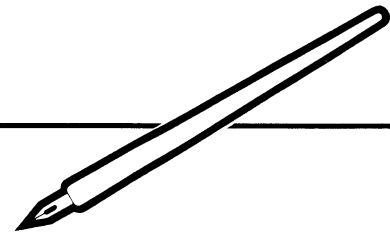




**Remembrance Day**



## Remembrance Day

### Does it make sense?

In Canada, November 11 is a day that is set apart to honour those killed in World War I and II.

Some people ask, "Does it make sense to continue this, year after year?" They point to the fact that it is already almost 70 years after the first World War and more than 40 years after the second one.

But let us bear in mind that it was a great, very great number of men who gave their lives for the freedom of countries far from their own home, and who suffered a lot for the sake of others. Already in the first World War there was the moving poem:

### IN FLANDERS FIELDS

In Flanders fields the poppies blow  
Between the crosses, row and row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.  
We are the Dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie  
In Flanders fields

Take up our quarrel with the foe:  
To you from failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders fields.

This poem was written by a Canadian Lt. Col. John McCrae in 1915 during the Second Battle of Ypres while mourning the death of a friend.

Within the period of a quarter of a century World War II started, and many more innocent men were killed for the sake of the freedom of others.



Canadian War Cemetery at Bergen-op-Zoom, the Netherlands



Reunion of Canadian War Veterans at site of monument. Behind the dike is the West Scheldt and the landing site.

Does Remembrance Day make sense? Certainly it does, and I would add: especially now!

The year 1987 was the year in which the last prisoner of the Spandau prison in Berlin died, because of an attempted suicide. If the authorities had not prevented it, his grave (now unknown) would have been a kind of shrine for neo-Nazi pilgrims. Nazidom is still alive! There are still many graves in Germany with the epitaph, "Died in Adolph Hitler. . . ."

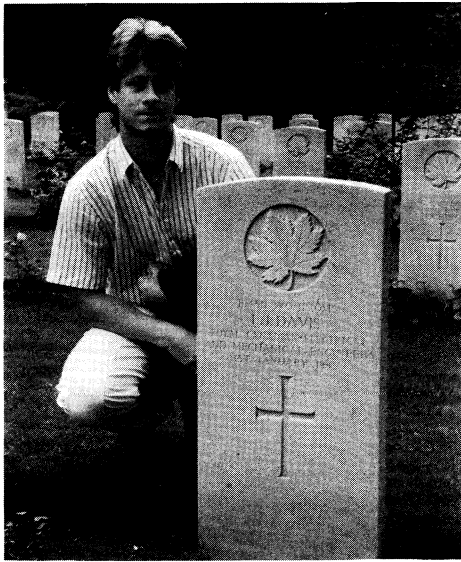
We still have the duty to commemorate those killed by the enemies in the two World Wars and to be grateful for their sacrifices, by means of which so many oppressed people were freed!

### Flanders fields

Many Canadian soldiers were killed in Flanders fields, especially in the years 1944 and 1945. "Flanders fields" do not refer to only one big grave, but to many graves, especially in Belgium and in the Netherlands. This summer we made the trip to "the old country" and we stayed in our home in Zeeuwsch Vlaanderen. Just 3 kilometers north of the little town of Biervliet there is a war memorial to Canadian soldiers who landed there in 1944 and freed the whole area from German occupation. Quite a few soldiers were killed then, but the country was freed! (see front cover).

It is very impressive to see how some of the soldiers who survived came to that place to hold a reunion of Canadian War Veterans at site of the same memorial. Behind the dike is the West Scheldt and there was the landing site of the Canadians who freed this area (cf. picture II).

We were accompanied this summer by a young Canadian named Brad Davis from Oshawa, Ontario, who studied music together with our daughter. He is now a member of the Canadian Reformed Church at Ottawa. When he was in Holland, he was looking for "Flanders Fields," not knowing exactly where they were. It appeared, however, that there were many "Flanders Fields," all cemeteries where Canadian soldiers were buried. One of Brad's grandfathers had been wounded very seriously during World War II — so seriously that he even lost his memory. When he came back to Canada, he did not



Brad beside the grave of his great-uncle

know anything of the past any more. He did not recognize his wife and children and he did not remember anything of wartime. There still is a gap in his memory. But through exercises, slowly but surely, a part of his memory came back. He suffered a lot because of the war.

But Brad had also a great-uncle who was killed during World War II. Finally we found the place where he was buried: the Canadian War Cemetery at Bergen-op-Zoom, at the border of Zeeland and Noord-Brabant. Many Canadian soldiers are buried there, all of them having been killed in the period between 1939 and 1945 (cf. picture III).

On the last picture (IV) Brad is seen kneeling beside the grave of his great-uncle L.J. Davis, who was killed on the first day of the year 1945. This is only one of the many, many who were killed.

### November 11th, 1987

November 11th is a Roman Catholic feast day, the day of St. Martin. Hence, Luther was called after the saint of that day, Martin, because it was the day of his baptism, the day after his birth on November 10th, 1483. We do not celebrate feast days of "holy" days. Also the so-called saints were just men of flesh and blood, mere human beings.

Also all the people we commemorate on the 11th of November were just men of flesh and blood, not heroes or anything like that.

But when we have Remembrance Day on that date, let us again express our thankfulness that our faithful God used these men in order to free so many others from tyranny!

K. DEDDENS

## The Heidelberg Catechism: an historical look<sub>3</sub>

### A new catechism is written

There is no record of precisely when Frederick III appointed Olevianus and Ursinus to write a new catechism. It seems that sometime in 1562 they received this charge. At the time Olevianus and Ursinus were 26 and 28 years old respectively.

There is also no record as to precisely how they worked or who did what or who wrote what parts of the catechism. Over the years many scholars have suggested that Ursinus formulated most of it in rather dogmatic language and that afterwards Olevianus came along and added the personal touch.<sup>22</sup> There is, however, no proof for such an assertion. There is also an old tradition which states that Olevianus wrote the first draft, but that, too, has no basis. There is still another school of thought of a more modern origin which has tried to prove that in actual fact Olevianus had nothing to do with the writing of the catechism at all.<sup>23</sup> Such an assertion would appear to go too far in the other direction. Finally, there are also historians who claim that the catechism is not so much the work of two men but instead the product of a whole committee.<sup>24</sup> This suggestion, too, is interesting, but it is also conjectural.

What we must say is that while there

is no absolute proof available that Olevianus and Ursinus wrote the catechism, there are all kinds of indirect indications, as well as circumstantial evidence, which proves this to be the case. Of the two it has to be said that there appears to be the least doubt when it comes to Ursinus's involvement. By 1562 he had written his *Major Catechism* and *Minor Catechism*. The former consisted of 323 questions and answers and was meant to be used for teaching purposes.<sup>25</sup> The latter contained 108 questions and answers and was intended for more popular consumption, meaning the instruction of children and people in the church. It is especially in the *Minor Catechism* that one can trace certain similarities to the Heidelberg Catechism. It had that three-fold division of sin, salvation, and service.<sup>26</sup> It also contained phrases, expressions and whole sentences that reappear in the Heidelberg Catechism. The evidence would thus seem to suggest that Ursinus's *Minor Catechism* acted as a draft.

Still, while the involvement of Ursinus in this product seems to be a certainty, and the involvement of Olevianus remains more clouded, there is no doubt that the Heidelberg Catechism was presented to the world as the work of a committee which included men of divergent theolog-

ical views.<sup>27</sup> This was done especially for political reasons. It would make it difficult for these men not to support it later. It also eliminated the criticism that the work was Zwinglian, Calvinist, or worse. Finally, it stressed the unity of the Elector's reformation.

In order to add emphasis to this aspect of unity (once the final draft of the Catechism was ready), Frederick III convened a special synod which met from January 11-17, 1563. To this synod all of the pastors, the professors, and superintendents were invited to discuss the results.<sup>28</sup> At its close they celebrated the Lord's Supper together. On January 19 the Elector wrote the preface<sup>29</sup> and it was sent to the printer.<sup>30</sup>

### Mixed reviews

Once the Heidelberg Catechism was released to the public it did not take long before the reactions flooded in. On the one side, there were many favourable comments. Bullinger, the Swiss reformer, was enthusiastic and wrote, "The composition of this book is clear and its content is pure truth. All is very understandable, pious, fruitful; in concise brevity it contains a fullness of the most important doctrines. I consider it to be the best

## THE HEIDELBERG CATECHISM

The Heidelberg Catechism, the second of our doctrinal standards, was written in Heidelberg at the request of Elector Frederick III, ruler of the most influential German province, the Palatinate, from 1559 to 1576. This pious Christian prince commissioned Zacharius Ursinus, twenty-eight years of age and professor of theology at the Heidelberg University, and Caspar Olevianus, twenty-six years old and Frederick's court preacher, to prepare a catechism for instructing the youth and for guiding pastors and teachers. Frederick obtained the advice and cooperation of the entire theological faculty in the preparation of the Catechism. The Heidelberg Catechism was adopted by a Synod in Heidelberg and published in German with a preface by Frederick III, dated January 19, 1563. A second and third German edition, each with some small additions, as well as a Latin translation were published in Heidelberg in the same year. The Catechism was soon divided into fifty-two sections, so that a section of the Catechism could be explained to the churches each Sunday of the year.

In the Netherlands this Heidelberg Catechism became generally and favourably known almost as soon as it came from the press, mainly through the efforts of Petrus Datheus, who translated it into the Dutch language and added this translation to his Dutch rendering of the Genevan Psalter, which was published in 1566. In the same year Peter Gabriel set the example of explaining this catechism to his congregation at Amsterdam in his Sunday afternoon sermons. The National Synods of the sixteenth century adopted it as one of the Three Forms of Unity, requiring office-bearers to subscribe to it and ministers to explain it to the churches. These requirements were strongly emphasized by the great Synod of Dort in 1618-19.

The Heidelberg Catechism has been translated into many languages and is the most influential and the most generally accepted of the several catechisms of Reformation times.

catechism ever published. God be praised; may he crown it with his blessing." Words of high praise, indeed!

On the other side, there were also those who expressed their disapproval of this new catechism. Three of Frederick's neighbouring rulers composed a written response and sent it to the Elector. It warned him about the grave errors contained in this catechism, especially in its section on the sacraments. "We know by the grace of God that Zwinglianism and Calvinism in the article on the Lord's Supper are a seductive and damned error, directly contradicting the holy divine Scriptures, the true apostolic Church, the Christian sense of the Augsburg Confession, and the generally accepted and defended Peace of Augsburg." To say the least, weighty charges were being made against Frederick and his catechism.

In an effort to promote peace and understanding it was decided to hold a conference at Maulbronn in 1564 (April 11-15) where all of the charges could be discussed. The results of this gathering, however, served to appease no one. If anything the lines became more clearly drawn than ever.

In the following months the controversy continued to simmer and it was not really until the Diet of Augsburg held in 1556 that the matter was finally settled. That this meeting of the Diet was full of dangers for Frederick can not be doubted. A majority of his fellow electors were staunchly opposed to what they perceived to be his defection to Calvinism. They asserted that Frederick could no longer claim the protection of the Peace of Augs-

burg. His own brother, Count Richard, warned him not to attend for fear that he would be risking his life.

Nevertheless, Frederick went to Augsburg. There he immediately found that some of his fellow Protestant electors had been busy conspiring against him. He demanded a hearing at which he ably defended his position and rejected their charges. The Protestant electors debated the matter for days, but no consensus emerged. Finally, the Emperor himself decided to intervene in the matter. Goaded on by the high-Lutheran princes and by a number of Roman Catholic bishops, the Emperor read a decree in which he charged the Elector of the Palatinate with publishing a catechism out of harmony with the Augsburg Confession and with having introduced Calvinistic novelties into his realm. Furthermore, he ordered Frederick to retract these innovations, or else be placed outside the peace of Augsburg. It appeared that Frederick's enemies had triumphed and that his catechism would die a speedy death.

The Elector was stunned by this turn

of events. He asked for a short period of time to collect his thoughts and make his defence. A quarter of an hour later he returned and stood before the Emperor. He was attended by his son, John Casimir, who carried a Bible and the Augsburg Confession. With modesty and firmness he then proceeded to give his defence. He complained that he had been condemned unheard and that judgment had already been passed before a defence was heard. Nevertheless, he expressed his confidence in his imperial majesty and in his fairness. He then went on to say, "Although I have hitherto not been able to come to a perfectly clear understanding on the precise points to which charges have been presented against me and requisitions made; yet so much I promise myself, from the reasonableness of his Imperial Majesty, that he will not commence the process by the execution of the sentence, but that he will graciously hear and weigh the defence I shall make; which, if it were required, I would be ready to make undaunted in the centre of the market place of this town. So far as matters of a religious nature are involved, I confess freely that in those things which concern the conscience, I acknowledge as Master, only Him, who is Lord of Lords and King of Kings. For the question here is not in regard to a cap of flesh, but it pertains to the soul and its salvation, for which I am indebted alone to my Lord and Saviour Jesus Christ, and which, as his gift, I will sacredly preserve. Therefore I cannot grant your Imperial Majesty the right of standing in the place of my God and Saviour.

"What men understand by Calvinism I do not know. This I can say with a pure conscience that I have never read Calvin's writings. But the agreement at Frankford and the Augsburg Confession that I signed at Naumberg, together with the other princes, of whom the majority are here present, in this faith I continue firmly, on no other grounds than because I find it established in the Holy Scriptures of the Old and New Testaments. Nor do I believe that any one can successfully show that I have done or received anything that stands opposed to that creed. But that my catechism, word by word, is drawn, not from human, but from divine sources, the references that stand in the margin will show. For this reason also certain theologians have in vain wearied themselves in attacking it, since it has been shown them by the open Scriptures how baseless is their opposition. What I have elsewhere publicly declared to your Majesty in a full assembly of princes; namely, that if any one of whatever age, station or class he may be, even the humblest, can teach me something better from the Holy Scriptures, I will thank him from the bot-

## OUR COVER

A war memorial near  
Biervliet, the Netherlands

Photo courtesy:  
Prof. Dr. K. Deddens

tom of my heart and be readily obedient to the divine truth. This I now repeat in the presence of this assembly of the whole empire. If there be any one here among my lords and friends who will undertake it, I am prepared to hear him and here are the Scriptures at hand. Should it please your Imperial Majesty to undertake this task, I would regard it as the greatest favour and acknowledge it with suitable gratitude. With this explanation, I hope your Imperial Majesty will be satisfied, even as also your Imperial Majesty's father, the Emperor Ferdinand of blessed memory, was not willing to do violence to my conscience, however pleasant it would have been to him, had I consented to attend the popish mass at the imperial coronation at Frankford. Should contrary to my expectations, my defence and the Christian and reasonable conditions which I have proposed, not be regarded of any account, I shall comfort myself in this that my Lord and Saviour Jesus Christ has promised to me and to all who believe that whatsoever we lose on earth for His name's sake, we shall receive an hundredfold in the life to come."

This address of Frederick III made a profound impression on the Diet in that it silenced and shamed his adversaries and caused one of his supporters, Augustus of Saxony, to clap Frederick on the shoulder in the presence of the Emperor and the princes and to say, "Fritz, you are more pious than all of us." Quickly Frederick's brother-in-law, Charles of Baden, turned to those electors around him and asked, "Why do we attack this prince, when he is more pious than we are?" For all intent and purpose the campaign against Frederick was collapsing. In the days ahead the Emperor would try to convict him in various ways, but he would meet with failure. The Protestant princes allied themselves behind Frederick and all attempts to discredit and depose him came to naught.

On the Friday before Whit-Sunday the Elector returned to Heidelberg and there was greeted with much joy and relief by his people. For days they had been assaulted by rumours to the affect that their prince had been deposed, even beheaded. The next day he joined the congregation of Holy Spirit Church in worship, grasped the hand of Olevianus, and publicly exhorted the people to remain faithful and steadfast.

Of course, this victory did not mean that all attacks against the catechism ceased. They continued in the years to come. And yet that did not deter an increase in the catechism's popularity. No sooner were new editions printed than they were bought up. More and more copies had to be multiplied. Word quickly spread about the beauty and the faith-

fulness of this confession, with the result that translations were made into many languages.<sup>31</sup> From Heidelberg a little booklet went out into the world that would make that city famous. This Catechism would bring comfort to millions and continue throughout the centuries to instruct the youth of the church in their "only comfort in life and death."

J. VISSCHER

<sup>22</sup>K. Sudhoff, *C. Olevianus and Z. Ursinus: Leben und ausgewählte Schriften (Elberfeld: Friderche, 1857)*, pp. 167. M.A. Gooszen, *De Heidelbergische Catechismus* (Leiden: Brill, 1890), pp. 97, 111. *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, 1968 ed., "Heidelberg Catechism" by M. Lauterburg. Richards, pp. 52.

<sup>23</sup>W. Hollweg, *Neue Untersuchungen zur Geschichte und Lehre des Heidelberger Katechismus* (Stuttgart: Neukirchener Verlag, 1961). Hollweg questions whether Olevianus had the ability, personality, style and literary talents to make a meaningful contribution to the Heidelberg Catechism. Lyle D. Bierma, "Olevianus and the Authorship of the Heidelberg Catechism: Another Look," *The Sixteenth Century Journal* 13 (1982), pp. 22. Bierma refutes Hollweg and defends the involvement of Olevianus.

<sup>24</sup>H. Berkhof in Thompson, p. 78, favours the thesis that while Ursinus contributed the content and Olevianus the form, nevertheless the Catechism was in the end the result of a broad co-operation. Among those who contributed he lists: Olevianus, Ursinus, Michael Diller, Thomas Erastus, and the Elector. Berkhof admits, however, that he lacks the data to support his view.

<sup>25</sup>The *Major Catechism* (or Larger Catechism) has as its central idea the covenant. Closer investigation reveals that it has much in common

with the Catechism of John Calvin. Of the 323 questions 173 refer back to Calvin's work. The catechisms of John Lasco come next with 58 references, then there are 31 references to Melancthon and 28 references to Bullinger.<sup>26</sup> Good, pp. 45. Good has compared the two catechisms written by Ursinus with the Heidelberg and he notes that the Heidelberg is taken mostly from the Minor Catechism. Ninety-one of its answers come there, that is, four-fifths of the Heidelberg Catechism is taken directly or indirectly from the Minor.

<sup>27</sup>Who were all in this committee remains a matter of debate. That Olevianus and Ursinus were involved seems almost certain. For the rest the names mentioned most frequently include Diller, Erastus, Bouquin, Tremellius, and Zierler. As for Frederick III, he stated at the Diet of Augsburg 1566, "I can prove by my own handwriting, that after receiving the catechism from my theologians, and reading it, I corrected it in several places."

<sup>28</sup>Richards, pp. 54. The proceedings of the Synod are described as follows: "Subjects treated at Heidelberg eight days in succession. All superintendents were called together, separate quarters were provided for them. Then a new catechism was submitted to them in which the ten commandments have a new numbering. This Catechism was adopted, approved of, and subscribed to, by all the superintendents from the country districts, the preachers of the court and of the city of Heidelberg. For further confirmation all the members of the Synod participated in the Lord's Supper on Sunday, January 17th. On the 18th of January the Elector asked them to appear in his chancery, where he addressed them as follows: 'We have been informed that you have given your unanimous approval. This pleases us very much, it is our wish that you will faithfully adhere to it.'"



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<sup>29</sup>This preface can be found in the Appendix.

<sup>30</sup>In 1563 four editions of the Catechism were printed all by Johann Mayer of Heidelberg. The first was unnumbered and the Scripture passages were given only by chapter. The second edition added the controversial 80th question and answer. In the third edition some more changes were made to Q. and A. 80. The first edition in German came off the press in February of 1563 and remains, according to Alting, the only authentic edition.

<sup>31</sup>In the year 1563 three translations appeared, one in Latin and two in Dutch. Many more followed: French (1570), English (1572), Greek (1597), Hebrew (1633), Portuguese (1665, 1689).

## APPENDIX

The Elector Frederick III wrote the following preface to the first edition of the Heidelberg Catechism: "We, Frederick, Archcarver and Elector of the Holy Roman Empire, Duke in Bavaria, by the grace of God, Elector Palatine on the Rhine, &c., present to all and each of our Superintendents, Pastors, Preachers, Officers of the Church, and Schoolmasters, throughout our Electorate of the Rhenish Palatinate, our grace and greeting, and do them, herewith to wit:

Inasmuch as we acknowledge that we are bound by the admonition of the Divine word, and also by natural duty and relation, and have finally determined to order and administer our office, calling, and government, not only for the promotion and maintenance of quiet and peaceable living, and for the support of upright and virtuous walk and conversation among our subjects, but also and above all, constantly to admonish and lead them to devout knowledge and fear of the Almighty and His holy word of salvation, as the only foundation of all virtue and obedience, and to spare no pains, so far as in us lies, with all sincerity to promote their temporal and eternal welfare, and to contribute to the defence and maintenance of the same:

And, although apprised on entering upon our government, how our dear cousins and predecessors, Counts Palatine, Electors, &c., of noble and blessed memory, have instituted and proposed divers Christian and profitable measures and appliances for the furtherance of the glory of God and the upholding of civil discipline and order:

Notwithstanding this purpose was not in every respect prosecuted with the appropriate zeal, and the expected and desired fruit did not accrue therefrom — we are now induced not only to renew the same, but also, as the exigencies of the times demand, to improve, reform, and further to establish them. Therefore we also have ascertained that by no means the least defect of our system is found in the fact, that our blooming youth is disposed to be careless in respect to Christian doctrine, both in the schools and

churches of our principality — some, indeed, being entirely without Christian instruction, others being systematically taught, without any established, certain, and clear catechism, but merely according to individual plan or judgment; from which, among other great defects, the consequence has ensued, that they have, in too many instances, grown up without the fear of God and the knowledge of His word, having enjoyed no profitable instruction, or otherwise have been perplexed with irrelevant and needless questions, and at times have been burdened with unsound doctrines.

And now, whereas both temporal and spiritual offices, government and family discipline, cannot otherwise be maintained — and in order that discipline and obedience to authority and all other virtues may increase and be multiplied among subjects — it is essential that our youth be trained in early life, and above all, in the pure and consistent doctrine of the holy Gospel, and be well exercised in the proper and true knowledge of God:

Therefore, we have regarded it as a high obligation, and as the most important duty of our government, to give attention to this matter, to do away with this defect, and to introduce the needful improvements:

And accordingly, with the advice and cooperation of our entire theological faculty in this place, and of all Superintendents and distinguished servants of the Church, we have secured the preparation of a summary course of instruction or catechism of our Christian Religion, according to the word of God, in the German and Latin languages; in order not only that the youth in churches and schools may be piously instructed in such Christian doctrine, and be thoroughly trained therein, but also that the Pastors and Schoolmasters themselves may be provided with a fixed form and model, by which to regulate the instruction of youth, and not, at their option, adopt daily changes, or introduce erroneous doctrine:

We do herewith affectionately admonish and enjoin upon every one of you, that you do, for the honour of God and our subjects, and also for the sake of your own soul's profit and welfare, thankfully accept this proffered Catechism or course of instruction, and that you do diligently and faithfully represent and explain the same according to its true import, to the youth in our schools and churches, and also from the pulpit to the common people, that you teach, and act, and live in accordance with it, in the assured hope, that if our youth in our early life are earnestly instructed and educated in the word of God, it will please Almighty God also to grant reformation of public and private morals, and temporal and eternal welfare.

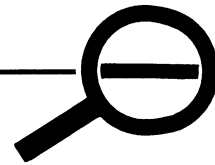
Desiring, as above said, that all this may be accomplished, we have made this provision.

Given at Heidelberg, Tuesday, the nineteenth of January, in the year 1563 after the birth of Christ, our dear Lord and Saviour."

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J.V.



## The Christian press on AIDS

One can hardly open a daily paper or a magazine without finding some article on AIDS, its swift progress and current status. More and more, our society is becoming concerned about the medical, economical, and ethical aspects of this killer disease, which seems to be taking on global proportions.

Prof. Dr. J. Douma, professor of ethics at the Theological University of Kampen, the Netherlands, has recently written a booklet about AIDS, and gives it the subtitle, *More than an Illness*. We should be grateful for such publications from a Biblical perspective, for most of what we read in the secular press does not approach the issue of AIDS properly in the light of the Scriptures.

I have previously written about this disease in *Reformed Perspective* (February, 1987, Vol. 6, No. 4). I need not repeat my views here. I would like to present (parts of some) articles gleaned from the Christian press, to show you how Christians are writing about this serious matter.

### AIDS: a challenge to the current philosophy of life

From the Canadian Evangelical Magazine, *Faith Today*, September/October, 1987, I quote from an article by Denise O'Leary, titled, "AIDS: Where it is, where it is going, and what we can do." O'Leary's article is interesting in that it seeks to analyze the impact of AIDS on current thinking about free sex and promiscuity. We note the following.

The disease that has become known as AIDS is reaching into many unsuspected corners of people's lives.

The Ontario Association of Children's Aid Societies is considering AIDS tests for foster children, after the Catholic CAS in Toronto placed a baby later suspected of having the disease. Earlier this year some Nova Scotia Anglicans feared the spread of AIDS by means of the common communion cup. In February Dr. David Gould advised the Canadian House of Bishops that while such transmission isn't impossible, the risk is low. (As of June, 1987, it has not been established that AIDS has been transmitted by saliva in practice.)

AIDS has forced the Ontario government to consider teaching unmarried young people that celibacy is the best policy — the sort of position it would have been unwilling to risk a few short years ago. And the slightly embarrassed makers of condoms have seen their sales figures becoming a hot news item in the papers.

Why does AIDS attract so much attention? Not simply because it kills young people. Drunk driving does that too. Rather, AIDS is a serious challenge to the current secular philosophy of life; in a world in which science was supposed to have all the answers, there seems to be no cure and no significant treatment for AIDS, although some drugs provide a short life extension.

For those who fear they may already be infected, there is only a long fearful wait. They could be tested to find out, but many feel that they'd rather not know in case their worst fears are confirmed. The only real safety for those not infected is living in a long-term, mutually faithful sexual relationship or celibacy — in other words a return to Judeo-Christian moral standards.

Estimates vary for the number of people who will develop the disease over the next few years. No one really knows how many people have been exposed in the first place. The Centers for Disease Control, extrapolating from U.S. figures, have suggested that 75,000 have been exposed in Canada. Estimates as to how many will go on to develop the disease range from 10 to 50 percent; CDC expects 6,700 cases in Canada by 1991.

All that is known for certain, however, is that the disease can survive for several years without producing symptoms.

The other big question mark is, will people modify their behaviour to reduce the risk of AIDS? Preliminary study is not especially encouraging on this point. Canadian authorities are being flayed for not having explicit enough anti-AIDS material. But the much-touted, hard-sell British campaign is not changing behavior either, according to Bill Mindell of the Toronto Health Department's AIDS unit.

As public health and education authorities wrestle with how much to say and how to say it, a recent study showed that a number of homosexual men who

tested positive for the AIDS virus continued to have multiple partners without taking precautions.

What role can churches play in all this? At a time when unreasoning fear of AIDS sufferers has made some health workers recoil, some Christians have found their niche in caring. At St. Michael's Hospital, which treats many of the AIDS patients of downtown Toronto, Anglican minister Doug Graydon and palliative care worker Connie Heberlein help AIDS patients deal with rejection and mortality and, where they wish it, to reconcile themselves to God. In November, 1985 the Toronto Conference of the United Church of Canada sponsored a day seminar for clergy and lay hospital visitors helping AIDS patients.

Certainly it's a new area of social service opportunities, because the number of AIDS sufferers is certain to grow, and by and large people aren't falling all over themselves to help out with these "new lepers."

Medical science is not going to bail the secular city out of this one for the time being. That means there are plenty of people out there who are going to need comfort, forgiveness and hope. Are we equal to the challenge?

### Who will pay the medical bill?

I mentioned earlier that one can be rightly concerned about the *economic* problems which are associated with AIDS. People with AIDS need much expensive medical and hospital care — and who would dare deny them this privilege? — but fears have been expressed that this extra financial burden will bankrupt our medical system. From *The Outlook*, September 1987, I quote the following from an article by Dr. Aaldert Mennega, professor of Biology at Dordt College in Iowa.

The disease is spreading at such an alarming rate that we can speak of having a crisis. While it first appeared in the United States only as recently as 1981, figures of those having the disease in 1987 have climbed to 40,000, and already 20,000 have died of it. It is also estimated that between 1 and 4 million people have been exposed to the virus. Of these, 20-30% are expected to develop

the disease in the next five years. And the projections for 1991, just four years from now, are that the number of AIDS cases will rise to nearly 300,000. Some predict, furthermore, that the incidence of AIDS in the next ten years will reach the incredible number of 100 million. It is no wonder that some consider AIDS the most devastating epidemic of modern times.

### Consequences

It is obvious that there are serious consequences of such developments, and we will have to come to grips with the problems associated with this disease. We have to come to a full realization of what these numbers of sick and dying people imply. What is our responsibility as a society or as a Christian community in face of this crisis?

In another ten to fifteen years a staggering number of AIDS patients and victims will need medical care and hospitalization. But each hospitalization is very costly. The average hospital stay for these patients is reported to be 167 days, and the cost for each is about \$140,000. We can look forward to a severe shortage of hospital beds, as well as a shortage of people who can and will give medical care. Unfounded fear of contamination may prevent many from entering the health professions.

And who is going to pay for the cost of the whole affair? The health insurance companies, if they cover this disease, are going to have so many claims that their funds might be depleted in a very short time. That also means that health insurance premiums are going to have to go up considerably, so that those who are healthy will pay for the AIDS patients' hospital stays. Gary North predicts that the AIDS problem will destroy the U.S. medical welfare system (*Christian Renewal*, May 25, 1987, p. 11). And employees cannot be fired because of having AIDS, since the disease is politically protected (*C.R.*, p. 13). Since in five or ten years our hospitals will probably be filled with AIDS patients, will they still be safe places for people to receive medical treatment?

There will be other problems as well. Will our schools and colleges be safe places for our children to receive instruction? Where will the innocent AIDS child victims go to school? Will there be so many of them that separate schools should be available for them? Should there be special curricula for these children, so they can learn to cope with their prognosis, and with the trauma of seeing many of their fellow students die at an early age? Who will guide them and help them to face their many problems? And how much schooling, and of what type, should they get, if their life span is known to be so short?

### Facing the issues

Knowing that a very large number

of people is going to die, and that the problem is rapidly getting worse, what are we going to do for those who do not yet know about forgiveness of sins and salvation through Jesus Christ? Must these people not be evangelized? Can the blood of Christ not cleanse these people before the throne of God as well as those who do not have the disease? And who will take care of the spiritual needs of these masses of people? There will, of course, also be Christians who have gotten the disease, either promiscuously or innocently, but they, too, will have to be ministered to spiritually.

What can and should be done about the situation at the present time? And how should we prepare for the next ten or more years? We have to look ahead if we want to be able to face the situation responsibly as it aggravates over the

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## **"You shall not commit adultery"**

### **seventh commandment**

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next several years. We cannot be idle bystanders. Should we look to the government to take charge, or should the Christian Church do it? Should Christians form a new organization, or could we charge the Christian Reformed World Relief Committee and Mission Boards to develop ways to deal with it? Maybe we should follow mother Teresa's example and set up AIDS hospices?

We should also be concerned with the prevention of the further spread of this disease. There is no cure for it, and neither is there a vaccine to protect a person against future exposure. This indicates that there is only one way to prevent the spreading of the disease, and that is by changing the outlook and values of the entire population. Strict monogamy is the only true answer. Living a morally upright life, and being true to your life partner is the way the Bible prescribes for us. But a large segment of our population does not live by biblical standards. This is obvious from the epidemic spread of the venereal diseases, syphilis and gonorrhea, which have continued to skyrocket, in spite of the fact that there has been a medical cure for these diseases for a number of years. Obviously our American population is very promiscuous and has not been persuaded in the past to change its ways.

For some of those who are not living by biblical precepts, the fear of the disease may drive them to change their ways suf-

ficiently to reduce the chance of getting the disease. And those who use injections may be persuaded not to share needles or syringes with anyone.

Health workers are exposed to the blood and body fluids of AIDS patients more than any other occupational group. Their risk would seem to be high, yet the actual infection through work-related activities is practically unheard of.

Church pulpits, radio programs, TV preachers, school programs and other means must be used to warn against promiscuity, and to urge people to live according to guide lines that will insure that they can not contract AIDS. Clean living must be emphasized, if not out of obedience to the commands of God, then at least out of fear for consequences.

President Reagan, in his first major speech dealing with AIDS (as reported in the *Sioux City Journal* of June 1) calls for urgency, compassion, understanding and care, instead of panic, blame, ignorance and rejection.

The president is seeking expanded testing for AIDS to include immigrants; federal, state and local prisoners; marriage license applicants; and patients at V.D. and drug abuse clinics.

Reagan is quoted as saying that "the only thing that can halt the spread of AIDS right now is a change in the behavior of those Americans who are at risk." How true! And he rightly insists that sex education must not be "value neutral."

That many are concerned about the AIDS epidemic is indicated by the fact that during the first week of June the third International Conference on AIDS held in Washington had more than 6000 scientists in attendance.

### Comparisons

The AIDS epidemic has been compared to, and could even be worse than, the Black Death (or Bubonic Plague) of the 1340's which wiped out large segments of the European population. While the Black Death caught people unawares and unable to do much about it, we have the advantage of knowing about AIDS and its spread, so that we have at least the opportunity to do something.

This epidemic reminds us of the fiery serpents in the wilderness, as recorded in Numbers 21:4-9, where the Israelites became impatient, and complained about their food. In response, God sent a number of venomous snakes which bit the people so that many died. When the people repented, Moses prayed for them, and God ordered a bronze snake to be made and to be put on top of a pole. All those who looked at the bronze snake were healed. God could heal the fatally snake-bitten Israelites in the wilderness. Can He not also today help those who repent of their ways? Remember what Jesus said in response to Nicodemus: "Just as Moses lifted up



the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life." (John 3:14-15, NIV) There is a message of hope, also for the AIDS patient.

This is no time to panic. Instead we must be ready to meet the situation with the best of our resources. Let us obey God's commands, and be strong and courageous.

## Sexual purity

Even in the secular press, the notion is become more prevalent that the so-called "safe sex" will not suffice to stop the spread of AIDS. There is only one way: sexual purity. I quote from *The Reformed Herald*, April 1987, a publication of the Reformed Church in the U.S., from an article by Rev. Vernon Pollema, entitled, "How to Avoid AIDS." He points to the words of the Apostle Paul in Galatians 6:7,8, "Do not be deceived; God is not mocked, for whatever a man sows, that he also will reap. For he who sows to his own flesh, will from the flesh reap corruption . . .," and he writes:

Because this is true, there is a sure way to avoid this disease. This is the prescription for avoiding it: sexual purity for yourself and for the person you marry, if you get married or are married. It is quite simple. Sexual purity. This means that you understand that the act of sex is appropriate only within the context of one's own marriage and act accordingly. It means that your spouse understands that too, and acts accordingly. It means that both understand this from their earliest years onward and never, never break down. Because if you make an exception once, just once, if you are involved in extra-marital sex just once, that means that you are being involved with someone who is at least as willing to be promiscuous as you are. And if that person is willing to be promiscuous with you, who knows who else that person has been promiscuous with. And if you are willing to do this once, who is to say that you will not be willing again some other time. And so it goes, on and on. But if you are never promiscuous, you won't get AIDS.

The problem of sexual impurity has been around a long time. The Bible was written in a situation in which the allurements of illicit sex were as strong as they are now. Perhaps they were not stimulated as much then as they are now by advertising, soap operas and the like, but human nature then was just as it is now. Already in the book of Genesis we read of the grossest kind of sexual perversion, homosexuality. The older word for this sin is "sodomy" as this was the characteristic perversion of the cities of Sodom and Gomorrah which were destroyed by the judgment fire of God (See Gen. 19;

Jude 7). The book of Proverbs is particularly straightforward in dealing with the problem of sexual impurity. It often refers to the temptation of the evil woman. Although the focus in Proverbs is on the evil woman, let it be clearly understood



that the whole matter of sexual impurity is a two way street. Women are responsible, but men are equally responsible.

The question bears repeating. Can a man walk on hot coals and not be burned, can he carry fire in his pocket without his clothes burning? It's as simple as can be and the answer very obvious.

And that's what AIDS is all about. It's about people playing with fire and getting burned. And when you have millions of people playing with fire, then you have an epidemic because millions of people get burned. And the consequences may well be beyond imagination.

"But we can use condom sense! We can condomize! We can protect ourselves and thus minimize the risk of AIDS. In the meantime perhaps a cure or vaccination will be discovered. It's only a matter of taking precautions and having safe sex." But that's not the point. The Bible isn't referring to just the physical problems when it refers to playing with fire and getting burned. It's referring to something far more serious, to a social and spiritual sickness. AIDS is spread by people who rebel against God's creation and revealed will; who refuse to understand how society was created from the beginning — male and female in a life-long monogamous relationship. AIDS is caused when people despise marriage and don't understand that marriage was instituted by God and thus sacred.

All that contributes to promiscuous sex the Bible sums up in the seventh commandment, "Thou shalt not commit adultery." It is adultery. Adultery is any action that contributes to the breakdown of marriage. The young person who may not be married now but who experiments with sex or takes casual sex for granted is already preparing the circumstances that will destroy his own marriage. What happens to the marriage of a service man when he comes back home and infects his wife? What happens when Mr. Businessman comes home from his convention and infects his wife? What happens when Mrs. Smith comes home from visiting old friends and infects her husband?

This is the horror of it, the ugliness. Once this fire starts raging in a society, there is no putting it out. All of society becomes infected — marriage, the home, the family, the school — everything finally becomes rotten. This fire burns everyone who touches it. This is why you must be pure and stay pure. In this day and age is it possible? How can a person resist the constant temptation of illicit sex?

Faith in Jesus is the key to purity. Faith in Jesus is the key to resisting the terrible temptation that now confronts all people. Jesus provides His people with a new way of life. As they live close to Him by reading and hearing His word and by prayer, they are shown the way they are to live these days. Following Jesus, one sees, for example, just how wonderful and holy marriage is. Following Jesus, one learns the rules that enable him to avoid the power of temptation. Following Jesus, one gradually finds that the allurements of this world lose their grip and power.

Yes, there is a cure for this terrible disease that is sweeping the nation. It is the rule of Jesus. Those who live under the rule of Jesus need not fear this dreadful disease that destroys bodies, but even worse, ruins marriage and the home life, and life at its very core.

One of the Psalms in the Bible asks, "How can a young man keep his way pure?" It answers: "By guarding it according to Thy word. With my whole heart will I seek thee: let me not wander from Thy commandments!" (Ps. 119:9,10) That's the way. That's how to avoid AIDS. Live with the Word of God. Live with Jesus Christ.

The truth of the seventh commandment has truly been impressed upon our modern society through this epidemic of AIDS. Yet, we know that many will not repent. Let it be for us a confirmation of the Word of God and an incentive to live purely before the Lord and with each other. This may not always be easy; but it is the only way.

CL. STAM

# Sphere sovereignty<sup>1</sup>

On October 29, it will be 150 years ago that Rev. Jan Frederik Kuyper and Henriette Kuyper-Huber received their first son, Abraham. Few people have had as profound an influence on the Reformed tradition as he did. Kuyper has shaped the thoughts and actions of generations of Reformed people. One important concept which still has an impact is that of sphere sovereignty. In a fairly recent interview, for instance, the interim leader of the Christian Heritage Party, Ed Van Woudenberg, expressed his support for the idea of sphere sovereignty.<sup>1</sup> Also, one may want to use the concept of sphere sovereignty to defend participation in a political party that is not denominationally restricted: church and state are separate spheres, it might be argued. It is clear, then, that sphere sovereignty is not a dead concept.

In the coming three articles, I will first try to examine what Kuyper himself meant with sphere sovereignty when he introduced it at the opening of the Free University in 1880. After gaining some insights into the contents of this principle it will be easier to discuss some of the criticisms levelled against it. In particular, I hope to discuss the issue whether sphere sovereignty isolates God's moral law from the rest of life by distinguishing religion as a separate sphere. Also, I want to write something about the question whether sphere sovereignty calls for free enterprise.

Kuyper's theory of sphere sovereignty was primarily directed against the danger of the state as a great monster grabbing power and influence wherever it could. Kuyper saw such a Leviathan, which would take away all freedom from the individual, as the great danger of his time. In 1872, the liberal Professor Opzoomer held a speech entitled *Grenzen der staatsmacht* (*Limits of the Power of the State*). In it, he described how the state had received sovereignty from individual people by means of a social contract. This occasion marked the beginning of Kuyper's theory of sphere sovereignty.<sup>2</sup> That the fear of unlimited state power was at the centre of his theory is clear from his speech of 1880: "'sphere sovereignty' defending itself against the 'sovereignty of the state': behold, the short course of the world's history."<sup>3</sup> He also began his discussion

on sphere sovereignty in *Anti-revolutionaire staatkunde* (*Anti-Revolutionary Politics*) with the remark:

Therefore, we must constantly not only protest against the alleged omnipotence of the State in all sincerity and strength, but also resist it. That alleged omnipotence of the State is the most unbearable tyranny one can think of.<sup>4</sup>



**Abraham Kuyper**  
**"... only God has true sovereignty."**

To understand Kuyper's theory of sphere sovereignty as an instrument against the state as "an octopus, which stifles the whole of life,"<sup>5</sup> it is good to realize that for Kuyper sovereignty implied absolute power. He defined sovereignty as "the authority which possesses the right, has the duty and exercises the power to break and avenge every opposition against its will."<sup>6</sup> Elsewhere, he argued that to possess absolute sovereignty over an object it is necessary

1. that I completely possess this object, 2. that I have made it myself according to my liking, 3. that the calling

to life of the materials out of which it has been made, depends on my authority [*vrijmacht*], and 4. that it is up to one to determine the laws which rule its operation and will regulate its relation to other objects.<sup>7</sup>

It is clear from these requirements that sovereignty can only reside in God. Never should the state demand this sovereignty: it would mean a deification of the state.

This sovereignty, which resides in God, had, according to Kuyper, been delegated to Jesus Christ.<sup>8</sup> He received the sovereignty not as second person of the Trinity but as the anointed Messiah, the office-bearer Jesus Christ. Kuyper expressed this sovereignty with the well-known words, "There is not a square inch in the whole area of our human life which the Christ, who is Sovereign of all, does not call, 'Mine!'"<sup>9</sup>

Sovereignty had, in Kuyper's view, also been delegated to the various spheres of life. Thus, he could speak of the "sovereignty of the Church," the "sovereignty of the individual person," and the "sovereignty of the family." Every sphere had received sovereignty from God. One may grant critics that the term "sovereignty" is rather unfortunate when it refers to the various spheres of life. For by Kuyper's own definition, only God has true sovereignty. Still, this inconsistency should not be overemphasized. Kuyper feared the government's interference in the church and in education. Therefore, the connotation of the term "sovereignty" served him well in marking the one sphere from the other.

But, as Schilder already wondered in 1947,<sup>10</sup> what exactly are these spheres? Veenhof cogently argues that, in Kuyper's view, a sphere has three characteristics:

1. It has a separate organic life found in creation;
2. it has its own law which has to be obeyed;
3. it receives its sovereignty directly from God.<sup>11</sup>

It is not always clear, however, when these three aspects apply and one may speak of a separate sphere. There is a certain lack of consistency in Kuyper's many lists of spheres. He distinguished, for example, nature, personal life, domestic

life, social life, aesthetic life, science, reason, conscience, church, state, faith, body and spirit, soil and climate, trade and industry, family, towns and cities, techniques and inventions, agriculture, hunting and fishing, plants and animals.<sup>12</sup> Questions do arise. To mention but one example: is nature as such a separate sphere<sup>13</sup> or are climate, plant, animal, human body, atmosphere and soil all separate spheres?<sup>14</sup> Some criticism in this regard is justified. Dengerink has correctly pointed out that much of Kuiper's vagueness is the result of the lack of a systematic philosophy of reality.<sup>15</sup> Yet, much of the criticism with regard to the various spheres is unreasonably harsh.

Next time, the Lord willing, I will discuss some of this criticism.

HANS BOERSMA

<sup>1</sup>*Christian Renewal* 5 (Mar. 23, 1987), 10ff.  
<sup>2</sup>J.R. Wiskerke, "'Souvereiniteit in eigen kring' bij dr. A. Kuiper." 1962-1963; rpt. In: *De strijd om de sleutel der kennis* (Groningen: De Vuurbaak, 1978), 199ff.  
<sup>3</sup>A. Kuiper, *Souvereiniteit in eigen kring* 3rd ed. (Kampen: Kok, 1930), 13. Henceforth referred to as *siek*.  
<sup>4</sup>Vol. I (Kampen: Kok, 1916), 265. Henceforth referred to as AS.  
<sup>5</sup>*Lectures on Calvinism* 1931; rpt. (Grand Rapids: Eerdmans, 1983), 96. Henceforth referred to as LOC.  
<sup>6</sup>*siek* 8.

<sup>7</sup>*Ons Program* 2nd ed. (Amsterdam: Kruyt, 1880), 27. Henceforth referred to as OP.  
<sup>8</sup>For discussions on this delegation see C. Veenhof, *Souvereiniteit in eigen kring* (Kampen: Kok, 1939), 20ff.; and J.D. Dengerink, *Critisch-historisch onderzoek naar de sociologische ontwikkeling van het beginsel der "sovereiniteit in eigen kring" in de 19<sup>e</sup> en 20<sup>e</sup> eeuw*. Diss. (Kampen: Kok, 1948), 98ff.  
<sup>9</sup>*siek* 32.  
<sup>10</sup>K. Schilder, "Wat zijn toch 'terreinen' en 'kringen?' *De Reformatie* 22 (Feb. 22, Mar. 1, Mar. 8, 1947), 154ff., 162, 170ff.  
<sup>11</sup>Veenhof 46-62.  
<sup>12</sup>*siek* 11; OP 31ff., 42, 56, 85; AS I 265ff., 668.  
<sup>13</sup>*siek* 11.  
<sup>14</sup>OP 31ff., 42.  
<sup>15</sup>Dengerink 113.

## Colloquium or examination?<sup>2</sup>

### Some history

In 1963, the March Classis at Edmonton received the request to give approbation to a call.

The Churches at Barrhead and Neerlandia had extended a call to the Rev. J.P. Moerkoert.

This brother had been examined according to Art. 8 C.O. and had been admitted into the ministry by Churches on the island of Sumba, Indonesia.

The Canadian Reformed Churches had no bond as sister-Churches with these Sumba Churches.

Objection was raised to the fact that the Churches at Barrhead and Neerlandia had extended a call to a minister of non-sister-Churches.

It was pointed out that in the — then Art. 5 of the — Church Order "general ecclesiastical regulations for the eligibility of those who have served outside the Canadian Reformed Churches" were mentioned but . . . no general synod had ever been asked to draw up such "general ecclesiastical regulations."

Classis could, therefore, not refuse approbation on the ground that the call was unlawful. Where there is no law, there is no transgression.

On the other hand, it was felt that the minister whom the two Churches had called should not be received without any further examination.

Until that moment namely — everything still being at the stage of upbuilding and of having to be organized — the ministers that immigrated from the Netherlands sister-Churches had been received as ministers in good standing on the basis of good testimonials from those Churches.

Should now a minister from a non-sister-Church be dealt with on the same level as those from sister-Churches? We knew nothing about the standards which those Sumba Churches had applied to examine the brother and to admit him into the ministry. It was felt that an examination was necessary.

Classis did examine the documents submitted in support of the request for approbation.

It concluded: This minister was legitimately called by a Church on Sumba; he also had been legitimately released from his service in that Church; however, he was examined by Churches which we as Canadian Reformed Churches do not know.

Classis decided: we cannot give the approbation solely on the basis of the documents submitted. The minister will have to submit to a colloquium doctum (= a learned discussion) at which also the — now regional — synodical deputies will be requested to be present.

### CHURCH NEWS



CALLED by the Church at Surrey, BC,

CANDIDATE J. KOELEWIJN

of Kampen, the Netherlands, for Mission in São José da Coroa Grande, Brazil.

Objections to this decision were raised at subsequent ecclesiastical assemblies.

However, no classis ever had to conduct the colloquium deemed necessary: Rev. Moerkoert was released from his acceptance of the call since "he has arrived at the conclusion that he is unable to master the English language to such an extent that it would be warranted to serve these churches as their minister." The Churches at Barrhead and Neerlandia are meant.

What remained as fruit of this whole episode was the awareness that there were no "general ecclesiastical regulations" of which the Church Order speaks in — then — Art. 5.

### Preparations

At the Classis Ontario South of March/April 1965, a proposal from the Church at Smithville was adopted to approach the forthcoming regional synod with the request to bring the following proposal to the general synod of Edmonton 1965.

"Synod decides that ministers from churches which do not belong to the Canadian Reformed Churches and to churches with which the Canadian Reformed Churches maintain a sister-church relationship, in order to be called in the Canadian (American) Reformed Churches, will have to submit proof that they were called to the ministry. Further they are to have a testimony concerning their godly conduct.

"Finally these ministers will have to submit to a colloquium doctum dealing with doctrine and knowledge which is to be on the same level as the preparatory

— and peremptory — examination of those who have been admitted by the Canadian (American) Reformed Churches.”

Further it was proposed that the assistance of regional synodical deputies would be required.

A similar proposal by the Church at Abbotsford was defeated at Classis Pacific of May 26, 1965.

### General ecclesiastical regulations

General Synod Edmonton 1965 did deal with the question.

The general ecclesiastical regulations were drawn up.

There was an important difference between Edmonton's decision and Smithville's proposal.

Smithville spoke of “colloquium doctum.”

Synod Edmonton differentiated between ministers of “corresponding Churches” and ministers of “non-corresponding Churches.”

The former would have to undergo a “colloquium doctum” whereas in the case of the latter Synod spoke of an “examination” which was to be on the level of the preparatory and peremptory examinations.

In the above the term “corresponding Churches” is used. This is done for clarity's sake.

It was the term which was being used in those days and shows the more clearly that in the case of Laurel we cannot speak of “a Church with which the Canadian Reformed Churches maintain correspondence.”

Nor did it become a Church “with which the Canadian Reformed Churches maintain a sister-Church relationship.”

It became a member of the federation, which is a totally different position.

Thus also the situation with brother Hofford was “covered” by the “general ecclesiastical regulations.”

He was serving in a Church with which the Canadian Reformed Churches did not maintain a sister-Church relationship.

It is impermissible to declare a Church a sister-Church, nay, a member of the federation and then, as if by a magician's trick, triumphantly to declare that, since its minister is the minister of a sister-Church, a colloquium will be all that is required.

If Chatham's reasoning were correct, even a colloquium would be illegal, since in that case we were dealing not with a minister of a Church with which we maintain a sister-Church relationship, but one of a Church *which is a member of the federation*.

Besides, Chatham goes wrong when saying that the general regulations speak

of the *calling* of ministers. They speak of *eligibility for call*.

Was the Rev. Hofford to be declared eligible for call in all the Churches of the federation or not?

Definitely, when the Church at Laurel was received into the federation, also brother Hofford — sorry that I have to mention his name every time — was received into full membership.

However, the question is not whether he was received into full membership — there is no doubt about it; all Churches will gladly permit him to partake of the Lord's Supper upon showing an attestation from the Laurel Church — but whether he has received all the rights and privileges of a minister of the Word within the federation, *including the eligibility for call*.

This he should have received via the front door of a complete examination as provided in the general ecclesiastical regulations, drawn up by the Synod 1965, and not via a magician's trick: minister of a sister-Church and therefore only subject to a colloquium.

Here things have been turned upside down.

### A preview

Rev. VanRietschoten wrote, “It is not a matter of holding on to a point but of serving the churches to the best of our ability.”

I fully agree with him and am totally convinced that all involved sought the well-being of Jerusalem.

It was not just after I read what procedure “South” followed that I came to the conclusions which I explained above.

To some it is known that I am working on a popular explanation of our Church Order. Nothing fancy, though.

The part about the eligibility mentioned in Art. 4 C.O. was written long before the matter of Laurel came up.

It may be good to quote a few parts from it, to give you a brief “preview,” so to speak.

“What happens when a minister from a Church with which the Canadian Reformed Churches do not maintain a sister-Church relationship comes and asks to be declared eligible for call? He is not eligible as such, even though he is a minister.

“It may not happen all that often that a minister alone comes with such a request. Most likely he will take care of a congregation and have tried to take his congregation along in the way which he has learned to be the way of obedience. Whether he comes with a flock or not, the case remains basically the same: his being received into the federation must follow the regular procedure.

“What is this procedure?

“In the first place he has to submit

proof that he has been lawfully called to the ministry. No self-styled adventurers need come with a request.

“This condition does not imply that we recognize the legitimacy of his position or approve of the community from which he comes. It only means that we wish to make sure that everything was done orderly and that we can be reasonably sure that this man has not made himself what he is.

“Secondly, he has to submit a written exposition of the reasons which led him to his request to be declared eligible for call within the Canadian Reformed Churches . . . .”

“In the third place a good testimonial concerning his conduct is required . . . .”

“Finally, an examination is required which shall be on no lower level than the preparatory and peremptory examinations to which our own candidates for the ministry have to submit . . . .”

“Because of the far-reaching consequences which possible admission of such a brother may have for the whole federation, this examination has to be attended also by regional-synodical deputies, or — for short — Deputies ad Art. 48. They represent the federation as such and have to have their input. . . .”

“When everything is favourable, there follows the promise mentioned before — Subscription Form, VO — and admission into the federation as a minister in case a congregation comes along. Otherwise the brother will be declared eligible for call.”

VO



## LETTER TO THE EDITOR

Dear Sir,

It appears that some readers find it difficult to understand a certain passage in paragraph 3 of my Letter to the Editor in *Clarion* Vol. 36 no. 18, page 391. The reason is that in print the word “as” has been omitted from the original, in the sentence: “However, careful reading of the decision of Toronto-1974 reveals that the Can. Ref. Churches have decided that as long as no *proof* is given for the restricted interpretation of Art. 31 (as now propagated in *Clarion*), the rule by which the churches apply Art. 31 should be as stated in consideration 2.”

The word “as” has been omitted from the phrase: “. . . as stated in consideration 2.”

With kind regards,  
J.D. WIELENGA

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# Credo Christian Elementary School

## Langley, BC

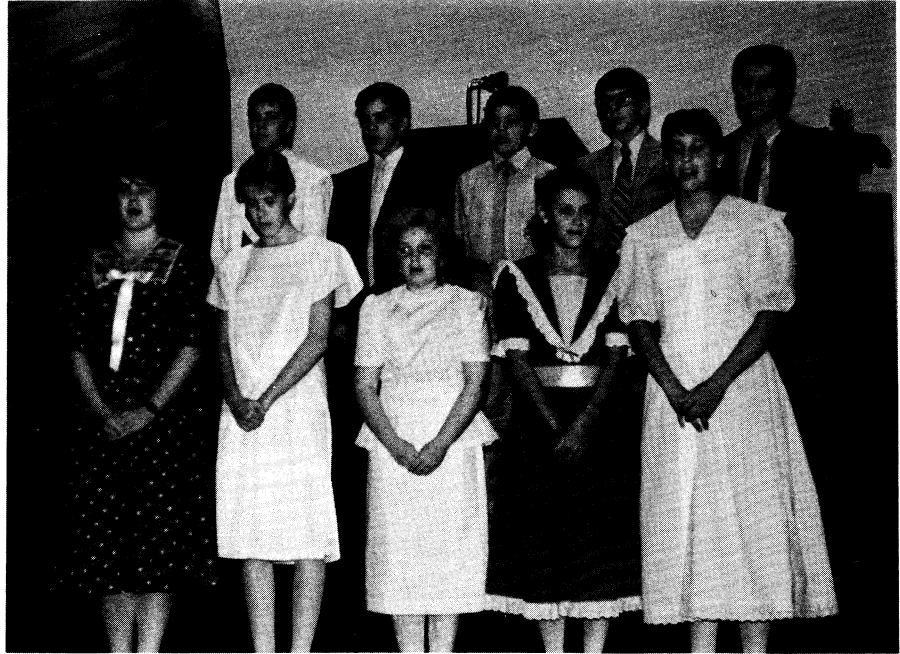
Wednesday evening, December 17, 1986. The words "Maranatha" and "O Lord of promise, O come quickly. . . ." resounded through the Langley church building. As Mrs. Hester Schouten and Miss Mary VanWoudenberg continued their organ and piano play, the 101 students who just performed F. DeVries's "Of Promise, Praise and Joy" filed to their seats.

Mr. W. VanderPol, chairman of the Surrey School Society read Joshua 4, led in prayer and the congregation sang Psalm 71:8 and 10. The approximate 500 people, including the mayor of the municipality and one of Langley's M.L.A.'s, were welcomed. They were treated to a short but varied program that marked the official opening of the new Langley school.

The principal, Mr. A. Nap, delivered his address "If Walls Could Speak. . . ." The speech centered around an 81-tile mural, made and donated by the William of Orange school students and Mr. Henry Stel. It depicts the Bible scene of Joshua 4, a father instructing his son while viewing the altar built from the 12 stones collected during the crossing of the Jordan. "These stones still speak a powerful language, a language that will be understood by each child that stops, looks and thinks about it. The Lord our God is a Mighty God; He still opens Canaan for God fearing children."

The speaker went on to describe a discussion held by the walls in the year 2061, the date marking the end of the building's life expectancy. The walls of the hallways related how the parents of '86 were part of an image culture, shown for example in the frequent use of videos. Yet they talked to their children and tried to bring them up in a word culture. They knew that believing is a matter of listening: the message thus had to penetrate into the innermost self. Therefore, if children would not listen to parents and teachers whom they could see, how might they ever be expected to listen to Someone Whom they could not see?

The staffroom walls opened the book on the board members of '86. Questions like "How do you recognize Reformed Education in the classroom?" was discussed. Later board members would enter the classroom to examine whether or not



*Credo's first graduating class — June 23, 1987. Front row, (l to r): Patricia Hoeksema, Jodie Hellewel, Patricia DeWit, Natasja Bontkes, Hilary Scholtens. Back row, (l to r): Lanny Hellewel, Stephen Koning, Michael Stel, Mark Stikmsa, Shaun Van Popta.*

the teacher's word reflected *the Word*. The classroom walls told of the instruction within the rooms. One particular lesson on insects was mentioned. Creation was pictured as a most beautiful book, showing how all creatures lead us to perceive the invisible qualities of God. Therefore, the children were urged to open God's Book to learn the translation of the message, teaching them how to live in holiness and awe before God.

It would take too long to have the office walls tell their story about the principal. Skipping that conversation, Mr. Nap concluded his message with, "If 75 years from now all the stones and the walls said about the board members, parents, teachers and students, 'They all feared the Lord,' then we have reason enough for deep joy!"

Mr. J. DeHaas Sr, chairman of the Board when the William of Orange Christian School officially opened 32 years ago, presented the staff with the ultimate gift, the Bible. He urged them to base the instruction on the Word contained therein.

The members of the "Decorating Committee" provided the light touch. Mrs. Elsinia Moes and Mrs. Diane Vander-Boom related the efforts of especially Mrs. Dicky Jansen to colour-coordinate carpets, drapes, etc. in the school at reasonable prices. The finishing touch was the presentation of a scarf to the lady teachers and a tie for the men, all in the school colours.

The chairman concluded the program with a few words of thanks. He invited the audience for refreshments in the church annex and a visit to the school afterwards, unless people wished to wait for the Open House on January 21/87. Following the rendition of Psalm 98 and descant, the Rev. J. Visscher of Cloverdale offered a prayer of praise and thanksgiving.

The new premises were formally occupied on January 5/87. An Opening Assembly marked this official start. Pupils, staff, board and committee members as well as several grandparents, especially those from Manoah Manor, were gathered

in the lobby, in front of the newly-installed mural entitled "Crossing the Jordan." Mr. Nap addressed the topic briefly. He told his listeners how God had shown His care to His covenant people and had entrusted them with the things He promised.

"Apostles' Creed," both by the Grade sevens, while related symbols were projected on the wall during the recitation. The floor was then given to the principal, Mr. A. Nap. He gave a speech outlining the personal life of Guido de Brès, the

The official part of the ceremonies now took place. Mr. Hoogstra briefly addressed the graduands and introduced them. They were then given their diploma and a Bible commentary. Next, class historian Stephen Koning read a factual and humorous account of the class as they progressed from Grade 1 in the William of Orange School to Grade 7 in Credo. He was followed by valedictorian, Patricia DeWit, who thanked the parents and our merciful heavenly Father who made it possible that the students received instruction in accordance with His Word. A poem entitled "Lord Open Our Eyes," recited by Rachel Koat and Brian DeWit, ended this part.

The evening was concluded with the singing of Hymn 1A and closing prayer by a parent, Mr. E. Koning. After "O Canada" was sung everyone proceeded to the annex for refreshments. The graduates were congratulated by thankful parents, relatives and friends. It was an evening to remember, especially for the students and their parents. In this they and we confess gratitude to our Lord God in heaven, who blesses us from above and prospers us on our way when we serve Him in humble obedience.

Many parents visited the school afterwards. The results of the pupils' 2-week study of Langley's ecological environment and history were on display. Visitors thus received the opportunity to glimpse what the students had learned about the local plant and animal life. Drawings, posters and a model showed the impact of the fur trade, gold rush and coming of the railway as well for the settling of the area. The institution and establishment of our churches and schools in the lower Fraser Valley was not forgotten. Admiration and appreciation was expressed by many for a job well done by students and staff.

What of the future? The rapid growth of the church — and school communities caused the recent establishment of the Credo Christian Elementary School. The initial student body of 101 pupils was accommodated in the first phase of the facilities boasting four classrooms, a library, offices, and service rooms. However, the enrollment for September is expected to be close to 140. An additional fifth teacher was hired and the matter of future expansion, planned for '91 seems imminent for September '88. This and the time schedule to establish CCES as an independent school with its own board and society are difficult decisions that face the Surrey association. Yet, in all this the goodness of the Lord, through blessings great and small are clearly visible. Thanks be to God for His Mercy.

Some thankful Langley parents



Credo Christian Elementary School, Langley, BC. The first phase of the school building.

The students were urged to display their willingness to care for each other and the things entrusted to them in response.

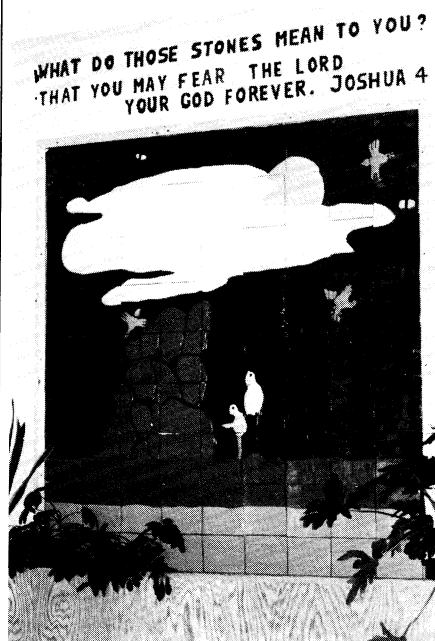
Singing followed, after which the pupils indicated their intention to show a caring attitude. They, with the assistance of adults, placed plants, pictures, a clock and a mat throughout the building. In conclusion "O Canada" was sung. The pupils left for the classrooms while the guests stayed for coffee and a peek into the now humming facility.

June 23 was a happy day for the Grade 7 class at the Credo Christian Elementary School. Graduation ceremonies were held for them at the adjacent church building where well-wishing families, friends and staff had gathered.

At 8:00 p.m. the procession of graduates entered. The president of the school society, Mr. W. VanderPol, officially started the program by reading Romans 10:8-10 and prayer. Further, in his welcoming speech he called attention to the fact that this was the first graduating class of the school, and wished the students God's guidance and blessings.

An organ solo by Patricia Hoeksema was well received. It was followed by the singing of "But Ye Are a Chosen Generation" and choral speaking of the

chief author of the Belgic Confession, who died a martyr's death for his faith. His words and deeds are an example for students and parents alike. Following this the students sang, "Help Me O Lord. . ."



The mural in the foyer. The altar erected after the crossing of the Jordan

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# The Canadian Reformed Society for a Home for the Aged Inc.

As has been the custom in the past, so also this year, we would like to bring you up-to-date on the happenings of our Ebenezer Villa as well as the Mount Nemo Lodge Nursing Home.

You will understand that running two different homes brings along with it a fair amount of work. There is always something that needs our attention. Br. A.L. Vanderhout, who is the chairman of the Board of the society, is also the convenor of the Ebenezer Committee, and he pretty well has things under control there. He also has the help of a very capable Care Committee and it is the report given to us by Mrs. J. Faber at our annual membership meeting where we would like to begin with this year. She writes:

"On behalf of the members of the Care Committee, I may again present to you a report concerning the relationship between Ebenezer Villa and us as members of the Care Committee. In my previous report, I have made clear to you who those members are, and I state with gratitude that no changes took place during these four years. The faithfulness and help which those ladies have shown in so many respects deserve our appreciation. Let me now go on and tell you something about the entertainment evenings, the outings, meetings, etc., which took place since April 18, 1986.

On April 28, a busload of students from John Calvin School in Smithville invaded the Villa and delighted the residents with singing and playing. On the 2nd of June, Mr. Wijma from the Netherlands gave a slide presentation about the 'Brotherhood in Spain.' Two weeks later a visit was paid to the Royal Botanical Gardens to enjoy the irises and roses, while a week later the annual picnic was held. A visit to Dundurn Castle was the next outing and it was interesting to listen to the explanation of the guide about the history of the inhabitants and their way of living in the days of old. The scent of antiquity remained in our nostrils when we went home again. But when we opened the door of the Villa, the fragrance of soup was clearly noticeable and a fine lunch was prepared for all the residents by

the Care Committee members of Hamilton. The chrysanthemum show on November 4th was also a well-appreciated event and so was the lunch, this time prepared by the ladies from Smithville-Lincoln. On November 17, 1986, Mrs. Cafagrande, a nutritionist of the Hamilton Health Department visited the Villa and spoke about "Healthy Aging," the importance of fibres, etc., after which a lively discussion followed. At the end of November, the Grade 3 students from the Smithville school arrived in Hamilton and presented a concert in the Villa to lighten the hearts of the residents, particularly the hearts of their own grandparents, with their singing. In the dark days of winter the highlight is always the Christmas dinner. So it was on December 9th last year, when all the residents and some guests participated in this festive event and delicious meal. Willy Bartels, organizer and cook, was again the "princess of the palace," along with many volunteers. A "big hand" was well-deserved for the good job. Lenie Vreugdenhil dropped in at the Villa on February 2, 1987 with twenty-six pupils, who sang Dutch and English songs. On February 9, 1987, a representative of the World Home Bible League showed a film about Brazil. Afterwards, a collection was held which brought in a total of \$392.00. For the third time, on February 11th, Ebenezer Villa received another group of students from Smithville, namely, the Grade oners, who pleased the residents with singing and playing, while in the same month, Mr. Reinink from the same place, showed a series of slides about "Insects," appreciated by many. The 7th of April brought many residents to Westbrook Greenhouses in Grimsby. They were all impressed by the growth of flowers, from tiny seeds to full-grown plant.

Tired from walking through the many aisles, people were happy to be home again, were soup and buns awaited them. The week following, Mrs. Deddens showed a series of slides about Curac o, accompanied by a short explanation from which we got a good impression of mission work, church

life, customs, etc. Last, but not least, I want to mention the "show and tell," evening on April 27, 1987. While on furlough in Burlington, the mission-aid workers, Bram and Joanne Vegter spent one evening in the Villa. We were impressed by their stories and pictures and also fascinated by the items which they displayed on several tables in the lounge. We are sure this event will not soon be forgotten by the residents and their guests.

Also worth mentioning, is the development of the "Limited Care" programme. During the past year, the Care Committee met six times with a representative of the Ministry of Community and Social Services and members of the Board. The ultimate result was that an agreement could be reached between the applicant and the Ministry. Finally, a homemaker could be appointed, which means that residents who need restricted nursing care or domestic help can call on Mrs. Schuurman, who applied for this position and has been accepted by the Board and the Care Committee.

Concerning New Horizon, on March 21, 1987, a second grant of nearly \$4,000.00 was handed over to a group of residents who at the same time are members of the Board of Directors of New Horizon during an official ceremony in the offices of Mr. Scott in Dundas. From this money an extra table in the lounge, a special dining table, a show case and much more, can be purchased. Although the organization and administration of this New Horizon grant requires much effort and time from the members of the Board of Directors, (we met nine times altogether) we are nevertheless grateful for this gift from the government. This makes it possible to keep people busy and stimulates their talents in all kinds of activities. A few other things should be mentioned as well: Dr. Deddens was again willing to continue his lectures about Revelation, held on every other Wednesday afternoon, which are very much appreciated. Each and every Monday morning, Ms. Heyink faithfully conducts exercises for the elderly; on

Wednesday morning coffee get-togethers are still in effect and well-attended. Mr. Spoelstra is always available and plays the organ, for which we are very thankful. Margaret Groenwold is still the one who goes shopping with some of the residents on Thursday mornings; the yellow schoolbus which she drives becomes a familiar sight at several shopping plazas. We try to keep the rule of publishing five newsletters per year, in both English and Dutch.

With this we come to a conclusion, in which I want to take the opportunity to thank all the ladies who so faithfully volunteer in serving, driving and in organizing so many things together with the ladies of the Care Committee in Smithville and Lincoln. Thanks to Mrs. Vanderhout who organizes the group of thirty "coffee-servers" on Wednesday mornings and Mrs. Gritter who always takes care of the coffee, cookies, flowers and plants during festive occasions.

Thanks be to our heavenly Father who provides us with everything we need."

As you have read from the foregoing, there is always something going on at Ebenezer Villa and we owe our thanks to many individuals who give their time and talents to make Ebenezer Villa a pleasant place in which to live.

Next we give you a report by Anko Scholtens, who is a member of the Mt. Nemo Management Committee.

Mt. Nemo is not too far from Ebenezer, and yet the two seem to be worlds apart as far as the running of the two homes are concerned. This past year has been extremely difficult for us as far as staffing the home is concerned. We are somewhat consoled by the fact that this seems to be a problem right across the province. Nevertheless, it meant that for the summer months of July and August, we had to implement twelve-hour shifts in order to facilitate holidays of the staff itself. You can well imagine the relief when that time period was history and things could go back to more normalized conditions. We are still looking for students, a cook, dietary aids, health care aids, registered nurses or RNA's. So if you could help us out with any of the above positions, it would be greatly appreciated.

What follows then is Anko Scholten's yearly report. He writes:

"The Mount Nemo Committee has had quite a metamorphosis since a year ago. At that time, the committee was a sub-committee of the board. Now there is an addition of two members — Hank Gelderman and Louis Sipkema have joined the board members of Leo Knegt, Joe Boersema and myself. To have two extra people with input, and

especially local people, is a real benefit. To have regional representation on a board is great for membership, but local members on a management committee is sure great for a heads on grasp of the situation.

The past year at Mt. Nemo has been a real turning year. A year ago, we were trying to get the physical building and equipment into shape. At that time, every minor breakdown was a crisis, and there were a lot of breakdowns. Years of rag tag maintenance led to a situation where everything seemed to be going at once. Today, the equipment has been properly serviced and maintenance brought-up-to-date. Oh, the new chairs, landscaping, painting, kitchens, overhead tables and beds are all nice and were needed.

In the area of nursing, new manuals describe what should happen in the lodge regardless of the circumstance. Manuals have been developed for nursing, environmental, infection control, and of course, dietary plus activation. These manuals are the roadmap to make a good nursing home in the eyes of the Ministry of Health. Of course, we don't stop there. Rev. Mulder chairs the pastoral committee. Ideally, all our residents would be Canadian Reformed. As they are not, the pastoral care committee sees to it that pastoral care is given to all who need it by the pastor of their choice.

All in all, a year ago we were struggling to make Mt. Nemo an adequate nursing home. Today, if I weren't so modest, I would say: we are on the threshold of being leaders in the field of geriatric care in this country. Truly, it is my opinion that today care at Mt. Nemo is first rate.

Towards this goal, the board has also approved, subject to your approval, the enclosing of the porch and creating of an outside area by rerouting the driveway. We found that the residents, especially the ward residents, needed more private and quiet space, as did family and volunteers. The large lounge and dining room is not conducive to this. Also, at times of bereavement, a private room for family has been found necessary. Cost will be approximately \$25,000. Funds will be taken out of the monies set aside for 'grandfather' deficiencies which we will not have to fix. (This decision has been put on hold until the bed awards, referred to further on in this report, have been awarded by the Ministry.)

Recently, we were also surveyed by the Canadian Council of Hospital Accreditation. The surveyor remarked over and over what a good nursing home we are running. If it wasn't for

the fact that we haven't been running a good home for a long time, we would probably get a three-year accreditation — the highest we can get. As it is, we will probably get a two-year accreditation which means a little extra in income but a lot more in prestige, and is proof of the standard of care at the home. (Yes, we did receive a two-year accreditation for which we are happy and thankful.)

On a more personal note, presently there are no Canadian Reformed brothers or sisters in Mt. Nemo. We presently have two Canadian Reformed brothers on the waiting list along with one Christian Reformed man and two women, also of Reformed persuasion. We have of course one Christian Reformed lady presently residing in Mt. Nemo. Our average age is eighty-five.

During the past year, our heavenly Father has called unto Himself our brothers Sipkema and Lodder and sister Kuntz. During one eight-week period, we had five deaths. This is maybe not unusual for nursing homes, when dealing with the sick and elderly, but one doesn't get immune to a feeling of loss. Even when Gertie Forsyth passed away, I at least, missed those screams that I wished earlier would end. We should remember that we are always in the hand of our heavenly Father.

As you may have read, the Ministry of Health is giving sixty new beds to the Halton region. The committee is presently preparing a bid to the Ministry for these. The way we figure, if the beds are given, the extra income should easily cover the building costs and allow better services to the residents because of the economy of size in some areas. No doubt the board will keep you informed if something definite comes up.

With the shortage of nurses, staffing remains a problem. And if nurses are in short supply, Canadian Reformed nurses are even scarcer. If you can help, please apply."

Last, but certainly not least, is a report by our Activity Director, sr. Liz DeJong, who plays a prominent role in the operation of Mt. Nemo and the well-being of the residents. Here follows her report:

"Last year I told you about some of the activities that go on at Mt. Nemo Lodge. This year I would like to tell you about activation or life enrichment. The main goal of this department is to give the residents a sense of "well-being." By the time a person enters Mt. Nemo Lodge, most do not feel well. The losses one has experienced at this time of life seem to overshadow the joys of an earlier stage. Think of the loss of a spouse; possibly a child(ren); the role



of provider and caregiver; brothers and sisters; old friends; home, or a favourite garden. Besides these, the physical losses of mobility, due to e.g. loss of limb, arthritis or a stroke; diminished eye sight; loss of hearing; the ability to smell the roses; the fine sense of touch; and last but not least — dignity.

To help with the most personal tasks causes great grief. Just think of being ninety and bathed by a forty-year old youngster or worse, a nine-teen-year old one.

Besides all this, many elderly fluctuate between reality and memories and often they cannot separate the two, which increases the loneliness. Many sit and wait for mother and father or a horse and buggy.

You can now understand why many have lost their sense of well-being. Few are as fortunate as the late Mrs. Kuntz, who on admission to the nursing home said, "Het geeft niets, hoor. De Here gaat altijd met mij mee." (It doesn't matter. The Lord always goes with me.) It is this theme that we try to highlight. "The Lord cares." This year in our Bible study we discussed Psalm 23. "The Lord is my shepherd. I shall not want. He leadeth me to still waters. He restoreth my soul. Thy rod and Thy staff they comfort me." We used the book "A Shepherd Looks at Psalm 23."

It was important to get pastoral care organized. We now have not only

a service every Sunday, but also a minister or pastor visiting the nursing home each week, to solace and strengthen the residents as needed. Our Roman Catholic residents are looked after and receive communion every two weeks.

Volunteers are of utmost importance for the well-being of the residents. How do you feel if someone stops and speaks to you? Makes you feel good, right? You may even smile to yourself as you go on. The same happens to our residents. Volunteers come in to do or help with some of the programs. They all give freely of their time and come to visit. This one-to-one visiting is one of the most difficult things to do. It is also for the resident probably the most rewarding. Someone is paying attention to him/her and gives more time than the staff has ever time for. It is therefore that I urge all of you to look into volunteering. Christ urges us in Matthew 25 to look after the sick, the hungry, the stranger, etc. — the elderly are not excluded — they are frail and often ill, hungry for human contact and often have become strangers to their families. Is volunteering easy — no way. Rewarding — yes. But look for small things sparkle in the eye, a hint of a smile.

If Mount Nemo Lodge is not in your neighbourhood, go to another nursing home and volunteer. The need is there and you can do it.

Besides doing regular programs in the Lodge, we also go out — on pic-

nic, shopping, out for lunch, to the Mum Show or a quilt show. Activities which stimulate, physically, mentally, socially and intellectually and therefore give a sense of well-being.

You will understand from the above reports that it takes the co-operation of the many people concerned for the smooth operation of both homes.

We may thank our heavenly Father for having allowed us to operate for yet another year. We trust and pray that He will allow us to continue to do so in the future.

If you would like to support our society by becoming a member, the cost is only \$100.00 per year. Donations are also welcome.

Addresses are:

*Canadian Reformed Society  
for a Home for the Aged Inc.*  
PO Box 6032, Station F  
Hamilton, ON L9C 5S2

*Ebenezer Villa*  
337 Stone Church Road E.  
Hamilton, ON L9B 1B1  
Tel. (416) 385-3505

*Mount Nemo Lodge Nursing Home*  
4486 Guelph Line  
Burlington, ON

Mailing address:  
RR 2  
Milton, ON L9T 2X6  
Tel. (416) 336-3636

For the Board,  
LEO KNEGT

**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:**

VAN DELFT, Marinus Josephus, geboren op 2 maart 1922, laatstbekende adres in Nederland: Multatulistraat 104, Den Haag, naar Canada vertrokken op 9 juli 1957.

HOEKMAN, Anne Marie, laatst gewoond hebbende te RR 1, Melbourne, ON N0L 1T0.

KLOOTWIJK, Willem Jacobus, geboren op 9 maart 1922, laatstbekende adres in Nederland: Bouwmanstraat 24, Rotterdam, naar Canada vertrokken op 11 juni 1956.

MULDER, Jan, geboren op 16 februari 1922, laatstbekende adres in Nederland: Bergstraat te Arnhem, naar Canada vertrokken op 17 mei 1955.

VELLINGA, Wijbren, geboren op 10 oktober 1897 te Oosterbeek, in de jaren 1919/1920 met een bevriende familie naar Canada vertrokken.

WESSELINGH, Catharina Maria, geboren op 2 oktober 1922 te Hazerswoude, naar Canada op 18 september 1961.

BEEK, Antonius Johannes, geboren op 27 november 1911 te Rotterdam, laatste woonplaats in Nederland: Den Haag, naar Canada vertrokken op 21 mei 1954 aankomst te Montreal.

VAN DEN BOS, Rudolf, geboren op 5 maart 1943 te Amsterdam, naar Canada vertrokken op 19 juni 1980; laatstbekende adres alhier: 8840 Moresby Parc Terr., Dean Parc, Sidney, BC. Betrokkene is gehuwd met Geertruida Helena Librig Passchier, geboren op 20 juni 1945.

COOLEN, Johannes Petrus Maria, geboren op 31 januari 1942, naar Canada vertrokken op 15 oktober 1986.

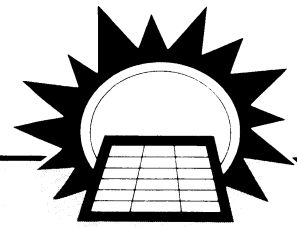
KOLK, Mevr. H.A., geboren op 27 juli 1929, laatstbekende woonplaats in Nederland: Haarlem.

KOOISTRA, W., geboren op 12 mei 1922, gehuwd met Pietje Hellingwerf, geboren op 13 augustus 1923. Laatstbekende adres in Nederland: A. 102 te Opeinde, naar Canada vertrokken op 24 april 1952 met bestemming RR 2, Cornwall, ON.

KUSTER, Monique, laatstbekende adres in Canada: 2676 Hickson Crescent, Ottawa, ON.

KUSTER, Rob, laatstbekende adres in Canada: 270 Plains Road E., Burlington, ON.

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



"The LORD is good to those who wait for Him."

## Dear brothers and sisters,

*What kind of man wrote today's Bible passage? Not a man for whom everything went smoothly and who had a fine and prosperous life. No!*

*The writer is Jeremiah, a man who has experienced many afflictions. He has, as he says himself, felt the rod of God's wrath, (vs. 1).*

*Why? Because Jeremiah belonged to God's covenant nation, the people of Israel, who turned away from their God and followed the desires of their own hearts.*

*Finally the judgments of the LORD have come over this disobedient nation. Jerusalem is being destroyed by enemies. The promised land lies barren.*

*Being a covenantal child himself, Jeremiah also suffers the wrath of God over His people. The severe punishments of the LORD have affected him so deeply that he cries out, "My soul is bereft of peace, I have forgotten what happiness is," (vs. 17). But when he finds no way of escape out of his despair, Jeremiah is driven back to the only fount of all consolation, the LORD. In the midst of all his miseries he remembers God's faithfulness and His steadfast love for those who fear Him. In all their afflictions, there is hope for those who trust in Him. With the LORD salvation is to be found also in times of judgment.*

*The LORD is good to those who wait for Him.*

*Jeremiah finds peace and comfort by trusting again the promises of His God.*

*Suffering and afflictions are part of this present life.*

*They are the result of men's rebellion against their God and Maker. God disciplines His covenant nation.*

*Sometime our troubles are the result of our personal sins.*

*But whatever is the case, there is forgiveness for those who in their misery call upon the LORD. There is hope for those who are bowed down.*

*For we have a Saviour who came into this world to deliver us from all our iniquities. Our Lord Jesus Christ has born our griefs and carried our sorrows.*

*That does not mean that our life here and now will always be free of sorrow and pain. We enter the Kingdom through many tribulations.*

*But let us hold on to Him, who though He causes grief, will have compassion according to the abundance of His steadfast love, (vs. 22).*

*Great is His faithfulness!*

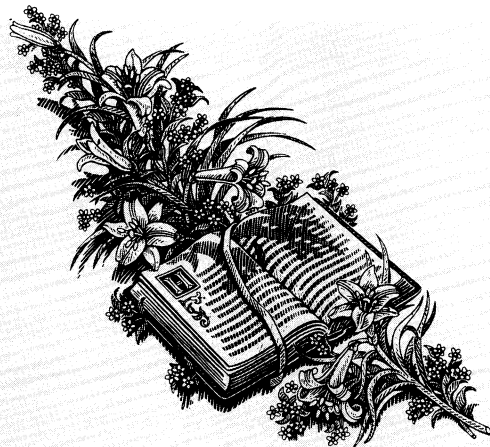
## Our birthday calendar for November:

*Apparently there is only one "Ray of Sunshine" friend who has a birthday this month.*

### WILMA VAN DRONGELEN

31-827 Forest Avenue  
Clearbrook, BC  
V2T 1J7

*Wilma hopes to celebrate her 30th birthday on November 3. Congratulations Wilma! I hope you will have a very pleasant day.*



LORD, Thou has given so much to me,  
Give one thing more, — a grateful heart;  
Not only thankful when it pleases me,  
As if Thy blessings had spare days,  
But such a heart whose pulse may be  
Thy praise!

*If there is somebody you like to have included in our "Sunshine" corner, please let me know. Remember also to inform me of any change of address or circumstances to prevent errors and confusion.*

*THANK YOU and greetings.*

### MRS. J. MULDER

1225 Highway 5, RR 1  
Burlington, ON  
L7R 3X4

# Farewell evening

## Rev. Bouwman and family

On June 29, 1987 the congregation of Chilliwack said goodbye to their minister of 4½ years. The emcee for the evening was br. A. Krabbendam. He opened the evening with reading Eph. 2:11-22 and prayer. Despite the heat, the church was full of brothers and sisters who wanted to wish our minister well on his journey and in his new congregation.

The preschoolers got things going by singing a song of farewell to Harwyn and Jared. They also gave the boys a present. The elementary students recited poems relating to the letters in the word "Chilliwack." The Women's Society put on a skit which was enjoyed by all. The president of the society also gave a short word of farewell. Our choir "To the Praise of His Glory" sang three selections. They were: "The Lord is King," "Psalm 116," and "Let all things now living." The Girls' Club showed us a few peculiarities of Rev. Bouwman in pictures and poems and the Boys' Club showed us how Rev. Bouwman chose between becoming a minister or being a farmer.

Then there were a few question marks on the program. This turned out to be the

presentation of the gift from the congregation. It was an oil painting depicting Mt. Cheam. This picture was chosen because it can be seen from the manse and would remind them of what they left behind.

After the congregation sang Hymn 49, the Young Peoples' Society presented "Guess Who." Rev. Bouwman was given clues and he had to find out which young person the clues pointed to after which the president of the Mens' Society said goodbye on behalf of the society. Our organist Miss Yvonne Byker played a musical interlude, she played the Australian national anthymn and "God save the Queen." The Ladies' Aid and the Ladies' Circle each sang a song and presented gifts. The delegates of our sister churches were mixed in between the skits, songs, and presentations, but the delegate from the council of the Church at Chilliwack had the last goodbye. Brother P. Van Woudenberg thanked Rev. Bouwman for all the work that he had done in the congregation and he also wished him and his family the Lord's blessing in his new congregation.

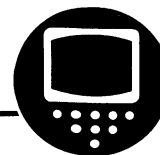


It was now time for Rev. Bouwman to say his goodbye. He began by saying that he was a rookie minister when he came. He thanked the congregation and especially the consistory for their constructive criticism and advice in his 4½ years. He was also sad to leave but the Lord had called him elsewhere and since we are servants in His kingdom we are to go where He calls us.

Rev. VanSpronsen lead us in prayer to close the evening. During the entire program it was our Lord who was praised in song and word for His blessings to us His children.

A CHURCH MEMBER

## PRESS RELEASES



### Synod Albany, 1987 — Australia

On September 5, 1987, on behalf of the convening Church of Albany, the Rev. A. Veldman called the meeting to order. He extended a warm welcome to all the delegates. In his opening address he stressed that they are called to keep the truth pure. The decisions must be taken in accordance with the infallible Word of God and in agreement with the confessional standards, which is the foundation of the Church, Jesus Christ Himself being the cornerstone.

He wished the Synod the blessing of the Lord for its work.

### Constitution of Synod

The examination of the letters of credentials of the ten delegates revealed that

they were properly sent by their Churches. The Church of Launceston had given its delegates one instruction for the Synod.

The following officers were elected:

Rev. A. Veldman	Chairman
Rev. K. Jonker	Vice-chairman
Rev. W. Huizinga	First Clerk
Elder K.A. Wieske	Second Clerk

After Synod was constituted, the delegates testified to their agreement with the Three Forms of Unity by rising from their seats. The congregation of Byford informed Synod why it did not send Rev. C. Bouwman as primus delegate but as an alternate delegate. The Rev. C. Bouwman was admitted as a member of Synod in an advisory capacity.

### Greetings from other Churches

Synod received greetings from the

following sister-Churches:

The Reformed Churches in South Africa  
The Reformed Churches in the Netherlands (Lib)

The Canadian Reformed Churches

Greetings were also received from the PCEA, which is the Church in Australia with which our Churches have had contact for nearly ten years.

Synod received a letter from the Synod of the Evangelical Presbyterian Church of Australia. This Church sent its greetings and requested information on our Churches' policy on contact with other Reformed Churches.

### Synodical work

Synod 1985 introduced the system of working in advisory committees. It was decided to continue with this system, only



The above photograph features the members of Synod. They are: Front row (l to r) Elder K.A. Wieske (2nd Clerk), Rev. W. Huizinga (1st Clerk), Rev. A. Veldman (Chairman), Rev. K. Jonker (Vice-chairman). Second row (l to r) Elder J. VanderRos, Elder J. DeVos, Rev. C. Bouwman (Adviser). Third row (l to r) Elder L. 't Hart, Elder P.O. Posthuma, Elder H. Gunnink, Elder J. VanDijk.

with this difference, that the reports of the committees should be made in the "Canadian" manner, using observation(s), consideration(s) and recommendation(s).

### Reports Classis-Churches

The reports from Classis Churches showed that the Revs. W. Huizinga and C. Bouwman had been received in our Bond of Churches in the ecclesiastical way, and that the Rev. Dr. S.G. Hur had been honourably dismissed from his duties within our Bond of Churches.

### Proposals and appeals

Synod dealt first with a number of proposals and appeals. Synod could not agree with the Church of Launceston that Synod 1985 made its "Declaration regarding the meaning of 'true and faithful church'" (Acts 1985, Art. 67) in conflict with Art. 30 C.O.

On the submission of Rev. W. Huizinga Synod repealed the decisions of previous Synods to use a limited number of the Hymns in the Book of Praise. Synod decided to introduce the probationary use of the deleted hymns by the Churches till the next Synod.

### Bible translation

Deputies reported to Synod that they did not receive much response on their invitation to forward submissions on the RSV to them. Synod received three submissions from which it became evident that the use of the RSV caused great problems within the Churches.

Synod overruled its previous decisions and decided to investigate once more the NIV and NASB, to see if those translations would be better than the RSV. With this renewed investigation also the New KJV should be evaluated. Mean-

while Synod upheld and maintained the decision of the 1983 Synod to recommend the RSV for use in the Churches. Synod considered that involvement of the ICRC on the issue of Bible translation would be commendable.

### Church book

Synod 1983 and 1985 adopted great parts of the revision of the Book of Praise.

This Synod adopted the text of the Three Forms of Unity and of those liturgical Forms which were provisionally adopted by Synod 1985. The proposal of deputies to delete the word "Christian" from the Apostles' Creed (Art. IX) was adopted. Synod also agreed with deputies that the words "only-begotten Son" should be restored to our confessions and creeds.

### Training for the ministry

Synod 1985 observed that the Australian Churches must improve their financial support for the Training for the Ministry, in accordance with Art. 18 C.O. This Synod decided to assess the Churches \$30.00 per communicant member per annum for the maintenance of the Theological College in Hamilton. And it instructed deputies to investigate the possibilities of working towards our own Theological Training and facilities required for such an undertaking.

### The Church Order

The Church of Kelmscott stated in a submission to Synod that the C.O. is in many ways linguistically unsound, both in matters of syntax and meaning. Synod agreed on this matter and supported also the suggestion of the Church of Byford to undertake this linguistic revision of the Church Order by making use of the Canadian text in so far as possible.

Synod 1983 accepted the revised

Church Order. That Synod, however, could not come to a decision on a proposed article on Evangelism (Art. 26). Deputies were charged to study this matter. The outcome of their study was that it is the calling of the WHOLE congregation to evangelize. In the Church this work should also be done "with good order and decency." Thus the Church-political element in the proposed article was seen in the supervisory task of the consistory towards evangelism to safeguard its Reformed character.

Synod however, decided against insertion of Art. 26 in the C.O. on grounds that inclusion of this Art. 26 would duplicate what has already been specified elsewhere (in Art. 5, 16, 21 and 36 C.O., and the respective forms for ordination). Moreover, the circumstances which saw the insertion of this proposed article in the Dutch C.O. are not evident in our Australian situation.

### Our relations with Churches abroad

It was decided to continue sister-Church relationships with the following Churches:

The Canadian Reformed Churches  
De Gereformeerde Kerken in Nederland  
The Presbyterian Church in Korea  
De Vrije Gereformeerde Kerke in Suid Afrika  
The Gereja-gereja Reformasi Indonesia di Sumba Timor-Sabu

Deputies could now satisfy Synod with enough material showing that the Evangelical Presbyterian Church of Ireland, and the Free Church of Scotland have the three marks of a true and faithful Church. With gratitude Synod decided to reconfirm the decision of the 1983 Synod and to offer to these Churches the relation of temporary contact with the aim of full sister-Church relationship.

Regretfully there was not enough material for Synod to take the same decision for the Reformed Presbyterian Church in Taiwan (second Presbytery). New deputies are instructed to gather more information about this Church, and also to continue the contact with the Reformed Church of Japan and the Presbyterian Church in Uganda.

Synod decided to cease attempts to initiate contact with the Dutch Reformed Church of Sri Lanka.

Deputies could give very positive information about The Reformed Churches of New Zealand. Their General Synod took a positive stance against membership of the G.K.N. (Syn.) in the RES. It has severed all ties with the G.K.N. (Syn.), and opened contacts with out sister-Churches in the Netherlands. Synod decided to continue the contact with the RCNZ.

Synod also decided to initiate contact with the Evangelical Reformed Church of

Singapore. By visitors this Church has been reported to be a faithful Church of the Lord Jesus Christ. This Synod upheld the decisions of Synod 1983 and 1985 concerning our membership of the ICRC, and instructed deputies to send two of their members as delegates to the next meeting of the conference to be held on June 19-23, 1989 in Vancouver (Cloverdale), Canada.

### **The Presbyterian Church of Eastern Australia**

Synod considered that the Catholic Church of Christ is spread and dispersed over the whole world and yet is joined and united in one and the same Spirit and in the unity of the true faith by means of preserving the true doctrine and administration of the sacraments and the discipline in accordance with the ordinance of Jesus Christ as the only Head. Although deputies in their comprehensive report gave ample information on these three marks of a true and faithful Church regarding the PCEA, Synod could as yet not endorse the recommendation of deputies to recognize the PCEA as a true Church according to Arts. 27-29 B.C.F. However, it acknowledged with joy that between the FRCA and the PCEA there is indeed a mutual desire to serve God according to His Word. Therefore Synod decided to instruct new deputies to work further towards reaching sister relation with the PCEA.

#### **Other matters**

Synod dealt with many other minor matters.

On Thursday, September 17, 1987 Synod was closed after Rev. A. Veldman had spoken his final address.

On behalf of Synod  
K. JONKER (vice-chairman)

### **Classis Ontario-South of the Canadian and American Reformed Churches, September 16 and 17, 1987 at Ancaster, Ontario**

*Opening.* On behalf of the convening Church at Smithville the Rev. C. Bosch called the brethren to order. He suggested to sing Psalm 19, the stanzas 1 and 4. After the brethren had sung from this Psalm, he read Job 28 and led in prayer.

A welcome was extended to the brethren, to the deputies of Regional Synod, who were present for the peremptory examination of candidate br. P. Aasman, and to br. Aasman as well.

*Credentials.* The examination of the credentials showed that the Churches were duly represented.

*Constitution of Classis.* Classis was constituted. The officers were: Rev. J. Moesker, chairman; Rev. P. Kingma, vice-chairman; Rev. K.A. Kok, clerk.

*Adoption Agenda.* The third provisional agenda was adopted including some additional items.

*Examinations.* Peremptory examination of cand. P. Aasman of Burlington, Ontario.

Br. Aasman has accepted the call of the Church at Hamilton for mission work in Brazil.

The necessary documents were checked and found in good order.

Upon completion of the examination br. Aasman was informed of the classical judgment, with the concurring advice of the deputies, that he had passed his examination successfully. Hereafter br. Aasman signed the Subscription Form.

We sang Psalm 128, stanza 1. Rev. J. Mulder, one of the deputies, was asked to lead in prayer of thanksgiving.

Classis approved the call. Opportunity was given to congratulate br. Aasman.

Examination of br. W. Slomp of Ancaster, Ontario, for permission to speak an edifying word.

The documents were checked and found in order. The examination commenced according to the regulations, but Classis did not find sufficient ground to continue the examination, and could not grant br. Slomp's request.

*Reopening of Classis.* Thursday morning September 17, 1987 at 10:00 a.m.

Psalm 123 was read. Hereafter the chairman Rev. Moesker led in prayer.

Following prayer the brethren sang Psalm 123, stanza 1.

The Roll Call was held. It appeared that two brothers were replaced.

The Churches were judged to be duly represented.

*Art. 44 C.O.* The next point of the Agenda was Art. 44. Churches asked and received advice in closed session.

#### *Reports.*

a. Reports of Church visitations to the Church at Attercliffe and of Lincoln were read.

b. Report of audit of the books re Fund Art. 20 from the Church at Chatham. Books re Fund Art. 20 C.O. have been audited and were found in order.

Classis approved Chatham's proposal for support of a student at our Theological College. The Churches were urged to fulfill their obligations re Art. 20.

c. Report Needy Churches: The Church at Ancaster presented a report re Needy Churches. The report was accepted. Notice has been taken of Churches which are in arrears. The money should come in, in advance in order to fill the need.

*Submissions.* Two submissions were received. A request for revision of a decision of a previous Classis by two brothers. A reply will be sent.

An appeal of an other brother. As to

this appeal Classis appointed a committee to draft a reply to be submitted to the next Classis and to be sent to the Churches five weeks prior to the covering of the next Classis.

*Guidelines for Church Visitations.* The guidelines will be finalized by a committee and be presented to the next Classis.

*Proposal from Church at London.* The proposal from the Church at London "to split the territory of Regional Synod East into three classical regions" was discussed.

Classis adopted the following proposal to be sent to Regional Synod:

"Classis Ontario-South (September 16, 17, 1987) heard the Churches in our classical district on a proposal of the Church at London to divide the region into three classical districts.

Classis proposes that Regional Synod appoint a committee to study the feasibility of reorganizing the two classical districts into three, in detail, and to report to the Churches prior to the convening of the Regional Synod 1988."

*Appointments.* The following delegates to the Regional Synod have been appointed. Ministers: Rev. R. Aasman, Rev. D.G.J. Agema, Rev. C. Bosch, Rev. J. Van Rietschoten. Alternates: Rev. G. Wieske, Rev. H. Moesker, Rev. P. Kingma, Rev. M.H. Van Luik. Elders: Elder P. Oosterhof J's son, Elder H.A. Bartels, Elder A. Witten, Elder A. Van Egmond. Alternates: Elder K. Linde, Elder W. Smouter, Elder G. Hutten, Elder H.T. Van der Velde.

*Arrangement next Classis.* Date: December 9, 1987. Place: Attercliffe. Time: 10:00 a.m. Moderamen: Rev. M.H. Van Luik, chairman; Rev. K.A. Kok, vice-chairman; Rev. H. Moesker, clerk.

*Personal Question Period.* Some brethren made use of it.

Rev. Agema was appointed to represent the Churches at the ordination of br. P. Aasman as Missionary on September 27, 1987 in the Church at Hamilton.

*Adoption of Acts.* The Acts were read and adopted.

*Approval of Press Release.* The Press Release was read and approved.

*Censure ad Art. 44 C.O.* Censure was not necessary.

*Closing.* Sr. Bartels and her helpers had been thanked earlier for their much appreciated service.

The chairman Rev. Moesker wished the brethren a safe return to their homes. He suggested to sing from Psalm 147, stanza 6.

Hereafter he led in prayer of thanksgiving.

Classis was adjourned.

For Classis Ontario-South,  
P. KINGMA, vice-chairman e.t.