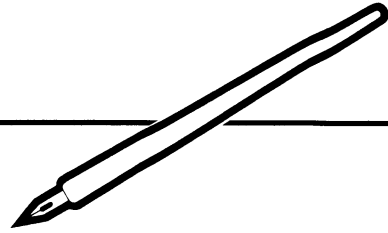




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Shall we join the Christian Heritage Party?

A preliminary question

In the previous issue we made a number of remarks and asked a few questions concerning the new Christian Heritage Party. You will realize that not everything was said. Therefore, we continue here with some more comment. In the first place I like to say again that I have admiration for the commitment with which this political calling is undertaken. There is great concern in the mind of the people who set up this Christian political party. It is concern for our nation which is bringing upon itself the anger of the holy and righteous sovereign Creator (see, for example, Col. 3:5ff.), destroying itself through its lawlessness. There is also a great zeal for the Lord and the recognition of His Lordship and kingdom. This must be appreciated.

Another point for appreciation is that we find here the strong awareness of two important matters. In the first place, we notice the awareness of the political responsibility which we, as Christians, have in our country. In the second place, the brothers who are involved know that the situation in Canada is different from the situation in the Netherlands. What is possible there, cannot reasonably be done here. In the old country there is a Reformed political party (literally: Reformed Political Covenant), the GPV (Gereformeerd Politiek Verbond) of which membership is basically restricted to members of our sister churches. Setting up a Christian political party in our country will need the cooperation of more Christians than there are members in our churches. Nevertheless, the origin of the GPV has important aspects, also for us in Canada. In this editorial we shall deal with these matters.

The Reformed Political Association in the Netherlands

In 1948, at a congress held at Amersfoort, members of the Reformed Churches (Liberated) decided to establish a new Reformed, political party. They gave it the name that was mentioned above. They were convinced that they could no longer be members of the existing Christian political party, the Anti-Revolutionary Party.

One of the reasons was the "ethical conflict." The question was asked: how can there be brotherly cooperation in one and the same Christian, anti-revolutionary, political party with those who, in the church, have placed us under discipline and thrown us out, because they see us, and treat us, as people who live, and harden themselves, in the sin of ecclesiastical revolution?

There were also objections (and those objections became stronger in the course of the years) against the direction in which the Anti-Revolutionary Party went. The remark was made

and often repeated, "If things go wrong in the church, things will go wrong in other Christian organizations as well." The majority of the members of the Anti-Revolutionary Party belonged to the synodical Reformed Churches, although the party had no official ties with these churches.

Another reason that became more prominent had to do with the confessional basis. If a person could agree with the basis, he was accepted as member. The ARP worked with a "Program of Principles" (Beginsel Program). When the Reformed Political Association (GPV) was established, the Three Forms of Unity formed the basis. Our brothers in the Netherlands (and many of our older members were involved) were convinced that the confession of the church should also be basis for political and other organizational activities.

We may say that this was in line with the thinking of many in the churches of the Secession. In 1880, Dr. A. Kuyper and others established the Free University, because they were convinced that there had to be a truly Christian, a Reformed, university over against the liberal and secular state universities. This was still six years before the Doleantie. The people of the churches of the Secession fully agreed with Dr. Kuyper on this point. In so far that they were one with him in this endeavour and gave him their full support. Nevertheless, they had their difficulties with the Free University because of its basis. That basis was the Scriptures, as God's infallible Word and the Reformed principles. According to these brothers, the Reformed confession should be mentioned in the basis as well.

There is a second case. After the war and the Liberation, Dr. K. Schilder, B. Holwerda, and others withdrew from the organization for reformational philosophy, named Philosophy of the Law-Idea (Wijsbegeerte der Wets Idee) because of its broad direction, which had to do with the fact that the Reformed confession was not part of this organization's basis. And when a related organization here in North America — the Association for the Advancement of Christian Studies in Toronto (AACS) — dropped the Reformed confession from its basis, this also caused grave concern. It showed the broad, liberal direction of this organization and opened the door wider for liberalism.

Thus becomes clear that having and maintaining the Reformed confession in the basis of our educational and political organizations, historically seen, is not a strange thing.

Why is the confession important?

It must be self-evident that the confession is not important as document in itself. We do not have, or what to have, the confession for the sake of the confession. The confession is important for what it confesses, its contents, because in it

the churches, that means, their members, confess the truth of God's Word, revealed in the Scriptures. That truth is not only good for the church and church life, but also for, for example, educational and political activities and organizations.

Hereby it makes no difference that the confession is a summary of the truth of God's Word and does not say everything that can be said. What it says is confession of the truth. And that truth counts for our Christian life in all its aspects. The best way to see this is to go to the confession itself. We take as example a number of articles of the Belgic Confession (B.C.). It should be obvious immediately that Art. 1 B.C. is of the greatest significance, also for political activities. Here we confess our faith in the one, only true God who is "eternal, incomprehensible, invisible, immutable, infinite, almighty, perfectly wise, just, good, and the overflowing fountain of all good." Faith in this God means humble recognition of, and submission to Him and what He says in His never changing wisdom and goodness and justice, also for the governing of the nations.

Art. 2-7 are not less important. It contains the confession that we know God by two means. "God manifests Himself by the creation, preservation, and government of the universe, and . . . He makes Himself more clearly and fully known to us by His holy and divine Word as far as is necessary for us in this life, to His glory and our salvation." God's Word, contained in two books, the Old and the New Testament, is the only canonical source and rule for faith and life. Wisdom for all of life, including the social and political aspects, is stored in that Word and must be taken from it. The fear of the LORD is the beginning of all wisdom, also in politics.

That God is triune (Art. 7-11 B.C.) must be acknowledged, as well as the fact that Christ Jesus is God's Son and that this Son of God became man, suffered on the cross, rose from the dead, sits at God's right hand, and is King of kings and Lord of lords. Every government on earth is called to acknowledge Him as Lord and Saviour.

When we confess in Art. 13 B.C. that God has created all things and that He "continues to sustain and govern them according to His eternal providence and by His infinite power in order to serve man, to the end that man may serve his God," it should be clear that this confession is also of great significance as basis for Christian political and social thinking. Man is created in the image of God (Heidelberg Catechism, Q.A. 6) to rule, to till and guard the earth. He has to do this as servant of God, as steward, not as autonomous king or absolute owner. The earth has to serve man, but again, man as God's servant, as steward, who has the calling to take care of God's earth. Here we have the confession of our cultural mandate. This article of the Belgic Confession confesses what is basic for all of life, also in its political and social aspects. It shows as well the proper direction for our thinking in matters for example of environment and earthly resources.

It is obvious that I cannot mention all the articles. But I like to point at the importance of what the confession summarizes as truth of God's Word regarding the fall in sin and the total depravity of unregenerated man; regarding election and reprobation, which means that there will remain unregenerated people who harden themselves in their sin and unbelief. This is important in connection with keeping an army and a police force as well as a judicial system. Our world remains a world in which sin is such a mighty power.

When Art. 25 B.C. speaks about the difference between the Old and the New Testament, the ceremonial laws with their shadow character which found their fulfilment in Christ, then this confession is also of great significance. It can prevent us from placing any nation on this earth, now after the resurrection of Christ, on one and the same line with the nation of Israel during the Old Testament period. Israel was unique as a theocracy. No nation continued in that position. As people of God,

the church, which is called out of all nations and families, is the New Testament continuation of Israel.

This means that the Articles 27-32, speaking about the church, are also very important for Christian politics. The government has to reckon with the Church of Christ, promoting her cause by ensuring freedom for the church and her calling in this world to confess Christ and to proclaim Him as Saviour and Lord, calling all to faith in Him and repentance from sin.

So we see that there is much more in our confession than just Art. 36 (dealing directly with the calling of the government) that is of great importance for Christian political thinking and activity. The whole confession gives clear, Scriptural, direction. This is not to say that the confession is exhaustive, and that nothing more is needed. The Word of God is there in the first place. But I hope that I made clear that it is not strange or extreme to have the Reformed confession as basis not just as churches, but also for Reformed, Christian political activity and organization. The Reformed confession should not be confined as normative (*norma normata*; a norm that is itself normed by the Scriptures) only for church life. It pertains to all of life, life in all its aspects. Therefore, when ARPA (Association for Reformed Political Action) maintains the Three Forms of Unity in its basis, it does a good thing. Let the Reformed confession, the Reformed understanding of the Scriptures, different from, for example, the Roman Catholic or Arminian understanding, give direction also to our political thinking and actions, for in it we have the summary of the catholic faith as revealed in God's Word.

What about others?

Now it can be evident that our Reformed understanding, and confessing, of the teachings of the Scriptures is not a privilege that is solely ours only in the world. If what we confess to be the true teaching of God's Word is what we claim it to be, then humble reading of the Scriptures, with an open mind, can and will lead others to the same understanding, even when they do not have the Three Forms of Unity or might never have heard about them. There is, then, oneness in faith.

This oneness in what we believe, as expressed in summary in our confessions, is there also with others who have, love, and want to adhere to, the same confession, as, for instance, in the Free Reformed Churches, and still many in the Christian Reformed Churches. One could say that this oneness in faith should have as consequence, and should be applied in such a way, that there comes also oneness in church membership, as the Articles 27-29 speak about it. We agree.

Now the question is, can there be cooperation in the same organization, for instance in one and the same political party? Or does God's Word forbid such a cooperation? This matter of cooperation with others has been quite an issue in our sister churches in the Netherlands. As I understand it, it was a matter of cooperation with others who are confessionally close, and the issue was not the formation of one political party, but cooperation in the nomination and election of the same candidates.

The situation here in Canada is different. Here the question is, shall we join, and cooperate with Christians from all kinds of different church backgrounds in one Christian Political party on the basis of the Scriptures as the infallible Word of God? Before we can answer that question, something has to be said regarding the political calling and responsibility which we, Christians, have in the country in which we live. But that will be next time.

Through love be servants²

3. Exercise in listening

Let us try to analyze why there is so much misunderstanding and friction among brothers and sisters who are one in Christ and who all want to serve the Lord in sincerity. When you speak with people who are involved in a conflict which may have dragged on for a long time, you often hear all kinds of bad stories about the other party. When you hear only one side of the story you wonder how people can be so bad, stubborn and inconsiderate, not to mention dishonest. Still, too often, we hear only one side of the story, and we are ready with our judgment, and take sides with one of the parties. In this way the problem becomes only bigger and more complicated, because more people get involved. Did you ever notice how much difference it makes from whom you hear the story? After you have heard both sides, it sounds quite different, although it is not always a clear-cut matter either. Still it is a Biblical requirement to listen to both sides before you get involved in a matter or give a judgment. Lord's Day 43 of The Heidelberg Catechism teaches clearly that it is against the ninth commandment to condemn or join in condemning anyone rashly and unheard. This basic Biblical principle, based on Matthew 18, is too often ignored. In Proverbs 18:17 we read: "He who states his case first seems right, until the other comes and examines him." Wish we would take this to heart more often!

Let me try to give some advice for dealing with such delicate matters. If you sometimes wonder how someone can act in such an unfair way, or you get angry because you consider someone's attitude or actions unjust and dishonest or even rude, try to put yourself in his shoes for a while. Try to think and to analyze *why* he acts this way. I have seldom met people purposely act in such a bad manner. Quite often there is a misunderstanding, a misinterpretation of the facts, a lack of information or communication, or another underlying reason. To know and understand these underlying causes can already solve half the problem. Therefore we need to



listen to each other, and listening is one of the most difficult parts of communication. Many people have the gift of the gab, but few are good listeners. In most discussions people reflect on what they thought the speaker was going to say, and on what they expected to hear. They are already preparing their answer, before the other is finished. Therefore they do not hear what he really says. And sometimes they begin their response by interruption, before the other is finished. In this way they never find out what the other really had to say. Their response is beside the point and makes the other party only more upset. This goes back and forth, and at the end of the debate both parties have a completely different picture of what they have discussed and of what has been said.

It is quite understandable that, if both give their impression of the discussion, they contradict each other, and often accuse each other of lying and twisting the words of the other. Again, that is not done on purpose. It is only because they honestly do not know what the other really said, let alone that they understood and felt what his intentions were and what he had in mind. They have taken a few fragments of the discussion. They have not heard the rest because they were too busy with preparing their defence, and they have filled in the gaps with their own fantasy and with

what they thought he was going to say or had in mind.

Most people do not realize how difficult and how important it is to listen. It is something worth putting some effort into, and it can be learned if one is willing to practice and apply some rules. A very simple, but worthwhile and often used exercise in communication courses goes as follows, and it might be interesting to practise it at home. Two people try to have a discussion about a topic in which both are interested and on which they have different opinions, but which does not emotionally affect them, to avoid personal feelings from interfering with the discussion. A third person acts as a referee. A number of rules have to be applied during this exercise. Both parties are allowed to speak for no longer than, e.g. two minutes each time. They always have to respond to what the previous speaker has said. However, and that is the main point of the matter, *before* a speaker is allowed to respond, he first has to repeat or summarize the main gist of what the other has said. Only after the other has agreed that this is indeed what he had in mind, the next speaker can reflect on what has been said. The purpose of this procedure is to make sure that they listen to each other and do not think about their answer *before* they have fully understood what the other wanted to say.

If such a discussion runs smoothly, it shows that there is real communication. If you try it you will notice that quite often the "green light" is not given, because the other is not able to repeat or summarize satisfactorily what has been said. In such a situation the referee has to act. He decides whether the discussion can continue.

Two different situations have to be distinguished.

There is in the first place the matter of bad listening. The listener is not able to repeat what has been said, because after half a sentence he already started thinking about his response and did not hear the rest of what was said. That is the most common difficulty.

There can be another reason, and that is why the task of the referee is important. Some people express themselves in such unclear way that it is difficult to catch what they mean. That is why they will never give the *green light*. They are never satisfied with the summary of what they have said. Also this is a clear indication of a lack of communication.

Although this can be played almost as a game, it is a very important exercise in communication and is used in professional courses. A necessary condition for using this test is that the participants can stand criticism and not get angry or upset if they find out that they are lacking some skills in communication. The results can be revealing for all parties.

4. Home visits

What has been said in the previous section is also important with respect to home visits or family visits brought by two elders on behalf of the consistory. Do not get me wrong, I do not recommend this procedure for such visits. Not at all. But the required or the acquired skills of listening and responding to what has been said are certainly important.

The purpose of a family visit has to be to serve one another through love. The office-bearers have to support, to guide, and to admonish the members of the congregation. The members of the congregation who receive such a visit have to speak openly, to answer honestly, and to discuss all the important issues brought forward in a constructive way. They should not evade a discussion or shy away from certain questions. They should not try to mislead the office-bearers or put up a front. Honesty is one of the main requirements for a good visit. Some people complain about the quality or the value of such a visit, but it depends to a large extent on the response of the people who receive the visit. However, also the office-bearers have to be on the alert. They have to listen carefully to find out what is going on. They have to realize that the office-bearers are often more eloquent speakers than the people

who receive the visit, but that listening is not less important for them.

Some people are very hesitant to come forward with their problems and concerns. They begin in a somewhat clumsy way. They beat around the bush for a while, because they do not know how to bring the real issue to the fore. In such cases attentive listening is important. When an office-bearer responds with a lengthy speech about what he thinks is the issue, the people might give up and not try again to bring up their point. Much wisdom, experience, and attentive listening is required to have good communication and to reach the real underlying causes. Every office-bearer should be on the alert, looking for clues, especially with people who do not easily express themselves, or who are hesitant to come forward with their point. Such people need some encouragement. Little things can be of great help. A few words can give an indication of existing problems. If someone, for instance, tells that again something went wrong or was a disappointment, the question might be in place: "What else is bothering you?" The word "again" probably indicates that what he mentions is not the main issue and not even that important, but that there is much more behind it. What he mentions is only the straw that broke the camel's back. An experienced and attentive listener will use such a remark as a springboard to come to the real issues at stake.

There are many ways in which a visitor can achieve good communication. An

atmosphere of trust and confidentiality is very important. The people who receive the visit should know that not everything they discuss is reported in the consistory, but only that which is relevant and necessary to be known by the consistory, and then often only with their consent. The main purpose of the visit has to be: to serve one another through love.

Of course, the office-bearers have to be in charge, they have to lead the discussion. If people try to evade a certain issue, or distract the attention by bringing up certain points which are not relevant but only used to avoid the real questions, the office-bearers should cut off such a side road and guide the discussion back to the subject. It is a matter of wisdom on the part of the elders to distinguish between evasive sidetracking or hesitant efforts to come to the important points.

Cooperation is also required from those who receive the visitors. People should realize that it is not always easy to find the right approach. The elders are not coming on their own accord, but they have received a mandate from the Lord, to take care of the flock. They have to be respected because of their office. The members should not approach them in a negative way, but positively, that they may benefit from the visit. The instruction to serve one another through love counts for both sides. Only in this way can such a visit be really fruitful.

— *To be continued*
W. POWELSE



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The RES and mission₃

In the previous articles we dealt with the five missionary conferences of the Reformed Ecumenical Synod (RES), and finished by looking at an article of Schrotenboer dealing with guidelines for the future. In this final article we will evaluate the conferences, looking especially at the way the idea of the Kingdom of God was, and is, used.

III. Evaluation

One of the most beautiful, and at the same time most important, aspects of our Reformed confessions is the unity of their content. All the articles of our faith are related to each other. The one article cannot be understood without the other, which in turn means a change in one article will effect all the other articles. If the first part of the Apostle's Creed, "I believe in God the Father almighty, Creator of heaven and earth," is changed for faith in the theory of evolution, then also the confession of our sinfulness and our redemption in Christ is lost. Or, to give another example, many today do not regard the Bible as God's infallible Word. This will effect our confession concerning the incarnation of the Son of God. The reason for this unity is the fact that the Reformed confessions are nothing else but a summary of what God revealed to us in Scripture.

This unity is not only a unity for our churches here in Canada, it also affects our work of mission all over this world, since that work is based on the same Word, on the same Forms of Unity. Also on the mission field we proclaim the same Gospel which we, in fellowship with the church of all ages, confess in these Forms of Unity. Changes in any part of our confessions will lead to a change in our proclamation on the mission field; or to put it somewhat differently, changes in the approach to mission are often caused by changes in our confession. If we do away with the Scriptural confession of man's fall into sin, and the subsequent total depravity, it will effect on our confession concerning the work of Christ. Then we will say that man is basically not all that bad, he can earn his own salvation either partly or completely. Neither can the call to repent and believe be preached so strictly anymore, and man takes the place of God.

To change or do away with the Scriptural confession of the church in our work of mission, would also have far-reaching effects. Gone is the urgency to call sinners to repentance and to call them to be joined to the true church. The articles concerning the offices and discipline in the church would be obsolete as well. Or to give one more example, a shallow view of sin will result in a shallow view of grace, and of the work of Christ. On the other side, to use a current term, a holistic view on sin (I refer here to Heidelberg Catechism L.D.3, "we are wholly incapable") will bring about a holistic view on redemption (L.D. 23 — Christ's perfect sacrifice only saves us, — and 32 "our whole life").

With this in mind, we now turn to the mission conferences of the RES to look at one specific element, which, as we have seen, played an increasingly important role, namely, the usage of the concept of the Kingdom of God. It was hardly mentioned in Baarn '68, but was considered to be the central image of Scripture at the last conferences.

At the last conference Conn voiced some criticism with regard to this concept; he wanted it replaced by the church, the new humanity. Even though we are critical of this replacement and doubt whether this solution indeed solves the problem, yet we agree with some of his criticism. Is the concept of the Kingdom of God so dominant in Scripture that we can say that it, better than anything else, encapsulates or summarizes the total message of Scripture? Should the fact that the term "Kingdom of God" is mainly used within the Gospels according to Matthew, Mark and John not make us careful to make such far reaching statements as Schrotenboer does?

To go further, is it possible to summarize, or catch the total message of Scripture in one term, regardless of whether it is the "Kingdom of God" or the "Covenant" or any other? Is not God's manifold revelation too broad to be captured in one term? We will not deny that terms like the Kingdom of God and the Covenant are extremely important within Scripture, but our point is Schrotenboer wants to press all of God's revelation into that one term. Such an effort easily distorts God's whole Word. More often in history theologians have tried to summarize all of the Bible

into one theme, but it never lasted long. God's rich revelation cannot be summarized into one term of our imperfect human language. Any missionary approach, or for the same matter any Reformed organization, which wants to build solely on this theme has a very small, one sided foundation, and is bound to undercut the riches of God's revelation.

This is not meant to indicate disapproval of any usage of the term, on the contrary, Scripture itself gives us the term. But the point is, do we use it in accordance with Scripture or in another fashion? We may not forget that stress on the Kingdom of God is not something we only find in the Reformed "world." One look into recent literature of the World Council of Churches (WCC) will reveal that time and again the same term is used. In 1980, even a world conference on mission and evangelism organized by the WCC held in Melbourne, Australia, had as theme "Your Kingdom Come." Reading the reports of this conference one can see how the Kingdom of God is interpreted as a human affair. Conn is right in pointing out that the WCC speaks about the Kingdom of God as divorced from its King. It has become, for the WCC, the motivation to participate in revolutionary movements, the so-called liberation movements. The Kingdom of God is a purely horizontal kingdom in which man, on his own, will reach the goal of perfection, namely, the abolition of all capitalistic supremacy.

Again, this does not mean that we may not use the term. Only, in our usage we must be Scriptural. In Scripture we do not find a horizontal picture of the Kingdom of God, but a vertical one, namely, God's kingly rule. We cannot speak about the Kingdom without first mentioning the King, God Himself. In our usage of this term today, the difference with the WCC and many modern theologians must be clear.

Let us have a look at the manner in which the term was introduced and used within the RES and see whether that difference is apparent. Between Baarn '68 and Sydney '72 the RES wanted to come to terms with giving developmental aid to other countries. The question was whether material help has a proper place in our work of mission. The answer was

yes, and to prove this the idea of the Kingdom of God was used. That perspective would allow us to widen our mission approach from just preaching to also dealing with equal food distribution or social injustices. Our question at this point is whether introduction of this term — the Kingdom of God — for these reasons — namely, justifying humanitarian help — did not open the door for un-Scriptural interpretations of that Kingdom also in the RES? Was there enough protection to prevent an un-Scriptural interpretation of the Kingdom, as, for example, the WCC propagates?

A second question, is of course whether the Kingdom of God indeed allows us to include material help in the task of the church with respect to other countries? The RES tried to find unity in mission in their usage of the term “Kingdom of God.” However, this unity can only be attained by following the order of Scripture. The first task of the church is to proclaim the promises of the Gospel with the demand to repent and believe. That order of Scripture is also the order in the Kingdom of God. First comes the demand to become obedient to the King, and to be taught in His commandments. For sin does not first of all mean that we harm each other (although that is also what we do with our sin), but sin means, in the first place, that the relation with Father, with the King, has been broken up by our wilful disobedience. Proclaiming the Gospel of the Kingdom does not mean first of all to address the injustice in society, and try to heal that injustice by developmental help, instead it means to address the relation with our God, which has been broken and has to be restored, and can be restored in Jesus Christ (II Cor. 3). That is the unity of mission.

However, if as church we want to give developmental aid, then the next step is to become involved in the fight against the causes of hunger and malnutrition. Preaching the Gospel of the Kingdom, says Schrottenboer, is not only the proclamation of a personal salvation, but also redemption from oppressive societal structures (*IRB*: 48, 29). The papers of both Crafford and Schrottenboer presented to the conference in Sydney '72 show that same attention for political issues. We will not say that in all this the vertical dimension is absent, neither do we want to advocate an anabaptist-like shunning of the world, but we must notice that with the stress on the idea of the Kingdom comes a strong stress on the societal duties of the church, especially with regard to injustice. In light of what is going on within the WCC our question is again whether the RES protected itself enough against misuse of the concept of

the Kingdom. Is there not a danger to explain the Kingdom in a horizontal, man-centered manner?

It does not stop here. In his article “Towards Catholicity in Mission” Schrottenboer connected the idea of the Kingdom with the three goals of mission as described by the Baptist laypreacher William Carey. Carey’s description of the goals of mission was “the conversion of the soul, the planting of churches and the service of mankind.” Our first objection to this description is its first goal. We should never speak of the conversion of souls as the goal of our mission, for then we approach mission in an individualistic manner. It is very common within evangelical circles today to speak this way, but it is a heritage of Pietism.

However, we have more serious objections with regard to the third goal, the service to mankind. To be more precise, we have objections to Schrottenboer’s usage of this goal, for he uses it to replace another goal. At the conference of Baarn '68 the goal of mission was, in accordance with the Reformed tradition, described with the formulation of Voetius, namely, the conversion of the gentiles, the planting of churches, and the ultimate goal of the glorification of God. Schrottenboer, knowing this formulation, replaces that third ultimate goal, the glorification of God, with the service to mankind. He connects the Kingdom of God with this goal of service to mankind. Above we questioned whether or not the Kingdom of God was interpreted in a horizontal manner, it is no question any longer. The service to mankind takes the place of the glorification of God, or, man takes the place of God.

We should not be surprised either to hear the same author say at the Seventh Reformed Mission Conference that we should no longer stress the sovereignty of God so much. He would like to see the stress on God’s sovereignty replaced by a stress on the Kingdom of God. Indeed, if then that Kingdom is seen as the service to mankind, we lose sight of, and attention for, God’s sovereignty. Consequently, we also will have to change our doctrines of election and total depravity, for they are so closely connected with the doctrine of God’s sovereignty. Schrottenboer rather wants to see them in light of

service to mankind, which means our social duties of election and the social effects of depravity need to be outlined.

This, we must say, is a distortion of the Biblical concept of the Kingdom of God. A Kingdom where God’s sovereignty comes in second place, after the service to mankind, can no longer be called a Kingdom of God. His Kingdom is the Kingdom of the sovereign God who rules heaven and earth. Schrottenboer can say that the doctrine of God’s sovereignty is good in itself, but by placing it in the second place, he in fact does away with this doctrine.

This change proposed by Schrottenboer is no small matter. It touches the heart of our faith. To replace the stress on the sovereignty of God with that on the service to mankind is that not an attack on the Living God Himself? Will that not mean that He has to take the second place after man, and that man takes his place? And will this, in the end, not also jeopardize the salvation God’s children have in Christ? Is not that redemption in Christ possible only because God is sovereign, because He can open ways which were closed, because He can call into existence the things that do not exist, making mother Mary the mother of His only Son? (I Sam. 2: 1-10; Luke 1: 46-55; Isa. 40: 9-11; 43: 19; 47: 4; 49: 26).

In conclusion, the term “Kingdom of God,” initially introduced to justify humanitarian help, in the end is seen in horizontal, functional terms, completely opposite to the teachings of God’s Word. The Gospel becomes thus a man-centered affair, not directed any longer to the real need in this world, but to the social and political structures which we deem oppressive. Lost in this approach is the true foundation for Reformed mission, the Word of our Covenant God demanding obedience in every area of life to His sovereign rule for the glorification of His Name.

At the close of our study we have to come to a final evaluation. Did the RES mission conferences indeed proceed from a Reformed point of view? Did the conferences abide by the goals of the RES which we mentioned in our first article? It is clear that we are inclined to give a negative answer to these questions. As the conferences went on, the Reformed foundation was abandoned more and more, whereas current un-Scriptural ideas found their way into these conferences. The reason for this change lies in the absence of confessional unity among the members of the RES. Churches that no longer show the marks of the true church, as for example the Synodical Churches, are allowed to be participants along with others who want to remain faithful to Scripture. Such a situation is

OUR COVER

Legislative Building
Fredericton

Photo courtesy:
Tourism New Brunswick

not allowed by God's Word, and will become more disastrous in the future. For no organization which wants to call itself Reformed can exist and work fruitfully when such divergent views on Scripture, on the work of Christ, and on the sinfulness of man are tolerated. We mentioned at the beginning of this article, that one particular divergency never stands on its own, but affects our whole confession, destroying the unity of that confession. Confessional divergencies, as present within the RES, would be fatal for any organization since cooperation between churches, also in mission, is only possible on the basis of true confessional unity.

If the RES wants to remain faithful to its own constitution let it then act ac-

ording to this constitution by returning to God's Word and the Reformed confessions, and not place a self-made unity above God's given truth. If it does not want to follow this route, and we are afraid that is the case, then those churches which want to remain Reformed, cannot but leave this organization.

Finally yet, looking at ourselves, the Canadian Reformed Churches participate with other Reformed churches in the International Conference of Reformed Churches. One of the goals of the Conference is to work together in mission. In this respect let us learn from what happened in the RES lest we in time to come, and may God graciously prevent it, make the same mistakes. In our work of mis-

sion let us follow Scripture in all its richness, and proclaim to sinners, not to sinful structures in society, the promise of the Gospel with the demand to repent and believe. Unless one is born anew, or from above, he cannot see the Kingdom of God (John 3:3,5). Let us also realize that because of the unity of our Reformed faith, unity, or, cooperation in mission is only possible on the basis of true confessional unity.

¹At one point Schrotenboer even says that man, in making culture, becomes like God (*IRB*: 48, 28).

D.G.J. AGEMA

Mount Nemo Lodge Nursing Home — celebrates a new beginning

Burlington, Ontario. Saturday, June 21, 1986 was a special day for the Canadian Reformed Society for a Home for the Aged Inc. The Society celebrated the official opening of its thirty bed nursing home under license from the Ministry of Health. In his opening and welcome address, the chairman of the Board, Mr. Tony Vanderhout, paid tribute to each and every member of the Society in reaching this milestone and goal. In particular he mentioned his fellow board members, the management committee chaired by Mr. Leo Knegt, and the dedicated staff members and volunteers all working together for the well-being and benefit of our residents who require care and support. The chairman remembered that the last 15 months had not been easy for the Board to carry out its mandate to complete the purchase of this Nursing Home, which is located in a country setting on 8 acres of land. However, the dedication and commitment of the Board of Directors form a large part of what makes the care for the elderly work today in a Reformed Christian atmosphere. Mr. Vanderhout declared it a day of remembrance and gratitude and offered all thanks to our faithful Father in heaven.

The chairman remarked that an official opening usually goes together with a new building or whatever new there may be. This, in our situation, is not the case, but rather a "new beginning." This Nursing Home, owned and operated by the Canadian Reformed Society for a



The "young" meet the "old"

Home for the Aged Inc. which also operates a senior citizen centre — Ebenezer Villa — in Hamilton, ON, is a non-profit organization, which is recognized as a charitable institution by Revenue Canada. Our goal, as Mr. Vanderhout stated, in our Constitution and by-laws is to operate

these Homes for the aged in accordance with the Holy and Divine Word of God.

Scripture teaches us to do good to all men, and especially to those who are of the household of faith. Also we are instructed to be charitable and hospitable and to share the riches we have received



Rev. J. Mulder speaking on behalf of the Rehoboth Church at Burlington West



The official opening. From l-r: Mrs. Nancy McCullough, Mrs. D. Torbet, Mr. Tony Vanderhout

with others, and in doing so to be living witnesses of our Saviour Jesus Christ, to the end that God may receive all glory and honour and that His Kingdom may come. As members of this Society we want to focus all our endeavors on this goal in this Christian Nursing Home.

The chairman further expressed the hope that the Nursing Home capacity may be expanded to a more realistic and cost efficient number of nursing beds. The

Board looks forward to cooperating with the Ministry of Health as well as our local government authorities.

Words of special welcome were addressed to the residents of Mount Nemo Lodge Nursing Home, who, as ability permitted, were all outside and wearing a beautiful flower, their relatives and family, residents of Ebenezer Villa, Maranatha Home and Elim Villa who all had received an invitation to this special occasion.

On behalf of the "Anchor" Society for the Handicapped, Mr. John Witten, its chairman, congratulated Mount Nemo on its new beginning. He thanked the Board for its cooperation in renting to them the large dwelling on the premises which is now occupied as a group home for the handicapped. After congratulations by the Rev. J. Mulder, pastor of the Rehoboth Church in whose territory the Nursing Home is located and a word of prayer, the official opening took place by Mrs. Daisy Torbet, resident and the secretary of the residents council, with cutting the ribbon assisted by Mr. Vanderhout and Mrs. Nancy McCullough, the Nursing Director and Administrator.

In closing, the chairman thanked everyone for his presence on this beautiful summer day and invited the guests to view the building and to speak to the residents and to enjoy each others company over a cup of coffee and cake. Many took the opportunity to visit also "Anchor" Home this afternoon which had planned an open house at this occasion.

Indeed a great day in the history of the Canadian Reformed Society for a Home for the Aged Inc. Soli Deo Gloria.

For more information about nursing care, please call (416) 335-3636 or visit the Home at 4486 Guelph Line, Burlington, ON. Parking off 2nd Side Road. The Director of nursing will welcome your inquiries about meals, medical care, rates and accommodation, laundry, social and activity programs, spiritual care and Bible study.

Whether you are interested for a loved one or to do volunteer work, the staff will be delighted to speak to you. Postal address: RR 2, Milton, ON L9T 2X6.



Mrs. L. de Jong "decorating" some of our nurses

TONY VANDERHOUT

Canadian Reformed Teachers' College

May 30, 1986: fifth anniversary and third graduation

On May 30, 1986, graduation exercises were held for the third consecutive year as seven students received diplomas from the Teachers' College in Hamilton.

The evening began with an excellent dinner prepared by the Ladies' Auxiliary. While graduands, staff, and invited guests enjoyed food and fellowship, they were entertained by first and second year students who had ably organized this part of the program.

The actual graduation exercises began at 8:15 p.m. when the graduands entered to a fanfare of trumpet and organ music. The chairman, Mr. A.J. Hordyk welcomed the audience. Since the College has now been in existence for five years and this was already our third graduation he felt we could regard this occasion as a milestone in our brief history.

The address to the graduands was delivered by Mr. G. Nordeman, past chairman of the board of the Teachers' College. He described the early efforts to establish Canadian Reformed teacher training; efforts that were obviously blessed because the Teachers' College has made a name for itself as a worthy institution. He assured the graduands that even though graduating from a small, and in the eyes of the world, insignificant school, they could nevertheless enter their profession in the knowledge that they had been well-prepared because their training was founded in the Word of God and subject to the Lordship of Jesus Christ.

The Principal, Mr. T.M.P. VanderVen also spoke. He told us something about each graduand although he was careful not to give away any secrets. He informed us that all the graduands had been able to find employment in Canadian Reformed Schools. By September there will be twenty Teachers' College graduates teaching in our own schools. There was good news from BC. Our graduates there have received a measure of official recognition. The Shapiro Report was also alluded to. Although many of its recommendations

do not seem to bode well for the future of our schools in Ontario, the Report may also have some positive results.

The conferring of diplomas was next on the program. Receiving the Diploma of Education were Mr. Arthur de Leeuw, Mr. Jeffrey VanderVeen, and Mr. Jeffrey Wiersma. The Diploma of Teaching (3-year program) was conferred upon Miss Margaret Doornbos, Miss Jane Holtvluwer, Miss Grace Kingma, and Miss Marjorie Smouter.

Marjorie Smouter and Jeff Wiersma spoke on behalf of the graduates. Marjorie described the years at the College as a year of learning by discovery, a year of learning by listening, and a year of learning by doing. Jeff described the one-year program as a year of change. Both of them entertained us with some humorous comments about the staff and life at the College in general but it was also obvious that much had been learned and that all the graduates looked forward to teaching so that they could make use of what they had learned.

The Rev. W. Huizinga closed the evening by giving thanks to the LORD who continues to bless us so richly.

W.F. HORSMAN

Principal's address (adapted).

Mr. Chairman, members of the Board, Mr. Nordeman, friends, relatives, colleagues, students, and above all, graduands:

The last Friday of the month of May is always a highlight in the life of the Canadian Reformed Teachers' College: the end of another year. Today we celebrate the closing of the fifth year of the C.R. Teachers' College, and this is the third time that a group of students have reached the endpoint of their studies. Indeed, we can now start to speak of a tradition: the third time that we may hold these graduation exercises.

Our graduates of tonight, the class of 86, join the ranks of the class of 84 and

the class of 85. As per September 1986, D.V., 21 of our graduates will be employed across Canada within our schools. Is there a better sign that the Canadian Reformed Teachers' College has found its place in the midst of the Canadian Reformed schools, and forms an integral and vital part of the fabric of Reformed education across Canada? We thank God that the work at the College could continue throughout the past year, and that study and teaching again received God's undeserved and irreplaceable blessings. Indeed, the fear of the Lord is the basis for all our understanding.

This past year saw us very busy with the role and function of the private schools as part of Ontario's education system. The publication of the *Report on Private Schools in Ontario*, better known perhaps as the Shapiro Report, has drawn public attention to the needs and rights of the private schools. The Canadian Reformed schools, via the League of School Societies, have participated in the discussion with the commissioner and the government, and we hope that, as time goes by, private or independent schools may be given their rightful place and perhaps even some financial relief in the form of grants. Also at the College we were able to study the Shapiro report in some depth as part of the work in *Education 321* and *421*.

The attention given to the private schools immediately sparks the debate on control of education. And that is of great and grave importance to all of us: the freedom, the independence of our schools is at stake whenever the government attempts to legislate e.g. matters related to instruction, curriculum, enrollment, governance etc. And teacher certification is one of the major elements in this debate, and this was of specific interest to us at the College, as you can well imagine. To date there are no direct requirements laid down by the government for the qualifications of the teachers work-



Canadian Reformed Teachers' College — 1985/1986

First row: Stephanie Berends, Rev. R. Aasman, Jeff Wiersma, Jeff VanderVeen, Arthur DeLeeuw, Henrietta Bartels. Second row: Christina Brink, Jane Holtvluwer, Mr. T.M.P. VanderVen, Mr. A. Witten, Mr. W.F. Horsman, Dr. W. Helder, Marjorie Smouter, Janice Lof. Third row: Linda Jager, Karen Kuik, Grace Kingma, Margaret Doornbos, Yvonne Viersen, Helen Sikma, Joanne Doekes, Zandra Veurink, Sharon Knol.

Class of '86: Margaret Doornbos (Margaret has taken a teaching position in Carman), Jane Holtvluwer (Smithville), Grace Kingma (Smithville), Marjorie Smouter (London), Arthur DeLeeuw (Smithville), Jeff VanderVeen (Fergus), Jeff Wiersma (Hamilton)

ing in elementary schools, with some requirements for highschool teachers, especially in view of the issuance of secondary school diplomas.

With great interest we noted that Dr. Shapiro has recommended a rather elaborate set of recommendations for teacher certification. He not only indicates what is required of a teacher at an independent school so that such a teacher may be certified, but also what can be done in case qualifications and/or experience is not sufficient to qualify for certification. Dr. Shapiro recommends that for teachers at private schools who do not hold an Ontario Teachers' Certificate, the individual's academic background and/or professional training and/or relevant experience should be considered the basis for qualification, and that the establishment of criteria and procedures for determining the qualification of independent school teachers will take place after consultation with representatives of independent schools.

These recommendations give reasons

for some optimism. They might lead to the possibility for the recognition of specific and special qualifications required by independent (or private schools): if government would and could accept these recommendations, it must bring into place a procedure by which a teacher can request the evaluation of his/her qualifications, and programmes by which non-certified teachers in independent schools have the opportunity to earn an Ontario Teachers' Certificate.

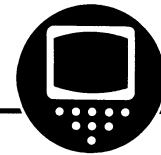
This indeed, could well be an improvement over the present situation, where it is not always easy to obtain the cooperation of education ministry officials for the purpose of upgrading oneself. If and when these recommendations are in place, the Teachers' College itself will have greater opportunity to work towards some form of recognition. However, to enable us to realize such opportunities and to really make an impact on the government, it will be necessary to work together and to approach the government as a united Canadian Reformed school

system. The work done to date at League level is an excellent step in that direction.

I am grateful to be able to report that in British Columbia our graduates are now able to obtain system-restricted certification, that is, they will be able to work, be it under certain conditions, in our own schools as certified teachers without penalty to the school or to themselves. We are grateful indeed that slowly but surely we are making this necessary progress which will enable us to have teachers in our schools who have benefitted from Reformed Teacher Training. Perhaps it may well be possible to achieve a similar status in Ontario where our graduates might obtain such a system-restricted certificate of teaching.

We may look towards the future with confidence that the Lord will open doors. Let's be faithful and industrious in these matters: our schools are precious gifts of the Lord — and skilful and faithful teachers are the essential requirements towards truly Reformed education.

T.M.P. VANDERVEN



Classis Ontario-North, June 26, 1986

1. *Opening:* On behalf of the convening Church at Brampton, Rev. G. Nederveen opens the meeting in a Christian manner. He welcomes everyone and makes special mention of the fact that Rev. G.H. Visscher received and accepted a call to Surrey, BC. He also congratulates the Church at Ottawa for calling cand. P. Feenstra.

2. *Credentials:* The delegates from the Church at Toronto check the credentials and find them in good order.

3. *Classis is constituted:* The following officers are appointed: Rev. G.H. Visscher, chairman; Rev. R. Gleason, clerk; Rev. G. Nederveen, vice-chairman.

As for the memorabilia, the chairman remembers Rev. Werkman and his wife with regards to Mrs. Werkman's illness. He also mentions that Guelph is still vacant. He notes with gratitude that Rev. H. Versteeg's health is improving; and finally he welcomes Br. and Sr. Moes from the Covenant Orthodox Reformed Church, NS.

4. The *agenda* is adopted after a few additions were made.

5. *Reports:* A report was tabled by the Church at Brampton re inspection archives. They were found to be in good order.

6. *Question period according to Article 44 CO:* The Churches at Fergus and Orangeville seek advice in matters of discipline. This advice is given.

7. *Proposals or instructions of the churches:* The Churches at Guelph and Ottawa request pulpit supply once a month. This is granted. See "Appointments."

The Church at Ottawa requests approval to release Rev. G.H. Visscher from his classical duties. The clerk will issue a certificate of release from Classis Ontario North. Ottawa also requests Rev. J. Mulder to be her counsellor (art. 45 CO). Approved.

8. *Correspondence received:*

a. Letter from General Synod 1986 re its decision about the Covenant Orthodox Reformed Church of Canada, Lower Sackville, NS. This letter is re-

ceived for notification.

b. Letter from the Church at Ottawa re Covenant Orthodox Reformed Church, Lower Sackville, NS.

1) Ottawa requests classis express its approval that for the period of one year ministers of the Word of the Canadian Reformed Churches lead worship services of the CORC when requested to do so. This request is not granted.

2) Ottawa requests classis consider whether administration of the sacraments can also be approved of for the same period. This request is not granted.

3) Ottawa requests classis express its approval for ministers of the Word to speak an edifying word at the CORC when requested. This request is granted.

c. Letter from General Synod 1986 re its decision for support to the Rev. C. Olij and his family. Classis takes note of the decision of General Synod 1986.

d. Letter from the Church at Orangeville re the decision of Classis Dec. 12, 1985 to look into the possibility of granting Rev. Olij early retirement. Orangeville feels that this is not possible according to art. 13 CO.

Classis decides to acquiesce in the fact that the Church at Orangeville judges it impossible to grant such an early retirement to Rev. Olij.

Orangeville also suggests that classis appoint the Church at Toronto as the deputy church regarding support to Rev. Olij. This suggestion is rejected.

Classis decides:

a) to charge the Church at Orangeville to examine annually, if necessary in cooperation with the consistory and the deacons of the church of which Rev. C. Olij is a member, whether the financial needs of Rev. Olij and family are adequately met;

b) in case the needs of Rev. Olij are not adequately met, all churches in Classis North will contribute an equal amount per communicant member. Classis authorizes the Church at Orangeville to ask the churches in the classical resort of Ontario North for the necessary amount per communicant member, which amount will be forwarded by these churches to the Church at Orangeville for the support of the Olij family;

c) to begin this financial support, if necessary, as of July 1, 1986;

d) to request the Church at Orangeville to report to classis annually about the financial support of the Rev. C. Olij family;

e) to appoint the Church at Toronto to annually audit the financial records of this support to the Olij family and submit a report to classis.

e. Two appeals were received from members at Orangeville. These appeals were declared inadmissible.

9. *Appointments:*

a. Convening church for the next classis: the Church at Burlington-East, September 11, 1986 at 9:00 a.m.

b. Suggested officers for the next classis: chairman, Rev. M. Werkman; clerk, Rev. Cl. Stam; vice-chairman, Rev. R. Gleason.

c. Delegates to Regional Synod, October 8, 1986. Ministers: 1st delegates: J. DeJong; R. Gleason; J. Mulder; Cl. Stam. Alternates: Revs. D. DeJong; G. Nederveen; M. Werkman. Elders: 1st delegates: F.C. Ludwig; W. Oostdijk; J.G. VanDooren; W. Wildeboer. Alternates: H. Terpstra; E. Ludwig; J. Witten; H. Bouwman.

d. Due to the departure of Rev. G.H. Visscher, Rev. J. DeJong is appointed to take his place as examiner Old Testament exegesis. Rev. G. Nederveen takes his place as church visitor.

e. Pulpit supply for Guelph: Aug. 3, D. DeJong; Sept. 21, J. DeJong; Oct. 19, M. Werkman; Nov. 16, J. Mulder; Dec. 21, Cl. Stam. For Ottawa: Aug. 24, Cl. Stam; Sept. 21, G. Nederveen; Oct. 26, R. Gleason; Nov. 23, D. DeJong; Dec. 21, J. DeJong.

10. *Question period:* Rev. Mulder thanks Rev. Visscher for the work he has done in Classis Ontario North and wishes him the Lord's blessing and guidance of the Holy Spirit in his new charge.

11. *Censure according to Article 44 C.O.:* is not necessary.

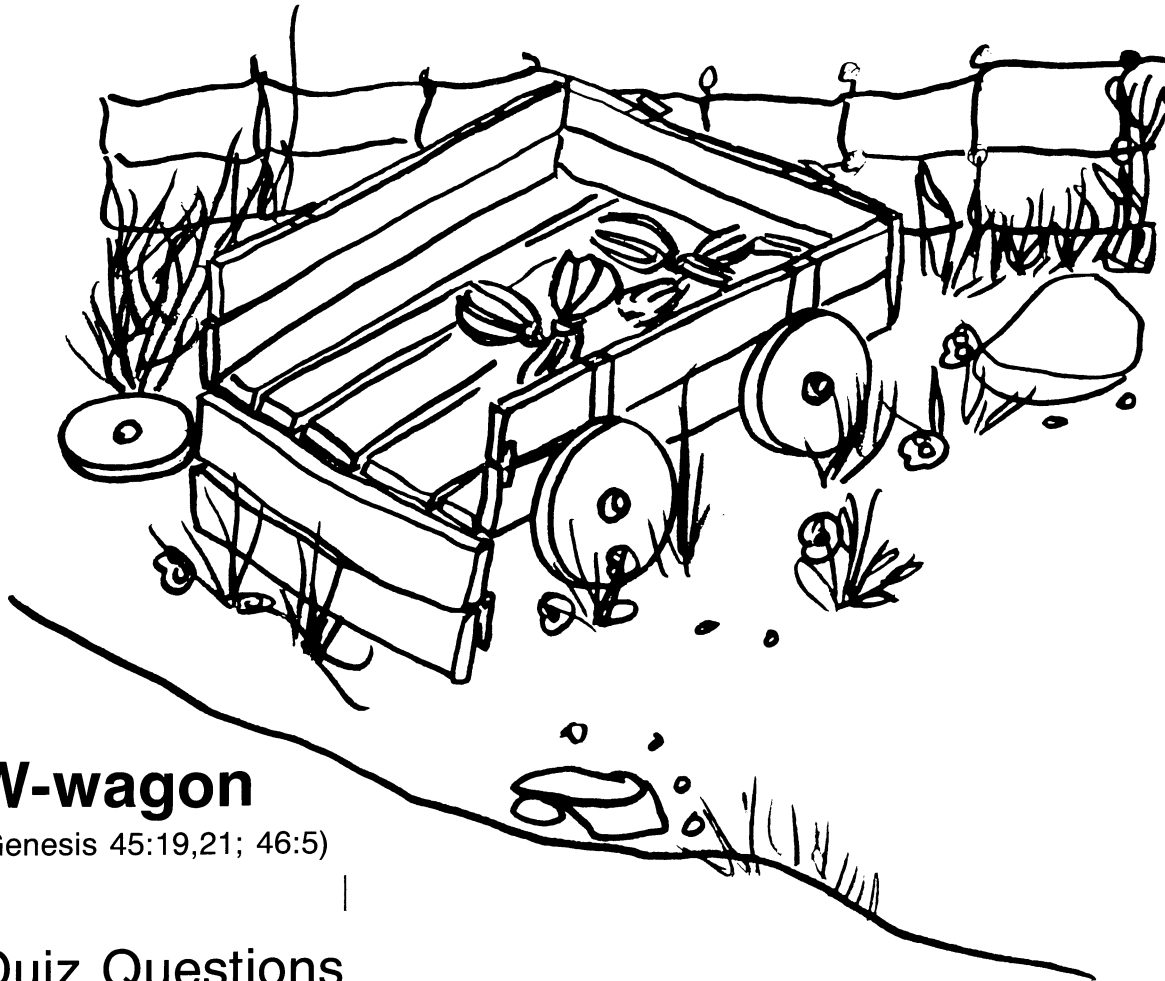
12. *Closing:* The Acts are read and adopted. The press release is read and approved. The chairman closes classis with prayer and thanksgiving.

For Classis Ontario North,
G. NEDERVEEN, assessor, e.t.

ABC BIBLE COLLECTION - by Mrs. John Roza

Ww

Colour me!



W-wagon

(Genesis 45:19,21; 46:5)

Quiz Questions

1. Abraham's servant met Rebekah at a spring of water. What is another name for a spring of water? _____ (Genesis 24)
2. God spoke to Hagar and Ishmael in a very dry place when they were cast out by Sarah. Where was this place that Ishmael grew up and became an expert with the bow? _____ (Genesis 21:15-21)
3. What was Mary Magdalene doing outside the tomb of Jesus? Clue: another word for crying _____ (John 20:11)
4. What did God create for Adam from his rib as a helpmate? _____ (Genesis 2)

Nieuw Nederlands paspoort

Het Ministerie van Buitenlandse Zaken maakt bekend dat de definitieve voorbereidingen voor de invoering van een nieuw paspoort naar Europees model zijn begonnen.

Op 6 juni 1986 heeft Staatssecretaris dr W.F. van Eekelen van het Ministerie van Buitenlandse Zaken de Samenwerkingsovereenkomst getekend, waarbij aan de firma KEP Kenmerk en Personificatie BV de ontwikkeling, toepassing en instandhouding van het aanvraag-, productie- en afgiftesysteem van het nieuwe paspoort is toegekend.

De definitieve productie daarvan zal in samenwerking met het Staatsdrukkerij- en uitgeverijbedrijf (SDU) kunnen geschieden. De mogelijkheden voor een joint-venture zijn nog onderwerp van overleg.

Het nieuwe paspoort zal aan vier criteria voldoen:

— Het paspoort zal vervaardigd worden volgens de meest fraudebestendige technieken en procedures.

— De kostprijs van het nieuwe paspoort zal niet veel afwijken van de prijs van het huidige paspoort.

— De serviceverlening aan het publiek zal op een goed niveau liggen.

Het paspoort zal vanaf januari 1988 beschikbaar zijn.

Het nieuwe paspoort zal, op grond van het kaderbesluit van de Raad van Ministers van de Europese Gemeenschappen van 23 juni 1981, van uniform Europees model zijn. Het paspoort krijgt een paars-rode kaft waarop vermeld wordt: "Europese Gemeenschappen" "Koninkrijk der Nederlanden," het Nederlandse wapen en de aanduiding "paspoort."

In het paspoort zullen op één blad-

zijde de persoonsgegevens (naam en voor- naam, geboortedatum, geboorteplaats, woonplaats, geslacht, lengte), de foto en de handtekening worden vermeld.

De eerste nieuwe paspoorten worden in 1988 afgegeven. Pas als het oude, zwart-blauwe paspoort is verlopen of ongeldig is geworden, krijgt men, als een nieuw paspoort wordt aangevraagd, het nieuwe model paspoort.

Er bestaat geen verplichting tot "omruil."

Paspoorten kunnen dan, zoals nu ook gebeurt, worden aangevraagd op de gemeentehuizen. De aanvraag, voorzien van handtekening en foto, die op nader te bepalen wijze volgens een uniform procedé en met ingebouwde beveiligingen wordt vervaardigd, zal met een *speciale transportdienst* naar de centrale productie-eenheid worden gebracht. De paspoorten worden via deze (transport) dienst ook weer teruggebracht naar de gemeentehuizen.

Binnen 48 uur, na ontvangst van de aanvraag van het paspoort, kan het document worden opgehaald op de gemeentehuizen. In noodgevallen zal men — evenals thans — voor een noodoplossing bij het Ministerie van Buitenlandse Zaken of bij een aantal grote grensposten van de Koninklijke Marechaussee terecht kunnen.

De kostprijs van het nieuwe paspoort zal niet of nauwelijks afwijken van de prijs van het huidige paspoort, die thans ongeveer fl. 75, — beloopt (afhankelijk van de hoogte van de provinciale en gemeentelijke leges).

Fraudebestendig

Jaarlijks raken zeker 35.000 paspoor-

ten zoek. Het is niet precies bekend hoeveel van die documenten op oneigenlijke, frauduleuze wijze worden gebruikt, maar er zijn duidelijke aanwijzingen dat paspoorten, in toenemende mate, worden vervalst voor oplichting van banken en voor reizen van personen, die hun identiteit liever willen verbergen. Het huidige Nederlandse paspoort dateert uit 1950. Nu is gekozen voor een paspoort, dat gemaakt zal worden volgens de modernste technieken.

De fraudebestendigheid van het nieuwe paspoort wordt in hoge mate gegarandeerd door:

— De fotochemische procedure, waarmee de paspoortgegevens, de foto en de handtekening op een pagina worden aangebracht.

— Het productieproces en de gevolgdte procedure van aanvraag en afgifte van het paspoort, die zijn voorzien van dynamische beveiligingen, dat wil zeggen volgens een voortdurend veranderend, zich aan de eisen van de tijd aanpassend systeem.

Op vrijdag 16 mei heeft de staatssecretaris een zestigtal burgemeesters en gemeentelijke functionarissen ontvangen die over de toekomstige gang van zaken op de hoogte werden gesteld.

Daarbij werd de belangrijke rol die de gemeenten bij de aanvraag en afgifte van het nieuwe paspoort blijven vervullen, benadrukt.

Bij deze presentatie was ook de directie van KEP aanwezig, dat de invoering van het nieuwe paspoort realiseert.

MINISTERIE VAN
BUITENLANDSE ZAKEN
NEDERLAND

With great joy and thankfulness to the Lord, who made all things well, we announce the birth of our first child, a son:

ANDREW GORDON

Born June 24, 1986

John and Afiena DeGroot
(nee Versteeg)

General Delivery
Okotoks, AB T0L 1T0

With great joy and thankfulness to the Lord we announce the birth of our second child:

ASHLEY JANE

Born July 16, 1986

A sister for Bradley

Dan and Jane Linde
(nee Driegen)

RR 1
Smithville, ON L0R 2A0

With thankfulness to the Lord, who has made all things well, we announce the birth of our son:

RYAN JOHN

Born July 18, 1986

A brother for Cheryl and Terry

Roland and Cathy VanAndel
(nee Joosse)

164 Woolverton Road
Grimsby, ON L3M 4E7