

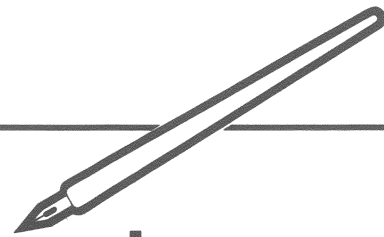


Clarion

THE CANADIAN REFORMED MAGAZINE

Volume 34, No. 18, 19 September 20, 1985





Should children go to the basement?

In many a church, we hear, it is the custom that the younger children leave the auditorium of the church when the sermon begins. It is also told that in many churches the children first come to the front to listen to a few words from the minister, a “sermonette” specifically for them, but then they go to the basement. There they have their own Bible story followed by some crafts or games.

Of course, there are a number of arguments that favour such a custom. These arguments regard the parents, others attending the service, and, above all, the children themselves. Let us discuss these arguments. They seem to have validity in the eyes of many. Why would, otherwise, this custom be so widespread?

Parents. Parents can have young children who are restless, always busy, always running around. For such children it is very hard to sit still for half an hour or more. That is, for them, a long, long time. So, after a short while these children start moving their arms and legs; they begin doing things to occupy themselves, because they have become bored. The consequence is that also the parents of such a child or children become restless. There is the constant effort to keep their child or children calm and quiet.

These efforts can become more aggressive when the restlessness of the children causes the parents to feel ashamed. Parents can easily get the feeling that those in the pew behind them think that it is their fault that their children do not behave better. The result is that not only the children, but also the parents no longer have any attention for the sermon.

Does this not warrant the conclusion that it is much better for the parents of young children to have their youngsters go to the basement? It is so much easier for them. And then they can pay attention to what the minister says.

Others who attend. Restless children can be annoying for those who sit behind them. Such children draw the attention to themselves. And their behaviour can sometimes irritate. The result is the same as with the parents. Concentration on the message of the Word of God is gone.

Again we ask: must our conclusion not be that it is much better that the little children go to the basement when the sermon begins? Then they cannot distract the attention of others who came to church to worship and listen to the Word of the LORD.

The children themselves. Children are not able to follow a sermon. They do not have the knowledge and the experience which are needed to understand the explanation and the application of the Word of God. Moreover, their attention span is only very short. This most often makes their attendance at the service a boring experience. They do not like going to church. Going to church becomes like a punishment. By continuing to force their children to go to church parents may cause the psychological effect that the children develop an aversion to the church and its worship services. And the result is that the church loses these youths when they reach the age of sixteen or seventeen.

On the other hand, when the minister calls them to the

front and speaks a short understandable message to them, and when, after this, they go to the basement to have their own “Sunday School” half hour, their own “service,” with a Bible story that is adapted to their understanding, and, further, with some activities that keep them occupied, the children will like going to “church.” They will not develop an aversion, and the church will keep these youths. Thus goes the argument.

Once again, the conclusion appears to be simple: let the children go to the basement to have their own “church.” That seems so much better in every respect.

Some counterarguments. I like to begin with the argument that regards other people. In most cases people who sit behind a restless child do not get irritated. They understand that one child is more restless than the other. They also know that children are children. And they compel and train themselves not to let children distract their attention, anyway not for long. Grownup members of the church have a forbearing, patient, understanding, and loving attitude. If it is too difficult to sit behind a child that has problems with sitting still the solution for them is to sit somewhere else so that they are not bothered anymore. This opinion of the loving and forbearing attitude of adults in the church is not too high, is it?

It is also possible that the child is, indeed, too young or not ready yet to come with the parents to the worship service. Here there are factors that must be considered. All children are not the same. The one child has a quiet and calm nature, the other has not. In one case parental efforts to teach the children to sit quietly in church during the sermon have more effect than in another case. Such factors must be reckoned with when the decision is to be made whether a child can go along to the worship service or not yet.

The second argument was the need of the parents for a quiet surrounding so that they can concentrate on the sermon. That need is certainly there. Also for this reason parents must consider whether a child is ready to come along to church. Besides, a good and fair upbringing and discipline at home is of the greatest significance in this respect.

The aspect of compulsion. Important is the argument that compelling young children to go to church and to sit still, for what is in their eyes such a long time, results in an aversion to the church and will drive them away. This is a psychological argument, and I shall not deny that there are young people who use this argument when admonished to attend the worship services faithfully. They do not want to be compelled anymore. They want to be free to make their own decisions.

But is this argument valid? No, it is not. Those who use this argument misuse it to cover their refusal to obey the LORD. Obedience must be taught to, and learned by a child when he is young. This obedience includes worshipping faithfully with the congregation when the LORD calls through the office bearers. This does not deny that we should teach our children that obedience to the will of the LORD is a matter of thankfulness and joy of faith, and not a matter of a law that compels us. If parents feel that going twice to church is a law of the consistency, which they had better obey because otherwise there



will be trouble they must not expect that worshipping the Lord with His congregation will be a good thing in the eyes of their children.

Besides, one can place a different psychological argument over against it. When young children are taken out of the worship service of the congregation to have their own much more understandable Bible story, and afterwards some activity that keeps them pleasantly busy, what do we teach those children? We teach the children of the church that going to church must be something that is pleasant for them, something that is entertaining. Then, when these children reach an age that they are supposed to attend the worship service of the congregation (which moment easily can be postponed) they like it even less, because in the basement they were pleasantly kept busy and entertained, which does not happen in the adult service. Now they still have to sit still and listen. Going to church is no fun anymore. It is not so pleasant and casual and nice anymore as it was in the basement. The consequence is that the consistory has to come up with new entertaining things like special youth services in which youths can participate, or special sing-song services. Sending the children to the basement, on their own, with their own adapted pleasant fun things, creates a psychological condition in their minds through which they will even more be inclined to refuse to go to church, because it is no longer any fun.

We must have attention for the children in the church and their special needs, there is no doubt about that. But we must not let our modern world with its craving for pleasant entertainment tell us what those special needs are. We must listen to God's Word and let that Word instruct us as to what our own and also what our children's needs are. And the basic needs are taught to us by our Lord and Saviour Jesus Christ in the covenant prayer, also called the Lord's prayer. Those basic needs are: Father, hallowed be Thy Name, Thy sovereign Kingship be acknowledged, Thy will be done. We can also formulate these same basic needs with the words of the first three commandments: serve the LORD only, according to His will as expressed in His Word, in order to honour His Name. I want to underline this: our need and the need of our children is not that we are pleasantly entertained, but that we serve the LORD in thankful love, according to His will.

We worship as congregation. My main argument against the custom of sending the young children out of the worship service to the basement is not psychological but doctrinal.

Downstairs, on their own, the children have no worship service. They have some entertainment. However, they are children of the church. They belong to God's covenant people. And when God's people worship the Lord their God, the children should be included as soon as possible. They have to learn when they are still young that they belong to the worshipping congregation. We are aware, I hope, that we go to church not in order to be entertained, but to worship the Lord; not in order to be pleasantly kept busy but to serve our covenant God in meeting with Him. When we approach the worship of the LORD in this way it will be a good and joyful thing because it is always a good thing for us to obey the LORD. That attitude we shall, then, also convey to our children.

Going to church, and this generally means twice a Sunday, at least when school age is reached, must be so self-evident, so normal for Christian parents, that it becomes, is, and remains one of the undisputed matters in our families. It must become a matter of course for the children. Of course, when the LORD meets with His people and grants them His blessing, His grace and peace, when He speaks to them and teaches them, when He leads and guides them, in the way of His Word, when He so continues to sanctify them, God's people want to be present, including the children. That is our principle. It should remain our principle.

Can it be hard on children to attend the worship services? Can it be hard on them when they have to learn to sit still for such a long time? Who will deny that? But there are more hard things that children have to learn to do. Let us not forget the main thing that adults and children have to learn, namely, Christians serve the Lord. God's covenant people exists for the LORD and His service, not for their own entertainment. This serving the LORD requires humble submission to His Word in the obedience of faith. Let us hold on to this truth of God's Word as well: in general, what children learn when they are young, they will learn for life. This is not only a truth. It is also a promise.

J. GEERTSEMA

The unmarried state₂

4. The task of unmarried persons

The Form for the Solemnization of Marriage says that the Lord also today gives husband and wife to one another. We believe that the Lord gives everyone his or her task and responsibility. Someone should not sit idle and wait until the Lord brings a partner unto him or her. Each one has his own responsibility in this respect. Still we believe that being unmarried can be something the Lord has brought in our life. Some people really want to be married and have waited all the time and never found the "help fit for them." Such people may see the hand of the Lord in it, in the same way as a couple which is married and does not receive children may know that also this comes from our heavenly Father. In the sight of the Lord their position, their task, and their mandate is not less important. The apostle Paul himself was unmarried but he has been of great value for the kingdom of the Lord and he has had many, what he called, spiritual children.

An unmarried person can be of great help in the work of the Kingdom of God. Still for some, especially for single women, it can be difficult. Their education is not always catered to finding a full-time job for their whole life, because they had hoped to get married and to take care of a family. If they had known that they would stay single all their life, they might have gone to university to get a professional education.

However, for men as well as for women counts what the apostle says in I Cor. 7:17, "Let every one lead the life which the Lord has assigned to him, and in which the Lord has called him."

In the sight of the Lord there is no difference. The apostle Paul says in Gal. 3:28, "In Christ Jesus you are all sons of God, through faith." For in Him "there is neither male nor female; you are all one in Christ Jesus." And in I Cor. 7:32-34 we read, "The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about worldly affairs, how to please his wife, and his interests are divided. And the unmarried woman or girl is anxious about the affairs of the Lord, how to be holy in body and spirit; but the married woman is anxious about worldly affairs, how to please her husband." That

does not mean, as it is interpreted by some Roman Catholics, that the unmarried state is of a higher level and greater purity and dedication than the married state, but it shows us certainly that there is a great task, also for those who did not come to the married state. In the Lord they are certainly not less than others.

5. Having friends

A special problem for single persons is the point of having friends to live together with. It happens quite often that two girls or two older women are roommates and run together one household. Sometimes both have a full-time job and in the evening they do the housework together and cook the meals, or one of them has only a part-time job and takes care of the house. It even happens that they together buy their own house.

A comparable situation can exist when two male friends are living in the same apartment, or even when they have both their own apartment but spend most of the time together to study, to enjoy their hobby or just to have social contact and friendship. They probably use their meals together as well. Although this is not necessarily wrong, many will consider this to be suspicious. Most people don't bother when two girls are roommates but they are suspicious when two men share the same apartment. This is remarkable and can make life difficult for single men. They need friendship, company and social contact. They feel lonely and they like to have a social relationship. However, no matter how they do it, it is under suspicion. If they share their apartment with a male person, people are pointing a finger at them and they are labelled as homosexuals. If they take a female housekeeper, they are under suspicion of having an extra-marital relationship.

Do we realize what kind of problems this causes for many of our fellow members? It has caused loneliness, grieve and undeserved blame. It is certainly not so that homosexuality occurs only among men. We do not have hard statistics on it but going by our own pastoral experience and by the reactions and questions we have received from readers, we do not have the impression

that homosexuality is less a problem for women than it is for men. Although for female homosexuals sometimes the name lesbian is used, we will in this article use the word homosexual for both male and female persons.

Someone asked us to deal with the question: "is it correct, is it wise or is it probably wrong when two women share the same apartment and form one household, or even buy together one house, especially when the one has a full-time job and pays most of the expenses, while the other has only a part-time job and takes care of the housework?"

If two women do not want to get married, probably even have an aversion to every form of sexual contact, are they then allowed to seek friendship and social contact together in their "own" household? It is an undeniable fact that they need friendship, support and help in one way or another. They feel lonely and they can be of great help to each other.

The same counts for two boys or two men, although public opinion often reacts in a different way and is more critical when men are roommates than when women share an apartment. Before we can answer this question we first have to say something about homosexuality and the implications of it.

6. Homosexuality

Homosexuality is an issue which is not very often openly discussed in our circles. It is so publicly and shamelessly propagated in the world and so fervently rejected and despised among our people, that little discussion takes place about it and consequently little is known with regard to the implications of it. However, that has caused a lot of misunderstanding about what really is going on. It has caused a lack of awareness of the problems which many of our members have to face. Most people do not understand what their problem is and how desperately they have to fight. Many have a completely wrong perception of what it is all about. Fortunately some attention has been paid to this issue recently among our brothers and sisters in The Netherlands. People are becoming aware of the underlying problems. Brothers and sisters who need help and support in their

struggle should not be left out in the cold but should rather be supported in fighting the good fight of faith. We have to condemn every homosexual practice, but at the same time we have to be aware of the struggle of our brothers and sisters who fight against homosexual feelings all their life long.

In order to be able to understand the magnitude and the nature of the problem we have to make a distinction between homosexual feelings and homosexual practices. Although the distinction is less common in everyday language, we have to notice the difference between what is called *homophilia* and *homosexuality* or between *homophiles* and *homosexuals*.

Prof. Dr. J. Douma, professor in ethics at the Theological College of the Reformed Churches in Kampen, The Netherlands, gives the following definition: Homophilia is the condition in which people do not have the natural sexual desire but are largely or solely attracted to people of their own sex. Homosexuality is a sexual activity in which sexual acts with people of the same sex take place.

This definition shows that there is not only a distinction, but even a principal difference between the two. The difference can be as great as the difference between fighting against sin or giving in to sin.

It has to be clear to everyone that the Bible condemns homosexual practices. Today people seem to be very lenient, and even in some churches such practices are openly condoned and propagated. Practising homosexuals, who publicly admit that they are living this way, are allowed to serve as office-bearers in some churches. However, we are convinced that the Bible unequivocally rejects such practices. The apostle Paul calls it, in Romans 1, dishonourable passions and shameless acts, against which the wrath of God is revealed from heaven. About the people of Sodom and Gomorrah we read in Genesis 18 that the outcry of their sins was very grave. The Lord overthrew these cities, after their wickedness had come to a climax in a demonstration of homosexuality and evil passions.

Over against all the modern theories which defend and condone homosexuality we maintain and adhere to the clear testimony of the Word of God in Gen. 18 as well as in Romans 1.

However, after we have said this, we still have to consider the position of those who are homophile, that means those who have certain feelings but do not give in to these desires and who do not practise any homosexuality. We should not underestimate the problem and the struggle of those who have to fight and are continually fighting against a certain weakness or evil desire in their life.

Many brothers and sisters, members

of our churches, are struggling with their problems, but do not dare to speak about it, because they are afraid that they will be condemned and labelled, instead of being helped and supported in their fight.

We mentioned already that there is a principal difference between homophilia and homosexuality. The former is a condition or inclination, a tendency, which does not necessarily mean any activity in this respect or any giving in to an evil desire. The latter means the practising of a sexual behaviour which is clearly in conflict with the Word of God.

Homophilia can be caused by a variety of things. It can be an innate disposition and it can be caused by the circumstances or the environment. Often it is a combination of both.


Practising homosexuals can also be divided into two categories. There are those who give in to their innate feelings and intentions, their different disposition and inclination. This is in the literature referred to as core-homosexuality. The second group is those who by the environment, the influence of their friends or other circumstances are brought to activities which they originally did not desire. They are not doing it because of a natural inclination but because of peer pressure and finally in that way they are made homosexuals, because their natural feelings are bent in a certain direction. This is often referred to as peripheral homosexuality. There are classical examples of this peripheral homosexuality. In the past it happened that sailors lived together for an extended period of time with little room, little privacy, and almost

no possibility of healthy entertainment. The same happened in times of war, when soldiers lived together in an isolated position, with very low moral standards. In such a men-only society the cases of homosexuality were increasing and many "normal" boys were made homosexuals. The same happens when in a factory many girls are together in a sometimes boring situation. These horrible situations need no further explanation. We wholeheartedly reject and deplore such practices.

We are facing a more complicated and difficult situation when we deal with brothers and sisters who have a different predisposition and who are fighting against it during their whole life. They are not homosexuals but homophiles and they need our help and support in their struggle. Let us not neglect them and make life even more difficult by ignoring their problem or even worse by ridiculing it. Let us keep in mind what the apostle says in Galatians 6:1, "Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look at yourself, lest you too be tempted."

Much more can be said about homophilia and the way it can be caused and stimulated or suppressed. However, what has been said so far may suffice for the time being to show that we have to make a clear distinction between so-called homophiles and practising homosexuals.

To be continued
W. POWELSE



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THE CANADIAN REFORMED MAGAZINE

Published bi-weekly by Premier Printing Ltd.
Winnipeg, MB

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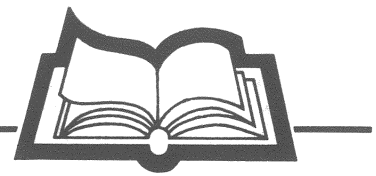
ADDRESS FOR ADMINISTRATIVE
MATTERS: (subscriptions, advertisements, etc.):
CLARION, Premier Printing Ltd.
1249 Plessis Road
Winnipeg, MB, Canada R2C 3L9
Phone: (204) 222-5218

SUBSCRIPTION RATES	<i>Regular</i>	<i>Air</i>
FOR 1985	Mail	Mail
Canada	\$23.50	\$41.50
U.S.A. U.S. Funds	\$25.75	\$40.00
International	\$34.50	\$57.00

Advertisements: \$5.00 per column inch
Second class mail registration number 1025
ISSN 0383-0438

IN THIS ISSUE

Editorial — Should children go to the basement — <i>J. Geertsema</i>	390
The unmarried state — <i>W. Pouwelse</i>	392
From the Scriptures — Triumph in Weakness — <i>J. DeJong</i>	394
Press Review — How do you worship God — <i>J. Geertsema</i>	395
News Medley — <i>W.W.J. Van Oene</i>	397
Canadian Reformed World Relief Fund.....	399
Graduation 1985 — CRTC.....	401
Voorlichting nieuwe Algemene Ouderdomswet.....	402
College Corner.....	403
Press Releases.....	404
School Crossing — From the Editor's Desk — <i>J. Geertsema</i>	404
Opsporing Adressen.....	405
ABC Bible Collection — <i>Mrs. J. Roza</i>	406
Our little Magazine — <i>Aunt Betty</i>	407



“. . . the spirit is willing, but the flesh is weak.” Matthew 26:41b

Triumph in Weakness

This well-known saying of the Lord Jesus, spoken in His hour of trial, is sometimes quoted more often than it is understood. The words are simple enough, but who can fathom the full import of what the Lord Jesus says? For example, does He point out two conflicting elements in human nature, and if so, which? Does He contrast body and soul? the old man and the new? the inner man and the outer? Considering the many different nuances of meaning of the words “spirit” and “flesh,” there’s obviously more in these words than meets the eye.

Precisely the situation in which these words are spoken, however, warn us not to dichotomize, or think that the Lord Jesus is analytically dividing man into parts in this saying. His aim is quite the opposite. He seeks to *unify* or integrate doctrine and conduct, thought and action, word and deed in the lives of His disciples. The context accurately describes the collision course of thought and action among all the disciples, and Peter in particular. Brimming over with enthusiasm even in this dark hour, they are nonetheless unsuspecting and appear even somewhat nonchalant about things. They all firmly resolve to follow their Lord — but then the critical moment comes. At the point of crisis, the *flesh* wins out, and all are scattered.

The “flesh” here then is neither the old nature, nor the physical “part” of man. Rather, Jesus refers to our human nature in its *weaknesses*, its finiteness, limited abilities, and its susceptibility to a host of external influences. Here the Lord Jesus has more than man as *sinful* flesh in view; indeed, even man before the fall, man as *creature*, was but flesh and blood, Psalm 8. Even without sin, he was subject to the flow and ebb of the times, and caught up in changing seasons. He was the *highest* creature, to be sure, but nonetheless a creature: one with creation, sharing the movement and flow of the whole. How much more does not man feel this after sin enters the world! How easily is he beset with fatigue, lapses, falterings and stumblings on his way. How easily mind and spirit wander from one thing to the next — restless, unstable, dissatisfied, bored, excited, tired — daily the “flesh” contends with all these emotions.

The Lord Jesus certainly does not mean to dampen any enthusiasm for His Kingdom when He instructs His disciples with these words. Rather, He seeks to *channel* enthusiasm so that it realistically meets and contends with the spiritual battle of the moment. Facing the realities of the situation, our spirit must pull the flesh along, that is, concretely act, decide, and follow through notwithstanding the counter-pressure from the flesh. Here, the flesh is not our “bad” part; indeed, the spirit can be as bad as the flesh! One soars loftily; the other easily tends downwards, to the earth and natural things. But the Lord Jesus does not seek to eliminate either of these; He only wishes to see them held in balance, on a firm, unaltered, and united course.

And He knows what He is talking about! He does not speak as though He is detached from the temptations. Rather, He speaks from experience, as one who knew and felt the

temptations of which He spoke. His very prayer to the Father shows how He, too, must force His flesh with all its infirmities in subjection to the will of His Father. But He does this as One who willingly took upon Himself the same nature, our flesh with its infirmities, in order to free us from Satan’s grasp. He had not yet poured out His Spirit; still, He pulls His Church along through the temptation. He carries His Church to the day of Pentecost, the day in which all the scattered disciples are found together in one place, praising God, Acts 2:1ff.

He still carries His Church today! Even with the Spirit out-poured, we cannot say we have arrived. Our spirit does not easily align itself with the voice of the Spirit; our flesh still has its weaknesses and infirmities. The gift of the Spirit does not mean that “flesh” and “spirit” have lost their power. Christ did not destroy them! He is redeeming them through His Word and Spirit! And the call to the disciples is also the call to the Church: be watchful, and walk the sure but steadfast road in which, through the power of the Spirit, “spirit” puts “flesh” in *subjection*, and *both* faithfully answer the “upward call of God in Christ Jesus,” Philippians 3:14.

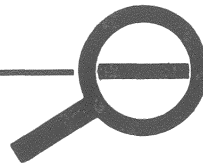
And we are farther along on the road today than the disciples who first heard these words. Fatigue may strike, and despair may fill our hearts. For the flesh has not ceased to speak, and each one has his “thorn” to contend with — the messenger of Satan who tauntingly and haughtily challenges us to abandon the journey. Satan also has his ways and means to *increase* the pull of the flesh, and so increase the temptation. But if through all this goading of the flesh our spirit learns to follow the leading hand of *the* Spirit, then we learn the truth of the secret whispered to Paul, “. . . my power is made perfect in weakness,” II Corinthians 12:9.

That secret is this: *He* has already passed over to the other side. He who once shared our flesh and blood, our human nature with its weaknesses, and triumphed over sin and temptation in it, *He* has now passed through the heavens, living in a world where all of those fluctuations and sensations are gone, and all is at perfect *rest*, both without and within. As one who knows and sympathizes, He pulls us along! From heaven He reaches into our world, and walks with us, so that the rule of His Spirit prevails.

Heeding this call, we may follow Paul’s example who said, “I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified.” In the power of the Spirit, we must let a willing spirit take faltering flesh along, so that we are more and more united in thought and action, word and deed. So we plead today — until we are there with Him:

“Guide my feet O LORD and teach me,
Be my Helper, I beseech Thee,
and *unite* my heart and aim
In Thy truth to fear Thy Name.

J. DEJONG



How do you worship God?

This is the title of an article, written by Rev. Robert Grossmann in *The Reformed Herald*. I received a photocopy of the article so the date of publication is not known to me.

Herald is the magazine of the Reformed Church in the US (R.C.U.S.) Eureka Synod. It might be known to our readers that Rev. P. Kingma of Grand Rapids has had contact with these churches. They are of German background and have the Heidelberg Catechism as their Confession, while they are studying the possibility of again adopting the Belgic Confession and the Canons of Dort. The article was sent to me to give the readers of *Clarion* a bit of an idea of the teaching and thinking in these churches. The author explains the meaning of the Second Commandment. In the introduction he writes that, while the First Commandment teaches us *Whom* to worship, the Second gives us God's instruction *how* to worship. The article continues:

How should we worship God? The basic principle of the Second Commandment is stated most clearly in Heidelberg Catechism answer 96 to be that we must worship God, "in no other way than He has commanded us in His Word." While the Commandment itself speaks negatively, that is, against the use of pictures and images in worship, this Commandment (like all the others) requires the opposite of what it forbids. The POSITIVE requirement of this Commandment is stated very clearly in Deuteronomy 12:32 where Israel is commanded concerning the WAY they worship, "What thing soever I command you, observe to do it. You shall not add to, nor diminish from it."

This "restrictive principle" of worship has been historically called the "Reformed Principle of Worship" because the Reformed and Presbyterian Churches have all written it into their creeds, while others have ignored it or only paid lip service to it. At the time of the Reformation the emphasis on this Second Commandment was essential to Protestantism as there was not only a purification of HOW the church was worshipping, there was also a return to the counting of the Second Commandment as a separate commandment. The

Roman Catholic Church, in obvious agreement with its practices, had buried the Second Commandment by pretending that it was a part of the First Commandment, and then separating the Tenth Commandment into two commandments. Heidelberg Catechism author Zacharias Ursinus, in his commentary on the catechism, demonstrates the fallacy of this artificial division most pointedly, giving five excellent and most biblical reasons why it simply cannot be right. Unfortunately, many "Protestant" churches today, even many with the name Reformed, have fallen far short of the insight of the Reformers on this issue, and we see them violating the Second Commandment wholesale. . . .

What things are worshipful? In recent years in the United States churches have become great innovators in worship practices. Churches of every kind of theology have tried everything from wild "Jazz masses" to the separation of children into special "childrens' worship" in an effort to make worship more attractive and "meaningful" to the people. All kinds of musical and dramatic presentations have found their way into church buildings, from rock concerts and light shows to leading of worship by everyone from political agitators to little children. This is to say NOTHING about whether the content of the "preaching" and musical presentations has any relationship to biblical teaching at all.

All of this has of course been done in the name of change and excitement without any reference whatsoever to the Second Commandment. Indeed, it is quite obvious that the vast majority of the "church" in the USA today doesn't even know in any real sense that the Second Commandment exists.

The point that is basic here is that the historic worship practices of the Christian Church are NOT based on the teachings of men but come directly out of the Word of God. That is, of course, the direct opposite of the situation with the innovations we have just described above. While people in our society feel free to tamper with anything and everything, we need to be very clear that our Reformed fathers were following the Bible's teaching on what is to be done in worship; they did NOT feel free to invent their own practices, and we should

not either! God does, by direct commandment and by example of His people, give us in the Bible a list of those things which HE defines as worshipful. Those are the things we should do, and as the Second Commandment requires, we should not add to nor subtract from them.

A holy gathering. While our society operates on the assumption that church attendance is optional, the Bible teaches quite the opposite. Not only are we taught concerning proper observing of the Sabbath day that a "Holy Convocation," that is, a holy GATHERING, is necessary (Leviticus 23:3), but we are told that the wilful neglect of the gathering of God's people is a sin "for which there is no more sacrifice," once we have come to the knowledge of the truth (Hebrews 10:25-6). This is because where "two or three are gathered in my name, there am I in the midst of them," according to our Lord Jesus Christ. Would you make the effort to go to be with Jesus if He were appearing in an auditorium in New York City this July 4th? Well, He is with you in the gathering of the true believers EVERY Sunday. Be there!

We learn from the Bible that in this Holy Gathering the READING OF GOD'S WORD, the PREACHING of that Word, the offering of PRAYER, the SINGING OF HYMNS, the collection of OFFERINGS, the CONFESSION OF FAITH, the pronouncements of official SALUTATIONS and BENEDICTIONS or blessings, and the observance of the SACRAMENTS are required. While we may exercise some judgment, for example, in using memorized or free prayers, or in how often we observe the Lord's Supper, we MUST recognize that THESE are the elements of worship taught in Scripture and we may not add to nor subtract from them.

What's wrong with pictures? As Christians it is our business not only to know what God requires but also to understand WHY He requires what He does. This is because we are not dumb animals but are called to be the very children of God. (See also John 15:15). The Second Commandment is given to us because of the very nature of God. As we learned from our Savior in John 4:24 quoted above, "God is a SPIRIT,

and they that worship Him MUST worship Him in Spirit and in truth." Pictures and images have several very basic defects as either helpers in worship or as teachers of God's people.

I like to place a short remark here. The author explains the words "spirit and truth" in John 4:24 as opposed to pictures and images. In the section that I did not take over he explains the word "truth" as meaning "the truth of God's Word" in contrast with "the imagination of man's heart." And "worshiping in spirit" is, according to him, "bowing down inside of our heart and mind." Although I shall not deny that this explanation is not untrue, what he says is true as a consequence of its first and proper meaning. The contrast in John 4 is not that of worshiping the true God over against worshiping images. The contrast is that of worshiping God in the temple in Jerusalem, according to God's Old Testament laws, over against worshiping God in the way of the New Testament or covenant. We are no longer bound to an earthly temple in a Palestinian Jerusalem, but we worship in the Name and fellowship of Christ, and through the Holy Spirit. Christ is the truth. And the Holy Spirit is the spirit in John 4:24. By implication this also means: from our heart. But this does not deny what the author said above about "the gathering of the true believers EVERY Sunday." Correctly he added, "Be there." Worshiping God in spirit includes the place of worship of the New Testament congregation: the place where true believers gather together in obedience to God's Word as a true church. But let us continue to read what he has to say.

Pictures teach lies. Every picture is the product of man's imagination, and as such it is subject to the Bible's teaching and even our best works in this life are defiled with sin. The prophet Habakkuk declares this in so many words, he says, "What profits the graven image . . . and a teacher of lies. . . ?" Isaiah adds that the maker of the graven image is so deceived that "He cannot tell that there is a lie in his right hand." A perfect example of this principle in action is the fact that almost all so-called pictures of the Lord Jesus show Him with long hair, which was not even the fashion among Jews at His time. Furthermore, this is directly contrary to the Bible's teaching that it is a "shame for a man to have long hair." The fact is that this idea grows out of fashion of long hair among medieval "nobles" when so many of the paintings depicting Bible characters were made.

It is important also to know that pictures as teachers of lies corrupt true worship rather than helping it. The idea that pictures draw us closer to God is just the opposite of the Bible's teaching. As the

Psalmist declares, "They have mouths, but they speak not, eyes have they, but see they not?" and so on. The point is that images are just the OPPOSITE of God, images are MADE by man BUT God is the MAKER of man. Pictures then lead us AWAY from God rather than closer to Him because they make us think of God as blind, deaf and dumb when in fact God has no eyes, but sees everything; has no ears, but hears everything; has no feet, but is everywhere and has no mouth, but speaks with incredible power. It is not strange that people whose worship is made with images have little or no appreciation of the greatness and awesomeness of God.

Pictures cannot teach spiritual things. Again turning to Habakkuk we find the prophet saying, "Woe to him who says to the wood, Awake, to the dumb stone, Arise, it shall teach . . ." While a picture or model is just fine for teaching physical things, like, for example, the workings of a clock, the message of the Bible is SPIRITUAL. The Bible deals with man's Spiritual problem of sin and offers God's forgiveness in Jesus Christ to repentant believers. Notice that sin, forgiveness, repentance and faith are ALL spiritual in nature, it is simply impossible to draw a physical picture of any of them. On the other hand, words can and do describe and handle these spiritual matters very well. As the Apostle Paul describes this business in I Corinthians 2:13, "we speak, not the words which man's wisdom teaches, but (the words) which the Holy Ghost teaches; comparing spiritual things with spiritual." We can compare spiritual

things with spiritual BECAUSE we have the WORDS of the Holy Ghost. Man's words, much less man's pictures, which come totally from man's imagination, simply cannot teach the spiritual things of God.

The issue here then is, will we listen to man's imagination speaking to us in pictures, or will we listen to God speaking to us in His Word. Not surprisingly, Habakkuk makes this very point in the next verse of those quoted above. He says, "BUT the Lord is in His holy temple, let all the earth KEEP SILENCE before Him." We are to quiet our own imaginations and listen to God, who of course speaks to us in His Word. A perfect example of this is the story of David and Goliath which is often pictured in Sunday School materials. The point of this story, at least in the mind of David, is "the battle is the LORD's" so that we are to fight in God's name on God's side. While there is no limit to how man's imagination has depicted David and Goliath (every image of which is false, because we have only a small idea of what either looked like), the spiritual teaching so easily communicated in words is simply and obviously IMPOSSIBLE to communicate in pictures!

The Heidelberg Catechism does not say that the Second Commandment forbids the drawing of a picture or the sculpturing of a model. What it forbids is to have them for worshiping purposes. The Second Commandment does not prohibit artists to paint or sculpture biblical persons or situations. Therefore, I do not have objections to pictures in a children's story bible to make the reading more attractive for little ones, although we must keep in mind that a picture can give a wrong impression. Also pictures must be seen with a critical eye, just like the reading of any Bible commentary.

However, when it comes to conveying the spiritual message of God's Word, I completely agree with Rev. Grossmann. That cannot be done with pictures, paintings, sculptures, film or whatever other means. That can only be done by the preaching and teaching of God's Word, that is, by the spoken or written word. Some years ago I saw two films, of which the one meant to convey the message that Christ took our place and suffered for us as our substitute. The other showed a father who gave his son to die for a whole army of ants. The intention was to show the love of God who gave His Son to save sinners. In both cases it was very obvious that the true message of the Word of God did not come through. That message cannot be pictured. It must be preached. Faith is through the *preaching* of the gospel.

J. GEERTSEMA

CHURCH NEWS



Address of the clerk of the BETHEL
CANADIAN REFORMED CHURCH
at Toronto:

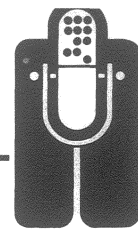
Mr. P. Vanderschaaf
107 Highland Park Blvd.
Thornhill, ON L3T 1B8
Phone: 889-6964

CALLED to Lynden, WA and
Guelph, ON

CAND. A. VANDELLEN
of Hamilton, ON

ACCEPTED to the American Re-
formed Church at Lynden, WA

CAND. A. VANDELLEN
of Hamilton, ON



In all likelihood, this will be the last news medley for some time. We are planning to take off again on a journey, and no bulletins reach me in the middle of nowhere. If the officials at a certain consulate general have a heart, we might even get visa for a visit to Australia, visa for which we applied on April 26! And once we are "down under," it takes about three months, it is said, for surface mail to get there. In bulletins from Australia I read that months after we had already been using the *Book of Praise* for quite a while, they finally arrived with our sister churches. Even airmail letters take more than two weeks. Mind you, when comparing this with the situation when sailing ships might take half a year to reach the Australian continent, we still are in a very privileged position. If only the postal workers, generally speaking, were as diligent and industrious as they were when mail was sorted on the night train, the time would even be cut more.

However, let me not start an ode or dirge about the merits of our postal unions. There might not be an end to it.

Above we mentioned the Australian Churches. It will be understood that their weal and woe is of particular interest to us right now. They just had another broadest assembly, and we have been informed about the proceedings via a press release. It is good to be kept informed about each other's experiences. A kind family here in the Fraser Valley with relatives down under gave me a whole stack of bulletins from the three churches that are very close together: Byford, Armadale, and Kelmscott. Now I went from south to north. Another family with children there gave me a map to become acquainted with the surroundings. These three churches are close together, somewhat like Surrey, Cloverdale, and Langley. However, I'll be able to tell you more about it after a few months, we hope. No, I won't be writing a news medley about the Australian Churches, and I will also refrain from giving the impression as if, during a stay of even five months, one knows all about it. Yet it will be good for the common bond to tell you about it later on.

Right now I already can tell you a few things.

That youngest church there, the Church at Byford, asked and received an affirmative answer from the Rev. G. VanRongen to conduct two services a month there. Retired ministers sometimes are very busy. From the bulletins it appeared that Rev. VanRongen, too, preaches regularly, with one vacant church there and Rev. Bruning away to Papua New Guinea.

As for the latter, he is going to retire from active service next year. And it is in this connection that I like to quote from Armadale's bulletin.

"From the Committee of Management: a) proposals re disposal of the present manse . . . and purchase of a retirement home for Rev. and Mrs. Bruning . . . Rev. Bruning is to make a contribution to the total cost of the purchase of the house . . . Consistory adopts these proposals."

Isn't this something to bear in mind?

Let us return to Canada.

In Langley Dutch services are being held once a month. The practice came up for review, and "considering the response from the side of the congregation, the Consistory has decided to continue the Dutch services on the first Sunday of the month. The decision will be reviewed after three months. The turnout for these services was fairly stable. Each time about fifty of our own members were present. The number of guests varied from 25 to 70, bringing the total attendance so far at 75 to 120."

In Chilliwack "the Committee of Administration reports that the organ should arrive around the 25th of June. The complete installation will take about six weeks." I can testify that it did arrive and that the sound is nice. As I was told, it is not complete as yet, and will have to have some additions in the future.

Yes, and this will then be all about the Fraser Valley this time.

We go a little north, and visit Houston. There are a few items there which should be mentioned in our column.

"The matter of the word 'Christian' in the Apostles' Creed was brought up. It was agreed to . . . ask the Synod to remove this word from the Creed . . . The word 'Christian' historically does not belong in the Creed, it does not make it any better, and by keeping it in, we have something in the Creed which our forefathers many centuries ago did not have in there."

More than once already we paid attention to congregational prayers, what should be included, whether members or families should ask that they be included by name, and so on. The Houston Consistory held a discussion "about the point as to what should be included in the congregational prayers . . . Certain basic events, such as births, birthdays of older members and outstanding events will automatically be included. As for other matters, such as anniversaries, illnesses, and other matters that may come up, it is best to follow the old (but not too often used anymore) custom of asking the minister (or other office-bearer) to please include a certain item in the prayer. (It can also happen that there are certain events which the minister should know about, but you do not want mentioned in the prayer, or bulletin. If you ask that, your request will be honoured."

And a last item from the Bulkley Valley: "I would like to start off with mentioning a milestone that has been reached in the life of the congregation. That milestone is the concrete formation of a school society with the definite aim of establishing a Reformed school here in Houston to provide covenant education for the children the Lord has entrusted to us."

This certainly is something to be thankful for. I do not know what the possibilities are at the moment for sending the children the forty miles to Smithers every day, but I have the impression that there are too many obstacles to be overcome in order to achieve that. It is, therefore, a reason for gratitude to read that Houston itself is setting out on the path which will lead, the Lord willing and blessing, paving the way, to the establishing of a Reformed school there.

With one quick stroke we have landed in Ontario.

Starting with Orangeville, we learned something from the bulletin of that church. Mind you, it is not the first or only time that we learned something from that bulletin, but you will understand this. I mean: we learned something we had not found in another bulletin, some information. "The ministers C. Bosch, W. Huizinga, and J. VanRietschoten are visiting the Halifax, N.S. area. A certain Presbyterian Church has separated itself and now continues under the name of Covenant Orthodox Reformed Church and seeks contact with our churches. After this visit they will travel on to Philadelphia to visit the Reformed Church in Blue Bell. This church has left the Orthodox Presbyterian Church and seeks affiliation with our church federation."

In connection with the above, we like to quote from the Grand Rapids bulletin.

First "We received notice that the Reformation Church in

Blue Bell, Philadelphia, requests the Classis 'to investigate what procedures must be followed and conditions met to facilitate our affiliation with you.' This is good news and a reason for joy. Their congregation consists of 17 communicant members and 13 covenant (what probably is meant is 'non-communicant members', VO) formerly of the Orthodox Presbyterian Church. They request this June Classis to authorize a committee to meet with their session."

Then, in a later bulletin, about the September Classis: "There will also be a request from the Reformation Church at Blue Bell to be affiliated with the American and Canadian Reformed Churches. When this request will be granted, another American Reformed Church will be established in the U.S. That will make a total of three churches."

We appreciate it that Rev. Kingma nowadays gives extensive reports in the Grand Rapids bulletin about all sorts of contacts which have been established and are being maintained. It is of interest not only to the Grand Rapids members, but to all of us.

From Grand Rapids we stop over in London.

"Arrangements have been made to purchase 18 pews to be used in completing seating arrangements for the church auditorium." This points to church-growth if I am not mistaken. We read of growth everywhere, and this is something to be very thankful for.

Let us rest a while in Burlington.

In Burlington East (Ebenezer) "The committee of public relations and evangelism has given approval to proceed with several proposed projects The committee also hopes to make arrangements for all phone calls to the church to be answered, even when no one is on the premises."

The same Committee "also reports that the current Vacation Bible School is at times attended by close to one hundred children!"

In Burlington South's bulletin the Rev. J. DeJong wrote, "A number of you have been asking about our forthcoming departure to Holland. Our departure date has now been set at August 26, and our last Sunday in your midst will be a week earlier. Final plans are also underway to get us a suitable lodging in Kampen."

For those of our readers who may not be aware of it, Rev. J. DeJong has received a leave of absence to pursue his studies in Kampen towards a doctor of theology degree. The last preparations apparently have been made.

The Church at Toronto considered some aspects of marriage and marriage ceremonies. It is good when Consistories pay attention to this point. We are, however, to bear in mind that, just like funerals, marriages are family matters and should be dealt with accordingly. That our ministers, by virtue of being a minister in good standing within the Canadian Reformed Churches, can be registered as authorized to solemnize marriages does not make it an ecclesiastical matter.

In the decisions which Toronto's Consistory made regarding this point there are some aspects with which we agree. For instance, when each couple is reminded of their obligation that *they* are the ones who have to contact everyone involved, or when it is stated that solemnizations should not be planned on Saturdays prior to the celebration of the Lord's Supper. This leaves too little time for the caretaker to have everything in order for the next morning's celebration. We can also agree with it when the Consistory strongly recommends the use of the organists designated by the Consistory for leading the worship services. If the couple wish to use the services of someone else, they must receive approval from the Organ Committee. There is a dangerous aspect to this last-mentioned point: the danger is always there that such organ committees or organists assume too much power and for trivial reasons refuse permission. Certainly, when there are commit-

tees, we should not do the work of committees and repeat it in the Consistories. But I cannot see why the couple, upon having received permission, must inform the Consistory. Is marriage made a church-matter here?

That it is decided that: "There should be a monetary gift for the Pastor, Organist, and Caretaker," is a very good decision. However, if marriage were a church-matter, this decision would be highly inappropriate, for all things which belong to the regular work of the office-bearers, organists, and caretakers do not have to be remunerated separately. I am afraid that in the "regulations" as adopted in Toronto, the discretion was not present. On the one hand, we get the impression that it is a non-church matter, a private matter; on the other hand, the Consistory makes all sorts of decisions regarding it which draw the whole solemnization of marriages within the sphere of the Consistory's work.

And what I don't like at all is that "The Consistory recommends that those contemplating marriage attend the marriage counselling classes, announced at regular intervals" by the minister. I would not follow this recommendation. Mind you, after almost 42 years of marriage it might still be useful for me to go there! But this whole idea of special marriage classes is not to my taste. "Preach the Word," that is the task of the ministers. I am afraid of all sorts of special "counselling sessions." Ministers are not the exclusive "pastors" of the Congregations and they are servants of the Word, not instructors about all sorts of specific situations and relations, either within or outside of holy wedlock.

Perhaps I am somewhat old-fashioned and cannot keep up with the development. Let it be so, but when I see dangers I point them out. That is my obligation towards the membership.

Let us end our journey this time in good old Fergus. Amazing, isn't it?

In the one *Church Herald* we read, "In the last 15 or 20 years the deacons have been counted in with the Consistory. After a discussion it became clear that all the office-bearers are ready for a change. We may have separate meetings." And then in a following bulletin it was mentioned that "A decision was taken to meet separately as elders and deacons. The final decision for these separate meetings will take place after the arrival of Rev. Stam."

I know a little of the reasons behind this decision, but shall not divulge them here. A slight correction has to be made. It is not only during the last 15 years (the time when the undersigned was in Fergus) or perhaps a few years more, that the deacons were counted in with the Consistory. This has been so ever since the institution of the Fergus Church, and this took place on January 15, 1956, which makes a grand total of more than 29 years.

I deplore this decision, for I am still wholeheartedly convinced that the deacons belong to the Consistory, irrespective of all arguments brought in to the contrary. However, it is up to each Consistory to decide about separate meetings, whether they shall be held or not.

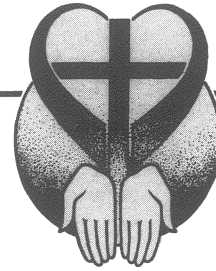
Herewith we have arrived at the end of this chat. You have received some food for thought, and I have not disappointed you by being absent once again.

As said in the beginning, we do not know when we shall be allowed to meet again in our magazine. Keep on sending the bulletins to the address I requested them to be sent to, so that we can have a "fat one" once we are back. And in the meantime, we hope to let you hear something from us once in a while.

Our hearts and thoughts are with you.
And the Lord be with your spirit.

Valete.
Yours
VO

Canadian Reformed World Relief Fund



This year, celebrations in Europe commemorate the fact that forty years ago nations were liberated from the tyrannical Nazi yoke. Millions remember the enormous suffering that was part of World War II, and give thanks for the peace and freedom now enjoyed.

Yet how many additional millions still live under oppression, yearning for the peace and freedom we are blessed with — and bear such a tremendous responsibility to preserve.

In areas where ZOA finds its calling, the longing for peace and liberty is in constant evidence, but sadly, for thousands, there is little likelihood of such hope becoming reality. Refugees from Afghanistan and Kampuchea, for instance, have but dim prospects of returning to their beloved homeland and families.

For the few who achieve repatriation in a free country, the difficulties of homesickness and adjusting to a completely foreign culture and language must be contended with. For the large numbers confined to the camps, the months

Thailand. The latter is the work we at CRWRF have supported and thus wish to inform you more fully of. But first, for those of you unfamiliar with ZOA, a little background information is in order.

In 1984, our executive met with ZOA's director, Mr. Henk Huberts, as well as the chairman of the Board, Mr. Arie Lock. Why did they contact us? For multiple reasons. They wished to expand the Reformed base of ZOA: they wished to keep their team an international one, especially since communication and teaching were in English; they hoped we would participate in their programs by supplying needed funds and/or personnel; and lastly, they requested taped sermons and copies of the new *Book of Praise* for use in worship by their overseas volunteer workers and others joining them at Sunday house-services. (These have since been sent and gratefully received.)

The visitors informed us that ZOA was founded in Holland in 1973 as an initiative of the youth of the (liberated) Reformed Churches to give relief to Vietnamese refugees. (Much of their funds and personnel still come from [liberated] Reformed Churches.) The organization then expanded to extend refugee support to other areas of S.E. Asia (hence ZOA's name which, translated, means, "Committee for Aid to South-East Asia") and solicited the support of other Reformed Churches adhering to the three forms of unity.

In 1979-80 the refugee problem mushroomed with the exodus of thousands of Cambodians and with 'boat people' desperately trying to escape an evil regime by sailing to Hong Kong, the Philippines, Malaysia, etc. Not large enough to work on its own, ZOA worked as part of a Christian Medical Team (CMT), together with other groups such as the Christian and Missionary Alliance (CAMA) and World Relief, evangelical organizations both of whom had worked in S.E. Asia for years and were familiar with the culture.

By 1981, growth in funds enabled ZOA to send out its own volunteers, an important step since this also contributed to ZOA's voice in influencing the nature

of relief projects. Some relief organizations working in the area pulled out after being there a few years and ZOA received appeals to correspondingly increase its efforts so that the work would not suffer.

The organization has now taken on complete responsibility (in addition to



This view of Ban Vinai shows the hospital buildings in the foreground: Out-patient building, pediatric ward, adult ward, lab and pharmacy - all funded by ZOA

ongoing refugee work in other countries) for health care in Thailand's Ban Vinai Camp, a community housing 43,000 Hmong refugees. ZOA staff supervise health care, train Hmongs for medical work, and try always to act as a bridge between refugees and the existing congregation (Christian & Missionary Alliance) by means of a strong personal witness. Their concern is healing for the *whole person*.

Our Executive was pleased with this opportunity to become more informed about work and needs elsewhere in the world. We find the work done by ZOA laudable and very necessary, especially since the media (and indeed, other relief agencies) have long since ceased informing us of the ongoing plight of the refugees (1.4 million Indo-Chinese since 1974) who have fled the terror of Communist oppression.

Many of our church members have been personally involved in helping repatriate Cambodian refugees and still maintain contact with them, so the need is one that is close to our hearts. Last



Ban Vinai Camp showing the thatched huts the people live in

stretch into years and the frustrating question becomes, "How long?"

Until such dubious time as political solutions may ensure freedom again, refugee assistance will remain a necessity. So, ZOA continues its work, caring for those who because of political oppression have had to flee their homeland. Their work takes them, among other places, to Pakistan, Honduras, Hong Kong, and



Hmong residents doing handcrafts

winter, we therefore decided to send a \$2,000 contribution to help support the work done in Ban Vinai.

What follows in this issue of *Clarion* is part of a newsletter from Hilda Beijes, which was received earlier this year. The next issue will contain excerpts from an extensive and interesting report by Dr. Diny van Bruggen explaining the situation and the work of ZOA.

Dr. van Bruggen, a Dutch pediatrician, sister of Professor Dr. J. van Bruggen in Kampen, is now ZOA's medical director in South East Asia. And Hilda Beijes serves the work as secretary and office assistant to Dr. van Bruggen. Hilda,



At the CMT office in Bangkok: (l-r) Sucha, Dr. van Bruggen and Hilda Beijes

who is a member of the Church at Smithville, lives in the city of Bangkok. She writes:

The hot/dry season (March-June) usually marks the beginning of the Viet-

namese offensive against the resistance forces (KPNLF, Sihanouk's followers and the Khmer Rouge) on the Thai-Cambodian border. The attacks started already in November and are exceptionally intense. Almost all the camps have had to be evacuated to safety on the Thai side of the border — 200,000 civilians so far. The long lines of Cambodians walking the dusty roads with their children and all their belongings on their backs as they evacuate their camp is again a familiar picture in the daily papers.

This year the Hmong refugees (hill tribe people from Laos) (will) commemorate the tenth anniversary of their camp Ben Vinai. During the ten years the people lived behind wire, the life cycle continued — births, marriages and deaths. Many were resettled in the U.S., Canada, and Australia. Many prefer to stay in their camp in Thailand, in the hope that one day they will be able to return to their homeland, Laos.

What will be their future? No solution is in sight. So what can we do? We can only pray and work. Pray that many may come to know Christ who has promised an eternal solution to their lives. In our work we may know that what we have done for one of these we have done for Christ. We are working with individual people even when the numbers run in the thousands.

The medical work in Ban Vinai is done by ZOA and is geared to teaching medical skills and knowledge on a simple level, in order that the Hmong can become self-sufficient. Dr. Diny van Bruggen directs the program and supervises the medical team consisting of five doctors, four hospital nurses, five public health nurses, a midwife and pharmacist. Most of the work is carried out by medics and barefoot doctors and the expatriates assume a supervisory and advisory role.

The administrative work is done in the Christian Medical Team (CMT) office in Bangkok. Visas have to be extended,

taxes cleared, personal orders of the team filled (such as having film developed, buying peanut butter and cheese or medicines for the hospital). Last week a dog's head was brought to our office to be examined at the Thai Red Cross for rabies. Travel arrangements, doctor and dentist appointments have to be made. New personnel must be picked up from the airport and introduced to the medical program, to Thai culture as well as Hmong culture. Homebound personnel will be seen off. Besides these there are visiting journalists, students and friends. Dr. Diny van Bruggen makes her rounds to the refugee camps in North Thailand, Hong Kong, the Philippines and Papua New Guinea. She must evaluate projects, make new proposals, visit the team and, of course, dictate reports and letters. Jane, a Singaporean secretary, and I do the secretarial work. Sucha, the Thai/Chinese English-speaking employee, handles all the work having to do with the government and the translation work. Boonmei, our Thai driver, takes us to meetings and trips up-country, picks up orders of medical books, vaccines, etc. We indeed are an international group and the languages spoken in our office besides English are Thai, Chinese and Dutch. This also makes for many interesting misunderstandings!

Please pray for the work in Thailand and my responsibilities in it. Pray that the work may be fruitful and that the Word of God may give the refugees new perspective and strength in coping with their daily struggles. The suffering never seems to end. But with Habakkuk we may confess:

*Though the fig trees do not blossom
nor fruit be on the vines,
the produce of the olive fail
and the fields yield no food,
the flock be cut off from the fold
and there be no herd in the stalls,
yet I will rejoice in the LORD,
I will joy in the God of my salvation.
God, the LORD is my strength;
He makes my feet like hinds feet,
He makes me tread upon my high places.*

May this be our experience wherever we are and in whatever work God has called us to do.

Gifts for the work of CRWRF may be directed to:

CRWRF
PO Box 793
Burlington, ON L7R 3Y7

All gifts are gladly received. Donation of \$10.00 or more will be issued a receipt for tax deduction.

Graduation 1985-CRTC

No doubt May 31, 1985 will be long remembered by the six students who completed the three year education program at the Canadian Reformed Teachers' College. The pre-graduation activities included a delicious dinner with parents, relatives, friends, teaching staff, and board members. The first and second year students did an admirable job of decorating the room where the dinner was held. The theme was educational as the room was transformed into an 1885 classroom, complete with a replica of a woodburning stove. The student-teachers themselves were dressed in period costumes. During the dinner the students also entertained us with music, both vocal and instrumental, as well as poetry and a well-received skit. The principal, Mr. T. VanderVen read congratulatory messages from Smithers, Surrey, and two from Carman. These included greetings from governors of the College, a principal, and a former student.

The formal graduation exercises began at 8:15 p.m. We were welcomed by Mr. A.J. Hordyk, the current president of the Association. He expressed his appreciation for the good turnout which included a sizable Western contingent. The graduation address was delivered by the Reverend J. VanRietschoten. He informed us that he knew all the graduates personally and felt honoured to be here. Taking the antithesis as his theme he reminded the graduates of their great responsibility but also of God's faithfulness. They should teach by precept and example and without being afraid (II Kings 6:16-17).

Mrs. C. VanHalen-Faber and Mr. VanderVen treated us to a musical interlude — a duet for alto recorders composed in 1688 (composer unknown).

It was then Mr. VanderVen's turn to speak. In his address he emphasized the sense of commitment and dedication that is required from teachers as well as knowledge and skills and the need for continued professional development. He assured the audience that the students had earned their diplomas. He was able to inform us that all the graduates have found employment in Canadian Reformed Schools for the coming year.



First Row (l-r): Mr. T.M.P. VanderVen, Mr. A. Witten, Mrs. C. VanHalen-Faber, Mr. W.F. Horsman, Dr. W. Helder.

Second Row (l-r): Marjorie Smouter, Sharon Knol, Trix Hordijk, Yvonne Viersen, Stephanie Berends, Patricia VanRaalte, Margaret VandenHaak, Sylvia Poppe, Joanne Doekes, Jane Stad.

Third Row (l-r): Alida Stad, Elnita VanLuik, Audrey VanVeldhuizen, Grace Kingma, Ria Hofsink, Margaret Doornbos, Rita Klos, Jane Holtvluwer, Christina Brink, Janice Lof.



GRADUATES: Sitting (l-r): Miss Alida Stad (comes from Smithers, and has accepted a position at the school in Carman), Miss Ria Hofsink (Smithers, Smithers), Miss Audrey VanVeldhuizen (Smithers, Smithville), Miss Rita Klos (Carman, London), Miss Jane Stad (Smithers, Winnipeg), and Miss Elnita VanLuik (Beamsville, Burlington). Absent: Mrs. Julie VanTol.

FACULTY: Standing (l-r): Dr. W. Helder, Mr. T.M.P. VanderVen, Mr. A. Witten, Mr. W.F. Horsman, Mrs. C. VanHalen-Faber.

The Diploma of Teaching was then conferred upon Regina Aleida Hofsink, Rita Joan Klos, Alida Stad, Jane Stad, Elsa Anita VanLuik, and Audrey VanVeldhuizen. The Diploma of Education was conferred upon Julie-Ann Elizabeth VanTol in absentia.

The valedictory was delivered by Elnita Van Luik who briefly reviewed the previous three years on behalf of the class of '85. She described them as years

of innocence, despair, and acceptance, acknowledging that it hadn't always been easy, but nevertheless a good three years.

After a few closing remarks by the president, we sang praises to the LORD, and the Rev. Van Rietschoten led us in prayer of thanksgiving.

Refreshments were served in the basement and everyone had the opportunity to congratulate the graduates.

Voorlichting nieuwe Algemene Ouderdomswet

In vervolg op mijn circulaire van 23 november 1983, DAZ/SZ-323281 en april 1985, DAZ/SZ-90640, treft U hierbij te Uwer informatie aan een korte uiteenzetting betreffende de rechten en plichten ingevolge de nieuwe Algemene Ouderdomswet (AOW).

Deze uiteenzetting is toegespitst op de gevolgen van de nieuwe AOW voor in het buitenland wonende Nederlanders. In concrete situaties verdient het overigens aanbeveling landgenoten te adviseren zich rechtstreeks tot de Sociale Verzekeringsbank in Nederland te wenden.

Inleiding

Hierna volgt een overzicht van de rechten en plichten ingevolge de AOW. Aandacht wordt verder besteed aan de invoering van het beginsel van gelijke behandeling van mannen en vrouwen in de AOW. Tevens krijgen de gevolgen voor rechten en plichten als gevolg van het wonen in het buitenland extra aandacht. De in dit overzicht genoemde bedragen gelden voor 1985.

Overal waar in dit overzicht sprake is van het Rijk wordt bedoeld Nederland.

De Algemene Ouderdomswet

Verzekerd zijn in het algemeen de ingezetenen van Nederland die de leeftijd van 15 jaar doch nog niet de leeftijd van 65 jaar hebben bereikt. Ook degene die geen ingezetene is, doch ter zake van binnen het Rijk in dienstbetrekking verrichte arbeid aan de loonbelasting is onderworpen kan verzekerd zijn.

De verzekerde is verplicht premie te betalen. De premie is een percentage (11.7%) van het inkomen maar bedraagt maximaal f 7.394,40.

Indien de verzekerde geen inkomen heeft of dit inkomen beneden een bepaalde grens blijft is geen premie verschuldigd.

Voor 1 januari 1985 betaalde de gehuwde man premie over het inkomen van hem en zijn echtgenote. Door invoering van het beginsel van gelijke behandeling moeten man en vrouw thans ieder afzonderlijk over hun eigen inkomen premie betalen.

Vrijwillig premie betalen

Omdat de hoogte van het bij het

bereiken van de pensioengerechtigde leeftijd (65 jaar) toe te kennen pensioen afhankelijk is van het aantal verzekerde jaren, kan men, om korting op het pensioen te voorkomen, zich vrijwillig verzekeren.

Dit kan in twee gevallen:

— Door vertrek naar het buitenland eindigt in het algemeen de verplichte verzekering. In dat geval kan door middel van vrijwillige premie-betaling de verzekering worden voortgezet;

— Door vestiging in Nederland wordt men in het algemeen verplicht verzekerd. Wanneer dit voor het eerst is kan men zich over de periode voorafgaande aan deze verplichte verzekering inkopen (vanaf de 15de verjaardag maar niet vroeger dan 1957).

Een verzoek tot vrijwillige verzekering — bij vertrek naar het buitenland — moet binnen een jaar nadat men niet meer verplicht verzekerd is worden ingediend bij de Sociale Verzekeringsbank, bureau Vrijwillige Premiebetaling, Postbus 77000, 1007 MG Amsterdam.

Indien men voor het eerst verplicht verzekerd wordt bij vestiging in Nederland dient men over de hieraan voorafgaande periode een verzoek tot vrijwillige premiebetaling (z.g. inkopen) binnen een jaar na de ingangsdatum van de verplichte premiebetaling bij dezelfde genoemde instantie te doen.

De vrijwillige premie bedraagt in beginsel het bedrag dat een verplicht verzekerde maximaal verschuldigd kan zijn.

Een Nederlander en een EG onderdaan (indien en zolang hij binnen het grondgebied van de gemeenschap woont) is gerechtigd premie te betalen naar het door hem werkelijk genoten inkomen, indien dit minder bedraagt dan het maximum premie inkomen (f63.200,- per jaar) met dien verstande dat tenminste 5% van de maximum premie verschuldigd is (f 369,72), en indien hij dat kan aantonen. De vrijwillige verzekering AOW is zoals bij de verplichte ook het geval is alleen mogelijk in combinatie met de vrijwillige verzekering voor de AWW, aangezien dit één sociale verzekering betreft, welke niet kan worden gesplitst. Overigens is deze koppeling niet van invloed op de hoogte van de verschuldigde premie.

Door invoering van het beginsel van gelijke behandeling van mannen en vrouwen is de vrouw van de man die vrijwillig premie betaalt, vanaf 1 april 1985 niet meer automatisch meeverzekerd. Zij moet zelfstandig premie betalen om haar recht op AOW-pensioen (verder) op te bouwen.

Deze voortzetting is onafhankelijk van haar nationaliteit. Gedurende een periode van één jaar, te rekenen vanaf 5 juni 1985 heeft de vrouw die was meeverzekerd de mogelijkheid zich voor de vrijwillige verzekering aan te melden. De gehuwde vrouw (in het buitenland wonend) wier echtgenoot verplicht verzekerd is ingevolge de AOW, is niet uit dien hoofde medeverzekerd. Zij zal ook vrijwillig moeten verzekeren.

Indien de vrouw, na overlijden van haar man, aan AWW-pensioen ontvangt, blijft zij gedurende een jaar verzekerd voor de AOW. Daarna zal zij vrijwillig premie moeten gaan betalen.

Het pensioen

Bij het bereiken van de 65-jarige leeftijd kan degene die verzekerd is geweest aanspraak maken op pensioen. Hiertoe moet hij/zij drie maanden voor het bereiken van de 65-jarige leeftijd een aanvraag indienen bij één van de Raden van Arbeid of de Sociale Verzekeringsbank. Voor in het buitenland wonenden is dat steeds de Sociale Verzekeringsbank.

Onderscheid moet worden gemaakt tussen een ongehuwdenpensioen, een gehuwdenpensioen en de zogenaamde toeslag. Een gehuwde pensioengerechtigde met een partner die jonger is dan 65 jaar heeft naast het gehuwdenpensioen, recht op een toeslag ten behoeve van de jongere echtgenoot. In de maand waarin de jongere partner ook 65 jaar wordt, wordt de toeslag ingetrokken en een gehuwdenpensioen toegekend aan die jongere partner. Hij/zij moet daartoe wel een aanvraag indienen.

Vóór 1 april 1985 kon in het algemeen alleen een ongehuwde man of vrouw en een gehuwde man aanspraak maken op een pensioen. Vanaf 1 april 1985 heeft ook de gehuwde vrouw zelfstandig recht op pensioen.

Indien de echtgenoot voor 1 april

1985 de 65-jarige leeftijd nog niet heeft bereikt, heeft de gehuwde pensioengerechtigde vrouw met terugwerkende kracht tot 1 januari 1985 zelfstandig recht op pensioen plus toeslag.

Het voor 1 april 1985 reeds toegekende gehuwdenpensioen (aan de man) wordt (is), indien de vrouw jonger is dan 65 jaar omgezet, in een pensioen plus toeslag. Indien de vrouw ook 65 jaar of ouder is, wordt het pensioen gesplitst in een pensioen voor de man en een pensioen voor de vrouw. Op verzoek kunnen deze pensioenen op aparte rekeningen worden overgemaakt. Het bedrag dat nu in de vorm van twee pensioenen of een pensioen plus toeslag toegekend wordt, is in beginsel gelijk aan het bedrag dat de man voorheen kreeg.

De maximum bedragen luiden per 1 januari 1985 als volgt:

	Bruto per maand	Bruto vakantie-uitkering per maand
Gehuwd	f 782,08	f46,65
Toeslag	f 782,08	f46,65
Ongehuwd	f1.096,17	f65,30

De vakantie-uitkering wordt jaarlijks in de maand mei uitbetaald. Vanaf 1 april 1988 wordt de toeslag inkomensafhankelijk. Dit betekent dat het inkomen van de jongere partner van invloed kan zijn op de hoogte van de toeslag. Dit geldt voor pensioenen die na 1 april 1988 worden toegekend en dan uitsluitend voor die

gerechtigden van wie de jongere partner voor 1 april 1988 nog geen 60 jaar is geworden.

Opbouw van pensioen

De hoogte van het pensioen (en van de toeslag) is afhankelijk van het aantal jaren dat de gerechtigde (en de jongere partner) verzekerd is geweest tussen de 15-jarige en 65-jarige leeftijd.

Bij 50 verzekerde jaren is het pensioen (en de toeslag) 100%. Voor elk jaar dat pensioengerechtigde niet verzekerd is geweest wordt het pensioen met 2% gekort. Voor elk jaar dat de jongere partner niet verzekerd is geweest wordt op de toeslag een korting van 2% toegepast. Voor het bepalen van de hoogte van de toeslag wordt de jongere partner geacht de 65-jarige leeftijd te hebben bereikt gelijk met de pensioengerechtigde. Aangezien de AOW op 1 januari 1957 in werking is getreden kunnen alleen mensen die toen 15 jaar of jonger waren, 50 verzekerde jaren opbouwen. Voor de mensen die op 1 januari 1957 ouder dan 15 jaar waren is een overgangsregeling getroffen.

Zij worden van hun 15de jaar tot 1 januari 1957 geacht verzekerd te zijn geweest indien zij:

- gedurende 6 jaren na hun 59e verjaardag — al dan niet onafgebroken — in Nederland, Suriname tot de datum van soevereiniteitsoverdracht (25 november 1975) of de Nederlandse Antillen hebben gewoond (6—jareneis).
- én Nederlander zijn (nationaliteits-eis).

3. én binnen het Rijk wonen (actuele wooneis).

Uitsluitend op grond van deze regels zouden in het buitenland wonende Nederlanders niet in aanmerking komen voor de voordelen voortvloeiende uit deze regeling (de zongenaamde overgangsvoordelen).

In een aantal gevallen wordt echter wonen buiten het Rijk gelijkgesteld met wonen binnen het Rijk.

Deze gelijkstelling kan geschieden zowel op grond van EG-Verordening 1408/71, op grond van bilaterale verdragen inzake sociale zekerheid, als op grond van bepalingen in de nationale wetgeving.

Het zou te ver voeren hier alle gelijkstellingsbepalingen op te sommen. Derhalve moet hier verwezen worden naar de desbetreffende bepalingen in genoemde regelingen.

Dat zijn: EG-Verordening 1408/71, Verdragen inzake sociale zekerheid tussen Nederland en Oostenrijk, Spanje, Joegoslavië, Zwitserland, Turkije, Portugal, Marokko, Tunesië en Zweden.

Nationale wetgeving: Koninklijk Besluit van 18 december 1956, Stb. 627 (gelijkstelling nationaliteit).

Koninklijk Besluit van 20 december 1956, Stb. 628 (gelijkstelling wonen). (NB. van deze beide KB's verschijnt binnenkort een herziene versie).

Verder is van belang het Koninklijk Besluit van 19 oktober 1976, Stb. 557 (Uitbreiding beperking kring der verzekerden) (gewijzigd bij KB van 26 april 1985, Stb. 297). — *continued on page 404*

COLLEGE CORNER

Reminder of important dates

May I remind our readers of some important events and upcoming dates?

1. Course 'Creeds and Confessions.'

If at least ten persons participate, a credit course in Symbolics will be offered on Thursday nights from 6:30 to 9:30, starting September 19, 1985 and ending in the beginning of May, 1986. Place: Classroom 1 of the new College building.

2. Free lectures for the general public.

Also starting Thursday September 19 at 8:00 p.m. Prof. C. Van Dam will begin a series of lectures for the general public, entitled "Some aspects of the book of Leviticus with special attention for its relevance for today." Place: Conference room of the new College building.

3. Open House.

There will be Open House both on Friday and Saturday afternoon around the Convocation. On Friday September 27 from 4:00 - 7:00 p.m. we expect especially the members of our congregations, while for Saturday September 28

from 2:00 p.m. - 5:00 p.m. we extended an invitation to our neighbours and the (Presbyterian) previous owners of our building. Also brothers and sisters who can not make it on Friday afternoon are heartily welcome on Saturday afternoon. My colleagues and I hope to give you a warm reception and a pleasant guided tour of the building. Place: 110 West 27th Street, Hamilton.

4. College Evening.

The Thirteenth Convocation and sixteenth Anniversary Meeting will be held on Friday September 27 at 8:00 p.m.. Agenda: Festive celebration of the opening of our new building, further farewell address by Rev. W.W.J. Van Oene, and conferring of degrees on Mr. A. VanDelden and Mr. G. Wieske. *Sursum Corda* of Hamilton will sing and refreshments will be served. Place: Bethel Gospel Tabernacle, Upper Wellington between Limeridge and Stone Church Road on Hamilton's mountain.

Could local bulletins pick up some or all of this information? We hope to see you there, Deo Volente.

J. FABER

De overlijdensuitkering

Na het overlijden van een pensioengerechtigde kan er recht bestaan op de zogenaamde overlijdensuitkering.

De overlijdensuitkering komt toe aan:

- de langstlevende echtgenoot;
- bij ontbreken van de echtgenoot aan de minderjarige wettige of erkende natuurlijke kinderen;
- als ook deze laatste groep niet aanwezig is aan degene ten aanzien van wie de overledene grotendeels in de kosten van het bestaan voorzorg en met wie hij in gezinsverband leefde.

De overlijdensuitkering bestaat uit het ouderdomspensioen (exclusief de toeslag), voorzover niet reeds uitbetaald, tot en met de laatste dag van de tweede maand, volgende op die, warin het over-

lijden plaatsvond. De overlijdensuitkering wordt zo mogelijk in een bedrag ineens uitbetaald en is belastingvrij.

Indien er geen rechthebbenden zoals hierboven bedoeld zijn kan aan personen die daarvoor naar het oordeel van de Sociale Verzekeringsbank op billijkheidsgronden in aanmerking komen, de zogenaamde slottermijn toegekend worden (b.v. aan iemand die de begrafenis heeft betaald).

Deze slottermijn bestaat uit het ouderdomspensioen, voorzover niet uitbetaald over de maand van overlijden en de vakantie-uitkering tot en met de maand van overlijden.

Deze slottermijn moet binnen zes maanden na het overlijden van de pensioengerechtigde bij de Sociale Verzeke-

lingsbank aangevraagd worden.

Echtscheiding en duurzaam gescheiden leven

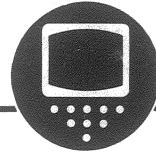
Ingeval van echtscheiding of duurzaam gescheiden leven hebben man en vrouw recht op een ongehuwdenpensioen (indien aan de andere vereisten is voldaan). In geval van echtscheiding of duurzaam gescheiden leven verandert er ten aanzien van de premiebetaling niets aangezien man en vrouw zelfstandig premie betalen.

DE MINISTER VAN BUITENLANDSE ZAKEN,
Voor de Minister
de Chef der Directie Algemene Zaken,

SCHOOL CROSSING



PRESS RELEASES



From the Editor's Desk

Since October 1981, br. Nick Vandooren took care of "School Crossing." Many contributions from his hand have appeared in *Clarion* during the past four years. Although he sometimes complained that he did not receive sufficient material from the schools, he managed to send in his regular, interesting, and educational contributions. In a recent letter, br. Vandooren wrote, "I have thoroughly enjoyed writing for *Clarion* and I hope that the cause of Reformed education has been promoted somewhat by the various contributions." I am convinced that it has. *Clarion* thanks br. Vandooren for his work, the time and efforts, that were spent in preparing "School Crossing." It was greatly appreciated.

The reader will understand that this word of thanks is also a word of farewell. Br. Vandooren has asked to be released. We found br. Frank Ludwig willing to take the job, anyway to try it for a year. We understand the hesitation. Preparing a contribution every month is quite a task. One only realizes that when one is faced with it. However, the "job" becomes quite a bit easier when there is the cooperation of our Canadian Reformed schools (boards and/or staff) in sending their school bulletins. So, here is our request:

To those who take care of distributing the bulletins of our Canadian (American) Reformed schools, from now on please send a copy to:

"School Crossing"
c/o Mr. F.C. Ludwig
81 Seaborn Road
Brampton, ON L6V 2C2

Your cooperation will be appreciated.

J. GEERTSEMA

"Anchor" Canadian Reformed Association for the Handicapped. Board meeting of August 23, 1985.

The meeting is opened in the customary Christian manner. A special welcome is made to Br. Gunnink.

The minutes are accepted.

Br. Gunnink gives a report on Summer-Camp 1985. He highlights some of the joys and difficulties. 20 members participated with the help of 18 volunteers.

It appears that we will be able to use the house on the Mount Nemo property in Burlington, Ontario by the end of September 1985.

We received a letter from Br. W. Zomer in which he resigns from his position as director of our home. The board accepts this resignation.

A note to be put in the bulletins is drafted. A letter for more information on our home is received. The public relations committee will reply.

A letter to the students of the John Calvin School in Smithville is approved.

Application forms will be drafted. The press release is read and approved.

The meeting is closed with prayer.

E.J. DE JONG

"Anchor" Canadian Reformed
Association
For the Handicapped
c/o 80 Upper Paradise
HAMILTON, Ontario
L9C 5B7

Canadian Reformed School Society formed in Calgary, Alberta June 6, 1985

The meeting opened with the reading of II Timothy 3:1 - 4:4 and prayer. All those attending gave their unanimous consent to form a Canadian Reformed School Society.

An organizational board consisting of Br. H. Van Delden (Chairman), Sr. A. Ostermeier (Treasurer), and Br. B. Winkel (Secretary) was elected by a free vote. Included in their mandate is the drafting of a proposed constitution and bylaws.

A committee, consisting of, sisters T. Bikker and A. Oostenbrug was appointed to organize a Saturday School for the coming season.

The first general meeting of the society is scheduled for September 19, D.V. to approve the proposed constitution and bylaws.

The chairman of the new board closed with prayer.

For the board,
B. WINKEL

OUR COVER

Bulkley River,
Morisetown Canyon, BC
Photo courtesy Jack Vanderveen

Consulaat-Generaal Der Nederlanden
CONSULATE GENERAL OF THE NETHERLANDS

One Dundas Street West
Box 2, Suite 2106

Toronto, Ontario M5G 1Z3
Phone: (416) 598-2520

**OPSPORING
ADRESSEN:**

V.D. BAUMEN, de heer en mevrouw T. Rudolf, laatstbekende correspondentie adres: c/o James M. Reid, 230 Berry Road, Toronto

DIRKS, Anna Elisabeth en Lucy, dochters van Adrianus Dirks en Willie van Steenbergen.

VAN DIJK-HAYUNGA, Catharina Anna, geboren 22 januari 1919 gehuwd met Jan Willem van Dijk, geboren 2 februari 1916, naar Canada vertrokken op 1 juni 1956 met bestemming Hamilton.

GEERS, A.C., geboren 25 februari 1920, naar Canada vertrokken op 16 april 1952.

VAN DE MEY-VAN DELFT, Johanna Wijntje, geboren op 1 maart 1917, laatstbekende adres in Nederland: Sionshof 14, Leiden, naar Canada vertrokken in 1954.

MOEHRING, Siemen Rielief, geboren op 7 oktober 1921 te Amsterdam, naar Canada vertrokken in december 1956, laatstbekende adres: 159 Overture road, West Hill, Ontario.

PORTER, K.J., laatstbekende adres: RR 2, Windsor Drive, Stouffville, Ontario

VEENENDAAL, Egbert Jan, geboren op 30 oktober 1927 te Utrecht, laatstbekende woonplaats in Canada Montreal.

VAN DER WERF, Mevrouw Afina Maria Anna Harmine, mogelijk in Engeland in het huwelijk getreden en naar Canada (Toronto) vertrokken. Geboren op 27 juli 1906 te Rotterdam.

VAN ZADELHOFF-WIJTS, M., geboren op 22 juni 1944, laatstbekende woonplaats Kanata, Ontario

ZIMMERMAN, Margaret Elizabeth gehuwd met W.F. Boerlijst, mogelijk ook bekend als Mevr. Skinner, in Amsterdam woonachtig geweest in 1972 en 1973, laatstbekende woonplaats in Canada: Avenue Rd. Toronto, 's winters verblijfhoudende in Mexico.

ANDRINGA, Hans Jan, geboren op 5 juni 1946, adres in Nederland: Eilandweg 7, Broek in Waterland, laatstbekende adres in Canada: 16BC 3535 East, 45 Avenue, Vancouver, BC

BARTELS, Frederik Lambertus Maria, geboren op 16 januari 1921 te Breda, naar Canada vertrokken in 1967, laatstbekende adres: 747 Banning St.

Winnipeg en/of 1626 McKenzie Ave., Victoria, BC

JOL, Dirk en Sjaan (geb. de Graaf), leeftijd ong. 76 jaar, wonende ergens in Ontario.

HART, J., geboren op 23 juni 1927

LAMMERS, Jeannette, alsmede haar zoon Robert Otello *Constantini* geboren 30 oktober 1970.

RUBING, P., geboren op 2 oktober 1928

DE ZIJLL DE JONG, Mevrouw L.J., laatstbekende adres: 112-351 Geneva St., St. Catharines, ON L2N 6T3

KUYL, v.d., Ch. Cornelis Hermanus, geboren op 10 mei 1920 te Schoten, laatstbekende adres in Nederland: v.d. Vinnestraat 19R, Haarlem, naar Canada vertrokken op 14 juni 1955.

MORIA geb. Hofsté, Veronica Juliana, geboren op 6 juni 1937 te Amsterdam, gehuwd met de heer Willem Moria en naar Canada vertrokken op 14 juni 1967, laatstbekende bestemming Richmond Hill, ON.

OTTE, John, geboren op 19 september 1955.

VERBOOM, Johannes Gijsbertus Jacobus, geboren op 4 april 1920, laatstbekende adres in Nederland: Linneausstraat 38, 's Gravenhage, naar Canada vertrokken op 1 september 1952.

VERHEUL-Lau, Mevrouw M.H., laatstbekende adres: 78 Braemar Dr., Apt. 704, Bramalea, ON.

WALLET, Willem, geboren op 2 april 1920, laatstbekende adres in Nederland: Leliestraat 153, Amsterdam, naar Canada vertrokken op 17 juli 1954.

DE WEERT, Edo, geboren op 14 augustus 1943, naar Canada vertrokken op 29 dec. 1964, laatstbekende woonplaats: Tuktoyatuk, N.W.T.

VAN ASTEN, J.M.T., geboren op 7 juni 1920, laatstbekende adres in Nederland: Oosterik A 6, Leende, naar Canada vertrokken op 11 februari 1954.

DE BOER, G., geboren op 29 april 1902, laatstbekende adres: 60 Jane St., Bolton, Ontario

BORSBOOM, A. geboren op 20 december 1939 te Vlaardingen, naar Canada vertrokken in 1966.

VAN ELST, Pieter J., geboren op 30 april 1955 te Maarssen, laatstbekende adres in Nederland: Raadhuisstraat 58 te Leerbroek, naar Canada vertrokken eind 1984, laatstbekende adres

alhier: 1357 Ontario St., unit # 21, Burlington, Ontario L7S 1E9.

FRUNT, A.H.A., geboren op 8 februari 1920, laatstbekende adres in Nederland: Amersfoortsestraat, Soesterberg, naar Canada vertrokken op 9 januari 1954.

HAVERLAG, Christiaan, geboren op 19 mei 1925 te Nijkerk, laatstbekende adres: 412 Sherman St. North, Hamilton, Ontario

HOGEWEG, Gilberte Henriette Eleonore, geboren op 17 aug. 1954, te Utrecht, naar Canada vertrokken in juni 1981, laatstbekende adres alhier: 291 Kane Ave., # 2, Toronto.

HOOGSTRA, Hendrik Eko, geboren op 4 december 1943, laatstbekende adres: c/o John Knox Parental Christian School, 956 Danforth Ave., Burlington, Ontario

KUNST, Olga, geboren op 24 februari 1932, naar Canada vertrokken op 8 februari 1973.

VAN DER LINDEN, Adrianus Johannes Arnoldus, geboren op 10 februari 1953 te Den Haag, naar Canada geëmigreerd op 13 augustus 1980. Laatstbekende adres in Nederland: Stille Veerkade 10, Den Haag.

LUIJSTERBURG, Franciscus Cornelis, geboren op 22 april 1920, laatstbekende adres in Nederland: Johannastraat 6, Eindhoven, naar Canada vertrokken op 5 mei 1954.

MAGG, Antonia, geboren op 7 aug. 1940 te Utrecht, naar Canada vertrokken tussen 1960 en 1965.

OOSTEROM van, Jacob Klaas, geboren op 13 januari 1939, naar Canada vertrokken op 15 juni 1972.

VAN DER POL, Marinus Maria, geboren op 6 april 1920, laatstbekende adres: Knopstraat 29, Utrecht, naar Canada vertrokken op 1 juni 1954.

VAN PROOYEN, P., geboren op 5 februari 1934, laatstbekende adres alhier: 42 Ashby Cresc., Sarnia.

The Consul-Generaal
voor deze:-
Mevr. G. SCHNITZLER
Fgd. KANSELIER

Issues 18 and 19 have been
combined because of the
holiday period.

ABC BIBLE COLLECTION - by Mrs. John Roza

Mm



M-Manger

(Luke 2:7)

Quiz Questions

Colour me!

1. A baby was put into a basket made of bulrushes and was found by the daughter of Pharaoh. What was this baby's name? _____ (Exodus 2)
2. A woman was crying outside a tomb when Jesus revealed Himself unto her. Who was this woman? _____ (John 20)
3. What was the name of the country in which Moses saw the burning bush? _____ (Exodus 3)
4. This flake like thing called _____; fell to the earth to provide the people of Israel food. (Exodus 14)
5. Paul was gathering sticks to put them on a fire, when a viper bit him. The natives of the island called him a murderer. On which island did this happen? _____ (Acts 28)

Answers for the letter "L"

1. leprosy 2. Leah 3. lame 4. Lot



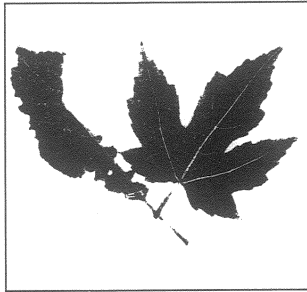
Hello Busy Beavers,

How do you like fall?
 Don't you love the colourful trees?
 Did you press the pretty leaves you
 picked up?
 What will you do with the pressed leaves?
 Here are some ideas!

1. MOUNT YOUR LEAVES

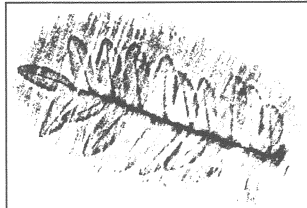
on a sturdy piece of paper or light cardboard.

With your markers and ruler make lines under each leaf and print its name. Put your leaf display on your own corkboard, or your kitchen bulletin board, or you can share it with your class at school.



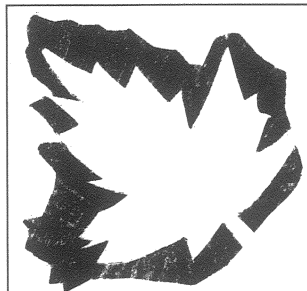
2. MAKE SOME LEAF PRINTS

These are easy! Cover your leaf with a piece of paper from your pad. Colour right over top of your leaf with a (pencil) crayon. Use different leaves and different colours to make a design!



3. MAKE SOME LEAF OUTLINE PRINTS

Hold your pressed leaf on your paper. Use your (pencil) crayon. Colour out over the edge of your leaf with short, gentle, firm strokes. Use your prettiest colours! These are lovely on cards and letters!



Have fun!

BIRTHDAY WISHES

Now it's time for birthday wishes!

Lots of Busy Beavers celebrate their birthday in October.

We wish you all a very happy day and also many happy returns of the day!

Here's hoping you all have a good time with your family and friends.

And may the Lord bless and keep you all in the coming year.

OCTOBER

Jodi Hamoen	1	Kim Vis	7
Agnes Timmerman	1	Karen Harsevoort	9
Robert Van Middelkoop	1	Karin Vander Veen	17
Nicole De Haas	2	Cheryl Vande Burgt	21
Terri-Lynn Schulenberg	3	Carmen Van Middelkoop	21
Brenda De Boer	4	Ann Kottelenberg	22
Michael Blokker	5	Marilyn Vande Velde	22
Vanessa Dejong	6	Pauline De Ruiters	28
Corinne Schulenberg	7	Henry Moesker	29
Anita Tenhage	7	Tonya Beintema	30



From the Mailbox

Welcome to the Busy Beaver Club, *Ken Stam*. Be sure to join in all our Busy Beaver activities. Sounds to me as if you had a really good holiday, Ken! How does it feel to be back in school now?

Yes, you may join the Busy Beaver Club *Colin Van Bodegom*. We are happy to have you join us. How did you feel going down the white water slide, Colin?

And a big welcome to you, too, *Melanie Peters*. You're a real Busy Beaver already! Thanks for the puzzle. Do you practise your music every day, Melanie? Please write and tell me your birthday, all right?

Thanks for a nice chatty letter, *Katrina De Jong*. I think you had a very exciting summer, right? So how do you feel about going to Grade Four now?

Thank you for a very pretty letter *Vanessa De Jong*. I bet your baby brother is really sweet, am I right? Do you help look after him, Vanessa? Sounds as if you had lots of holiday fun, too!

Hello, *Rosalyn Swaving*. It's nice to hear from you again. Congratulations on passing, Rosalyn. What did you like doing best this summer? And thank you for the puzzle.

I think you must have had a really good time at VBS, *Jennifer Stam*. What did you do to help? Sounds as if you had a really good holiday, too, Jennifer. And I think you were happy to see your school friends again!

Thanks for the puzzle *Heather Vanden Berg*. I see you've been really busy. Did you like the caves at the park where you camped? Bye for now. Write again soon!

I like your poem *Donna Pieffers*. Thank you for sharing. Did you send in your entry for the BIG QUIZ CONTEST already Donna? How do you feel about being back in school?

Hello *Margo Hofsink*. It was nice to hear from you again. I'm glad you had such a good holiday. What did you like best about it, Margo? Bye for now. Write again soon.

Quiz Time!

VISIONS

God spoke to many of His children through visions. Match the vision and the person.

- | | |
|--------------------|-----------------------------|
| 1. Peter | a. the Lord on a throne |
| 2. Zechariah | b. basket of fruit |
| 3. Jeremiah | c. ladder |
| 4. Ezekiel | d. golden candlesticks |
| 5. Amos | e. tree, leaves, fruit |
| 6. Joseph | f. new heaven and new earth |
| 7. Jacob | g. sheet and animals |
| 8. Paul | h. two baskets of figs |
| 9. Isaiah | i. river and cows |
| 10. Daniel | j. four beasts |
| 11. John | k. sun, moon, and 11 stars |
| 12. Pharaoh | l. wheel |
| 13. Nebuchadnezzar | m. man calling for help |