;
- Assistant Treasurer: (Mrs.) Dina VanderLeest;
- Public Relations Manager: Mr. Hary Alkema.

## Matthew 18:1-6

At that time the disciples came to Jesus, saying, “Who is the greatest in the kingdom of heaven?” And calling to Him a child, He put him in the midst of them, and said, “Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven. Whoever receives one such child in My name receives Me; but whoever causes one of these little ones who believe in Me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea.

# our little magazine

Hi Busy Beavers!  
Oh yes, you're curious to know who won our contests, I know.  
Well, I'll tell you about them in a minute.  
But first things first, right?  
Today one Busy Beaver sent a contribution to our BIRTHDAY FUND.  
I was very happy to see that.  
And I'll tell you why.  
We have only 3 MONTHS left to collect money for our birthday present for our Theological College!  
There are quite a few of us Busy Beavers. Together we can collect a nice amount for a birthday present!  
Remember, no amount is too small.  
Every little bit helps!  
Why don't you write me about your holiday and send some.

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And now about our Contests!  
I think we'll get some more entries for our Early Bird Contest. So we'll have to wait before announcing that winner.  
But we also had a FINISH-THE-STORY Contest.  
And we have winners there!  
They are *Busy Beavers Sharalee Terpsma* and *Lisa Harsevoort*.  
Congratulations, Sharalee and Lisa.  
And thank you to all the Busy Beavers who sent in entries. I enjoyed all your stories.  
Keep up the good work!



## From the Mailbox

Welcome to the Busy Beaver Club, *Peter de Witt*. We are happy to have you join us. Thank you for the spring poem. Watch for it next time, all right?  
Please write and tell me your birthday, Peter.  
And a big welcome to you too, *Doane de Witt*. I see you are a real Busy Beaver already, making a puzzle for us! Write again soon, Doane, and then please include your birthday, okay?  
We welcome you to the Busy Beaver Club, *John Linde*. And we hope you'll really enjoy joining in all our Busy Beaver activities. Will you write and tell us about yourself sometime, John? Bye for now.  
Have you received your membership card already, *Anne Kottelenberg*? What are you and your friend knitting, Anne? I guess since you feed them the calves like you a lot! Am I right?  
Sounds to me as if you had a really exciting holiday,

*Allan Janssens*. Thank you very much for your contribution to the Birthday Fund. Did you get to taste the maple syrup, Allan?

Hello *Karen Stam*. It was nice to hear from you again. Thank you for your story. If we don't have room for it today, we'll keep it for another day. Is that all right with you, Karen?

Thanks for your word search puzzle, *Anne Marie Jonker*. Sounds as if you all had lots of fun on your sister's birthday. Did you have a good holiday, too, Anne Marie?

Hello, *Helena Onderwater*. It was nice to hear from you again. Thanks for the riddles and the story. Keep up the good work, Helena.

Lucky your Mom was watching while you were playing soccer, *Theodore Lodder*. I think you were so happy after that you went back and won the game, right?

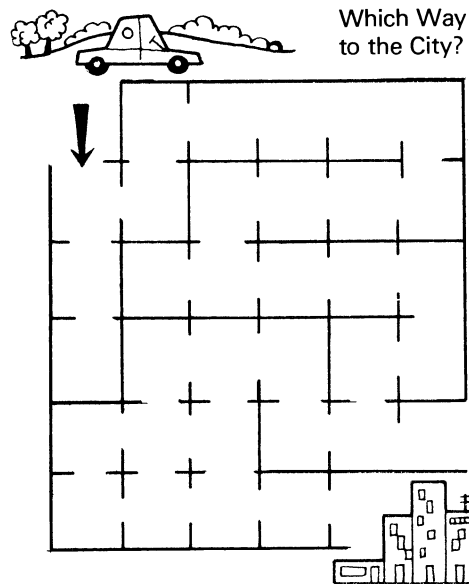
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## QUIZ TIME

Busy Beavers *Helena Onderwater*, *Gerald Schoon*, and *Gerald Schutten* each have 2 riddles for you! Are you ready? Think hard!

1. Why did the schoolteacher marry the janitor?
2. What makes a baseball stadium cool?
3. As long as I eat, I live.  
But when I drink, I die.  
What am I?
4. What sings morning, noon, and night,  
And when the fire's out shuts up tight?
5. What passes before the sun without making a shadow?
6. Where was the family when the fuse blew?  
Can you find your way?

*Answers:* 1. Because he swept her off her feet; 2. the fans; 3. fire; 4. tea kettle; 5. the wind; 6. in the dark.



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In his letter Busy Beaver *Allan Janssens* told me about his holidays. I think you'd like the story too. We could call it:

### *How I Spent My Holidays*

On Wednesday I went with my brother Mark. He drives a transport. He went all the way to Ohio. It was exciting. When we came to the border, we had to go through a tunnel. The tunnel was under water and it was 5168 feet