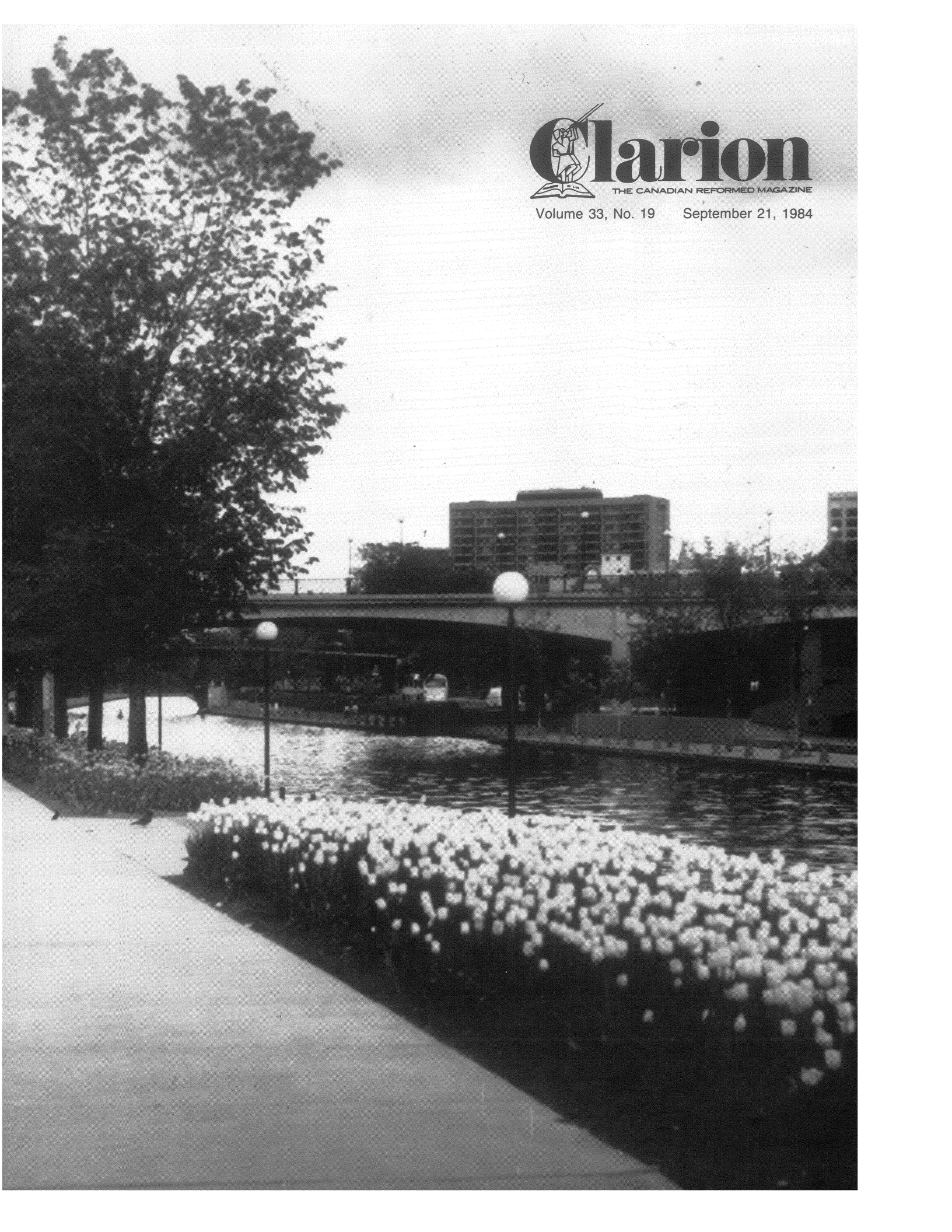


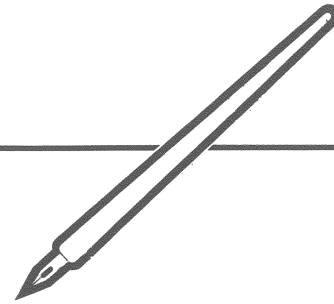


Clarion

THE CANADIAN REFORMED MAGAZINE

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Work

A new season of work lies ahead, now that the vacation period has come to an end. There will be the regular daily job, either in a business or on a farm, in an office or a factory, in a hospital or at home. The schools have opened their doors again as well as the colleges and universities. Also in our church life various activities will be resumed. Family visits will be made, catechism instruction given, study societies will meet, and congregational meetings will be held.

At the beginning of all this work, I would like to point to the wisdom which God has revealed to us in this respect in the book of Proverbs. Throughout this book we find a number of texts dealing with our daily work and with all labour, the manner of doing it and its result. There is, in the first place, Chapter 10:4, "A slack hand causes poverty, but the hand of the diligent makes rich." In this connection there is also Chapter 6:6-11, "Go to the ant, O sluggard; consider her ways and be wise . . . She prepares her food in the summer, and gathers her sustenance in harvest." The picture of the sluggard is: "A little sleep, a little slumber, a little folding of the hands to rest, and poverty will come upon you like a vagabond (robber) and want like an armed man." You can find the same in Chapter 26:13-16. I give two more true sayings to ponder on: Chapter 13:4, "The soul of the sluggard craves and gets nothing, while the soul of the diligent is richly supplied," and 14:23, "In all toil there is profit, but mere talk tends only to want."

This Spiritual wisdom is maintained and applied in the New Testament by the apostle Paul. He teaches the Thessalonian Christians, "We gave you this command: If any one will not work, let him not eat. For we hear that some of you live in idleness, mere busybodies, not doing any work. Now such persons we command and exhort *in the Lord Jesus Christ* to do their work in quietness and to earn their own living. Brethren, do not be weary in well-doing" (II Thess. 3:10-13). And to the Colossian and Ephesian believers in Christ the apostle writes that they must "work heartily," which means: put your heart into your work, do your work with your whole heart, do it as well and perfectly as you can, and "not with eyeservice, as men-pleasers" (Col. 3:22, 23).

So the LORD exhorts us to work hard, with diligence, wisdom, and insight, striving with our whole heart to do a good job. That is for father at the job, for mother in the house, for the child in school. But that is no less true for the office-bearer in the church, for the catechism student, and for all of us in the office of believer. This hard, diligent work is recommended to us by our God, even more so, when He adds the promise that "the hand of the diligent makes rich." He who works hard, with wisdom and insight, will get ahead in life. That is so in the daily job, in the home, and in school. That is also true in the church.

When office-bearers are slothful in their church work, the whole congregation will suffer. When a congregation does not

exert itself in listening to and studying God's Word with humble submission of faith, that congregation will perish through lack of knowledge (Hos. 4:6). We can see this happen all around us. And is the eagerness to study and learn, to work hard and diligently, as members of and in the church, not slackening also among us?

There is another word in Proverbs that should warn us. It is in Chapter 18:9, "He who is slack in his work is a brother to him who destroys." A picture of this truth is given in Chapter 24:30-34, "I passed by the field of a sluggard, by the vineyard of a man without sense; and lo, it was all overgrown with thorns, the ground was covered with nettles, and its stone wall was broken down." A man in his job, a woman at home, a child at school, an office-bearer or member in the church, who is sluggish and slothful, lazy, not only does not get ahead and does not see much good result, but also in fact, destroys. Working, after the fall into sin, has become fighting against thorns and thistles, in the sweat of our face. Exertion is needed. Failure to work diligently will mean that the thorns and thistles will take over and that means destruction.

It does not take much imagination to understand this. When office-bearers and their congregation are not diligent in teaching and learning the Word and will of the LORD in humble serving submission, the "thorns and thistles" of a variety of sins will come up and cause spiritual deterioration. When a man does not do a good job through laziness and the refusal to work diligently, his business breaks down or his position is taken away from him, and poverty is the result. When a student does not work hard and diligently at school or college, he will fail.

Now the big question is: how can we motivate ourselves, each other, and our children, to work diligently and to exert ourselves? The answer is again in the book of Proverbs. In Chapter 16:3 we read, "Commit your work to the LORD, and your plans will be established." Paul says, "Whatever your task, work heartily, as serving the Lord and not men, knowing that from the Lord you will receive the inheritance as your reward; you are serving the Lord Christ." When we commit our work to the Lord, reckoning with Him and His will; when the Lord and His kingdom is our goal in whatever our task is; when we seek the honour of His great Name with our work in thankful faith that He has redeemed us in Christ so that we may serve Him again as in paradise, then our work has eternal value. Not selfishness, but thankful faith and love for the Lord must and can motivate children of the Lord.

Be it, then, our continuous prayer that the Spirit of the Lord may grant us in our work, whatever it is, at home, in the church, at school and on the job, His holy, motivating power, and so make us faithful servants of the Lord to His honour.

J. GEERTSEMA

Marriage and divorce₂

4. More about Deuteronomy 24

We have to say more about Deuteronomy 24. Verse one speaks about "some indecency" (R.S.V.) or "some uncleanness" (K.J.V.). Other translations say: "If he finds something he does not like with her." What is meant by that? It does certainly *not* refer to adultery. In Lev. 20:10 and in Deut. 22:22-27 we read that in a case of adultery both the man and the woman have to be put to death. Therefore, if a man found out that his wife had committed adultery, he would never send her away with a certificate of divorce. She had to be put to death. She as well as the man with whom she had committed this adultery. Apparently Deuteronomy 24 refers to something else. Most likely the original meaning was that a man found a physical defect or infirmity with her, of which he was not aware before the wedding. Later this ground for divorce received a much broader application, and sometimes it was abused in a terrible way. According to some rabbis it was even possible to send a wife away when a man did not like her cooking or the way she dressed. It is against the background of this abuse of Deuteronomy 24 that Jesus said in Matthew 19: "from the beginning it was not so. And I say to you: whoever divorces his wife, except for unchastity, and marries another, commits adultery."

There are two more restrictions, mentioned in Deuteronomy 22 with respect to writing a certificate of divorce and sending away a wife, and both show us that Deuteronomy 24 does not "open" a door for divorce but rather puts a restriction on an existing custom.

In Deut. 22:19 we read about a man who falsely has accused his wife of having had sexual relations with someone else before the day of her wedding. If this accusation is proven to be false, then the man has to pay a fine to his father-in-law as a rehabilitation of the name and honour of his wife, and he is not allowed to send her away all his days.

In Deut. 22:29 we read about a man who has had sexual relations with a girl, while they both are unmarried. In such a case the man has to marry the girl. It is, what we would call a "forced marriage."



Regardless of whether the girl becomes pregnant or not, he has to marry her and he is not allowed to send her away all his days.

In both cases a restriction is made to the apparently well-known custom of sending away a wife with a certificate of divorce. The Old Testament does not encourage the use of divorce but rather puts restrictions on an existing custom.

After seeing how the Old Testament speaks about divorce and what our Lord Jesus Christ said about it in Matthew 19, we will pay attention to what the attitude of the church was during the time of the New Testament.

5. Historical development

The early Christian church has always been very critical with respect to divorce. A divorce was generally accept-

ed only after adultery was committed by one of the partners. However, a remarriage of either of the two parties was mostly considered to be unacceptable. After a separation or a divorce parties either had to reconcile or to stay unmarried. This point of view was closely related with the overestimation of the unmarried state, the so-called "celibacy" in the Roman Catholic Church. According to the Roman Catholic doctrine divorce is still not permitted, even after sexual unfaithfulness of one of the parties, except via dispensation by the pope himself.

After the Reformation it became commonly accepted that at least two legitimate reasons could be brought forward for a divorce, namely sexual unfaithfulness of one of the partners and the reason mentioned in 1 Cor. 7:15. The Westminster Confession goes even far-

ther. We read in Chapter 24, Art. 5 "In the case of adultery after marriage, it is lawful for the innocent party to sue for divorce: and, after the divorce, to marry another, as if the offending party were dead." In Art. 6 of the same chapter it is added: "Nothing but adultery, or *such wilful desertion* as can no way be remedied by the church, or civil magistrate, is cause sufficient of dissolving the bond of marriage."

Apparently the Westminster Confession recognizes not only adultery and the reason mentioned in I Cor. 7:15 as legitimate reasons for divorce, but also "such wilful desertion as can no way be remedied by the church, or civil magistrate."

About this last point there has been, and still is, a difference of opinion among believing Christians. The well-known Prof. G. Voetius considered wilful desertion as a legitimate cause for divorce. The Reformed Churches have, as far as we know, never made a clear statement in this matter. The General Synod of Utrecht 1923 and of Middelburg 1933 refused to make a statement, because "Scripture does not absolutely unequivocally speak" in this matter.

In Reformed circles separation is oftentimes accepted in cases of wilful desertion and other cases which "can no way be remedied by the church, or civil magistrate." It is accepted as an outlet for unbearable tensions. However, about a complete divorce and the possibility of remarriage unanimity does not exist.

6. A covenant relation

When we consider the value of a Christian marriage and the question of divorce, we must keep in mind in the first place that marriage is a covenant relationship. The world treats marriage as a voluntary social contract which gives legal status to the relationship and more protection to the children, but can be dis-

"Marriage should be part of the covenantal relationship with the LORD. Unfaithfulness in marriage is unfaithfulness to the LORD."

solved at any time if both parties agree. But we as believers recognize that marriage is much more than that.

A marriage should always be a marriage "in the Lord." It has everything to do with the service of the Lord and with His covenant. In Malachi 2:10,11 we read how the Lord admonishes His people. "Have we not all one Father? Has not one God created us? Why then are we faithless to one another, profaning the cove-

nant of our fathers? Judah has been faithless, and abomination has been committed in Israel and in Jerusalem; for Judah has profaned the sanctuary of the LORD, which He loves, and has married the daughter of a foreign God." The basic point in this passage is: we all have one Father, one God has created us. In marriage both parties have to be, in the first place, children of one Father, faithful to the LORD their God and, for that reason, faithful to one another.

The LORD admonishes His people, saying that Judah has been faithless and that an abomination has been committed in Israel because they have married the daughters of a foreign god. Marriage should be part of the covenantal relationship with the LORD. Unfaithfulness in marriage is unfaithfulness to the LORD. That gives the married state a very special character. In this way the apostle Paul calls the married state a profound mystery, referring to Christ and His church (Eph. 5:32). The relationship between Christ and His church and the way He cares for His church is set as an example for the relationship within holy wedlock. When we keep in mind this Biblical teaching, we will not speak lightly about separation and divorce. A marriage breakup is not just unfaithfulness to each other but is unfaithfulness to the LORD and His covenant. That must make us very cautious in our approach to marriage breakup.

In Matthew 5:31,32 Jesus says: "It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.' But I say to you that everyone who divorces his wife, except on the ground of unchastity, makes her an adulteress; and whoever marries a divorced woman commits adultery." From this text it is clear that our Lord Jesus Christ disapproves of the way the certificate of divorce was used by the Jewish people. We have seen already that the

rule of Deuteronomy 24 did not "command" such a divorce but rather was given to put restrictions on the use of an existing custom.

In Jesus time the death penalty for adultery had been abolished by the Roman government and therefore the certificate of divorce was used also in cases of sexual unfaithfulness. In such a case the marriage has been terminated by the other party and so does not exist

any longer. According to the Old Testament law the other party would have been put to death. A divorce in such a case is legitimate. But in all other cases (Jesus says) they should work on reconciliation. When a man sends away his wife without good reason, she might become the wife of someone else and in that way he makes her an adulteress. And the man who marries her while divorced without a good reason, is also guilty of adultery. This Scripture passage shows us that divorce is not allowed for all kind of reasons, as was the custom with the Jewish people in Jesus' time. Adultery is the only legitimate ground mentioned here for a divorce, that means adultery in the legal sense, namely sexual relations of one of the parties with someone outside the marriage. In such a case the marriage has been dissolved and broken up by the unfaithfulness of the other party. In the Old Testament the guilty party was put to death and the other was "free." In the New Dispensation we do not use capital punishment in cases of sexual unfaithfulness, but it remains a reason for dissolving the marriage bond: the other party is free to remarry after the divorce.

There is still one other aspect we have to mention. Although adultery is a legitimate ground for divorce, there is no *command* to divorce. Deuteronomy 24 forbids remarriage after a divorced wife has been married to another man. But the Bible never teaches us that a couple *has to* divorce after one has been unfaithful. It might even be better if they can forgive and reconcile. A condition for such a reconciliation is, of course, that the unfaithful party gives up the extramarital relation, repents and makes a commitment to stay away from such practices in the future.

This repentance and amendment of life is an important factor also in another respect. Suppose that a wife has had a relationship with someone else and even expects a child for that reason. Her husband has a legitimate right to request a divorce. He can send her away and is free from her. In the Old Testament she would have been put to death. The husband can marry another woman after his divorce, although he does not have to. He can agree to a reconciliation.

However, after he has been remarried, the possibility of reconciliation is eliminated. If the divorced woman, who was guilty of adultery, repents, amends her way of life and asks for forgiveness of her sins, she can not go back to her previous husband any longer. In such a case she is considered to be free as well. If she finds someone who is willing to marry her and take care of her and her child in a marriage "in the Lord," she can

JERUSALEM ABOVE

*O one, O onely mansion,
O Paradise of joy!
Where tears are ever banished,
And smiles know no alloy.*

*I know not, O I know not
What social joys are there;
What radiancy of glory,
What light beyond compare.*

*The Cross is all thy splendour,
The Crucified thy praise;
His laud and benediction
Thy ransomed people raise.*

*The Prince is ever in them,
The daylight is serene,
The pastures of the blessed
Are decked in glorious sheen.*

*There is the throne of David,
And there, from care released,
The song of them that triumph,
The shout of those that feast.*

*And they, who with their Leader,
Have conquered in the fight,
For ever and for ever
Are clad in robes of white.*

JOHN MASON NEALE
From the Latin

Marriage and divorce, continued

do so. The man who marries her does not commit adultery. I do not believe that in this case we can apply Matthew 5:32 where it says: "Whoever marries a divorced woman commits adultery." According to the context our Lord Jesus Christ speaks there about a separation or divorce on *other* grounds than adultery and about a man who marries a woman who is not legitimately free from her husband for that reason. However, in the situation we mentioned above the woman was an adulteress, but before her repentance the previous marriage had been definitely dissolved and, therefore, also the woman is not bound any longer. It all depends on the question whether such a new marriage is a marriage "in the Lord," in obedience to His law and according to His covenantal relationship with His people.

— *To be continued.*

W. POUWELSE

Clarion

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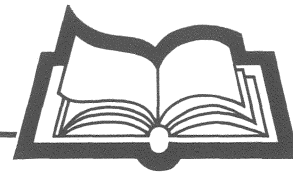
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“When you have passed over the Jordan, these shall stand upon Mount Gerizim to bless the people And these shall stand upon Mount Ebal for the curse”
Deut. 27:12a, 13a

Memorial Mountains

Two mountains figure dominantly in Israel’s history in the promised land, the mountains Ebal and Gerizim. These adjacent mountains were located in the center of the land, close to the Jordan river. From the tops of these mountains, one could survey the land of promise on all sides. According to the command of Moses, the first mission of the people of Israel in the promised land required a journey to these mountains. They would be divided into two groups, and a dramatic ceremony would follow, reinforcing and upholding the law of God for the whole land. One mountain was a reminder of the *blessings*; the other was a reminder of the *curse*.

There is obviously nothing peculiar about one mountain over the other in this special arrangement chosen by the LORD. Neither is there anything special in the particular tribes representing either blessing or curse; clearly, the northern tribes occupy the northern mountain, while the southern tribes stand facing their brethren on the southern mountain. Each liturgical grouping is required to announce blessings and curses that form promises and warnings for *all* Israel. That was understood by all.

In this great liturgical service held at these mountains, the LORD wished to remind His people at the outset of their life with their inheritance that *blessing* and *curse* remained conditional; blessings would be showered upon them only in the way of obedience, while curses would result from obstinate disobedience and refusal to acknowledge God’s ways. Their future in the land of Canaan depended on the choice they would make.

However, despite the exact parallel between the two mountains, one mountain stands out as slightly different. Mount Ebal also held an altar of unhewn stones and a copy of the Mosaic commandments sealed with plaster, cf. Deut. 27:1-8, Josh. 8:30-35. This was, you will remember, the mountain of curse. In this unhewn altar we see the meaning of the mountains for us today, for it foreshadows the greater and more perfect altar not made with hands, namely the sacrifice of Christ Jesus our Saviour, who shed His blood in order that eternal blessings could freely be given to us.

Thus, in the course of time and the unfolding of God’s counsel, we see these two mountains fuse into one mountain. And as they fuse into one mountain, Golgotha, the mountain of blessing and curse at one and the same time, we also see the perspective from this mountain reach much farther than the surrounding land of Canaan. Golgotha is the place of both blessing and curse, and the conditions are the same: blessing comes in the way of faith and obedience to Jesus Christ; the curse comes through the rejection of

the promises of life given in Him.

However, today the blessings are much richer, and the curses are more final. Just as the perspective from Golgotha becomes universal, so the lines of blessing and curse reach deeper.

And because of the drama of Golgotha, the drama in which the Lord Jesus took upon Himself our curses so that we might obtain His blessings, the liturgy of the great service on the memorial mountains still is maintained today, not from any mountain on earth but from the final holy mountain, the city of God, Mount Zion, radiant in glory. From the throne of our crucified Lord and risen Saviour the blessings and curses are still announced, and they are upheld “wherever two or three are gathered in my name,” Matt. 18:20. They are no longer bound to certain places or a certain land, as the Lord Jesus Himself pointed out to the Samaritan woman. She had chosen Gerizim, but Christ was fulfilling Ebal, and thus ushering in the time when the chosen places of the Lord would be spread over all the earth, and men would worship in spirit and in truth, John 4:24.

Today we may stand on this holy mountain, this mountain “not confined, bound or limited to a certain place or certain persons, but spread and dispersed over the whole world” Our names may be written in the book of life, and we may inherit lasting blessings of forgiveness and renewal in Jesus Christ. But the same two standards are still held up to us, and we today are still on the crossroads, put before the same choice as Israel was. At the dawn of the full inheritance, with the parted gifts directly before us, what do we choose? Blessings are freely given, only if we believe with a sincere faith, and worship the LORD together with His saints according to His commandments; but the curse of eternal death awaits those who, although they know the God of Israel, prefer to worship in their way, on their terms, with less than full obedience to the written code of the beginning.

Looking to Ebal and Gerizim, to Golgotha and Mount Zion the new Jerusalem, we can only pray, “Lord have mercy, and help us to serve Thee in accordance with Thy holy will.” Then we will know ourselves to be citizens of a heavenly kingdom, belonging to “the assembly of the firstborn who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel,” Heb. 12:23, 24.

J. DEJONG

Lectori Salutem — Attende Lectioni!¹

(The function of the reader and the reading of the Holy Scriptures in public worship.)

Inaugural address by Dr. K. Deddens, delivered on the occasion of his installation as Professor of Diaconology at the Theological College of the Canadian Reformed Churches, Hamilton, ON, September 7, 1984.

President of the Board of Governors, members of the Board of Governors, Faculty, brothers and sisters,

If things are normal, not one day passes by without the *reading of the Holy Scriptures*. We will do that in connection with the family and we will do that alone as well. It is a basic requirement of Christian life. The Holy Scriptures are the self-revelation of God, and Jesus Christ comes to us in the words of the Bible. He appears to us in the *garment* of the Holy Scripture, as Calvin expressed it.¹ Not one Sunday passes by without the reading of the Bible in the church service. That starts in the morning service of the church, when the Ten Commandments of the LORD are read. That is to be continued by the Scripture reading in the same morning service and also in the afternoon or evening service of the church. From the very beginning of the Christian church, Scripture reading was a constituent part of public worship.² It was a special honour as well, to be privileged to read the Holy Scriptures in the service of the church.

Therefore, in the Apocalypse, the Revelation to John, it is written: "Blessed is he who reads aloud the words of the prophecy."³ This public reader is to be deemed happy. This is the first beatification of the book of Revelation to John.⁴ So the reading of the Holy Scriptures in public worship is very important.⁵

The apostle Paul exhorts his spiritual son Timothy: "Till I come, attend to the *public reading* of Scripture, to preaching, to teaching." This is not an advice but an *order* of the apostle. Before "preaching" and "teaching," the public reading of the Holy Scripture has been prescribed with apostolic authority and the Christian worship service has been designated as "administration of the Word of God." In the Latin translation of the Bible we find here the expression: "Attende lectioni" — attend to the public reading.⁷ So, the reader is called a happy man: salvation to him!

And: *attende lectioni*, attend to the reading! That is the subject of my inaugural address now. It is a liturgical subject and I want to call it: *Lectori Salutem — Attende Lectioni!* (The function of the reader and the reading of the Holy Scriptures in public worship.)

Old Testament

There is a long tradition of Scripture reading in the services of the church. Already Moses in his valedictory sermon of

the book Deuteronomy commanded the priests and the elders of the people Israel: "You shall read this law before all Israel in their hearing. Assemble the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear the LORD your God, and be careful to do all the words of this law, and that their children, who have not known it, may hear and learn to fear the LORD your God, as long as you live in the land which you are going over the Jordan to possess."⁸

After the time of exile we hear that Ezra the priest brought the Law of Moses which the LORD had given to Israel. "And he read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law. And Ezra the scribe stood on a wooden pulpit which they had made for the purpose And Ezra opened the book in the sight of all the people; and when he opened it all the people stood. And Ezra blessed the LORD, the great God; and all the people answered, "Amen, Amen," lifting up their hands; and they bowed their heads and worshipped the LORD with their faces to the ground."⁹ Later, the law of Moses and especially the Decalogue, was in use in the Palestinian synagogue.¹⁰ Probably the

¹*Institutio III*, 2,6: "Haec igitur vera est Christi cognitio, si eum qualis offertur a Patre suscipimus, nempe Evangelio suo *vestitum*"; cf. *Calvin's Commentary* in I Petr. 2:8: "Omnes qui Christum evangelio suo *vestitum* non recipiunt, Dei esse adversarios, et eius verbo reluctari."

²G.F.D. Moule, *Worship in the New Testament* (London, 1961), p. 44: "All that one can be sure of is that apostolic letters were read at assemblies of Christians (cf. Col. 4:16; Philemon 2, Rev. 1:3)."

³Rev. 1:3. R.H. Charles, *The Revelation of St. John* (Edinburgh, 1963), p. 7: "This is not the private student but the public reader." Cf. S. Greijdanus, *De Openbaring des Heeren aan Johannes*, (Amsterdam, 1925), p. 10.

⁴M.R. Vincent, *Word Studies in the New Testament IV* (Grand Rapids, 1946), p. 409.

⁵A.T. Robertson, *Word Pictures in the New Testament VI* (Nashville, 1933), p. 284: "John expects this book to be read in each of the seven churches mentioned (1:4) and elsewhere."

⁶I Tim. 4:13. The verb usually of public reading. Cf. *Vincent IV*, p. 251.

⁷Cf. *Vulgata* on I Tim. 4:13: "Dum venio, attende lectioni, exhortationi et doctrinae."

⁸Deut. 31:11ff. Cf. Keil & Delitsch, *The Pentateuch, III*, p. 457: "The main point in hand was not the writing out of the law, or the transfer of it to the priests and elders in the nation, but the command to *read* the law in the presence of the people at the feast of Tabernacles of the year of release."

⁹Nehemiah 8:2ff. The occasion is a feast of thanksgiving. The feeling of thankfulness impelled the people to the hearing of the Word of God for the purpose of making His law their rule of life. Cf. Keil & Delitsch, *Ezra, Nehemiah, Esther*, pp. 228ff.

¹⁰C.W. Dugmore, *The Influence of the Synagogue upon the Divine Office* (Westminster, 1964), p. 21: "That the Decalogue was in use in the Temple, or the Synagogue, or both, during the first half of the first century is beyond question."

reading of the law of Ezra was the model to the reading of the Torah in the synagogue, especially on feast days.¹¹

Little by little the reading of the law grew in regular services. At last, the Torah was divided into 54 parts, which had to be read in the course of a year in a so-called "lectio continua", a continuing reading.¹² So there was reading of the law on all Sabbath days. For the convenience of the rural residents the Torah was later read on the market days as well. At last, there was no divine service in the synagogue without Scripture reading.¹³

We know little about the origin of the prophetic lesson in the synagogue, the so-called "Haftarah." It may either have been an independent item, or it may have been chosen to complement the lesson of the Torah. At any rate, the lesson of the Torah was more important than the lesson of the prophets and the same can be said to the lecturer of both. If the lecturer was a very young man — and that could be in that time — then he could only read the *Haftarah*, not the *Torah*.¹⁴

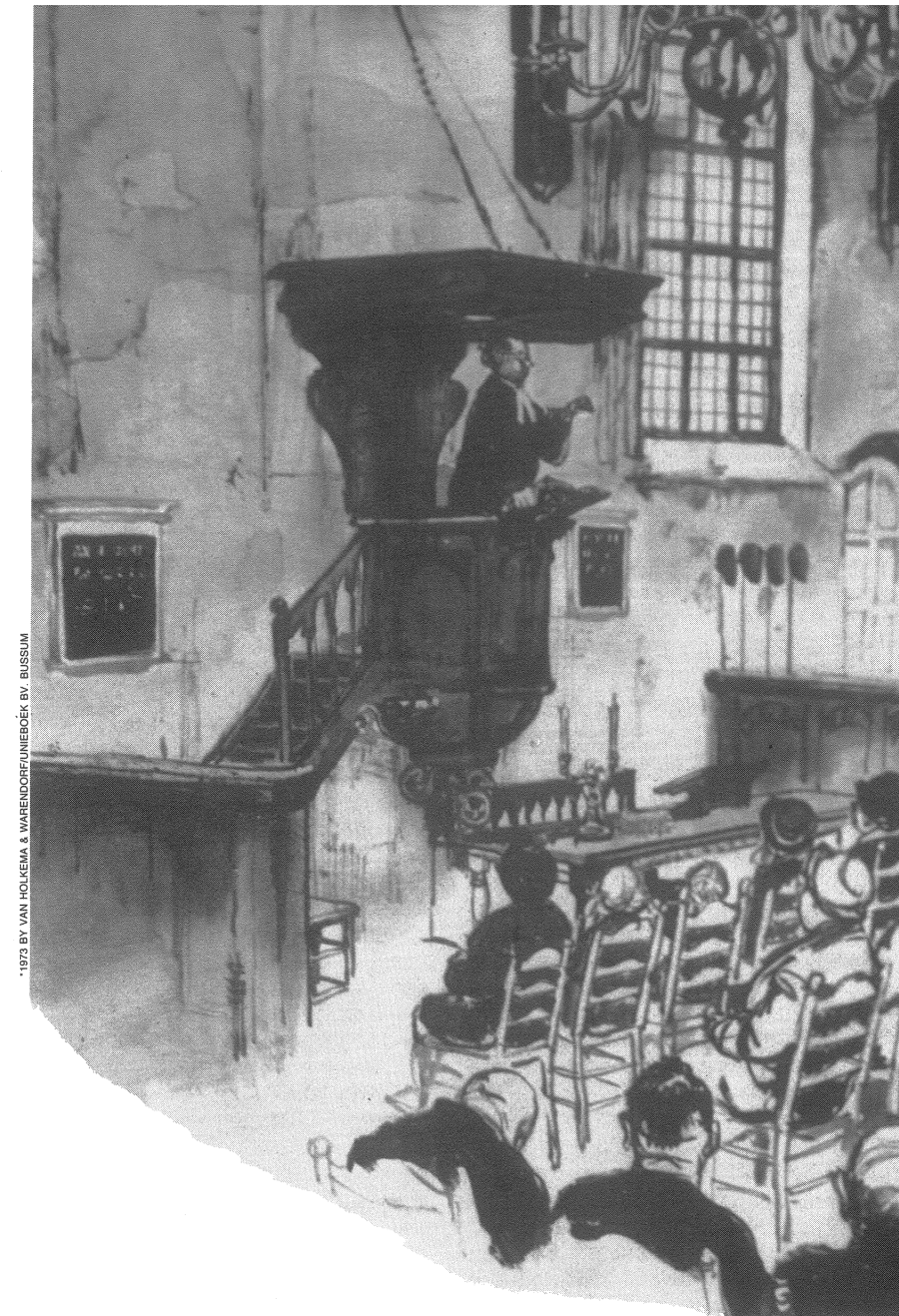
It is evident that such a lesson of the prophets formed part of the public worship on the Sabbath in the time of Jesus.¹⁵ Luke mentions that Jesus went to the Synagogue of Nazareth, as His custom was, on the Sabbath day. And He stood up to read; and there was given to Him the book of the Prophet Isaiah. He opened the book and found the place where it was written, "The Spirit of the Lord is upon me . . ."¹⁶

Personally I am of the opinion that the term: "He *found* the place . . ." means that Jesus was looking for a special and free pericope and not that this part had to be read at that time.¹⁷

As a rule, the reader and the preacher were two different persons. However, in the case of Jesus in the Synagogue of Nazareth, the reader was the Man who preached as well.

Christian church

The history of Scripture reading in the Christian church is rather complicated. We only mention the main facts. In the beginning, the apostles visited the synagogues and listened to the reading of the law and the prophets, apparently in that



time established parts, as we read in the book of the Acts of the apostles, concerning the Synagogue of Antioch. So there were links with the synagogue.¹⁸ What about the Scripture reading in the Christian church itself? The first announcement after the mentioned texts of the New Testament we find in the Apology of Justin

Martyr in the second century. He writes: "On the day of the Sun all who live in towns or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read as long as time permits. Then when the reader has finished, the president verbally instructs and exhorts to the

¹¹R. Boon, *De joodse wortels van de christelijke eredienst* (Amsterdam, 1973), p. 128.

¹²Cf. Strack & Billerbeck, *Kommentar zum Neuen Testament IV-1*, 5e Aufl. (München, 1969), 8. Exkurs: Der altjüdische Synagogengottesdienst, pp. 154,ff.

¹³J. Koopmans, *Het kerkelijk jaar* (Wageningen, 1941), p. 35.

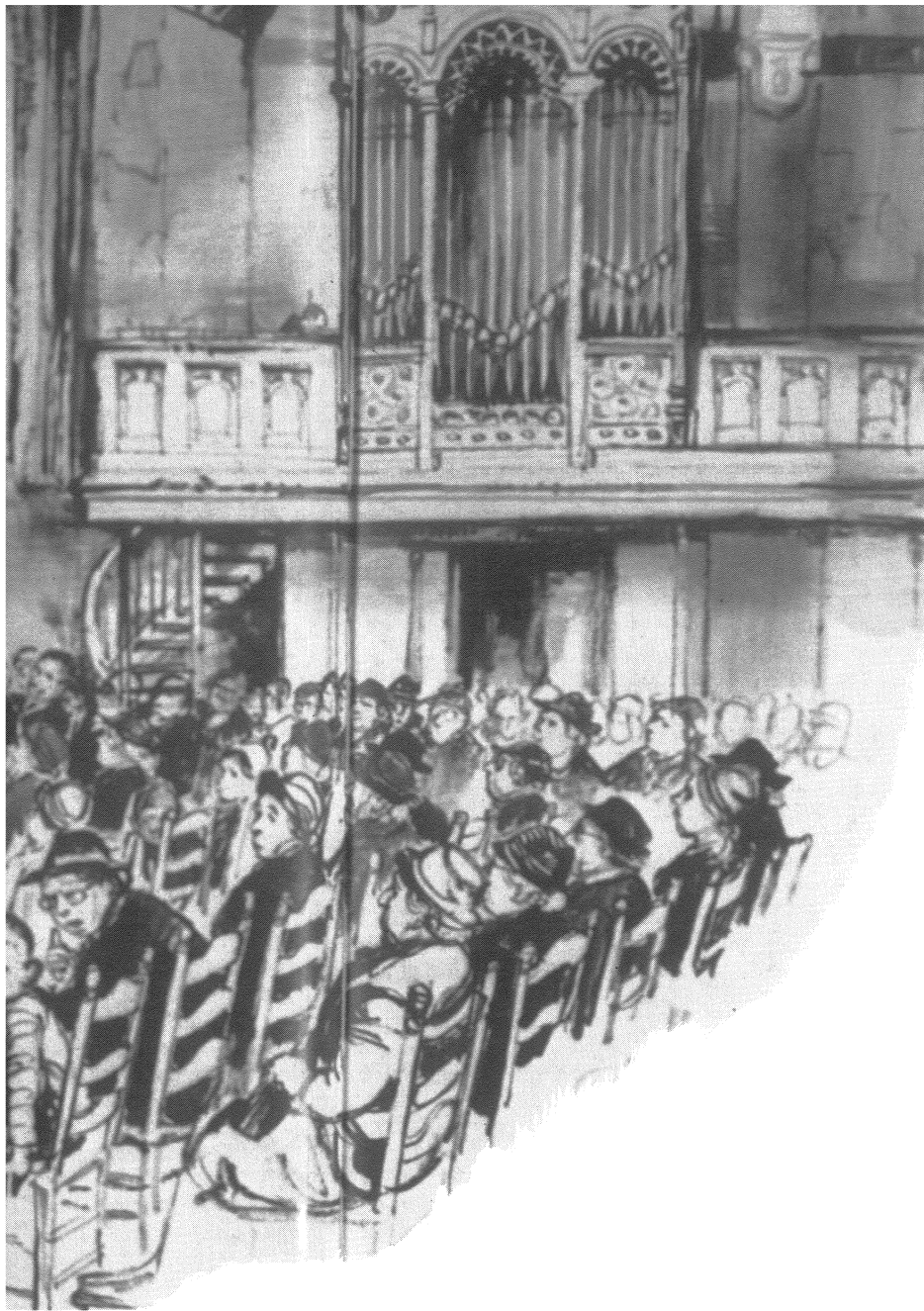
¹⁴Strack & Billerbeck, *ibid.*, p. 166.

¹⁵Dugmore, *ibid.*, p. 14; cf. K.H. Kroon, *Schriftlezing en Kerkelijk Jaar, Jaarboek voor de eredienst* ('s Gravenhage, 1964), p. 14.

¹⁶Luke 4: 16ff. Cf. *The Interpreter's Bible VIII*, p. 90: "It was characteristic of Jesus that he should have selected this passage from Isaiah in which glows the message of God's pity and compassion."

¹⁷I do not share the opinion of Koopmans, *ibid.*, p. 36, that here was a lectio continua. Cf. Strack & Billerbeck, *ibid.*, p. 170. It seems that Isaiah 61:1ff. did not belong to the official Haftarah, so that Jesus was free to make his own choice of prophetic reading.

¹⁸Acts 13:13ff. That does not mean that the Christian worship was just a copy of the synagogue worship, cf. W.A. Maxwell, *A History of Christian Worship* (Grand Rapids, 1982), p. 3.



Psalms of David and the congregation must repeat the last verses. After that the Acts and the letters of Paul must be read, and at last the deacon or the priest has to read the gospels.”²¹ In the same time, we hear about the services in Jerusalem. The nun Egeria, coming from Spain, describes in the account of her travels the Jerusalem liturgy of Bishop Cyril of Jerusalem in the second part of the fourth century. In the daily services, there was an absence of Scripture reading, but in the first service on Sunday the bishop himself read the gospel. “Then the bishop, standing inside the screen (“intro cancellos”), takes the gospel and goes to the door, where he himself reads the account of the Lord’s resurrection. At the beginning of the reading the whole assembly groans and laments at all that the Lord underwent for us, and the way they weep would move even the hardest heart to tears. When the gospel is finished, the bishop comes out, and is taken with singing to the Cross, and they all go with him. they have one psalm there and a prayer, then he blesses the people, and that is the dismissal (“fit missa”). As the bishop goes out, everyone comes to kiss his hand.”²²

At daybreak the people assemble in the Great Church built by Constantine on Golgotha behind the Cross. There are lectures of the Old and New Testament. Presbyters are preaching and when they have finished there is a sermon from the bishop. The object of having this preaching every Sunday is to make sure that the people “will continually be learning about the Bible and the love of God.” Because of all the preaching, Egeria writes, it is a long time before the dismissal, which takes place not before ten or even eleven o’clock.

With respect to the services in the Church of Jerusalem in the fourth century the frequent use of the phrase “apte et diei et loco” (according to the day and the place) is to be noted. This phrase was used in relation to the several parts of the service, Scripture readings included.²³ We also receive some information about the Jerusalem liturgy of the fourth century by the *Catecheses* of Cyril of Jerusalem. In his *Catecheses* on baptism, dating from the beginning of his episcopate (about 348 A.D.), the liturgical char-

imitation of the good examples cited.”¹⁹ We read here that Justin knows only one Scripture reading, namely from the books of the apostles or the prophets. Later, the reading of the Scripture and the preaching were connected to each other. The sermon joined the reading. Justin wrote his Apology about 160 years after Christ.

In the books of Hippolytus of Rome (about half a century after Justin), we get

the impression that there were already more Scripture readings in the service of the Christian church.²⁰ In any event, there is an expansion in the readings, for in the *Constitutiones apostolorum*, a book dated from the fourth century, four readings are mentioned, namely two of the Old Testament and two of the New Testament: “When both readings of the Old Testament are finished, another has to sing the

¹⁹Justinus Martyr, *Apologia I*, 67; cf. A.B. Mc Donald, *Christian Worship in the Primitive Church* (Edinburgh, 1935), pp. 3ff.; W.O.E. Oesterley, *The Jewish Background of the Christian Liturgy* (Gloucester, 1965), pp. 117ff.

²⁰Cf. Th. Klauser, *Kleine abendländische Liturgiegeschichte* (Bonn, 1965), pp. 18, 20.

²¹*Constitutiones apostolorum*, II, 57. In some rites, the lessons were very long: in the Syriac speaking church of Mesopotamia 400 verses were formerly read on Ascension day, taken from all parts of the Bible, cf. F.C. Burkitt, *Christian Worship* (Cambridge, 1930), p. 54. M. Reu, *Homiletics* (Grand Rapids, 1967), p. 329 notes: “In its most fully developed form the lesson was *fourfold*, taken from the Law, the Prophets, the Apostle and the Gospel.”

²²*Itinerarium Egeriae*, ed. A. Franceschini & R. Weber (Turnhout, 1958), XXIV, pp. 9ff. Cf. my *Annus Liturgicus* (Goes, 1975), pp. 93ff.

²³*Annus Liturgicus*, p. 112.

acter of his teaching is already revealed in his explanation of the Jerusalem formula of baptism, but in his mystagogic *Catecheses* (dated from the end of his episcopate, about 380) this is much more so. Again we see that the Jerusalem liturgy of that time was “topographical,” according to the day and the place, the Scripture readings as well.²⁴ The gaps in the information, left by the travel story of Egeria and the *Catecheses* of Cyril of Jerusalem, are mostly filled by the information furnished by the *Armenian lectionary*. The list of Scripture readings in Jerusalem, gleaned from this source, renders a significant addition.²⁵ In this time the Christian Calendar had been built up, and the Scripture readings had been divided according to the feast, and even the day and the place where in Jesus’ time the facts of salvation have occurred.

Slowly but surely Western Europe came under the influence of the East. In the days of Augustine there was still a certain liberty in the choice of the readings, but for the feasts the readings were fully prescribed.²⁶ The readings took a long time, Augustine says. They were interrupted by the singing of psalms and hymns. For instance in the night before Easter, the Scripture reading was very long: it began with the first part of Genesis, the story of the passage through the Red Sea from Exodus, the first Passover, the song of Miriam, the sister of Moses, the history of Jonas, the hymn of the three men in the fire, and so on. Augustine complains of the long duration of the Scripture readings. He says: “The readings of the Bible are so long that we cannot complete with an interpretation. And even if we should be able to interpret, you would lose the thread and your attention.”²⁷

Not only in Northern Africa was there the interruption of the Scripture readings by the song of psalms and hymns: we see the same thing in Rome, namely in the Roman Mass Rite in the fifth century. There psalmody came between the readings as well. The usual number of three readings before the gospel reading was

first reduced to two in the Church of Constantinople in the fifth century, and Rome followed this example in the late fifth or sixth century.

In other Eastern and Western rites the first of the usual readings was discarded later than the above dates, but not everywhere. There were several songs between the readings. The first chant was called “gradual,” because it was sung on the steps (that is “gradus”) of the ambo, the pulpit. The pulpit was the place where the sermon was held. But in the third and the fourth century the term “rostrum” is used to indicate the place from where the lections were read. The rostrum was situated where the readers could be easily heard. The name “rostrum” means a beak, a platform for public speaking, with reference to the speaker’s platform in the Roman forum, which was decorated with the beaks of captured war galleys. Usually the sermon was preached from another place in the building, the pulpit, or the sanctuary steps.²⁸ After the “gradual” came the “Alleluia” chant: a signal for the refrain, chanted by the people. And then, a chant of several verses of psalms was sung before the epistle.²⁹

In Milan, the “Ambrosian” rite closely resembled that of Rome. On many days of the year there were two lessons before the gospel. The first was usually taken from the prophets or other parts of the Old Testament, but on Sundays in Eastertide from the Acts of the apostles, and on some saints’ feasts from the life of the concerning saint. That is remarkable, because the last reading was not a Scripture reading, and not the Word of God, but a story of men. Little by little saint worship was growing in this time. Each lesson was preceded by a special blessing given by the celebrant at the request of the reader. After the first lesson a little psalm was sung, called “psalmellus” (usually consisting of one or two verses from the psalms). The epistle was followed by Hallelujah with a verse, again usually taken from the psalms. On some solemn feasts a chant, called “Antiphon before the Gospel” was

sung after the Hallelujah. After the gospel the celebrant chanted.³⁰

So there was a continual alternation of reading and singing, but in the time of Pope Gregory, in the beginning of the seventh century, the gospel and the epistle were not read, but sung. Thus the difference between Scripture reading and chants was not so sharp anymore.³¹ At the same time there appeared books, called *Comes*, guides for the reading and the preaching in the services. These books contained the titles of the pericopes, which had to be read according to the liturgical year. By degrees there came in the West many local and regional systems of pericopes. So there came a prescribed reading and preaching, especially in the time of Charlemagne in the beginning of the ninth century. This compulsory system of pericopes is still in effect in the Roman Catholic Church.³²

Reformation

Luther preserved the pericope system, but his ideal was the “lectio continua,” the continued reading of the Scriptures. However, his argument for preserving the system of pericopes was for instance that in Wittenberg there were many students who would later be obliged to preach in congregations, where the pericopes were still in vogue.³³ In Lutheran churches it became and remained a custom to preach in the main service on Sunday the gospel of that Sunday and in the second service the prescribed epistle, or Luther’s Catechism.³⁴ Calvin rejected the system of pericopes. He wrote: in the early Christian church the ministers did not preach according to “sectiones” (divided parts), but according to “lectio continua” (continuing reading). There was a moment that certain parts joined certain times of the year. In that time, Calvin said, they made a pericopic system. But the whole system is established injudiciously. Calvin promoted the “lectio continua” and the “praedicatio continua” as well. There is a close connection between both and Calvin always preached

²⁴*Annus Liturgicus*, pp. 66ff. Cf. *The Catechetical Lectures* of S. Cyril (London, 1885); F.L. Cross, *St. Cyril of Jerusalem’s Lectures on the Christian Sacraments* (London, 1966, New York, 1977); cf. translation E.H. Gifford, (Grand Rapids), n.d.

²⁵A. Renoux, *Le Codex Arménien Jérusalem* 121, no. 163 (Turnhout, 1969), pp. 161ff., and no. 168 (Turnhout, 1971), pp. 211ff. Cf. *Annus Liturgicus*, pp. 120ff.

²⁶Augustinus, *Sermo* 232,1: “Sic habet ordo Evangelistarum,” cf. Koopmans, *ibid.*, p. 39.

²⁷Cf. F. van der Meer, *Augustinus als Zielzorger* (Utrecht/Brussel, 1947), p. 319.

²⁸Maxwell, *ibid.*, p. 16.

²⁹B. Steuart, *The Development of Christian Worship* (London/New York/Toronto, 1953), pp. 77ff.; cf. A. Snijders, *Lezingen in het Officie, Liturgisch Woordenboek II* (Roermond, 1965/68), col. 1514ff.; R. Zerfass, *Die Rolle der Lesungen im Stundengebet, Liturgisches Jahrbuch XIII*, (München, 1963), pp. 159ff.

³⁰That was the “Dominus vobiscum” and the “Kyrie eleison,” cf. Steuart, *ibid.*, p. 87.

³¹W. Moll, *Geschiedenis van het kerkelijke leven der Christenen gedurende de zes eerste eeuwen II* (Leiden, 1857), p. 201.

³²Koopmans, *ibid.*, pp. 40ff.; cf. K. Gamber, *Liturgie Übermorgen* (Freiburg/Basel/Wien, 1966), pp. 145ff.; R. Aigrain, *Liturgia* (Paris, 1947), p. 405.

³³G. Rietschel/P. Graff, *Lehrbuch der Liturgik I*, 2e Aufl. (Göttingen, 1951), pp. 351ff.; cf. Koopmans, *ibid.*, p. 41.

³⁴G. Kunze, *Die Lesungen, Leitourgia II* (Kassel, 1955), p. 161; it is remarkable that Luther did not fully abolish preaching and reading of apocryphal books, cf. Rietschel/Graff, *ibid.*, p. 172.



Genesis Exodus Leviticus

just after the Scripture reading.³⁵

As for Zwingli, he promoted the “lectio continua” too and preached whole Bible books, especially of the New Testament, from the beginning to the end, sometimes during several months.³⁶ In the refugee congregation of London, “lectio continua” and “praedicatio continua” had been given by the ministers, for instance of the whole letter of Paul to the Romans, and in the beginning of the Reformed churches in The Netherlands, more than one national synod promoted continuous preaching of a whole book of the Bible.³⁷ More and more the Reformed churches opposed not only the pericope system, but the “lectio continua” as well. They feared the compulsion of the pericope system and the danger of neglecting many parts of the Bible, especially of the Old Testament.³⁸ But they also objected that sometimes in “lectio continua” there was no connection between reading and preaching. Preaching whole Bible books in a great number of sermons leads to one-sidedness. Then it seems that one is eating for month after month for dinner only bread, after that for years only vegetables and at last for a long time only meat. That would be tiring and unhealthy.³⁹ Therefore, it is advisable, to read the Bible, Old Testament, namely the law of the LORD, psalms and prophets as well, and the New Testament, gospel and epistles.

But the Scripture readings must cohere with the text of the sermon.

In liturgical and historical sense it is not advisable to have a gap between reading and preaching. When the choice of a text is free, the reading is free too, in the same sense. On the other hand, it is neither advisable to jump from one thing to another. Therefore, a *compromise* is to be made between “lectio continua” and the free choice of a text. There is, for instance, the possibility of continuity in preaching and reading for a shorter series than a whole book of the Bible, or to preach and read a special theme for a number of sermons. But it is always preferable to select the readings in connection with the preaching. Scripture reading is a constituent part of the service. It has a special meaning, just as the reading of the Ten Commandments of the LORD, as the Constitution of God’s Covenant.⁴⁰

It has a special meaning in connection with the text of the sermon as well, to open the context, to show the relations, to build up the knowledge of the Lord Jesus Christ as the central contents of the whole Word of God. Therefore, the reading of the Holy Scripture is the foundation and one of the pillars of Christian public worship.⁴¹ The function of it is essential for the service, in which the two parties of God’s covenant meet one another. The whole Bible is the infallible Word of God

and the inscripturation of the covenant of the LORD. Therefore, the covenant document for today, the Bible, consisting of the Old and New Testament is to be read in every service. God wants His relationship with us to be known to us!⁴²

Reader

So the reading of the Holy Scriptures is necessary and indispensable to public worship in the Christian church. But what about the *reader*? Who must read the Scriptures? Does the reader have a *special and separate task* in the service?

In the Reformed churches it was the custom until this century that the service started with the appearance of the reader. Many times the reader came in action even before the service started. For instance in Scotland the reader started with a form like this: “Let us dispose our hearts to the service of God by singing the following psalm . . .” In The Netherlands too, the reader entered before the service and asked the congregation to sing the first psalm. And after that, the service started.⁴³

But this custom was neither new nor a peculiar mark of Reformed churches. No, this custom already existed in the fourth century in Jerusalem. In the time of Bishop Cyril in the second part of the fourth century, people came very early to the church. They “sit waiting there singing hymns and antiphons, and they have prayers between, since there are always presbyters and deacons there ready for the vigil, because so many people collect there, and it is not usual to open the holy places before cock-crow. Soon the first cock crows, and at that time the bishop enters and goes into the cave in the Resurrection church. The doors are all opened, and all the people come into the church, which is already ablaze with lamps. When they are inside, a psalm is said by one of the presbyters, with everyone responding.”⁴⁴ So not the bishop, but one of the presbyters started in that time the service. However, not only in the fourth century, but even in the very beginning of the Christian church this situation existed. It seems that presbyters and deacons read the Scriptures and led the song, and that the pastor held the sermon.⁴⁵

In the second century we hear about

³⁵J. Schweizer, *Zur Ordnung des Gottesdienstes* (Zürich, 1944), pp. 32ff.; cf. Koopmans, *ibid.*, p. 47.

³⁶G. Kunze, *ibid.*, p. 160; cf. H.O. Old, *The Patristic Roots of Reformed Worship* (Zürich, 1975), pp. 195ff.

³⁷F.L. Rutgers, *Acta van de Nederlandsche Synoden der zestiende eeuw* (’s Gravenhage, 1889), pp. 143, 407.

³⁸Cf. R. Dubois, *Lezingen in de Mis, Liturgisch Woordenboek II*, col. 1504ff. about the fall off of the lectio of the Old Testament; cf. also Reu, *ibid.*, p. 276: “In the Middle Ages, the Old Testament was seldom treated, principally because of the system of pericopes.”

³⁹A. Kuyper, *Onze Eeredienst* (Kampen, 1911), p. 295.

⁴⁰G. van Rongen, *Liturgy of God’s Covenant*, pp. 15ff.; cf. C. Trimp, *De preek* (Kampen, 1980), p. 9.

⁴¹Cf. H.A.J. Wegman, *Geschiedenis van de christelijke eredienst in het Westen en in het Oosten* (Hilversum, 1976), p. 98.

⁴²Van Rongen, *Liturgy*, p. 24.

⁴³A.H. van Minnen, *De Gereformeerde Eeredienst* (’s Gravenzande, 1908), pp. 8ff.

⁴⁴*Itinerarium Egeriae XXIV*, 8, 9 (Franceschini & Weber), p. 69. Cf. *Annus Liturgicus*, pp. 94ff.

⁴⁵G. Dix, *The Shape of the Liturgy*, 7th impr. (Westminster, 1954), pp. 39ff.; cf. B. Stuart, *ibid.*, pp. 34ff.

a fixed office in the church under the name *lector*. Even laymen, although educated laymen, could fulfil this task.

In the third century this task became an official ecclesiastical degree.⁴⁶ Already in the beginning of the third century the reader had achieved the status of an official in the congregations of Northern Africa.

Cyprian describes the reading desk as "the tribunal of the church." It was situated there in the centre of the church, like the reading desk in the synagogue.⁴⁷

From a letter of Cornelius, who was elected bishop of Rome in the year 251, to Fabius, bishop of Antioch, we learn that the Roman clergy in his day numbered forty-six presbyters, seven deacons, seven subdeacons forty-two acolytes, fifty-two exorcists, fifty-two readers and janitors (that means doorkeepers). The readers were held in great esteem. Commodian addresses them in his "Instructions" as follows: "Vos flores in plebe, vos estis Christi lucernae" ("You are the flowers under the people, the lights of Christ"). Eusebius mentions that during the persecution under the emperor Diocletian in the beginning of the fourth century the prisons everywhere were filled with bishops, presbyters, deacons, *readers* and exorcists, so that room was not longer left in them for those condemned for crimes.⁴⁸ Before that time Tertullian writes about

the readers in the church: "Hodie diaconus, qui cras lector" ("Who is deacon today will be reader tomorrow"). And also: "The leaders of the congregation are "probati seniores" (experienced elders) or "praesidentes," and their assistants are deacons and readers."⁴⁹

In the fourth century we find in several places young men, who were not old enough to be ordained to other offices, proceeding as readers. So the later Pope Damasus was already lector at the age of thirteen. To become a lector, there was at first an "adlectio" (an examination) and after that came the "ordinatio." So it is understandable that in several churches, like Rome, Lyons and Reims, there were "scholae lectorum" (schools for readers), who became in the seventh century "scholae cantorum" (schools for singers). In that time the readings of the Bible were given in charge with the deacons and the subdeacons.⁵⁰ Remarkable is the decision of the council of Toledo (398): a penitent can be a lector again, but then he may not read the gospel and the epistles!

Further development

Several times the church father Augustine spoke and wrote about the "lectores." They must read the Scripture from the "rostrum" and sometimes from the steps of the "absis" (the higher part of the church building). Augustine called

the readers "young men, who did not yet change their voices."⁵¹ In another place Augustine called the lectores even "infantuli" (little boys).⁵² The point was that the boys should have a clear, plain, unbroken voice. But they were in the time of Augustine always "pueri," boys, who were very young, and who even had little knowledge.⁵³ Always after the greeting in the beginning of the service, done by the bishop himself, the congregation answered. But immediately the young lector then started to declaim the Scripture reading with a clear voice. No wonder that in later times decisions were made that the lector might not be too young. For instance Justinian, a Byzantine emperor of the sixth century decided that no one could be lector before the age of eighteen.⁵⁴ But the independent liturgical function of the lector was maintained through the ages. Still the pulpit was forbidden for him and reserved for the ordained priest.⁵⁵

Not only the lector, but also a deacon could read the Scripture. In any case, according to the decision of the Council of Trent in the sixteenth century, at least two readings were to be held in the service.⁵⁶ The term "lector" is still in vogue and Rome still uses the word in the sense of an ecclesiastical task.⁵⁷

— To be continued
K. DEDDENS

⁴⁶B. van Bilsen, *Tijdschrift voor liturgie XLIII* (Affligem, 1959), p. 284. Naar een functioneel herstel van het diakonaat en andere wijdingen; cf. I. Verkest, *Lector, Liturgisch Woordenboek II*, col. 1457.

⁴⁷Dugmore, *ibid.*, pp. 83ff.

⁴⁸Eusebius, *History VIII, VI, 9*, cf. Dugmore, *ibid.*, p. 84. At the same time Cyprian writes about the readers, cf. J.H. Srawley, *The early History of the Liturgy* (Cambridge, 1949), p. 91.

⁴⁹E. Dekkers, *Tertullianus en de geschiedenis der Liturgie* (Brussel/Amsterdam, 1947), pp. 38, 72ff.

⁵⁰Van Bilsen, *ibid.*, p. 284; cf. Dekkers, *ibid.*, p. 75.

⁵¹Van der Meer, *ibid.*, p. 31.

⁵²*Id.*, *ibid.*, p. 201.

⁵³*Id.*, *ibid.*, p. 552: "Pueri qui adhuc pueriliter in gradu lectorum christianas litteras norunt."

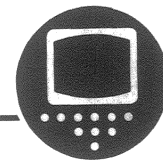
⁵⁴Moll, *ibid.*, I, pp. 230ff.

⁵⁵G. Podhradsky, *Beknopt Liturgisch Woordenboek* (Roermond/Maaseik, 1965), col. 188ff.

⁵⁶H. Goertz, *Deutsche Begriffe der Liturgie im Zeitalter der Reformation* (Berlin, 1977), pp. 116ff.

⁵⁷In The Netherlands the word "lector" normally denotes the name of a teacher at a university.

PRESS RELEASE



Board meeting of Anchor, Canadian Reformed Association for the Handicapped, July 19, 1984.

The chairman opened the meeting and we sang Psalm 149.

The minutes of the meeting of June 14, were read and adopted.

Business arising from the reading of the minutes was dealt with.

Word was received that the Zomer family is still looking forward to coming to Canada at the appropriate time.

A board member, who participated in the Summer camp, reported on the camp. All people involved had a good time and with thankfulness he reported that the camp went over without difficulties.

New matters: Some of the concerns brought up by Mr. Zomer were discussed.

Question period.

Next meeting to be held, D.V. August 23, 1984.

Press release was read and approved.

The meeting was closed with singing and prayer.

For the Board,
W.S. GODSCHALK

. . . your joy proclaim

. . . and a big crowd it was!

What I am referring to is, of course, the large number of brothers and sisters who had come from far and near to be present at the annual College Evening which, this time, too, coincided and was combined with a Convocation.

It will not be necessary again to explain the difference between a College Evening and a Convocation, or to elaborate on the fact that this was the twelfth Convocation and the fifteenth College Evening. Previous volumes of *Clarion* can shed more light on this point.

It was Friday, September 7, 1984, when from many regions brothers and sisters left their homes early in order to be in time to obtain a good place in the Wellington Square United Church building on Caroline Street in Burlington, Ontario. When speaking of the brothers and sisters who left their home early I referred only to those who live in Ontario within driving distance of the College. Others had left much earlier: We saw brothers and sisters from far away, as far away as British Columbia. Alberta was represented, as was Manitoba. And then, of course, The Netherlands, being represented by relatives of graduates.

Judging by the remarks heard from regular visitors, this was a good evening, ranging from "the best one so far" to "one of the better ones." It is difficult to determine which factors were contributing to this most: whether it was the inauguration of a new professor, or the fact that no fewer than five brothers received their degree, or the fact that the building was filled to capacity, or . . . who can tell? It is a fact that not one remark was heard which expressed disappointment. Each of the speakers also was provided with the little miraculous instrument which was a transmitter in its own right and this contributed not a little to the clarity of sound and intelligibility of utterances, to say it in a somewhat solemn fashion.

OUR COVER

Tulips along the Rideau Canal, Ottawa, ON. Photo courtesy Toni van Weerden.

Opening

Continuing in this solemn fashion, I had almost used the word "introit" for the entering of the group which was to occupy the stage. Consultation of the dictionary, however, convinced me that this was not the proper expression, although it simply means: the entering in. "Einzug" could be a little difficult for our readers who never were very fond of the German language for various reasons. However, then you might think of a march: "Einzug der Gladiatoren." It wasn't like that.

In any case, it was precisely eight o'clock when the stage party entered, preceded by Mr. P. Feenstra, one of the students.

Mr. John Knegt was at the organ and accompanied by processional music — if we may call it that for a moment — the various dignitaries found their assigned places.

"Stage Party" is the regular name for those who because of their close connection with an institution have a seat on the podium and face the audience. It has nothing to do with theatre or such like. Even though being in full view of everyone in the audience, no one played a rôle, as far as I could discover, but acted quite "naturally." Understand this "acted" as "behaved himself," please!

Standing we sang the one hundredth Psalm in the rhyming as it will be found in our new *Book of Praise*. It sounded beautiful, partly because of the playing, partly because of the words, partly because of the large multitude; most of all, however, in all likelihood because the hearts were filled with gratitude towards the Lord for the many blessings which we received this evening.

The opening was done by the Rev. J. Visscher, who read Psalm 111 and then led in prayer. He welcomed all present on behalf of the Board of Governors and of the Faculty. From the Providence Church at Edmonton a letter was received, which Rev. Visscher read. Since the cable service between Canada and The Netherlands appeared to have been disrupted, Rev. Visscher conveyed the best wishes of Prof. Ohmann, Rector of the Theological College of our sister churches in Kampen, and his prayer for

the blessing of the Lord in our behalf.

Some of the relatives of graduates sent word that, much to their regret, they were unable to be present on this festive occasion. Brother and sister den Hollander of Zwolle, brother and sister Voerman of Rijnsburg, and brother and sister Sikkema of Roodeschool all sent their regrets.

Dr. Faber then read the Principal's Report, which will be published, so that we may consider ourselves absolved of the task of reproducing it here from notes.

INSTALLATION AND ORATION

The President of the Board of Governors, the Rev. J. Mulder, read the Form for the Installation of Professors of Theology. With a clear and determined voice Dr. Deddens answered, "I do with all my heart" to the questions posed to him.

Dr. Deddens also signed the Subscription Form which Rev. Mulder read as well.

The installation was concluded with the singing of Psalm 134:1 and 3.

Not deterred by the Latin title of the new professor's oration, the audience enjoyed the presentation which followed. "Reader and Reading in Public Worship."

Since Dr. Deddens was so kind as to provide our magazine with a copy of this speech, we may, once again, consider ourselves free from the obligation to give a brief resume of it in this place. Our readers can study it at leisure.

Remarks heard showed that the oration was understandable and clear, and therefore well-received.

The spoken word was alternated now by the "sung word" and the floor was to the Mixed Choir "Soli Deo Gloria" of Burlington, director Mrs. E. VanMeggelen. From them we heard three pieces: "Praise ye the Lord" of Younger; "Receive Me, My Redeemer" of Bach; and "This Is the Day" of Simper.

Although the number of singers, especially in the male section, was relatively small — there were just two tenors and two basses — the voices blended well, at least that's what we heard where we were sitting.

CONFERRING OF DEGREES

One of the main points of a Convocation is always the conferring of degrees. Degrees must be conferred "in Convocation." It is not possible just to send a degree or rather a certificate of a degree by mail so that from that moment on someone has the title of Master of Divinity. Even if one is prevented from attending the Convocation, the degree is conferred in the Convocation with the addition "in absentia," that means: without the person himself being present.

Anyway, we had five brothers who completed their studies for this degree.

Sometimes, in a moment of thoughtlessness someone might say that the brothers completed their studies. We certainly hope that they have not done so: one never completes his studies, just the particular tasks which have to be performed in order to obtain a certain standing and to be awarded a certain degree.

There were the brothers D.G.J. Agema, missionary-elect of the Church at Hamilton; C. Bosch, who at that moment still had to be declared eligible for call. An examination was scheduled at the classis to be held on September 13. Then followed the brothers W. den Hollander, minister-elect of the Church at Winnipeg; J. Moesker, minister-elect of the Church at London; and M.H. VanLuik, minister-elect of the Church at Watford.

They were presented, as always, by the Dean of Students, Prof. L. Selles who told us a few particulars from the past history of the graduates.

The degree was conferred by the Principal, followed by a fitting text for the brothers, a text which briefly described their future task.

The ceremony was concluded with the singing of Psalm 132: 7 and 8.

PRESENTATIONS

One of the points of the agenda which cannot be missed is the presentation by Mrs. L. Selles on behalf of the Women's Savings Action. Although the message is unavoidably about the same every year, she manages to give it always a fresh coat of paint, and her speech is never dull.

She spoke as follows:

Mr. Chairman, brothers and sisters,

In my annual address, as an introduction to the presentation of a gift, I always express *thanks*. Thanks to the Lord, who gave us that which we could give to the library. Thanks to the ladies who collected and counted, thanks to the bookkeepers, the auditors, and the college secretary who did their share in the administration.

At this moment I not only wish to express thanks to all, as I have done in the previous fourteen years, but I also want *thanksgiving* to be the theme of my little speech.

I may remind you of the first year of our Savings Action. Our hope was that, in a modest way, we *might* provide teaching aids and make the college building a pleasant place to work in.

The enthusiasm for this plan appeared in the amounts collected. We *could* provide all things which were requested and also

necessary study material. We know that it will be an effort without end.

There is more. To have full benefit of a good library today, all information available should be fed into a computer system. That is a costly process. We hope to be able to contribute for this purpose. To do so, we *need* you, and *all* of you. It may not be pennies and nickles anymore, but nickles and dimes and quarters, but please *keep sharing*.

I am happy to welcome *new* helpers in our Savings Action. The ladies of the Ottawa



PSALM 134:1, 3

*Come, bless the LORD with one accord,
You faithful servants of the LORD,
Who in His house do stand by night;
And praise Him there with all your might.*

*The LORD now bless you from above,
From Zion in His boundless love,
Our God, who heaven and earth did frame;
Blest be His great and holy Name.*



make contributions for the purchase of books. We adopted the library as our "baby." It soon appeared that it would outgrow the available space. We planned ahead. We were able to invest money for the building or rebuilding of a library.

We guarded the savings against spending for repairs which, we felt, belonged to the care of the financial committee. When two years ago our savings reached the amount of one hundred thousand dollars, voices were heard that we should stop. We asked the advice of faculty and Board of Governors. The unanimous recommendation was to continue and to be ready when another building would come available. As you know, that time has come. I may assure the College treasurer that the promised one hundred and ten thousand dollars for the new library will be available when the money is needed. The library part of the new college building can be paid for by the Women's Savings Action.

It is the result of *years* of faithful collecting and careful investing.

What else can we do than thank our gracious Giver. He made us all able to show our love for the College and with it for the education to the ministry we may look forward to see our reward in our share of the new building.

Does that mean that we can stop *now*? It does *not*. We may have contributed a beautiful library building, let us now fill it with

Church want to help and join us in doing their share.

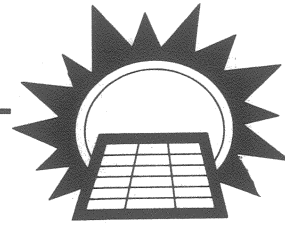
In the last fiscal year which ran from June '83 till May '84, we paid five thousand, nine hundred and eighteen dollars and 60 cents for books.

In this new year we pledge the amount of \$5000,—. In closing Mr. Principal, I am pleased to hand over the annual cheque.

The word "presentations" which is written above this paragraph of our report is a word in the plural. Usually there is only one presentation, but this time there were two. The graduates also had something to offer.

Mr. J. Moesker spoke on behalf of them. He praised our College as being a *Reformed* institution, and valued it very highly as a *theological* college. One thing, however, is not very clear and this is that it is a *Canadian* college. That this specifically Canadian character did not come to the fore particularly was not because not all who are teaching at the College are Canadian citizens, or because not all who are being taught there are native sons — at the moment we have even two Australians who are registered as students — but this Canadian character did not come to the fore sufficiently because it could not be *seen*.

— continued on page 400



I have to apologize for not publishing the September birthdays sooner. I was in Holland for nearly seven weeks when my younger brother died of cancer. You will have to excuse me when I just publish the birthdays this time — I am still getting organized again after such a long absence.

For September:

MARY VANDE BURGT

2789 Lehman Road
RR 1, Abbotsford, BC V2S 1M3

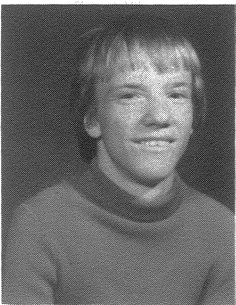
Mary wrote me a letter last year and told me a little about herself. She helps her mom on the farm and enjoys participating in the choir. She really likes to go camping to the Island where it is peaceful and quiet. She enjoys hiking and swimming. Mary hopes to celebrate her 26th birthday on September 11.

PAUL DIELEMAN

307 Connaught Avenue
Willowdale, ON M2R 2M1

Paul hopes to celebrate his 15th birthday on September 29. He really appreciates receiving cards for his birthday. He is doing well in school.

October birthdays:



ALAN BREUKELMAN

Box 666
Coaldale, AB T0K 0L0

Alan will be celebrating his 18th birthday on October 17. He has to be on anti-seizure drugs probably for the rest of his life. Alan has seven brothers and sisters.

NELENA HOF SINK

6705 Satchel Road, Box 40
"Bethesda"
Mount Lehman, BC VOX 1V0

Nelena hopes to celebrate her 24th birthday on October 22. She loves to receive cards for her special day.

JOHN FEENSTRA

RR 1, Wainfleet, ON L0S 1V0
John will be celebrating his 26th birthday on Oc-

tober 25. He really enjoyed "Camp Boo." (I received a card from him while he stayed there last summer.) He too, enjoys receiving cards for his birthday.

MARY ANN DEWIT

6705 Satchel Road, Box 40
Mount Lehman, BC VOX 1V0

Mary Ann is blind and cannot speak either. She enjoys her stay in "Bethesda" and uses her time knitting and rughooking. Please send her cards that she can feel and thus read them in her own way. To all of you brothers and sisters, may the Lord be with you in the year that lies ahead. Have a happy day!

From our mailbox:

Jenny Hansman thanks everyone who sent her cards for her birthday. "In this way the communion of saints is shown. Thank you very much."

Mr. and Mrs. J.J. Buikema expressed their thanks on behalf of their son Jim, who received many cards for his birthday. "He was so pleased and happy to receive so many cards."

Only a word of anger,
But it wounded one sensitive heart;
Only a word of sharp reproach,
But it made the teardrops start;
Only a hasty, thoughtless word
Sarcastic and unkind,
But it darkened the day before us bright;
And left a sting behind.
Only a word of kindness,
But it lightened one heart of its grief;
Only a word of sympathy,
But it brought one soul relief;
Only a word of gentle cheer,
But it flooded with radiant light
The pathway that seemed so dark before,
And it made the day more bright.

Author unknown

Please send your requests to:

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

. . . your joy proclaim, *continued*

It was for this reason that the graduates decided to offer a visible mark of the Canadian character of our College. At first they seemed to be somewhat mixed up, for Mr. Agema unfurled a Union Jack which evidently was moth-eaten and, according to Mr. Moesker, could well have seen the War of 1812.

Then things changed, and a beautiful Canadian Maple Leaf Flag, showing its distinctly Canadian character was raised with a pole, to be eventually placed with the new College building.

When the organist started to play "O Canada," not much was needed to make the whole assembly rise and sing the national anthem, although the new wording of part of it, adopted some time ago, did not seem to have reached the minds of most of those present as yet. It was sung from the heart and with enthusiasm, and that makes up for any deficit in other respects.

OFFERTORY

What is a Reformed meeting without a collection? And what is a College Evening and Convocation without an offering?

As soon as Reformed people have something concrete to give for, their hands reach deep into their pockets and out come surprises. So it was this evening.

The collection was introduced by Mr. A.J. Hordijk, the treasurer of the Board of Governors.

He addressed the assembly as follows:

Mr. Chairman, honoured guests, brothers and sisters:

Since this Board of Governors was instructed and authorized for many years to find larger facilities than we have enjoyed for the past fifteen years on our present location, this did materialize earlier this year with the purchase of 110 West 27th Street, a property consisting of a Christian Education Building on about one acre of land. Plans for some additions and upgrading are now ready for tender and we hope, the Lord willing, to have all the work done by next spring so that the new academic year can start there. Everyone involved in our College has been very happy with this development.

The reason why I am standing here, as treasurer of the College, is to create some understanding and enthusiasm within our churches to meet our commitments. We fully realize that all the financial obligations of our — or rather your — College is one of the churches' in general, and that we could submit the bill on the basis of so-much-per member, and please pay . . . but this is really the easy way out.

It was felt by this Board that there is

enough enthusiasm among our membership to fill the gap. After we have used the very generous contribution of \$110,000 from our ladies, plus what we have from the proceeds of our present building and building fund reserve, we need about \$100,000. This means, in terms of communicant membership, about \$20 each. Mind you, it is not my intention to even suggest that you limit your donation to this amount! We like you to be generous — the cost of borrowing is very high.

We have prepared some 5000 brochures to help us with this drive and these have been or will be distributed through your local church. This booklet will give you all the details about your new building. Please read it. Tonight is the official kick-off for this drive. The ushers are ready with the collection plates. We would not like to have you be concerned that they may overflow. They will be emptied as often as needed and our organist has been requested to fill us with his lovely music as long as your giving goes on.

Brothers and sisters, please be generous! Thank you.

Later on in the evening it could be thankfully reported that the collection yielded some \$2,635.76. That one penny at the end must have been a supererogatory work. Perhaps the happy notes which streamed forth from the organ contributed not a little to this result.

After the closing prayer Hymn 62 was sung, and then it was time for the Recessional.

The evening lasted longer than was usually the case, but so much had to be done this time that it could not be prevented.

This did not prevent many brothers and sisters from waiting in a long line-up in order to receive the opportunity to congratulate both our new professor and Mrs. Deddens and the graduates and their spouses or fiancée. It was close to midnight when we left, and then there were still others who lingered.

Several pictures were taken during the evening, and we hope to be able in some future issue to bring this evening even closer to our readers, who did not have the opportunity to be present, by inserting some of them.

It has been tried in the above report to convey some of the feelings that were prevalent among the assembled multitude.

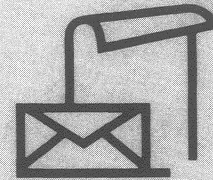
And in all this the praise of the LORD was sung, to Him the thanksgiving was brought and from Him was — and is — our expectation.

It was a joy to be able to bring you this time, too, a report on the College Evening/Convocation.

Concluding my reporting hereby, I sign off; as usually

VO

Letter to the Editor



Dear Editor of *Clarion*,

May I first of all express my appreciation for Rev. W. Pouwelse in tackling some social issues in the *Clarion* and especially the problems around the labour organizations.

In the last number of *Clarion* of June 29th, he gives another contribution to the study of these social issues.

Living in the Province of BC myself, I fully agree with the importance that we should know why we are against labour unions.

At the end of his article Rev. Pouwelse showed the development in Europe where over against the conflict-model of the socialistic labour movement the Christian labour movement developed its harmony-model.

And then he writes and I quote: "This development shows us that there is basically nothing against having a labour organization or against working together as labourers in a certain trade to get better legal protection or to reach a better contract in collective negotiations."

Here I have some grave doubts and that is why I write this letter.

It reminds me of the struggle of Rev. J.C. Sikkel at the beginning of this century. Instead of agreeing with the then prevailing opinion of Dr. A. Kuyper, Rev. W.H. Gispen and other leaders, that the organized Christian labour movement was *the* solution, Rev. J.C. Sikkel differed sharply.

With prophetic insight he maintained: (I quote and translate from C. Smeenk, *Christelijke Sociale Beginselen*, Part II, p. 71).

"The present labour organization is nothing but the organized class struggle, which roots in a false principle and is rebellion against the ordinances of God for the human society . . . Therefore this labour movement will become more wicked and more dangerous, if it can present itself under the name of Christian labour movement, to continue the beginning struggle for power."

Sikkel's views caused an exchange of thoughts between Rev. Gispen and himself, which resulted in Sikkel's prophetic booklet *Vrijmaking van de arbeid*.

In this booklet he pointed out the fallacy that separate organizations of labour and management would restore the rights

of labour. Showing the organic character of industry (bedrijf) he firmly believed that this unity would be violated by separate organizations and would deny the employees their rightful place.

In 1903, however, Rev. J.C. Sikkel justified the organization of Christian labour on Christian principles on the ground of the existing emergency (pp. 90, 91 of his book *Vrijmaking van de arbeid*). But he warned that the only aim should be the restoration of organic unity. No power struggle.

After so many years Rev. Sikkel has been in my opinion, proven right. To maintain two separate interest groups, labour and management, is a fundamental error. Whatever we do, socialistic or Christian, it will remain building on quicksand.

May I illustrate it by a few personal experiences.

The United Steelworkers organized an Office and Technical Workers Local in a big company and a court case developed about the question who belonged to the bargaining unit and who belonged to management. In the end a senior cost accountant, whose responsibilities included all the profit and loss statements, had to join the bargaining unit and the secretary of the president was management.

Seeing these corporate lines, one is reminded of Picasso's paintings.

In another company the representatives of management were often beaten in their confrontations, because the union shop stewards were much better acquainted with the problems of the plant. Middle management had to attend the meetings. At my first meeting a case came up of a wrong wage rate classification. I helped to solve it, but afterwards I was called upon the carpet and was told that there were only two sides, management and labour and I was management. I replied that indeed, there were only two sides, right or wrong and I hoped to be always on the side of the right.

You have to be a split personality to function according to the rules of the game.

Indeed, when there are two separate organizations, the focal point becomes the agreement, the written contract. It is the very weakness of the system, because today we can clearly see that it has become the feeding ground of lawyers, law upon law, rule upon rule and the freedom of the worker has been replaced by a new slavery.

My experience in three organized companies has taught me that within the company it becomes "us" and "them," on both sides. And what is the result? That the nerve system, the communications within the company, is not working properly anymore. When the fingers do not re-

port accurately to the head if something is hot, that body is in trouble.

Rev. J.C. Sikkel has seen it and he became a great advocate for profit sharing and coownership.

Is it possible that the Liberal think tank has seen these glimmerings of a bet-

ter future against the dark ominous present of a life and death struggle between labour and management, when they proposed in the still to be approved budget tax breaks for employers and employees on profit sharing?

JACK HENDRIKS

Editorial comment

I appreciate Br. Hendriks' reaction.

He wrote his letter in response to the first instalment of a series of articles on labour organizations. He quotes the second last sentence, in which I stated: "This development shows us that there is basically nothing against having a labour organization or against working together as labourers in a certain trade, to get a better legal protection or to reach a better contract in collective negotiations." Because Br. Hendriks has "some grave doubts" in this respect, he tells something about the opinion of the Rev. J.C. Sikkel in the beginning of this century and about his own experience in the labour unions in Canada.

From the second and third instalment of my article it might have become clear that there is no basic difference between Br. Hendriks and me in this respect. The last sentence of the first instalment of my article pointed already in that direction, when I wrote: "The question is only, in which way this aim is reached and which means are used."

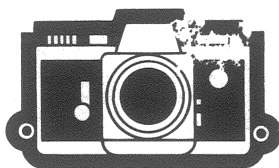
In the second instalment I mentioned as an example of good cooperation the Dutch GMV (Gereformeerd Maatschappelijk Verbond or Reformed Social Union),

in which the employers and the employees work together in one organization.

Br. Hendriks mentions some practical points, based on his experience and caused by the, sometimes arbitrary, distinction between "labour" and "management," which brings him to the conclusion that this labour movement creates and maintains an unacceptable "class struggle" concept. From the second and third instalment of my article it can be clear that I agree with most of his statements. Still I consider even more important the principle matter of the constitution and the commitment of "unconditional obedience," to be made by the members of these unions. That makes, to me, membership of such unions incompatible with membership of the church of Jesus Christ and the "unconditional obedience" and submission unto the commandments of the Lord our God.

At the same time I am convinced that our brothers and sisters in The Netherlands in their "Gereformeerd Maatschappelijk Verbond" are doing an excellent job, also in respect to the legal protection of their members and in the contract negotiations.

W. POUWELSE



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THE COVER OF
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THE CANADIAN REFORMED MAGAZINE

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WORD SEARCH

Nahum

S C R I B E S T O R M H M A J E S T Y P A P
 H G V N W R A T H F U L D R O W S F L A M E
 A I N O T H G I M N G D I S M A Y M P L Y E
 T D F I G N I G N E V A D E T S A W I C S K
 T L N L D F G R A S S H O P P E R S T N C C
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 C E A I R Y S S A A D G N I N T H G I L R O
 S S N I A H C N E M E S R O H R E G N A P C

adversaries
 anger
 anguish
 array
 Assyria
 avenging

Bashan
 betrays
 burn

captivity
 Carmel
 chains
 chariots
 clap
 consumed
 contempt

dart
 dazed
 desolate
 devour
 dismay

Elkosh
 end
 endure
 evil

fig
 fire
 flame
 flood
 foes

gazingstock
 good

grasshoppers
 grievous

harlotries
 horsemen

Jacob
 jealous

keep

Lebanon
 lightning
 lion
 lots

majesty
 might
 multiply

Nahum
 news
 Nineveh

oracle

peace
 plunder
 pool
 prey

rage
 red
 refuge
 restoring
 ruined

scarlet
 scattered

scribes
 shame
 shatterer
 shield
 siege
 storm

stripped
 stronghold
 summoned
 sword

Thebes
 tidings
 treasure

vile
 vows

wasted

whirlwind
 wither
 woe
 wrathful

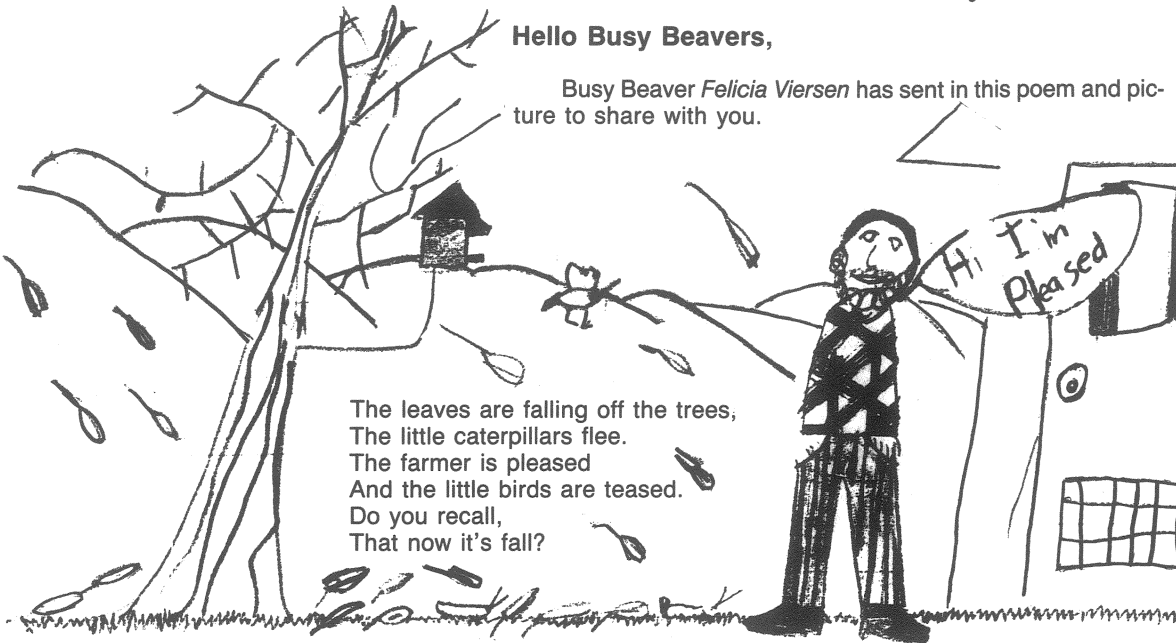
yoke

W. AIKEMA



Hello Busy Beavers,

Busy Beaver *Felicia Viersen* has sent in this poem and picture to share with you.



The leaves are falling off the trees,
The little caterpillars flee.
The farmer is pleased
And the little birds are teased.
Do you recall,
That now it's fall?

FOR YOU TO DO

Let's make a seed "picture!"

You need: a piece of cardboard (paper will do)
glue
lots of seeds

1. On your paper or cardboard draw a large design of a leaf.
2. Spread a thin, even layer of glue over part of this leaf.
3. Sprinkle the seeds evenly over the wet glue.
4. Now spread glue over the rest of the design and cover with seeds.
5. You can use berries or rose hips, too. Use your imagination! Try more than one design!

RIDDLES FOR YOU

Thanks for sharing Busy Beaver *Rita Wubs*.

1. How does an owl feel when it catches a cold?
2. If you put three ducks into a crate what would you have?
3. What coat is put on only when it's wet?
4. Why does a flamingo stand on one leg?
5. What did the beaver say to the tree?
6. What nut sounds like a sneeze?
7. Which is faster heat or cold?
8. What does a monster do when it loses a hand?

Answers: 1. It doesn't give a hoot. 2. a box of quackers 3. a coat of paint 4. It will fall if it pulls up the other one. 5. "It was nice gnawing you!" 6. a cashew nut 7. Heat-you can catch a cold. 8. It goes to a secondhand store.



Quiz Time!

Busy Beaver *Elizabeth Barendregt* has this for you to do:

A MAGIC SQUARE

1.	2.	3.
2.		
3.		

1. soft and fuzzy and likes milk
2. a monkey's cousin.
3. _____, a drink with jam and bread.

HINT: the word comes on both ways.

CODE QUIZ

by Busy Beaver *Marjorie Barendregt*

1-A	14-N	20	8	5	12	15	18	4
2-B	15-O							
4-D	16-P	2	12	5	19	19	21	19
5-E	18-R							
8-H	19-S	1	14	4	11	5	5	16
9-I	20-T							21
11-K	21-U							19
12-L	23-W	9	14		1	12	12	20
								8
								1
								20
		23	5		4	15		