J-Y6

OFFICERS OF GENERAL SYNOD

President ..... Rev. Norman V. Peale
Vice-President ..... Rev. Lester J. Kuyper
General Secretary ..... Rev. Marion de Velder
Treasurer ..... Mr. Robert J. Kleiman
Director of Public Relations ..... Miss Beth Marcus

GENERAL SYNOD EXECUTIVE COMMITTEE

Rev. Raymond R. Van Heukelom, Chm.
Rev. Norman V. Peale, V. Chm.
Rev. Marion de Velder, Sec.
Rev. Raymond E. Beckering
Rev. Charles J. Boonstra
Rev. J. Harry Hall
Rev. Lester Kuyper
Rev. Werner Minke
Rev. Adrian J. Newhouse
Rev. Harold J. Schut
Rev. Arnold J. van Lummel
Rev. Henry Ver Meer

Elder Raymond Brondyke
Elder Arend Bruinsma
Elder Robert S. De Bruyn
Elder Joseph W. Holt, Jr.
Elder Roscoe C. Ingalls, Jr.
Elder F. Eugene Klinger
Elder Melvin Redeker
Elder Spencer T. Snedecor
Elder Leslie R. Waggoner

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1969

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Calendar of Special Days

DATE	Special Day
1969	
September 15	Day of Commitment
September 28	Christian Education Sunday
September 28 - October 5	Christian Education Week
October 5	World Wide Communion Sunday
October 12	Laymen's Sunday
October 19	World Order Sunday
October 26 - November 2	Ecumenical Youth Week
October 31	Reformation Day
November	Religion in American Life Month
November 7	World Community Day
November 9	Stewardship Sunday
November 23	Universal Bible Sunday
November 23 - 30	National Bible Week
November 27	Thanksgiving Day
November 30	First Sunday in Advent
December 7	Board of Pensions Sunday
December 21	Christmas Sunday
1970	
January 4 - 10	Universal Week of Prayer
January 6	Epiphany
January 25	Youth Sunday
February 8	Race Relations Sunday
February 11	Ash Wednesday
March 6	World Day of Prayer
March 8	One Great Hour of Sharing
March 11	Day of Prayer for Crops and Industry
March 22	Palm Sunday
March 26	Maundy Thursday
March 27	Good Friday
March 29	Easter Sunday
April 12	National Christian College Day
May 2	May Fellowship Day
May 3 - 10	National Family Week
May 7	Ascension Day
May 17	Pentecost Sunday
June 14	Children's Day

REFORMED CHURCH MEETINGS

October 31 - November 2, 1969	Reformed Church Men, National Convention, Atlantic City, New Jersey
June 8 - 13, 1970	164th General Synod, Hope College, Holland, Michigan

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ERRATA

Page 185 and 198 — Made identical corrections on both pages as follows: The end of the paragraph beginning "The office of Human Resources will relate. . . . " should read:

"———Staff serving Particular Synods and programs and organizations thereof

———Staff serving General Synod and programs and organizations thereof

———Missionaries (and their families)"

Page 229 — Correct the wording following "In Article 5, Section 5 a" to read: "substitute for the first two sentences the following:"

Page 230 — Delete in its entirety item beginning "———in Article 5, Section 8 g——— . . ."

Page 294 — Add after "Recommendation 2 b was adopted" the following: "Recommendation 3 was adopted."

ACTS AND PROCEEDINGS

THE ONE HUNDRED SIXTY-THIRD GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA CONVENED IN REGULAR SESSION AT DOUGLASS COLLEGE, NEW BRUNSWICK, NEW JERSEY, FRIDAY, THE SIXTH DAY OF JUNE, ONE THOUSAND NINE HUNDRED AND SIXTY-NINE, AT TWO *P. M.* EASTERN DAYLIGHT TIME, AND ADJOURNED ON WEDNESDAY, THE ELEVENTH DAY OF JUNE, ONE THOUSAND NINE HUNDRED AND SIXTY-NINE, AT 12 NOON, EASTERN DAYLIGHT TIME.

I. FORMATION OF THE SYNOD

ARTICLE 1

OPENING OF THE SYNOD

The Synod opened with a Service of Worship led by the President Rev. Raymond R. Van Heukelom.

ARTICLE 2

ROLL OF SYNOD

SYNOD OF ALBANY

Classes	*Ministers*	*Elders*
Albany	Louis H. Chisman Warren Fullerton Robert J. Hoeksema	Harry Van Hoesen Robert Selkirk
Columbia-Greene	J. Addison McIntosh Richard Vander Borgh Martin Hoeksema	Walter Platner
Montgomery	James A. Neevel Samuel Vander Schaaf	Ernest Edwards
Rochester	Richard Pruiksma Darryl Vetter Norman Van Manen	John Plyter B. Howard Lesters
Saratoga	Chester C. Chilton Carlo Lazzaro	John C. Hintermaier Howard Hayes
Schenectady	Nicholas Vander Weide Douglas A. Walrath Harold Goldzung Harold J. Schut	Joseph Tinning William Pickney Ross L. Siver Myron Hermance, Jr.
Schoharie	John Pontier Daniel U. Smith	Wesley Linquist George Wadsworth

SYNOD OF CHICAGO

Chicago	Harry J. Hager William Bouwer Warren Hietbrink	Andrew Ridderhoff John De Werdt Jacob Sietsema

Classes

Ministers	*Elders*
Illiana	
Howard Van Egmond	Almon Saxsma
Russell Sybesma	Albert Cooper
August Tellinghuizen	Norman Abbering
Arnold Punt	John Peerboldt
Illinois	
Harold Ringenoldus	George K. Westerveld
Leroy Koopman	Jay Pruis
Ralph Rheenen	John Lindvall
Wisconsin	
Robert J. Swart (Missionary)	John A. Gaffney
Robert Hector	David Hiemstra
Richard Bouwkamp	Peter Syens
Harold Rust	Jesse Harmelink
John Van Mantgem	

SYNOD OF MICHIGAN

Holland	
Gordon Van Oostenburg	Jacob Westerhoff
Glen O. Peterman	Henry Muyskens
Royal Kemper	Eugene Vande Vusse
Hery Voogd	Randall C. Bosch
Kalamazoo	
Joel Bensema	John Louis
Marion Klaaren	Melbourne Jaquays
John Tien	Ed. Ritsema
Gordon Damsteegt	John Pikkaart
Lake Erie	
Donald Vandenberg	Donald Vander Bunte
Carl Vogelaar	James Stegeman
Robert B. Wildman	Dale Laux
Muskegon	
Morris Folkert	Jerrald Redeker
Thurman Rynbrandt	William Van Dop
Earl Kragt	Loren W. Plumhoff
Charles Stickley	Harold C. Schwartz
North Grand Rapids	
Gerald Vander Velde	Robert Decker
Charles B. Wissink	Lawrence Johnson
J. J. Arnold	John Carter
Paul Van De Hoef	Charles R. Vander Meulen

Classes	*Ministers*	*Elders*
Ontario		
	H. Van Essen	G. C. De Mol
	J. Drost	S. Heeg
South Grand Rapids		
	John Vander May	Edward Breen
	Wilbur R. Ringnalda	William Vande Kieft, Sr.
	Peter Muyskens	Jacob Louwenaar
	Howard Schipper	Nick Borst, Sr.
Zeeland		
	John Nordstrom	Nelson Berghorst
	Tunis Miersma	Gerald Slagh
	Jack Van Heest	Gleen Vissers
	John Zwyghuizen (Missionary)	John Overweg
	John C. Hanse	

SYNOD OF NEW JERSEY

Bergen		
	Howard C. Schade	William Silcock
	Harold G. Van Ooort	Duncan Hill
	David F. Risseeuw	
	Lewis W. Kuester	
Newark		
	Leonard A. Jones	James C. Hockley
	Robert O. Shaver	
	Peter Van Es, Jr.	
New Brunswick		
	Sharon T. Scholten	William Kopsco
	H. Eugene Speckman	Walter Dicke
	Frederick Mold, Jr.	J. Allen Mohn
	Samuel C. La Penta	
Palisades		
	Marvin B. Cady	William A. Bernatz, Jr.
	J. David Muyskens	Elmer J. Ruby
	Roy W. Wagoner	
Paramus		
	Vernon Dethmers	W. Clifford Bowden
	Lee Kester	Charles De Pew
	Douglas Smith	Merle Shoemaker
	Alan Staver	Walter Williams

Classes	*Ministers*	*Elders*
Passaic		
	George Van Emburg	Melvin Crannell
	John Nyitray	Carol Roth
	Donner Atwood	Neal Dunning
	Gordon P. Alexander	
Philadelphia		
	Gordon Dragt	George Boyd
	Leonard Kalkwarf	Albert Feather, Sr.
	Carl Kleis	Raymond Miller, Sr.
Raritan		
	George W. Crumley, Jr.	Robert Standing
	Kenneth J. Schields	Louis Reinemann
	Robert Geddes	William E. Tiger
	James Eelman	Fred Fredericks

SYNOD OF NEW YORK

Brooklyn		
	Jon Hinkamp	Harry Waugh
Mid-Hudson		
	Orville J. Hine	Kenneth Sandberg
	Benjamin Le Fevre	William Mac Elveen
	Harold F. Schadewald	Meredith Morgan
	Roger Leonard	
Nassau-Suffolk		
	C. Robert Harrah	Donald W. Thomas
	Frederick D. Summers	Edward D. Chitty
	Jack Hascup	Lloyd A. Earle
New York		
	Ronald D. Lokhorst	Edgar Dillard
	Elie F. de Lattre	Albert Kinsey
	Harold L. Hiemstra	Roland Euwema
	Gerald Vanderhart	Clyde Watts
Orange		
	Lester Aalberts	John Sloan
	John Carter	Willard Moore
	Paul Van Elk	Joseph Fowler
Queens		
	Leroy A. Suess	Yeran Sarounie
	Sherwin Weener	John Ashley
	A. Nelson Doak	John Bischoff

Classes	*Ministers*	*Elders*
Rockland-Westchester		
	Robert Dickson	Arad Riggs
	James Parsons	Theodore Schultz
	William Jewett	Ralph Harrington
	David Jenks	George Davis

SYNOD OF THE WEST

California		
	John H. Keuning	Robert Crowley
	Duane Tellinghuisen	Peter Vander Feer
	John E. Hibma	Al Hamel
	Donald Weemhof	Dirk Bol
	Raymond De Vries	John Dykstra
Cascades		
	John Moerman	Claire Heun
	Frank De Vries	Claude Vander Stoep
Central California		
	Stanley Vander Wiede	Edwin J. Hall
Dakota		
	Gilbert Visser	Lyle De Haan
East Sioux		
	William B. Miller	Stewart De Groot
	John M. Smith	Laurens Blankers
	Robert Vander Aarde (Missionary)	Merlyn Kraai
	Harris Verkaik	
Minnesota		
	Peter De Jong	Cornelius Tilstra
	Paul Caley	Dick Blom
	Jacob Dykstra	Edgar Van Den Einde
North Central		
	Jacob Groetsema	Eilert Goldhorn
	John Boender	
Pella		
	John H. Maassen	Ray Gosselink
	Harmon Wierenga	Henry Klein
	Dirk J. Kolenbrander	Arnie Van Haaften

Classes	*Ministers*	*Elders*
Pleasant Prairie		
	William Kroon	Wallace G. Sessler
	Norman Ratering	Steno Eilderts
	John E. Janssen	Andrew Bohning
West Central		
	Bert E. Van Soest	Gerritt Veenendaal
	Arvin Roos	Henry Hietbrink
West Sioux		
	David C. Ter Beest	Marvin Hoogeveen
	Jack O. Boerigter	Marion Kuyper
	Gary Vande Kamp	Ronald Ver Steeg

NEW BRUNSWICK THEOLOGICAL SEMINARY

Vernon Kooy
Virgil Rogers

WESTERN THEOLOGICAL SEMINARY

Lester J. Kuyper
James I. Cook

OFFICERS OF SYNOD

President — Raymond R. Van Heukelom
Vice President — Norman Vincent Peale

CORRESPONDING MEMBERS

GENERAL PROGRAM COUNCIL

Frederick H. Olert
Mrs. Howard Hageman

CENTRAL COLLEGE

David Boeyink

HOPE COLLEGE

Stuart Post

NORTHWESTERN COLLEGE

Lars Granberg

THE CHURCH HERALD

Louis H. Benes

CHAPLAINS COMMISSION

William M. Hunter

OBSERVERS

HOPE COLLEGE

Robert G. Grahmann
John D. Paarlberg

NORTHWESTERN COLLEGE

Miss Jane Verduin
David Scutt

NATIONAL DEPARTMENT OF WOMEN'S WORK

Mrs. Robert Dickson
Mrs. W. Hiemstra

WESTERN SEMINARY

Duane Laman
Ron Wiersma

NEW BRUNSWICK SEMINARY

Michael J. Moran
Lewis E. Kain

PARTICULAR SYNOD OF ALBANY

James Neevel — Delegate Montgomery Classis

PARTICULAR SYNOD OF MICHIGAN

Josias Eernisse

PARTICULAR SYNOD OF NEW JERSEY

Herman Harmelink, III

PARTICULAR SYNOD OF NEW YORK

Albertus G. Bossenbroek

ARTICLE 3

OFFICERS

Rev. Norman Vincent Peale, Pastor of Marble Collegiate Church, New York, New York, was elected President. Rev. Lester J. Kuyper, Professor, Western Seminary, Holland, Michigan, was elected Vice President.

The President appointed as Tellers:

Richard Vander Borgh, Nicholas Vander Weide, Sherwin D. Weener, Gordon Dragt, David P. Risseeuw, Norman Van Manen, Gary Vande Kamp, Harold Rust, Gordon Damsteegt, Robert Wildman.

The Tellers were elected as Temporary Clerks.

ARTICLE 4

READING OF THE MINUTES

The Minutes of the Sessions of 1968 were read by title.

II. ACTS OF THE SYNOD

ARTICLE 1

Rules of Order

The Rules of Order were read by title, and copies were placed on the Clerk's Table.

The Preliminary report of the Committee on Program was presented by the chairman, Rev. Norman V. Peale, presenting the usual printed program for the sessions of the General Synod.

The program was approved.

The hours of meeting and adjournment were fixed.

The limits of the house were designated.

The Summary of the Van Bunschooten Bequest was read by the Stated Clerk.

The list of Standing Committees as printed in the program was approved.

ARTICLE 2

Standing Cmmittees

GENERAL PROGRAM COUNCIL

Ministers	*Elders*
Leonard Kalkwarf	William Pickney
Orville Hine	Merhl E. Shoemaker
Elie de Lattre	Meredith Morgan
Carlo Lazzaro	Donald W. Thomas
Robert Dickson	John A. Gaffney
Jack Boerigter	Edwin J. Hall
William Bouwer	J. C. Westerhoff
Duane Tellinghuisen	Ronald Ver Steeg
Paul B. Caley	Robert Decker
Marion E. Klaaren	John Overweg
Peter J. Muyskens	
Harold J. Schut	

BOARD OF DIRECTION

Ministers	*Elders*
Jack Van Heest	Randall C. Bosch
Royal D. Kemper	Donald L. Vande Bunte
Jacob Dykstra	Merlyn W. Kraai
Robert Hector	Wallace Sessler
Louis H. Chisman	W. Clifford Bowden
Harold F. Schadewald	Theodore Schultz
Gordon P. Alexander	Edgar Dillard
Carl Kleis	

BOARD OF PENSIONS

Ministers	*Elders*
August Tellinghuizen	George K. Westerveld
John H. Maassen	Gerald R. Slagh
John M. Smith	Peter Vander Feer
Wilbur R. Ringnalda	Jerrald Redeker
Robert Geddes	John C. Hintermaier
Richard Pruiksma	Irving Brusso
Warren Fullerton	Yeran Sarounie
C. Robert Harrah	W. Scott Carle

HIGHER EDUCATION

Ministers	*Elders*
Chester C. Chilton	Wesley Linquist
Harold L. Hiemstra	Lloyd A. Earle
James Neevel	William E. Tiger
Alan C. Staver	Albert Hamel
Thurman Rynbrandt	Dale C. Laux
Norman J. Ratering	Albert Cooper
David C. Ter Beest	Claude Vander Stoep
Howard Van Egmond	

INTERCHURCH RELATIONS

Ministers	*Elders*
Howard C. Schade	Albert Kinsey
J. David Muyskens	Robert S. Standing
Roger Leonard	Willard Moore
Ronald Lokhorst	Raymond Miller, Sr.
Carl Vogelaar	Ray B. Gosselink
John P. Drost	Eugene Vande Vusse
John F. Nordstrom	Edward Breen
Paul Vande Hoef	Jay Pruis

OVERTURES

Ministers	*Elders*
Bert E. Van Soest	John De Werdt
Glen O. Peterman	John Carter
John W. Tien	G. C. de Mol
Stanley Vander Weide	Ross L. Siver
Paul Van Elk	Kenneth Sandburg
James Eelman	James C. Hockley
David W. Jenks	Melvin Crannell
Frederick Mold, Jr.	

NOMINATIONS

Six permanent members representing the Particular Synods:

Particular Synod	*Member*
New York — Minister	Franklin Hinkamp, Chm.
The West — Elder	Peter Vos
Albany — Minister	Charles Boonstra
Michigan — Elder	Harry Wiersma
New Jersey — Minister	Lee L. Kester, Jr.
Chicago — Elder	Harry de Bruyn

and

Past President of General Synod	Harold J. Scut

Five ministers and five elders from the Delegates

Ministers	*Elders*
Robert James Hoeksema	Ralph Harrington
John Nyitray	Edward Ritsema
John D. Pontier	David Hiemstra
Gerald Vander Velde	Henry Klein
William Kroon	

PRESIDENT'S REPORT

Ministers	*Elders*
Gilbert L. Visser	William Bernatz, Jr.
Douglas A. Walrath	Dirk Bol
Donald Vandenberg	

SYNODICAL MINUTES

Ministers	*Elders*
John Boender	Jacob Louwenaar
Leonard A. Jones	Lyle De Haan
John Hanse	John Plyter
	William E. Silcock

RESOLUTIONS

Ministers	*Elders*
H. Eugene Speckman	George H. Boyd
A. Nelson Doak	Myron E. Hermance, Jr.
Leroy Koopman	Almon Saxsma
Harris Verkaik	John Louis

LEAVE OF ABSENCE AND TRAVEL

Ministers	*Elders*
Roy W. Wagoner	J. Allen Mohn
James B. Parsons	Claire Heun
Harold Ringenoldus	Cornelius Tilstra
John E. Hibma	
Jon Hinkamp	

ARTICLE 3

COMMUNICATIONS

(References to the Standing Committees by the General Secretary for Approval of General Synod)

1. COMMITTEE ON THE BOARD OF DIRECTION
   Auditor's Report
   Financial Statement and Schedules, December 31, 1968
   Annual Report, Board of Direction, in the BOOK OF REPORTS, p. 203-210.

2. COMMITTEE ON THE GENERAL PROGRAM COUNCIL
   Report of the General Program Council, in the BOOK OF REPORTS, p. 3-24.

3. COMMITTEE ON HIGHER EDUCATION
   Report of Colleges, in BOOK OF REPORTS:
   Central, p. 31-38
   Hope, p. 38-43
   Northwestern, p. 43-47

   For Information:
   Report of Special Committee on RCA Philosophy of Higher Education, in the BOOK OF REPORTS, p. 175-180.

4. COMMITTEE ON THE BOARD OF PENSIONS
   Report of the Board, in the BOOK OF REPORTS, p. 180-183
   Report on Kirkside, Inc., in the BOOK OF REPORTS, p. 25, 26

5. COMMITTEE ON INTERCHURCH RELATIONS

Reports in the BOOK OF REPORTS, as follows:
- Report of Permanent Committee on Interchurch Relations, p. 93-128
- Financial Support Askings for 1970, p. 113.
- World Council of Churches, p. 93-95, 115, 116
- National Council of Churches, p. 95-103.
- Alliance of Reformed Churches, p. 103, 104, 117-123
- Bible Cause, p. 104, 123-125
- Lord's Day Alliance, p. 104, 105, 106
- Religion in American Life, p. 105, 127, 128

For Information:
- Appendix A (Report of General Program Council)
- RCA Funding of the NCC, in the BOOK OF REPORTS, p. 18-22
- Report of Special Committee to Evaluate Relationship of RCA to the NCC, in the BOOK OF REPORTS, p. 190-197
- Report of the Joint Committee of 24, in the BOOK OF REPORTS, p. 128, 129
- Report of the Committee of 12, RCA, in the BOOK OF REPORTS, p. 129, 130

6. COMMITTEE ON OVERTURES

Amend *Government* re Ordination of Women as Elders and Deacons/and Ministers
1. Classis of Mid-Hudson
2. Classis of Albany
3. Classis of Philadelphia
4. Classis of Mid-Hudson

Amend *Government* re Elders and Deacons Age
5. Classis of Queens

Amend *Government* re Chaplain Voting Privileges
6. Classis of East Sioux

Amend *Government* re Procedures Required by Canadian Government
7. Classis of Cascades

Amend *Government* re Equal Number of Ministers and Elders in Classis
8. Classis of Central California

Amend *Government* re Wording "Promise of a Call"
9. Classis of Dakota

Amend *Government* re Classis Certification of Ministers
10. Classis of Queens

Amend/Clarify *Government* re Examination of Candidates
11. Classis of South Grand Rapids
12. Classis of Cascades
13. Classis of Queens

Index of new *Constitution*
14. Classis of Philadelphia
Publication and Distribution of *Constitution*
15. Classis of Chicago
Coordination Between Departments of Evangelism and Social Ministries
16. Classis of Queens
General Program Council Incorporation of National Department of Women's Work
17. Classis of Chicago
Church Herald Relationship
18. Classis of Philadelphia
Pension Rights in Event of Merger
19. Classis of Chicago
Further Negotiations on Church Union
23. Classis of Chicago
Activities of Christian Action Commission
20. Classis of North Grand Rapids
Christian Action Commission Endorsement of Economic Boycotts
21. Classis of Chicago
31. Particular Synod of Michigan
Ruling on Publications and Programs
22. Classis of Illiana
Studies on Union with Christian Reformed Church
24. Classis of Minnesota
38. Particular Synod of West
Reading of Van Bunschoten Bequest
25. Classis of Albany
General Synod Meeting Held within Calendar Keek
26. Classis of Mid-Hudson
Guidance in Use of RCA Marriage Ceremony
27. Classis of Cascades
Amend *Government* re Quorums in Judicatories
28. Particular Synod of New Jersey
Permit Withdrawal of RCA Ministers with All Pension Funds
29. Particular Synod of New York
Provide Supplemental Pension Income for Minister
40. Particular Synod of New Jersey
Eliminate Greek and Hebrew as Required Subjects
30. Particular Synod of New Jersey
Petition Removal of 4-D Exemption for Ministers and Ministerial Students
32. Particular Synod of New York
Refrain from Action on Union Synods and Union Presbyteries
33. Particular Synod of Michigan
Postpone Action on Full Participation in COCU
34. Particular Synod of Michigan

Refrain from full Participation in COCU
35. Particular Synod of Chicago
Become Full Participant in COCU
36. Particular Synod of Albany
37. Particular Synod of New Jersey
Change Name of Denomination to the Presbyterian Reformed Church in America
39. Particular Synod of New Jersey

7. COMMITTEE ON NOMINATIONS
Certification of vacancies and expiring terms on permanent committees, commissions and delegations from the General Secretary
Nominations from Particular Synods for CHURCH HERALD Editorial Council
Nominations from various Committees and Commissions
Nominations of Synodical members to the Boards of Trustees of the Colleges

8. COMMITTEE ON THE PRESIDENT'S REPORT
Report of the President and Statistical Summary

9. COMMITTEE ON SYNODICAL MINUTES
Minutes of the General Synod, 1968
Minutes of the Particular Synods, 1969

10. BOARD OF THEOLOGICAL EDUCATION
Applications for Dispensation
Annual Reports of Western Theological Seminary and of New Brunswick Theological Seminary
Nominations for election to the Board of Superintendents of the Seminaries

ARTICLE 4

BOARD OF DIRECTION OF THE CORPORATION

ANNUAL REPORT OF THE BOARD OF DIRECTION

Fathers and Brethren:

The Board of Direction respectfully presents its annual report for the calendar year 1968, the 150th since the incorporation of General Synod by a Special Act of the Legislature of the State of New York in 1819.

The income distributed by the Board from New York Funds amounted to $130,351. Comparison with preceding years follows:

1968	$130,351
1967	127,870
1966	129,750
1965	125,101
1963	120,402

The distribution of income in 1968 to the various beneficiaries was as follows:

Board of North American Missions	$ 7,377
Board of Education	13,599
Board of World Missions	4,169
Board of Pensions	36
Board of Publications	79
Consistory of the Reformed Church of Schermerhorn, Holland	1,178
First Reformed Church, Fishkill, New York	52
General Synod	769
Hope College	1,928
Northwestern College	8
New Brunswick Theological Seminary	46,305
Central College	9
New Utrecht Reformed Church	
Endowment Fund	4,137
Graveyard Account	164
Reformed Church at Beacon, New York	52
Reformed Protestant Dutch Church of Kinderhook, New York:	
Church Fund	195
Cemetery Fund	501
Utica Church	1,394
Western Theological Seminary	5,560
Reformed Protestant Dutch Church of Stuyvesant, New York	343
	$ 87,855

Martha Antoinette Quick Memorial:	
Church Planning and Development work of General Program Council	$ 21,248
Board of World Missions, Purchase of new equipment for Matrak-Muscat Hospital and for scholarships for leadership training for overseas institutions	5,592
Hope College	3,852
Central College	3,128
Northwestern College	2,637
World Ministries, General Program Council, for Middle East Relief	4,026
Board of Superintendents of the Theological Seminaries for the Program Design Committee	2,013
	$ 42,492
GRAND TOTAL	$130,351

All of the investments under the control of the Board were carefully and continuously reviewed throughout the year. Members of the Board met on a monthly schedule to consider the portfolios and to make changes when appropriate. On December 31, 1968, the market value of Principal funds on hand was:

New York Funds		$3,560,452
New Jersey Funds		234,219
	Total	$3,794,671

New York Funds

Mortgage Investments

On December 31, 1967, the first mortgage investments were in 38 mortgages on residential and industrial property in New York City, Westchester County and Nassau County in New York State and Bergen County in New Jersey. The mortgage investments were in the face amount of $870,705 with an unamortized discount of $2,037, which placed endowment funds invested in mortgages at $68,668. During the year, seven (7) of the mortgages were paid in full and these repayments with the amortization payments on the other mortgages amounted to total repayments of $132,602., reducing the number of first mortgage investments to 31 and the amount of endowment funds invested in mortgages at December 31, 1968, to $736,066.

No new mortgage investments were made during the calendar year 1968.

There is also held in the investment account The Interchurch Center Second Mortgage 5½% leasehold bonds due January 1, 1998 in the amount of $270,000.

The Leasehold ownership participation in Interchurch Center is carried at $19,676, bringing the total investment in the Interchurch Center Leasehold to $289,676.

At year end, the General Synod also had undesignated endowment funds of $28,432 invested in notes and savings banks and designated endowment funds of $75,821 in cash in savings bank and checking accounts.

Bond, Preferred Stock and Common Stock Investments

On September 12, 1968, the General Synod entered into a discretionary Investment Management Agreement with United States Trust Company of New York. In the following months, the marketable securities held in the Endowment Account of the New York funds were transferred to this account with the United States Trust Company. Similar agreements have been entered into with the Trust Company by the Church Boards, Hope College, and the Seminaries. By combining the funds of the Church Boards and Institutions, the charge for superior investment management service is less expensive to each unit. This agreement with the United States Trust Company was negotiated and recommended by the Committee on Administration and Finance of the Church.

There is set forth here a list of the marketable securities held by the United States Trust Company for the account of the General Synod on December 31, 1968.

RECAPITULATION

	Value	*Percent*
Bonds	$1,122,827.50	43.46
Preferred Stocks	24,300.00	.94
Common Stocks	1,436,543.63	55.60
Total	2,583,671.13	100.00
Cash Overdrawn	153,214.11-	
Net Value	2,430,457.02	

New Jersey Funds

At the end of 1968, principal funds had a market value in excess of the $191,280 at the year end in 1967. The 6.3% increase in stock prices was partially offset by the declines in bonds and preferred stocks resulting from the rise in interest rates.

The current return on book value of $203,950 is 4.5%.

All of the bonds and preferred stocks, representing 52% of the porfolio, appear to qualify as investments legal for fiduciaries in New Jersey.

Since year end, the switch of two issues of preferred stock into deep discount bonds has made a start toward assuring recovery of a portion of the depreciation in values caused by the rise in long term interest rates.

On December 31, 1968, the New Jersey funds were in investments and cash as follows:

Marketable securities, at market value	$198,233
Mortgage Notes	27,869
Cash	8,117
Total	$234,219

Administration Expenses and Income Distributed

The Board through 1968 paid no fees for investment counsel, relying upon the knowledge and experience of its members. In the administration of the New York Funds, the expenses were as follows:

Salaries:			
Treasurer		$ 1,250	
Others		7,045	
Social Security		365	
Pension Payments to Contributory Annuity Fund		561	
Hospital and Medical Insurance		115	
Other Insurance		84	
Travel		44	
Audit Fee		1,320	
Office Rent		1,984	
Telephone		210	
Postage & Mailing Service		44	
Printing, Stationery & Office Supplies		119	
Equipment and Maintenance		116	
Miscellaneous		37	$ 13,294
Less:			
Portion charged to General Synodical Funds	$5,194		
Portion charged to New Jersey Funds	500		5,694
Net Expenses for New York Funds			$ 7,600

A Statement of income and expenses for the year 1968 of the New York Fund follows:

Income from securities	$ 81,011	
Less custodian fee	894	$ 80,117
Income from mortgages	$ 47,895	
Less mortgage servicing fee	5,201	42,694
Income from Interchurch Center Bonds	$ 14,850	

Less amortization of leasehold participation	1,000	13,850
		$138,290
Less net expenses itemized above		7,600
Net Income for the year 1968		$130,690
Carried forward from 1967		1,022
Net available for distribution		$131,712
Income distributed — 1968		130,351
Carried forward to 1969		$ 1,361

Administration expenses of the New Jersey Funds were $137 for custodian fee and $500 for the Board's administrative expenses. The income and disposition of it in the New Jersey funds was as follows:

Income from securities and mortgage		$ 10,222	
Less custodian fee	$137		
Net expense of administration	500	637	
Net income for the year			
Net Income for the year			$ 9,585
Carried forward from 1967			22,963
Net available for distribution			$ 32,548
Distributed in 1968:			
Scholarships at Rutgers			6,131
Carried forward to 1969			$ 26,417

The Quick Memorial Fund

The practice established eleven years ago by General Synod directing that 50% of the income from the Martha Antoinette Quick Memorial Fund be allocated to Chuch extension work administered by the Board of North American Missions was modified in 1964 as set forth in the Report of the Board of Direction in the Minutes of General Synod June 1965, page 19.

In 1968, General Synod assigned the income for the year July 1, 1968 to June 30, 1969, in the following manner:

50% for the Church Planning and Development work of General Program Council (BONAM)

20% to Hope, Central and Northwestern Colleges:

a. 60% to be divided equally among the three colleges

b. 40% to be divided among the three colleges on the basis of student enrollment.

20% to World Ministries, General Program Council for Middle East Relief (BWM).

10% to the Board of Superintendents of The Theological Seminaries for the Program Design Committee.

The Board of Direction seeks the instruction of General Synod for the distribution of the Quick income pursuant to the terms of the Quick Will for the year July 1, 1969 to June 30, 1970.

Any requests for an allocation of Quick Funds received by the Board of Direction will be submitted to General Synod's Standing Committee on the Board of Direction.

General Synod Expenses

Annexed to this report are statements showing 1968 asesssments and a comparison of 1968 Expenses, 1969 Budget, and Askings for 1970.

Assessments

Most 1969 Assessments were received from classes before March 31, 1969. It would be helpful if more classes would consider making partial or full payment, if possible, earlier than the "deadline" month of March. Notices of Assessments for the following year are distributed each August so that provisions can be made to pay them at the Fall Classes Meetings.

Budget For 1970

The Askings listed are the amounts suggested or requested by the General Secretary's Office, committees or commissions of the General Synod and its Executive Committee. The Board of Direction places them before General Synod without comment for its action. Inquiries and comments concerning budget requests should be directed to those who have made them or to the Standing Committee on the Board of Direction. The assessments upon the classes are based on the total budget approved by General Synod.

Auditors

The accounts of the Board have been examined and certified by Haskins & Sells, certified public accountants.

The financial statements prepared by the auditors will be presented to the Standing Committee on the Board of Direction.

These statements are always available for inspection by members of the Reformed Church. Copies are sent to all agencies and churches for whom the Board holds endowment funds.

Board Members

This year the terms of Grant Van Saun, Sr. and Robert F. Williams expire and their successors in the class of June, 1972 should be elected. Roger F. Murray, II has resigned from the Board of Direction effective as of May 31, 1969 and a successor for him in the class of 1970 should also be elected.

Respectfully submitted,
Arad Riggs, President

1968 SYNODICAL ASSESSMENTS RECEIVED

Particular Synod	*Classes*	*Amount*	
Albany			
	Albany	$4,631.00	
	Columbia-Greene	$3,481.00	
	Montgomery	$3,256.00	
	Rochester	$4,041.00	
	Saratoga	$2,822.00	
	Schenectady	$7,597.00	
	Schoharie	$2,789.00	$ 28,617.00
Chicago			
	Chicago	$6,296.00	
	Illiana	$6,734.00	
	Illinois	$5,430.00	
	Wisconsin	$8,089.00	$ 26,549.00
Michigan			
	Holland	$8,434.00	
	Kalamazoo	$6,548.00	
	Lake Erie	$3,850.00	
	Muskegon	$9,077.00	
	North Grand Rapids	$7,482.00	
	Ontario	$2,899.00	
	South Grand Rapids	$9,222.00	
	Zeeland	$7,046.00	$ 54,558.00
New Jersey			
	Bergen	$6,436.00	
	Newark	$4,690.00	
	New Brunswick	$4,366.00	
	Palisades	$7,554.00	
	Paramus	$10,622.00	
	Passaic	$9,549.00	
	Philadelphia	$3,899.00	
	Raritan	$6,984.00	$ 54,100.00
New York			
	Brooklyn	$2,287.00	
	Mid-Hudson	$5,180.00	

	Nassau-Suffolk	$7,238.00	
	New York	$4,006.00	
	Orange	$8,715.00	
	Queens	$5,525.00	
	Rockland-Westchester	$8,695.00	$ 41,646.00
The West			
	California	$9,813.00	
	Cascades	$2,598.00	
	Central California	$1,602.00	
	Dakota	$2,196.00	
	East Sioux	$4,819.00	
	Minnesota	$3,404.00	
	North Central	$3,131.00	
	Pella	$5,037.00	
	Pleasant Prairie	$4,805.00	
	West Central	$3,167.00	
	West Sioux	$5,620.00	$ 46,192.00
		TOTAL	$251,662.00

GENERAL SYNOD BUDGETS

Income	*1968* *Budget*	*1968* *Receipts*	*1969* *Budget*	*1970* *Askings*
From Benevolences	$ 55,000	$ 46,420	$ 50,000	
From Assessments — 1968	251,662	251,662	—	—
1969/70	7,750	7,750	271,824	—
	$314,412	$305,832	$321,824	

Expenses	*Budget*	*Expenditures*	*Budget*	*Askings*
I. *General Synod Meeting*				
1. Delegates' Travel & Lodging	$ 54,000	$ 51,925	$ 54,000	$ 54,000
2. Other Meeting Expenses	1,000	659	1,000	1,200
3. Printing, Postage, "Minutes"	5,800	5,794	10,800	11,000
Totals	$ 60,800	$ 58,378	$ 65,800	$ 66,200
II. *General Synod Office**				
4. a) Executive Staff Salaries	$ 19,450	$ 22,698	$ 23,000	$ 36,250
b) Housing Allowances	6,000	7,375	7,500	11,500
5. Other staff Salaries	16,000	15,599	18,000	31,200
6. Employee Benefits	5,000	5,202	6,000	10,500
7. Travel — Staff	2,750	2,366	3,000	5,500
8. Rent — Office & Chapel	8,950	8,770	9,075	11,620
9. Office Equip. & Repairs	500	181	750	1,000
10. Office Supplies	300	721	500	1,050
11. Office Mimeo & Printing	450	915	500	1,700
12. Postage & Mailing	500	615	750	1,000

* 1970 Askings include Office of Coordinator for Organizational Development

GENERAL SYNOD BUDGETS

	1968		1969	1970
	Budget	*Expenditures*	*Budget*	*Askings*
13. Telephone & Telegraph	850	1,114	1,000	2,100
14. Audit & Legal Services	100	110	100	125
15. Banking & Invest. Services (OAF)	4,775	5,194	5,395	5,500
16. Insurance	—	466	365	475
17. Miscellaneous (2)	5,175	618	5,135	6,050
Totals	$ 70,800	$ 71,944	$ 81,070	$125,570
III. *Other General Synod Expenses*				
18. G. S. Executive Committee	$ 8,000	$ 12,342	$ 11,000	$ 12,000
19. Pres. Expense Acc't.[1]	3,750	3,750	2,500	2,500
20. Director of Publ. Rel.	600	600	600	—
21. Church Herald Subsidy	7,000	7,000	7,000	10,000
22. CAF Dues Payments for Chaplains in Active Reserve	3,100	4,690	5,000	5,000
23. P. S. Presidents & Classes Clerks Mtg.	2,450	2,438	3,000	3,000
24. Miscellaneous				
a) Travel & Synd. Memb. Sem. Bd.	500	—	500	—
b) Moving Exp. — Sem. Prof.	2,000	2,000	—	—
c) Comm. of 12[1]	18,000	14,094	12,500	—
d) Ad Hoc Comm. on S. Africa	—	—	—	1,500
25. Contingent Fund[2]	12,807	800	9,449	
Totals	$ 58,207	$ 47,714	$ 51,549	
IV. *G. S. Permanent Committees*				
26. Christian Action Commission				
a) Comm. Expenses	$ 4,395	$ 3,262	$ 4,170	$ 4,150

GENERAL SYNOD BUDGETS

	1968		1969	1970
	Budget	*Expenditures*	*Budget*	*Askings*
b) Other Mtgs. & Conferences	2,310	909	1,180	2,300
c) Literature & Postage	3,045	4,565	3,650	3,300
	$ 9,750	$ 8,736	$ 9,000	$ 9,750
27. Chaplains' Commission				
a) Commission Expenses	$ 2,500	$ 1,767	$ 2,500	$ 2,000
b) Liter., Print., Postage	1,050	632	1,300	2,200
c) Conferences	1,650	338	1,000	800
d) Gen'l. Commission Dues	1,400	1,200	1,500	1,500
	$ 6,600	$ 3,937	$ 6,300	$ 6,500
28. Revision of Constitution				
a) Comm. Expense	$ 2,150	$ 2,440	$ 2,150	$ 2,150
b) Printing	700	——	1,000	1,000
	$ 2,850	$ 2,440	$ 3,150	$ 3,150
29. History Commission				
a) Comm. Expenses	$ 2,400	$ 2,496	$ 2,400	$ 3,600
b) Archivist	600	600	600	600
	$ 3,000	$ 3,096	$ 3,000	$ 4,200
30. Judicial Business	$ 500	$ 160	$ 300	$ 300
31. Revision of Liturgy				
a) Comm. Expense	$ 2,000	$ 1,228	$ 1,500	$ 1,500
b) Printing	——	——	750	——
	$ 2,000	$ 1,228	$ 2,250	$ 1,500

GENERAL SYNOD BUDGETS

	1968		1969	1970
	Budget	*Expenditures*	*Budget*	*Askings*
32. Nominations	$ 1,000	$ 558	$ 1,000	$ 850
33. Theological Comm.[1]	$ 3,250	$ 1,951	$ 2,250	$ 1,500
34. Theological Education	$ 1,500	$ 441	$ 1,500	—
35. Interchurch Relations				
a) Comm. Expenses	$ 3,550	$ 3,087	$ 3,550	$ 3,550
b) Interd. Mtgs. & Convers.	1,000	221	1,000	700
c) Literature & Postage	1,600	450	1,600	1,600
	$ 6,150	$ 3,758	$ 6,150	$ 5,850
Totals	$ 36,600	$ 26,306	$ 34,900	$ 33,600
V. *RCA Repres. to Interchurch Bodies — Travel*				
36. Alliance of Ref. Churches				
a) Theological Committee	$ 100	$ 33	$ 100	$ —
b) 20th Gen. Council	—	—	—	4,500
	$ 100	$ 33	$ 100	$ 4,500
37. National Council of Churches				
a) General Board Members	$ 2,000	$ 1,945	$ 1,500	$ 1,500
b) Broadcasting & Film Com.	25	—	25	25
c) General Assembly	—	—	1,800	—
d) Div./Chr. Unity — 2 Membs.	—	—	100	100
	$ 2,025	$ 1,945	$ 3,425	$ 1,625

GENERAL SYNOD BUDGETS

	1968 Budget	1968 Expenditures	1969 Budget	1970 Askings
38. World Council of Churches				
a) U. S. Conference	$ 300	$ 128	$ 300	$ 300
b) 4th General Assembly	1,000	1,000	—	—
	$ 1,300	$ 1,128	$ 300	$ 300
39. Contingency for Travel	$ 300	$ 303	$ 400	$ 400
Totals	$ 3,725	$ 3,408	$ 4,225	$ 6,825
VI. *Participating Shares in Interch. Bodies*				
40. Alliance of Ref. Churches	$ 3,500	$ 3,500	$ 3,500	$ 3,500
41. National Council of Churches				
a) General Undesignated	4,500	4,500	4,500	5,000
b) Long Range Planning	1,000	1,000	1,000	1,000
c) Washington Office	300	300	300	300
d) Div. of Christian Unity	1,000	1,000	1,000	1,500
e) Priority Prog. for Peace	500	500	500	—
f) Broadcasting & Film Comm.	1,000	1,000	1,000	1,000
g) Faith and Order	300	300	300	300
	$ 8,600	$ 8,600	$ 8,600	$ 9,100
42. World Council of Churches				
a) General Support	$ 4,000	$ 4,000	$ 4,000	$ 4,000
b) Toward Cost of 4th G. A.	580	580	580	—
	$ 4,580	$ 4,580	$ 4,580	$ 4,000

GENERAL SYNOD BUDGETS

	1968		1969	1970
	Budget	*Expenditures*	*Budget*	*Askings*
43. Religion in American Life	$ 1,500	$ 1,500	$ 1,500	$ 1,500
44. Nat. Presby./Ref. Center	450	450	450	450
Totals	$ 18,630	$ 18,630	$ 18,630	$ 18,550
[1]VII. *Scheduled Adjustment 1968*				
45. Included in (19)	$ (1,250)	$ (1,250)		
46. Included in (24c)	(5,500)	(5,500)		
47. Included in (33)	(1,000)	(1,000)		
Totals	$ (7,750)	$ (7,750)		
TOTALS	$248,762	$226,380	$256,174	
Restructuring Expenses				
Office of Coordinator	$ 30,000	$ 32,022	$ 30,000	—
[2]Other Expenses (Incl. in 17 & 25)	(9,350)	—	(10,000)	—
Off. of Admin. & Finance	35,650	28,699	35,650	—
	$ 65,650	$ 60,721	$ 65,650	$ —
GRAND TOTAL	$314,412	$287,101	$321,824	$ —

REPORT OF THE STANDING COMMITTEE ON THE BOARD OF DIRECTION

Fathers and Brethren:

The R.C.A. is a corporation and as such is the custodian of funds, devises and bequests that shall come to the General Synod of the R.C.A. These funds are administered by the Board of Direction of the corporation.

Your committee has received and carefully reviewed the report of the Board of Direction of the General Synod. We feel that the members of the Board should be commended for their wisdom and fidelity in the matters of the finances of the denomination, for their spiritual devotion and interest in this important work.

Haskins and Sells, certified public accountants audited the records of the Board of Direction. This audit was received and reviewed by your committee and is found on pages 4-12 of the 1968 Financial Report of the Boards.

Your committee would submit the following recommendations for action by the General Synod:

1. That the audit of the Board of Direction for 1968 be approved as presented.
2. That the report of the Board of Direction which was not printed in the blue book become a part of the minutes of this General Synod.
3. That the General Synod, through the General Secretary, express its appreciation for the dedication and valued services of the members of the Board of Direction.
4. That Mr. Grant Van Saun, Sr. and Mr. Robert F. Williams be elected to the Class of June 1972 and Mr. Leslie Waggoner be elected to the Class of June 1970 to replace Mr. Roger F. Murray, II who has resigned effective, May 31, 1969; and that these names be referred to the Committee on Nominations.
5. That the General Synod elect Dr. Arad Riggs to serve as President of the Board of Direction for a term of one year.
6. That the "Martha Antoinette Quick Memorial Fund" for the year of July 1, 1969 to June 30, 1970 be allocated as follows:
   - 50% for the work of Church Planning and Development of the General Program Council.
   - 27½% to Hope, Central and Northwestern colleges:
     a. 60% to be divided equally among the three colleges
     b. 40% to be divided among the three colleges on the basis of student enrollment
   - 12½% to the Board of Superintendents of the Theological Seminaries for the Program Design Committee
   - 10% to the General Program Council.
7. General Synod has received a request from Central College to enable it by the signing of the proper enabling documents to secure the loans from

the U. S. government on their new dormitory and also Physical Education buildings already under construction.

Your Committee has received the necessary legal counsel that these documents are in order and thus recommends to the General Synod that the two sets of six documents entitled "Resolution of Disclaimer" and "Approval of Loan and Mortgage of Central University of Iowa (Central College)" be approved and that these documents be signed by the proper officers of the General Synod.

8. That the following Budget for 1970 be approved:

Income	
Assessment — 230,519 members @ $1.26	$290,454
Expenditures	
I. *General Synod Meeting*	
1. Delegates Travel & Lodging	54,000
2. Other meeting expenses	1,200
3. Printing, Postage, "Minutes"	11,000
Total	$ 66,200
II. *General Synod Office*	
4. a. Three Executive Salaries	36,250
b. Housing Allowances	11,500
5. Other Staff Salaries Administrative Assistant, three secretaries and one clerk typist	31,200
6. Employee benefits or increments	10,000
7. Travel —3 Staff Officers	4,500
8. Rent — Office & Chapel	11,620
9. Office Equipment & Repairs	750
10. Office Supplies	1,050
11. Office Mimeo & Printing	1,700
12. Postage & Mailing	1,000
13. Telephone & Telegraph	2,000
14. Audit & Legal Services	125
15. Banking & Accounting Services (OAF)	5,500
16. Insurance	475
17. Miscellaneous	3,530
Total	$121,200
III. *Other General Synod Expenses*	
18. G.S. Executive Committee (6 meetings)	12,000
19. President's Expense Account	2,500
20. Church Herald Subsidy	7,000
21. CAF Dues Payments for Chaplains in Active Reserve	5,000
22. P.S. & Classes Officers Meetings	3,000

23.	Miscellaneous		
	a. Ad Hoc Comm. on South Africa		1,500
	b. Study & Education on Rights of Women		1,500
	c. Incorporation of NDWW into GPC		1,000
	d. Plan for Understanding		2,500
	e. Project Equality		3,500
24.	Contingent Fund		4,379
	Total		$43,879
IV.	*General Synod Permanent Committees*		
25.	Christian Action Commisison		
	a. Committee expenses		4,150
	b. Other Meetings & Conferences		1,550
	c. Literature & Postage		3,300
			$ 9,000
26.	Chaplains' Commission		
	a. Commission expenses		2,000
	b. Literature, Printing, Postage		600
	c. Conferences		800
	d. General Commission Dues		1.500
	e. Secretarial		1,200
			$ 6,100
27.	Revision of Constitution		
	a. Committee expenses		2,150
	b. Printing		350
			$ 2,500
28.	History Commission		
	a. Commission expenses		950
	b. Stationery & Supplies		200
	c. Micro filming		800
	d. Secretarial Work		2,250
			$ 4,200
	Archivist's fee		
	GPC	$600	
	Bd. of Pen.	200	
		$800	
29.	Judicial Business		300
30.	Revision of Liturgy		
	a. Committee expenses		1,500
31.	Nominations		850
32.	Theological Commisison		1,500
33.	Interchurch Relations		
	a. Committee expenses		3,550
	b. Interd. Meetings & Conferences		700

	c. Literature & Postage	1,600
	d. Consultation with Christian Ref. Church	2,000
		$ 7,850
	Total	$ 33,800
V.	*R.C.A. Representatives to Interchurch Bodies — Travel*	
	34. Alliance of Reformed Churches 20th General Council (Kenya)	$ 4,500
	35. National Council of Churches	
	a. General Board Members	1,500
	b. Broadcasting & Film Comm.	25
	c. Div./Chr. Unity — 2 Members	100
		1,625
	36. World Council of Churches	
	a. U. S. Conference	300
	37. Contingency	400
	Total	$ 6,825
VI.	*Participating Shares in Interch. Bodies*	
	38. Alliance of Reformed Churches	3,500
	39. National Council of Churches	
	a. General undesignated	5,000
	b. Long Range Planning	1,000
	c. Washington Office	300
	d. Div. of Christian Unity	1,500
	e. Broadcasting & Film Comm.	1,000
	f. Faith & Order	300
		$ 9,100
	40. World Council of Churches	
	a. General Support	$ 4,000
	41. Religion in Ameircan Life	$ 1,500
	42. Nat. Presby./Ref. Center	$ 450
	Total	$ 18,550
	GRAND TOTAL	$290,454

9. That the assessment for the year 1970 be $1.26 per member.

10. That all General Synod assessments be paid on or before March 31, 1970. All classis treasurers are urged to make such payments partially or wholly at their earliest convenience.

11. This recommenation is being made so that there can be an overall review of all Budget Askings to General Synod, both as to its own operations and its programs:

To recommend to General Synod that the compilation and review of the General Synod (Assessment) Budget during the sessions of General Synod be transferred from the Standing Committee on the Board of Direction to the Subcommittee on Budget of the General Synod Executive Committee; and further,
That the transfer be effective with the 1970 General Synod.

12. That the 1969 General Synod ratify,approve, confirm and direct the transfer of the portion of the title held by it to the Western Theological Seminary of the Reformed Church in America as approved by the General Synod of 1968.

Respectfully submitted,

Royal D. Kemper
Jacob Dykstra
Louis H. Chisman
Gordon P. Alexander
Randall C. Bosch
Merlyn W. Kraai
W. Clifford Bowden
Edgar Dillard

Jack Van Heest, Chairman
Robert Hector
Harold F. Schadewald
Carl Kleis
Donald L. Vande Bunte
Wallace Sessler
Theodore Schultz

The Report of the Standing Committee on the Board of Direction was presented by the chairman, Rev. Jack Van Heest. The report was received and the recommendations considered seriatim:

Recommendations 1 through 7 were adopted.

Recommendations 8 was acted on by Sections I through VI, separately, and adopted.

Recommendations 9, 10, 11 and 12 were adopted.

ARTICLE 5

THEOLOGICAL EDUCATION AND SEMINARIES

ANNUAL REPORT OF THE BOARD OF THEOLOGICAL EDUCATION

Fathers and Brethren,

The ultimate goal of theological education is to prepare students for effective and informed Christian ministries. Such preparation has been one of the oldest forms of joint enterprise of the church. In every age the training and equipping of leaders is a primary responsibility. It is no less a priority today. In an increasingly secular society the development of genuine awareness of the relationship of the historical experience and theological conceptions of the Christian community to the actual problems of life, individual and corporate, is as urgent as it is difficult. Such awareness must be scholarly in the best sense of the word, but it must also be experiential and total. The meaning of the Gospel must meet the meaning of life within the student. Therefore, theological education must be addressed not only to the student's mind but to his total identity. The fact that this "meeting" has not always taken place in theological education must not deter us from working toward a program where such "meeting" is more likely to occur. This is particularly important when the trend among students is increasingly toward vocational decision-making during the period of graduate theological education, rather than prior to it.

This awesome responsibility of theological education in the Reformed Church in America is discharged through its two seminaries: New Brunswick Theological Seminary at New Brunswick, New Jersey, and Western Theological Seminary at Holland, Michigan. The General Synod of 1967 took action uniting the Boards of Superintendents or Trustees of these two historic schools and gave this new board the mandate of unifying the program of theological education for our church.

In its second year of existence this single board has continued to exercise its stewardship as:

I. The agency to study and implement ways by which theological education is to be unified and made more effective, and

II. The continuing body overseeing the work of these two schools, formulating policies which guide their work.

I. The very nature of this former task has led the Board to consider a number of related matters, some of which were the responsibility of the former Permanent Committee on Theological Education, such as processing and presenting to General Synod applications for dispensations from some of the requirements for ordination in the Reformed Church, awarding post-B.D. scholarships and grants. Other far-ranging matters which have pressed in upon us, underlining the necessity of unification, have been such concerns as church vocation counseling, recruitment, the "brain-drain" to other seminaries and denominations, continuing education for

those already in the ministry and a whole host of attendant problems. Some of these are merely at the early study stage. In others, action is already being taken.

The attempt at unification has been made before. However, the working thesis of this unified board from the beginning has been the necessity of developing a program of ministerial training which is more adequate for the changing modern world and more continuous with the actual work of the ministry in it. In other words, unification must be more than merely bringing together the two present B.D. programs of our two seminaries. Therefore, a great deal of time has been spent studying the nature and needs of Christian ministry in the contemporary world. This has been a total board experience, but the leadership has been supplied by the Program Design Committee of the Board. Under the direction of this committee questionnaires have been sent to all ministers and two thousand laymen of the church seeking to determine needs and views in this area. A careful survey of all the resources, personnel and facilities at the disposal of the church for this purpose has been made. Wide reading in and exposure to the best current thinking about the nature of theological education in the church at large has been done. Dr. Gordon Kaufman, Professor of Theology at the Harvard Divinity School and co-chairman of the American Association of Theological Schools' task force on "Curriculum for the 70's," has been a very valuable consultant and resource.

After almost a year of work the Program Design Committee presented to the Board and the faculties a basic design which they believe will unify and advance theological education in the R.C.A. The plan is called "A Two-Level, Two-Site Design" because it proposes to use creatively both present sites without duplication. The two levels are those of "Christian Identity" with the purpose to enable the student to live and act with theological understanding in the world; and "Professional Ministry" with its goal of enabling the student to equip the church for her mission in the world. This proposal was received at a joint convocation of the faculties as a "viable option" and the Board approved it for further investigation as a "creative possibility." The next step was the appointment of a Curriculum Committee composed of four faculty members and two students from each seminary. This committee is presently working on the actual shape of the curriculum using the proposed plan as a framework. Meanwhile, the Program Design Committee is giving attention to ways by which continuing education or development for ministers *already in* service can be integrated into this plan. It is hoped that in the Fall of 1969 basic directional decisions in this important area will be made by the Board with possible implementation of some of its facets by the Fall of 1970. Simultaneously, there are many hard questions of administration and evaluation on which work is proceeding.

We are encouraged by the progress made in this crucial unification process, but at the same time are beginning to see how large and inclusive is the task. In short, the Board is determined to consider its work in the broadest possible terms.

Just because theological education in these inclusive terms is vitally related to all the church does, we are also concerned about the Board's relationship to the new single corporation structure of the church. In consultation with the General

Secretary, his staff and the General Synod Executive Committee such a plan of relationship will soon be presented.

II. At the same time the Board has sought to be alert to the continuing work of the two seminaries. Both schools have revised their curriculum and exciting new attempts to make their programs more relevant to today's world have been initiated. At New Brunswick, a beginning, inter-disciplinary course entitled: "Ministry in the Modern World" gives broad exposure to the variety of needs and demands within the church. The number of required courses has been reduced in order to allow participation in electives there and at other nearby seminaries, as well as at Rutgers University. An interesting "Night ministry" in the community and "Team ministry" to several churches have been ways Western students, not only, but faculty members as well have been engaged in actual ministry. A "group learning" process there has reduced the number of lecture hours as small groups of students work on an assignment together under the leadership of a teaching assistant who is an upperclassman. The use of socio-dramatic techniques have helped make classic disciplines more relevant at Western. Both schools are using videotape and other modern teaching devices and both offer the possibility of exchange courses with nearby sister seminaries.

The physical facilities at both schools are excellent. We hope the presence of General Synod at New Brunswick will offer many people from across the country the opportunity of inspecting the new Zwemer Hall complex there.

The faculties of both schools provide the church with leadership far beyond the classroom. They are listed on a separate sheet. In addition to the regular faculty numerous special instructors are employed teaching such varied courses as "The Black Power Concept" and "Ministry and Psychiatry." Dr. Richard Oudersluys of Western and Dr. Earl Ellis of New Brunswick are on Sabbatical leave in Europe this year, while Drs. James Cook and Vernon Kooy will be on such study leave during the '69-'70 year. Prof. Takemori from Japan has been Dr. Oudersluys' replacement during the year.

There are 36 students presently enrolled at New Brunswick, of which 30 are B.D. students, 2 are candidates for the M.A. in Theology and 4 are in a combined B.D. and M.A. program. Twenty-seven students are members of the R.C.A. while 8 are from the Presbyterian and Baptist communions. Last May this seminary graduated 11 men, all but one of which is presently serving a parish church. The prospect of well over 20 applicants for the fall promises the largest in-coming class in recent history.

Western has 105 B.D. students, 24 Master of Christian Education students and 22 candidates for the Master of Theology degree. There are also 15 students serving as interns between their middler and senior years. Western is in the process of establishing the Wolfert Enlistment Center with gifts provided by Mr. & Mrs. Edward Wolfert. Part of this program will be the employment of a recent graduate, himself taking advanced training, who will travel throughout the church presenting the claims of Christian vocation to as many young people as possible.

The Board has appointed a Board member from each of the Particular Synods as an Enlistment Committee working toward church-wide recruitment of students in the future. Together with other church agencies a close study of financial resources is being made and the need is great. Transfer of endowment portfolios of the seminaries to the United States Trust Company has been achieved with considerable savings.

A procedure for processing dispensations will be presented to the General Synod for approval this year. A proposal regarding churches providing ministers with brief leaves for continuing education will also come before the delegates of Synod. There is a desperate need for local churches as well as pastors to recognize the need to continue to grow and develop abilities throughout the length of one's ministry.

It has been a pleasure and inspiration to serve as chairman of this board which we have come to call "The Board of Theological Education." The challenging and crucial nature of the work before us not only for leadership training but also for the stimulus and unification of the whole church is sensed by all of us. The 27 men who serve on this board have done so with high enthusiasm and harmony with none of the marks of sectionalism or provincial loyalties one might have expected. We feel we have just begun to "do a good work" and are confident that God's guidance has been evident thus far in our brief life and is being sought constantly for the future.

Respectfully submitted,

Vernon L. Dethmers, Chairman

ADDITION TO THE REPORT OF THE BOARD OF THEOLOGICAL EDUCATION

Fathers and Brethren:

In addition to the report found on pp. 27-30 of *Reports and Overtures to General Synod* there are several other matters which need to be reported because they took place after the April 3rd deadline for the Report Book and/or because they require the action of Synod.

With the discontinuance of the Permanent Committee on Theological Education several of its former duties are now the responsibility of the Board of Theological Education.

DISPENSATIONS:

The most common request for dispensation is that from the Professorial Certificate by a classis on behalf of a graduate from a seminary other than those of the Reformed Church.

R-1 WE RECOMMEND THE FOLLOWING AS PROCEDURE TO BE FOLLOWED:

A. SUBMISSION OF CLASSIS' REQUEST TO THE GENERAL SECRETARY, RCA

B. REFERRAL TO THE CHAIRMAN OF THE BOARD OF THEOLOGICAL EDUCATION

C. REFERRAL BY THE CHAIRMAN TO ONE OF THE FACULTIES OF THE SEMINARY OF THE RCA FOR EXAMINATION.

D. ALL DISPENSATION REQUESTS (plus results of examinations and other documents) WILL BE HANDLED BY THE EXECUTIVE COMMITTEE OF THE BOARD AT ITS MAY MEETING.

E. REPORT MADE TO GENERAL SYNOD AS RECOMMENDATIONS IN THE CHAIRMAN'S REPORT TO THE GENERAL SYNOD AND VOTED UPON BY SYNOD.

Four requests for dispensations have come to the Executive Committee: The Classis of Mid-Hudson requests a dispensation from the Professorial Certificate on behalf of Mr. William J. Petz upon the completion of his sudies at Princeton Theological Seminary. Mr. Petz has been examined by the faculty of New Brunswick Seminary where he has also received some instruction. The faculty recommended Mr. Petz.

R-2 WE RECOMMEND THAT MR. WILLIAM J. PETZ BE GRANTED A DISPENSATION FROM THE PROFESSORIAL CERTIFICATE.

The Classis of Raritan petitions the General Synod to grant a dispensation from the Hebrew language requirement for Mr. Raymond Hendershot, student at New Brunswick Seminary. A review of Mr. Hendershot's work and promise of service was made. The seminary faculty concurs with the request.

R-3 WE RECOMMEND THAT MR. RAYMOND HENDERSHOT BE GRANTED A DISPENSATION FROM THE HEBREW LANGUAGE REQUIREMENT.

The Classis of North Central requests a dispensation from the Professorial Certificate on behalf of Mr. Simon TerLouw. After review of Mr. TerLouw's service in two congregations and reading numerous documents of testimony for Mr. TerLouw, the committee passed the following resolution: Whereas —

1. Mr. TerLouw has faithfully discharged his duties as a lay pastor in two fields in the RCA over the past years at significant cost to himself.
2. Mr. TerLouw has worked faithfully on the committees of both *Classes in* which he has served.
3. Mr. TerLouw is presently being considered for a yoke parish. Should such relationship develop, the services of ordained ministers to one of the congregations would involve a travel distance of one hundred miles.
4. The number of vacant pulpits of congregations in that area needing "Gifted Ministry".
5. This request is the second to be received from Classes of the RCA on behalf of Mr. TerLouw.

R-4 We RECOMMEND THAT GENERAL SYNOD GRANT MR. TERLOUW A DISPENSATION FROM THE PROFESSORIAL CERTIFICATE.

The Classis of Newark requested on behalf of Mr. Richard L. Ward a dispensation from the Professorial Certificate. Mr. Ward is a student at Union Theological Seminary, Richmond, Virginia. This request came too late to have the proper records referred to the New Brunswick faculty or to have the required examination prior to the committee meeting. Mr. Ward is still several hour credits short of receiving his degree and hopes to complete this work in the New York area while serving a Reformed Church from which he has received a promise of a call. Due to the incompleteness of both the processing of the request for dispensation and the work for the B.D. degree, the committee does not wish to request General Synod to grant the request at this time. However, neither did the committee wish to delay the eventual ordination of Mr. Ward for a whole year and thus deprive the church of his full ministry.

R-5 WE RECOMMEND THAT GENERAL SYNOD GRANT TO THE GENERAL SYNOD EXECUTIVE COMMITTEE THE AUTHORITY TO GRANT A DISPENSATION FROM THE PROFESSORIAL CERTIFICATE TO MR. RICHARD L. WARD UPON COMPLETION OF THE REQUIREMENTS AND RECOMMENDATION BY THIS COMMITTEE.

MINISTERIAL SABBATICALS

The matter of a policy for sabbaticals or study leave for parish ministers has been referred to us.

R-6 WE RECOMMEND THAT GENERAL SYNOD COMMEND TO THE SEVERAL CLASSES FOR ACTION THAT TIME AND FUNDING FOR CONTINUING EDUCATION AND SABBATICALS BE PROVIDED BY THE CHURCHES WITHIN THEIR BOUNDS FOR THEIR PASTORS.

We suggest that a general guideline to this program be six weeks of professional training every five years exclusive of any vacation period. The minister may take the allotted work in any accumulation he desires, ranging from one day at a time to six weeks, excepting that he is not entitled to more than two weeks for each year of service to a particular congregation.

R-7 WE RECOMMEND THAT $5000 FROM THE RCA SCHOLARSHIP PROGRAM BE MADE AVAILABLE TO THE BOARD OF THEOLOGICAL EDUCATION TO BE USED FOR GRANTING POST B.D. SCHOLARSHIP ASSISTANCE, WITH $3000 OF THIS AMOUNT TO BE USED BY MINISTERS IN EDUCATIONAL PROGRAMS RELATED TO THE PARISH MINISTRY AND THE BALANCE TO BE GRANTED AS POST B.D. DOCTORAL FELLOWSHIPS AND THAT THIS BE REFERRED TO THE G.P.C. FOR IMPLEMENTATION.

The whole matter of continuing education for parish ministers is under study by the Board and will eventually be part of the total program of theological education in the RCA. We have examined with interest the new interdenominational Academy of Parish Clergy as a possible direction in which our church should move. We are not prepared, however, to offer a recommendation to this effect at this time.

OVERTURE: TO MAKE STUDY OF ORIGINAL LANGUAGES ELECTIVE

An overture requesting that the study of the original languages be made elective at our seminaries and not be required for the Professorial Certificate has been referred to this Board.

R-8 WE RECOMMEND THAT NO ACTION BE TAKEN AT THIS TIME IN ORDER THAT DETERMINATION IN THIS MATTER OF ORIGINAL LANGUAGE STUDY MAY AWAIT THE ADOPTION BY THE BOARD OF A NEW CURRICULUM OR PROGRAM DESIGN.

On the basis of this program report and adoption a recommendation on this matter will be presented at next year's Synod.

HOUSING AT NEW BRUNSWICK

At its May meeting the Board has appointed a small committee to study a proposal for additional housing for theological students at New Brunswick. This housing is to be off-campus at a site on Hiram Street near the First Reformed Church of New Brunswick. This committee has been given the power to take an option on the property subject to feasibility study. This proposal looks forward not only to additional housing, but also provides intimate involvement in an inner-city location as well.

UNIFIED ADMINISTRATION

On page 28 of the Report Book we describe very briefly the plan of unification of program of our two seminaries. It has been reported at greater length previously in various church-wide publications. The report goes on to state something of the time schedule proposed and "simultaneously there are many hard questions of administration and evaluation on which work is proceeding."

The results of this work and action of the Board has been reported in general. Specifically, the action of the Board on May 13 was as follows:

1. In order to implement needed administrative changes we request the Presidents of both institutions to resign from their respective offices.
2. That Dr. Herman Ridder be appointed as President of both seminaries on the same terms and conditions of his present contract of employment.
3. That Dr. Ridder, in consultation with each faculty and the executive committee, appoint such administrative personnel as necessary to supervise the ongoing work of the two seminaries.

4. That Dr. Ridder continue to serve as Chairman of the Program Design Committee looking toward the presentation of a program of unified theological education and that he become responsible for developing a plan for the implementation of the new program after it has been adopted by the Board.
5. That the above proposals become effective July 1, 1969.

By this action the present positions of President at each seminary were abolished and the position of one President over the entire program established. Administrative Deans at each campus will take on many of the day to day duties of the former presidents.

Naturally, this decision by the Board arouses all the old fears and distrusts which have divided us for so long. That there would be some of these feelings was not unanticipated by the Board, although they may run deeper and wider than expected. By this action the Board demonstrates its determination to fulfill its charge by the General Synod of 1967 to "unify theological education in the RCA". We believe that unification of administration would be necessary even if the seminary programs remain as they presently are. It is all the more required if we are to move into what we believe to be a challenging and innovative new approach to theological training for ministry in the modern world.

The procedure we are following in the selection of the new Deans is to consult with the faculty and students at each school and with the Executive Committee of the Board. We are happy to report a high degree of unanimity in the choices of these three groups. At Western, at the counsel of the faculty, Dr. Elton Eenigenburg will be appointed Academic Dean. At New Brunswick negotiations are under way with a candidate named by and agreeable to the three interested parties. As an installed Professor of Theology, Dr. Wallace N. Jamison is being given a Sabbatical leave with full salary and allowances for the academic year '69-'70. The Board wishes to express its deep gratitude to Dr. Jamison as the President of New Brunswick for his service in this capacity. He has held this office during difficult years in the life of the seminary, during years when the rebuilding of facilities was taking place, during years when the direction for the future was uncertain, and he has been faithful and steadfast through it all. Dr. Jamison has also worked *diligently* on the new program with the unified Board and his generous devotion and Christian gentlemanliness has been transparent in all he did.

The Board hopes and prays that we will trust each other sufficiently to at least allow this unified program a chance to prove its value. It believes that the program contains the vital bridge to understanding, East and West, which is necessary if we are to be a church. That it contains risks and is partially a dream, we admit. But with the opportunity we have to "dare" to more adequately meet the needs of the church and through it the needs of this revolutionary world, we cannot but seize the opportunity and do so with dispatch.

Meanwhile, we seek the patience and understanding of the church as new administrative relationships are made operational. Obviously, Dr. Ridder and the

new Deans, as well as the faculties need our support as they continue their important work this year and make plans to implement a new program in the future.

Respectfully submitted,

Vernon L. Dethmers, Chairman

The Report of the Board of Theological Education was presented by the chairman, Rev. Vernon L. Dethmers. The report was received and the recommendations considered seriatim.

Recommendations R-1, R-2, R-3 R-4 and R-5 were adopted.

Recommendation R-6 was moved and seconded. An amendment to insert the words "and sabbaticals" between "continuing education" and "be provided" was adopted. A motion that R-6 be referred back to the Board of Theological Education for report to the next General Synod was lost. An amendment to delete the words "and written into future calls" was adopted. Recommendation R-6, as amended, was adopted.

A motion from the floor "that the General Synod instruct the Board of Theological Education to more clearly define the goals and procedure for continuing education for ministers and to suggest such constitutional changes as will make it available to all the clergy" was adopted.

Recommendation R-7 was moved and seconded. An amendment to delete the words "General Synod grant" and to insert the words "be made available" following the words "RCA Scholarship Program" and at the end add "and refer the same to the General Program Council" was adopted. Recommendation R-7, as amended, was adopted.

Recommendation R-8, no action, was adopted.

ARTICLE 6

HIGHER EDUCATION

CENTRAL COLLEGE, PELLA, IOWA

Fathers and Brethren:

During the past year, Arend D. Lubbers, president of Central College from 1960 to 1969, terminated his association with Central. The Board of Trustees of Central, together with representatives from the faculty, administration, alumni and student body, is working on the difficult task of finding a successor. If all goes well, this will be the first and last report I will submit to you as the acting president of Central College.

I hope, however, that in this unique role I will be able to bring to you some of the insights which I have gained in my years as the Dean of Central College.

In reporting to you the results of the past academic year, I believe that in all areas the under-riding current is the increasing demand for relevance. Students of today are far different than those of fifty, or even five, years ago. They have little use for that which is not meaningful to their lives. The young people of this generation are rebels and we would not have it any other way. The students here are not occupying the administration building; they are not destroying our facilities on campus. They are rebelling, nevertheless, not against the college but against meaninglessness. That is quite significant, and we are proud of it.

Although we can never guarantee that demonstrations and riots will not someday find themselves on our campus, we do believe it unlikely. With students alert to a lack of purpose or relevance, Central College is making the academic and religious life on our campus significant to as many of our students as possible. By being responsive to the needs of our students, Central College has instituted significant programs and changes in the past few years. It is in this light I see much of what happens here on our campus. The progress Central has made in the past and will continue to make in the future is due not only to the work of our faculty and our administration but also to the guidance and direction given us by our students, whose sense of purpose and whose call for a meaningful education has kept Central on the forefront of Christian higher education.

Academic Life — A Year of Strengthening

Although the past year has seen a number of additions to the academic structure of Central's campus, this year is basically a time of strengthening and consolidating the programs which were initiated one year ago. Last year we revised both the calendar and the curriculum. The calendar was changed from the semester plan to a system involving three terms. This calendar was adopted so vacations

would come between the regular terms of study rather than during them, to allow for more concentrated effort in fewer areas at one time, and to facilitate participation in one or more of Central's expanding off-campus programs. It is probably too early to evalute the success of this calendar system. Immediate consequences have shown there are disadvantages in the three-term system for the music department and other areas with large numbers of required courses. Other departments are greatly benefited. As well as the off-campus study programs, which fit naturally into this type of calendar, the education departments now have the capacity to train 50% more teachers during an academic year.

The same analysis fits the new curriculum. It allows for a more individualized program for each student. There are fewer required courses which every student takes, and each student can choose from a variety of courses in a particular area to fulfill his liberal arts requirement. We feel the increased freedom will allow our students to explore their chief areas of interest much sooner and work out with their major advisor a balanced program of concentration and electives.

Seen together, the new calendar and curriculum should have a significant impact on the type of student who will graduate from our college in three or four years.

We realize a change in the curriculum or calendar does not make an excellent college. It is essential as well to have both a competent faculty and an intelligent student body. The trend in the past two years in private colleges in Iowa has been that of a decreasing enrollment. This year saw the total enrollment in the private colleges and universities in Iowa drop 1%. In contrast, Central has been able to maintain its rate of growth and continue to resist that growing decline. This year's student body numbered 1,225, a 7% increase from last year, with another 128 students in our foreign study programs in Europe, increasing by 73% the number there last year. Moreover, quality of the student body continues to rise. The incoming freshman class boasted the best academic record of any freshman class in the history of Central.

To keep pace with this growth, four members were added to our faculty, bringing to eighty-three the total number of teaching faculty on our campus. This increase maintained the faculty-student ratio of 1:15, which has been constant for the last four years. The growth in faculty also allowed the strengthening of several departments. One-man departments, quite prevalent ten years ago, are now a relic of the past. Each department averages three to four faculty members, allowing for a more diversified and balanced program.

As I mentioned above, this past year saw a sizeable increase in our foreign study programs. Part of this increase was due to the addition of a third program in Madrid, bringing to three the number of full-year programs offered in Europe. There is also a German program in Vienna and a French program at the Sorbonne in Paris. While these programs are open to students from other colleges, Central operates the programs and has a large number of participants from our own campus.

A second addition to our foreign study program was the opening of a branch campus in Merida, Yucatan. The program, solely for Central College students, sends

forty to fifty students to Merida each term, together with two or three professors. Students enroll for two courses given by our own professors, with a third course in Spanish being offered by native instructors. Most of the course work is specifically oriented to the area. This past term, students studied the plant and animal life in that tropical zone and also investigated the ancient and contemporary art of Yucatan. Each student, as well, researches and reports on some aspect of life in that area.

Programs such as these, where our students can develop a culture consciousness, are increasingly necessary in a world where mobility and travel are commonplace. Even a college the size of Central must see the development of this area of student knowledge as an important part of its total program.

In addition to study abroad plans, this past year saw the addition of two important programs designed to strengthen our local offerings in the liberal arts. Through a grant of $137,000 from the National Science Foundation, Central will be strengthening the natural and the social sciences over a three-year period through the granting of sabbaticals to faculty for study and the addition of new faculty in certain areas. A third benefit involves the inclusion of senior-freshman seminar courses, giving seniors valuable experience in tutoring and giving freshmen the advantage of a senior's knowledge and skill in his major area.

The second grant, to be used over a two-year period, is now paying for a large portion of the cost of a computer installation on our campus. This installation connects Central with the University of Iowa and makes available to us the use of their 360 IBM Computer. This program, a needed one for any college where large numbers of students go on to graduate school and into business, has already seen a tremendous amount of use in its first year with large numbers of students learning to program and apply this knowledge to their course work. As well, faculty have been able to utilize the computer in research and several administrative applications are being worked out. This needed addition has proven itself to be an invaluable asset.

Campus Expansion

Work continues on two campus building projects. The first of these is an addition to Scholte Hall, the new women's dormitory. This addition, to be ready for occupancy by September of this year, will increase our housing capacity by approximately 120.

The Board of Trustees of Central College, in action taken this past fall, authorized a maximum of 1,200 college-housed students. This number includes all those housed in facilities provided by the college. With the completion of the new dormitory currently in progress, our capacity will approach 1,130. If there is a need for further growth, the most likely addition will be a men's dormitory for 60-80 students.

The second building project, also begun this past fall, is the physical education complex being made possible through the help of the Reformed Church Development

Fund. The gymnasium is being built on a plot of land purchased by the College several blocks west of the main campus. Reports have been given to you periodically through the Church Herald on the progress of the construction. Completion date is scheduled for January, 1970. Current plans call for the eventual moving of all physical education facilities to this area.

Other than the completion of the dormitory and gymnasium, however, much construction will be held in abeyance for the present time. The project most likely to be undertaken in the immediate future will be either the expansion of the old library or the construction of a new library facility with remodeling of the old library into classroom facilities. We have serious need for added general classrooms and for a science building.

Religious Life

Two years ago, Central College instituted a new religious program, one which we feel has met with a great deal of success. The change was prompted by a philosophy and theology which had been developing over the last few years. We came to recognize that the Church of Jesus Christ is already on our campus in the form of our students, nearly all of whom are already affiliated with a Christian church. Recognizing that the vast majority of students already profess to be Christians, it is clear that our major task is no longer solely the ministry to the students. While ministering to our students will adways remain a part of our task, the major function of our Religious Life Program is now changed. With the Church on our campus in the form of our students, our major responsibility is to prepare our students for their ministry to others. We must make our students realize that they too are ministers who must relate their Christian faith to others.

With this in mind, we launched into our new Religious Life Program. While still keeping the chapel system, the center of activity became the student church and the attempt to reach students became a multi-faceted approach rather than the singular one of the past. In the past year, students have been actively involved in organizing their church, in writing its constitution, and in learning what the concept of church really means. At the same time, a number of students helped to carry on the work of the church in such areas as creative worship, relating to social issues, and in service to others.

In addition, the campus church, under the direction of our chaplain, James Van Hoeven, carried out an excellent program attempting to confront contemporary issues and to meet the needs of a diverse student body. Early in the year a dialogue was organized with ten Protestant and ten Roman Catholic students taking part. Later, the campus church sponsored a seminar involving Reformed Church ministers from the Pella Classis and students in a series of discussions on the nature of the work of the church. For ten weeks, each Tuesday night saw approximately seventy students involved in a Black History film series and related discussion attempting to discover the meaning of racism in America and the Christian response to it.

We recognize, as well, the need for worship in the total Religious Life Program. The establishing of the campus church this past year has met this need to a great extent. Large numbers of students and faculty attend the services held on our campus each Sunday morning. These services are under the direction of our chaplain, with frequent visits from outstanding theologians and ministers in the United States.

This does not begin to cover the total program of religious life on campus. We have, as well, held a convocation series on the shape of religion in America; we have sponsored retreats and have brought outstanding religious speakers to our campus. Activities for married couples, discussion groups, Bible-study groups and numerous other outlets have been provided for the enriching of the faith and life of our student body. Many of these programs and others go into the making of that Christian atmosphere which one cannot describe until he feels its influence on our campus.

Obviously, we are far from perfection or even self-satisfaction. We readily acknowledge our failures and attempt to learn from them. It is through our failures, as well as our successes, that you can see that we, as a Christian liberal arts college, are trying harder than ever before in our history to relate the Christian life to the issues of today and to the lives of our students.

FINANCIAL REPORT

Current Budget Report

	1968-69 Budget	1969-70 Budget
INCOME		
Tuition and Fees	$1,392,250	$1,503,600
Endowment	97,600	100,000
Gifts & Grants (RCA $160,000)	497,245	500,000
Other Income	120,200	120,000
Co-Curricular	12,550	138,000
Auxiliary Income	471,300	496,000
	$2,591,145	$2,857,600
EXPENSES		
Instruction-Research	$ 973,612	$1,065,246
Administration	231,680	246,180
Development & Public Relations	76,068	102,200
Admissions	109,800	118,050
Student Affairs	95,206	110,700
Library	78,142	84,505
Maintenance	184,400	223,600
Co-Curricular	84,000	98,770
Scholarships	316,140	352,715
Auxiliary Expense	376,700	373,000
Financial Expense	82,097	80,000
	$2,607,845	$2,854,966

We have included the current budget summary as given above in this report in an effort to clarify the sources of income for Central and the types of expenditures which we make each year. It is clear that education today is a costly proposition. I think it is equally clear that the major portion of the increased cost over the last ten years has been born by the student. Today the student pays approximately 75% of the total instructional cost of his education. Today it will cost the student nearly $2,700 to attend Central College for one year. Fewer and fewer students can pay that price.

In order that we may continue to serve a diverse student body, two things need to be done. First of all, we need to strive in every conceivable way to find resources which will keep the cost of education to our students as low as possible. Twenty-five percent of our income is currently derived from such sources. This is why the support of the Reformed Church is so important, for it comprises nearly one-third of all this gift income. We must ask the Reformed Church to continually increase its giving in this area, as our needs increase at a tremendous rate. Last year Central received approximately $.70 per communicant member from the Reformed Church. A recommendation passed by General Synod asking for $5.00 to be given to the Reformed Church colleges from each communicant member would more than double the amount which is currently given to Central. This is a large increase, but there is also a tremendous need.

There is also a second avenue to take in maintaining our college. If we must charge $3,000 per year for student's attending, then we must provide for the students who show need necessary resources to attend. We must search for scholarships, grants, loans and work contracts to make the financing of an education possible for any student who has the potential. Some of this is done through federal programs, such as the Economic Opportunity Grants and the National Defense Loans. But much of our own revenue must be used as well to make available aid from $100 to nearly $2,000 per year per individual. This year has seen drastic cut-backs in federal money for student aid and has not allowed us to grant as much aid to needy students as is necessary. In coming years, large sums of federal, state and local aid are going to be necessary to allow private colleges to continue to attract students and to remain financially solvent.

Once again the Reformed Church has been a great help with the establishment of the RCA Scholarship Program. This money, making it possible for more Reformed Church students to attend Central, has been appreciated. It is our hope that this program will not only be continued in years to come but expanded to meet a growing demand for higher education.

The Present And The Future

We take a great deal of pride in many elements at Central College — in the programs, in our staff, and in the academic training given here. But there is one thing of which we are especially proud, our student body.

This has not been a particularly easy year. One of our students was injured in our Homecoming game and was permanently paralyzed from the chest down.

One of our professors died in the classroom. A former student, the son of a faculty member, was killed in Vietnam. I have never had experience with a more diverse student body, but their reaction to these crises has been one of unity. They have stood in support of those who were left behind with the death of Herbert Mentink, a long-time professor, and Lt. Paul Wilson, a former student killed in Vietnam. They have fought for the life of Brian O'Donnell as he wages the biggest battle of his life in his slow and painful recovery from a severed spinal cord. They have given of their resources, their possessions, and of a great deal of themselves to help this fellow student.

We are proud of our college, of its excellence, its programs and especially its student body. Our hope is that the Reformed Church in America is equally as proud and will support us in this important adventure of Christian education.

Respectfully submitted,

James Graham
Acting President

Board of Trustees of Central College — January 1, 1969

Class of 1969

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Particular Synod of Chicago	Rev. Cornelius W. Muyskens
General Synod	Dr. Norman Vincent Peale
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HOPE COLLEGE, HOLLAND, MICHIGAN

Fathers and Brethren:

Was there ever a time when the Reformed Church in America and Hope College needed each other more than they do today?

Hope and its Board of Trustees think not.

In order to reassert the historical tie of over one hundred years, we have issued the following affirmation of belief and purpose:

"The program of education at Hope College is aimed toward the development of whole persons as this phrase is given meaning through the Christian faith. Hope College's conception of such a whole person is:

I. One who will reverence the God who is revealed in Jesus Christ, as the ultimate reality, the embodiment of all final truth, beauty, and goodness; will seek, by all means at his disposal, the meaning and will of God for his own life as that will is disclosed in the Bible and experience; and will let his whole life be permeated with a spirit of reverence and worship.

II. One who will respect the dignity of man as created in the image of God, and the uniqueness of each individual; and will regard the harmonious development of his whole personality — spiritual, emotional, mental, social, physical — as his service to God. He recognizes the attainment of this end as a divine gift and an unending human task.

III. One who will acknowledge that man as a creature in society is under divine imperative to love his neighbor as himself; that this love involves

(a) tolerance based upon an understanding of others' points of view and the reasons behind their conduct, (b) a spirit of active service to others and of cooperation with them for the achievement of the highest ideals of human welfare for all, and (c) a responsibility for mutual enrichment of social life.

IV. He will be committed to a faith that the universe in which he lives is God's creation and that as such he is charged with responsibility for knowing its nature to the end that he may make creative use of its resources."

The Board of Trustees of Hope College affirms this position and seeks an ever stronger tie with the churches as together we endeavor to realize these aims.

Hugh De Pree
Chairman of the Board

Calvin A. VanderWerf
President

Respectfully submitted,

Russell W. Vande Bunte, Chairman
Church Relations Committee
Albertus G. Bossenbroek, Trustee
Carl L. Cleaver, Trustee
Herman Laug, Trustee
Stuart Post, Director
Church Relations

The particular mission of the Christian liberal arts college, like the mission of the whole church, is a complex and difficult venture. The goal toward which the Christian liberal arts college strives — the vision which itself gives meaning to Hope College — is the education of the whole person. It is the mission of Hope College to inspire and assist young men and women to seek after wisdom as well as knowledge, to develop educated hearts as well as educated minds.

The meaning of Hope College to its students:

"It means a college where students and faculty can communicate and work together."

"Hope means opportunity to grow as an individual both socially and spiritually. It means a chance to prove my worth as a human being; to learn to live with others, accept them for what they are and then draw my own conclusions."

"To me Hope means home."

"For me, Hope means an ideal college both intellectually and spiritually."

It is in a college, particularly, where the adult generation and the student generation come together in open, honest, and friendly dialogue — in a spirit of mutual trust and respect. How surely this type of understanding between generations is needed in our day!

The genuine support of the Church in this venture has been, and continues to be, crucial. In order that the understanding between the College and the Church may be deepened, let me share with you a few highlights of this past academic year.

Growth

The student body continues to grow in size, according to the Master Plan that was established in the fall of 1966. This year, over 1900 young men and women were a part of the college community — considerably more than half of this number are sons and daughters of the Reformed Church in America. It is a matter of deep concern to us that the percentage of Reformed youth within the student body is declining. At least in part, this is due to the continuing increase in tuition. Despite this fact, the dollar gap between the actual cost of a Hope College education and the tuition charged the student, also continues to increase. The cost of higher education is spiraling everywhere across the nation, but it is our conviction that Hope College must continue to offer itself as a Christian community of academic excellence, financially available to every son and daughter of the Reformed Church who can profit from a Hope College experience. This we cannot begin to do without your help.

Academic Life

Only a college that offers its students academic opportunities of integrity and excellence can be worthy of the name Christian. This is precisely what Hope College does.

Recently, an examining team from Phi Beta Kappa visited Hope's campus to establish a Phi Beta Kappa chapter, a visit which attests to the quality of a Hope College education.

Our faculty continues to grow in size and educational competence, which permits the College to offer an ever-expanding number and diversity of courses to students. The Geology Department is a dramatic example of such growth: founded only two years ago, this year it offered a catalogue listing of four courses, and plans for next year a listing of nineteen different courses. The generous gift of Mr. Edwin Raphael of a thirty-five foot cabin cruiser is now making possible student field experience in oceanography on Lake Michigan.

Another exciting illustration of the quality of our academic life *is the variety* of off-campus study semesters available to our students. This year students studied in The Netherlands, Austria, Yugoslavia, Japan, France, Washington, D. C., and Philadelphia. Nineteen Hope students participated in the Philadelphia program this year, studying and student teaching in the inner-city under the directorship of Dr. Robert F. DeHaan. According to students returning from the Philadelphia semester, this kind of experience is deeply meaningful — but personally and academically — as students explore vocational potential and personal responsibility in the crucial urban problems of contemporary society.

This year some of our students were again able to relate artistically and personally with a number of Reformed churches and churchmen. Both the Music and Theatre Departments sent groups on tour during spring vacation. As we write this report, the Chapel Choir, Symphonette, and a drama troupe (presenting *The Sign of Jonah*) visit churches in the Midwest.

Religious Life

As a Christian college, Hope goes beyond academic excellence to provide that all-important plus — a sense of spiritual commitment, of meaning, of purpose, and of values.

It is significant that one of the first official concerns of the Student Church each year is sponsoring the Geneva Conference where students are confronted with the basic questions of life.

This year over 300 students participated in the stimulation and blessing of this Conference.

The purpose of the Conference is to meet as persons in the midst of discussion centering around application of the Christian faith to life problems in the Hope College community.

Another indication of the vitality of the religious life of the College was the addition of an associate chaplain to assist Chaplain William Hillegonds. The Reverend Samuel Williams, graduate of Western Theological Seminary and pastor of the Pembroke Community Reformed Church in St. Anne, Illinois, has joined the college community in this capacity.

Also illustrative of the religious "temperature" of the campus is the continuing vigor of the Student Church which has now completed its third year. The Student Church provides two worship services for the campus each Sunday. The majority of the preaching is done by the chaplains, while pulpit guests this year included Dr. George Buttrick, Dr. John Beardslee III, Dr. Calvin Malefyt, Dr. Herman Ridder, and Dr. Frederick Olert.

Student Church mission activities this year have included sponsorship of the Geneva Conference, Lenten Bible studies, sensitivity training groups, a United Fund campaign, and the establishment of a student coffee house. The Board of Trustees of the Student Church also requested and received the permission of the Holland Classis to establish a program of confessional and affiliate membership of the Student Church.

In April, the College joined Western Theological Seminary in offering a conference on church vocations to the campus. Conference leadership included Reverend Donald Van Hoeven, Reverend George Beukema, and Reverend Donald Hoffman.

Climate

The "climate" of a campus is a difficult thing to assess, and its specific description is an even more difficult task. Although such a description is never wholly complete or accurate, let me share a few significant aspects of the climate of Hope this past year.

Many students would rate the opening of the Coffee House as the most important and exciting event of this year. The Student Church opened *The Coffee Grounds: No Place to Hide* in the basement of Durfee early in December. Open on weekend nights for discussion and conversation on the basic issues of life, attendance averages 300 students each evening.

The need for such a gathering place for the college community has been great. The Coffee House has helped meet that need, as we await construction of the long-anticipated student cultural center. The generous gifts of the Reformed Churches and of Richard and Jack DeWitt, for whom the student cultural center will be named, enabled ground-breaking ceremonies to be held during Homecoming weekend last fall.

Another significant innovation this year has been the establishment of a new system of government. The new structure allows faculty, students, and administrators to work together on decision-making boards and committees. We are proud that on our campus, "student power" has meant "student responsibility" and that this high level of responsibility continues to be achieved in a reasonable, peaceful, and mature manner.

This year we have also seen an increased interest in, and involvement with, ideas and concerns outside the campus.

During the past year, Hope College has strengthened its relationship with Southern Normal High School in Brewton, Alabama, mainly through the work of Reverend Chester Meengs. This has resulted in a marked increase in the number of applications for admission to Hope that we have received from Southern Normal and the introduction of a transition summer program on Hope's campus in order that Southern Normal students might be better prepared to meet the competition in our regular academic programs. At present, we have eight graduates of Southern Normal High School on campus and seven applications have been received, thus far, for admission to our summer program and regular academic program for the year 1969-70. Much of the cost of this new venture is underwritten by $1,500 received from the "Crisis in a Nation" funds. The balance of the need was provided from various churches in the Holland-Zeeland area.

Reverend Samuel Williams has done much to help the Brewton students to find a significant niche on our campus. The academic performance of the Southern Normal students now enrolled in our program is most satisfactory and they are improving their academic averages steadily. On the basis of this first year's experience, we believe that there will be a continued increase in the number of students

attending Hope who receive their secondary education in our church-related schools such as Annville and Southern Normal. We believe this is desirable and a most important way to demonstrate our Christian witness.

CHALLENGE TO THE CHURCH—

We ask for your interest, your financial support, and your prayers as Hope College seeks to prepare young people for educated and compassionate lives of service for Christ in the Church and in the world.

Respectfully submitted,

Calvin A. VanderWerf
President

NORTHWESTERN COLLEGE, ORANGE CITY, IOWA

Fathers and Brethren:

Perhaps the most troublesome problem the college faced when I assumed office was a holdover attitude from Northwestern's long history as a junior college, i.e., the tendency to think of Northwestern as a good place to take the first two years and then move along for upper division work. To stem this exodus was essential, for it retarded institutional development. The retarding factor was the circular problem of an insufficient upper division program to hold students which in turn leaves too few students at the upper division level to enable courses to carry themselves financially.

A further complicating factor was the trustees 1965 decision to develop the college into a fine liberal arts institution. The trustees decision to proceed with a challenging upper division program was, in my judgment, both sound and necessary. Within the past three years nine new majors have been developed and departmental programs updated and strengthened. In the past two years the full-time faculty has been expanded from 38 to 52. Next year's full-time faculty will be 54. Library holdings have been significantly enlarged. The result of these steps has been to reverse the flow of students at the junior year. This year for the first time we admitted a significant number of junior college graduates at the junior level! Mission accomplished.

The concern expressed by Black students for curricular offering in Afro-American history and culture is a legitimate one. Black students need a sense of heritage and others need exposure to these data to assist in destroying unwarranted stereotypes. Next year, as a beginning, the Division of Social Science plans to offer a course in Afro and Indian American Studies in which half the semester will be devoted to the Black cultural heritage and the other half on American Indian studies.

The Library holdings have been severely strained by this increase in programs but has made significant strides in meeting the challenge. In addition to a base book purchasing budget which our library consultant, Dr. Leslie Dunlap, regards as sound, we have adopted his suggestion of keeping abreast inflation by increasing the book budget fifteen percent per year. This has been augmented in recent years by U. S. Government grants of $5,000 to $7,500. This year we have a special cause for rejoicing over a special grant of over $37,250 from the U. S. Government to expand our holdings in the areas in which we have added new majors.

In my 1967 report I stated, "We have a splendid library building, beautifully designed and equipped. Now we must see that it houses a book collection worthy of the building." Now I can report that our collection is rapidly approaching the American Library Association's standard of minimum acceptability for a liberal arts college with an enrollment which should approach 800 next year. While scarcely a matter for boasting it is a basis for relief. We have put a "floor" under our book collection. What we do from now on is superstructure. But we must continue our energetic program of gathering a book collection which will not cramp learned and creative teachers and serious students. We should work diligently at having on hand every book to which a competent faculty member might wish to refer his students.

Ramaker Library, which was designed to house a collection of 75,000 volumes and serve a student body of 600, continues to serve efficiently through the ingenuity of the library staff and by crowding in extra furniture. More than a year ago Dr. Dunlap provided preliminary sketches for an addition to the library.

If the intellectual climate of a college may be likened to anything as humble as a three-legged stool and if the classroom and the library contribute two of the legs, then the third leg is composed of the lectures, concerts, recitals and art exhibits subsumed under the heading "Cultural Affairs." During each of the past two years we have brought to the campus people with something to share that would stimulate thought, challenge us to greater Christian understanding and maturity, enlarge our vision of the world and its needs and deepen appreciation and raise our standards in the arts. Last year Senator Paul Douglas and former Prime Minister Ferenc Nagy of Hungary spoke to us on national and international problems. This year Sir Tyrone Guthrie, known internationally for his drama productions, was to be the headliner. However, a special grant to the college from the Commission on Race of the Reformed Church made possible a symposium on race relations which brought to the campus Mr. Dick Gregory, Black spokesman for the sense of outrage of American Black people; Rev. Andrew Downing, Sioux Falls, South Dakota, pastor and former Chairman of the area NAACP; Mr. William Pannell, evangelist, formerly associated with Youth for Christ and presently with the Tom Skinner Crusades; and Dr. Ozzie Edwards, Assistant Professor of Sociology at Chicago Circle Campus of the University of Illinois. Mr. Gregory stated the problem as he saw it. The next day was spent hearing from the three symposium panelists, professing Christians all, on the theme "Where do we go from here?" The college community regarded the symposium as markedly successful. Opinion

in the area differed sharply concerning the appropriateness of speakers such as Mr. Gregory on the campus of a Christian college.

Last year the trustees considered the initial statement developed by the Steering Committee on Long Range Academic Planning, " A Preamble to Biblical Foundations for Higher Education." Proceeding on the premise that a Christian college finds its roots in biblical theology rather than in a philosophical system, the statement is a distillation of biblical teaching on God, man, nature and history. The statement was enthusiastically received by the trustees.

Under the able leadership of Mr. George De Vries, Professor of History, the committee went on to study the experience of the church in its relations with the secular culture of its time and to review contemporary problems facing higher education in general and the Christian college in particular. The historical study focused on the church fathers (Clement, Origen, Tertullian and Augustine), Aquinas, Abelard, Luther, Calvin, Erasmus, Melanchthon, Cardinal Newman and Abraham Kuyper. The aim was to discover how Christian higher education has met the challenge of the secular culture during these past two millenia. Our study isolated several options pivoting around the issue of ultimate loyalty: whether we are to be SCHOLARS who are Christian or whether we are to CHRISTIANS who are scholars. The experience of the church has been that those who take the former stance tend to drift into secularism; those taking the second stance tend to lock themselves into a rigid, sterile, irrelevant scholasticism. The issue for Northwestern as for all Christian institutions, is how to combine for the long pull the zeal for commitment with the zeal for openness.

Currently these study papers are serving as the base for deriving a philosophy of education for Northwestern. Dr. Roy Wilbee, Associate Professor of Education, Dr. E. W. Kennedy, Associate Professor of Religion, and Professor George De Vries have been carrying principal responsibility for this task. As the several papers have been completed they have been distributed to the entire faculty with the request that faculty members interact with these documents and submit their comments to the committee. When the paper on philosophy of education is completed to the satisfaction of the steering committee, the faculty will be called together as often as is necessary in order to reach a working concensus. The faculty-approved version of the philosophy of education will serve as the instrument for deriving appropriate modifications in our academic program.

For several years Northwestern College has been associated with Westmar, Buena Vista, Morningside and Briarcliff College in the College Association of Northwest Iowa. Cooperative ventures included televised course instruction, mutual assistance through faculty specialties, increased government assistance which made available a scholar-in-residence in the field of History and enough benefits sufficient to convince the presidents and deans of the five colleges that a consortium relationship is neither a fad nor a luxury but an essential means toward higher quality programs. It became evident, however, that an effective consortium would require regular coordination of efforts at many levels: presidents, deans, librarians, chaplains, faculty, *et al.* Also that if we were to compete successfully for available

government funds a full-time executive was needed. This was financially unthinkable for the five institutions, but five church-sponsored South Dakota Colleges including Sioux Falls, Yankton, Mount Marty, Huron and Dakota Wesleyan indicated a desire to discuss an expanded consortium. Last July the College Association of Northwest Iowa was dissolved and the ten colleges formed the COLLEGES OF MID-AMERICA (CMA). Dr. Harry Kalas, retiring president of Westmar College was invited to serve as full-time executive for the CMA with an office in Sioux City.

The key to creating a devout and open climate of Christian inquiry and learning hinges on the Christian maturity of faculty members, the effectiveness with which they work at effective synthesis between their disciplines and Christian faith and life, and what psychologists refer to as the "peer climate" among students, especially boarding students. What, for example, are the values, attitudes and valued behaviors among students? What kind of people are those of their peers whom students look to for leadership? Each of these aspects needs study and the right kind of cultivation in class, around the campus and in chapel. It is a complex task too often made more complex by the tendency for some to look over our shoulders and make their preferred programs the norm by which a campus program of worship and Christian learning be measured.

Two years ago the trustees authorized a comprehensive campus plan. Last year the trustees instructed the college to proceed as expeditiously as possible with the erection of a chapel.

We have engaged the services of a Des Moines architectural firm to produce for us a comprehensive campus plan and to design the projected chapel. A faculty-trustee committee is providing needed information by "programming" the projected chapel. They are delineating added possible uses of the sanctuary consistent with the 1968 decision of the trustees that the building was to be in every sense a chapel and that activities held in the sanctuary were to be confined to those that in no sense contradicted its primary purpose.

A short time back one of our locally based trustees whose own academic credentials are excellent and who has had more than a passing acquaintance with several colleges volunteered the following observation (I believe my recollection faithfully reproduces the substance), "There's an excitement and growth around here now that is heartwarming. I see it not only in the new faculty, but I see a new spirit in many who have been here for some time." There are these perceptible signs of our academic maturing that are encouraging. Real intellectual ferment brought on by grappling meaningfully with the great ideas and great issues in the context of Christian faith must be our goal, for in such a context we shall prepare our students to exercise concerned, informed, responsible leadership and service in a needy world in the spirit of and for the sake of Jesus Christ.

And with that I should like to take leave. But there is more to our story. Northwestern ran an operating deficit last year and faces the prospect of another deficit year in fiscal 1969. This is due, in part, to the decrease in operating revenues all of the R.C.A. boards and agencies experienced. We have been forced

to increase tuition costs and place a heavier load on already burdened students and parents. Is there an answer to this dilemma? Can our program grow normally while maintaining primary ties with the Reformed Church?

Lars I. Granberg, President
Northwestern College

REPORT OF STANDING COMMITTEE ON HIGHER EDUCATION

Fathers and Brethren:

The Christian College has a unique ministry to the world in which we live. Founded upon a God-given direction that "the fear of the Lord is the beginning of wisdom" she has endeavored through the years to relate this mission.

Today we find the task of our colleges facing ever greater challenges. Tremendous changes have taken place in the field of Higher Education. The Christian College today is faced with the problem of creating an honest life-situation in which the opportunities for commitments are both affirmed and tested in the open debate of the academic community. Christian Education is not simply an accumulation of facts, but the molding of an outlook that examines all things from a given center.

To quote from the "Preamble of the Covenant of Mutual Responsibilities": "our three schools are liberal arts colleges. They are the Church reaching out into the academic world offering an opportunity for the Reformed Church to be a witness to its Lord at that level. The Christian College, and the Church through its colleges, is able to offer to the rest of higher education its distinctive insights. Ours are institutions where future leaders are challenged to consider every walk of life as a Christian vocation and as an opportunity to serve God while serving man."

In the minds of many people there has existed a traditional chasm separating the college and the church. The gap is based on natural suspicion of the mission leads of the teacher to explore, question, analyze, and compare, since this mission leads teachers to explore dangerous territory. There is a reflexive suspicion within the academic profession that the church is not always willing to accept this mission of the teacher.

Aware of this traditional separation, the Committee on Higher Education is yet hopeful and optimistic. We sense a fresh wind of cooperation among the colleges and between the colleges and church. We find greater willingness to explain, greater patience in hearing, more persistence in love. We are impressed by the

dedicated, inventive work performed on our college campuses and by the generous impulses toward the colleges alive in our churches.

Consequently, we are particularly enthusiastic about the Covenant between the Church and Colleges. We have no illusions about the document. We do not see it as a definitive, final statement. Rather it is a functional, preliminary platform for deeper and more comprehensive exchanges.

It will be up to the colleges and the churches to expand the Covenant into a fuller more personal bond of mutual understanding and support.

With this evidence of an increasing spirit of unity and cooperation in our colleges and the development of a philosophy on Higher Education with its Covenant of Mutual Responsibilities, we are greatly encouraged. This document provides for fruitful study and exchanges. We urge that a foundation be laid for such an exchange and that the documents entitled "The Church and Its Colleges (A Preamble to the Covenant of Mutual Responsibilities)" and the Covenant of Mutual Responsibilities be endorsed by the General Synod and commended to the church and colleges. (See pages 175 to 180 in Reports and Overtures to General Synod.)

We are vitally interested and encouraged by the concept of the campus church that is strong, energetic and functioning. The fundamental commitment to Jesus Christ has been given room for expansion; and the forms and modes of worship and service have been infused with meaning to our new generation. A more vital religious life is the glorious consequence. We have now a much greater number of students seeking to commit themselves with open mind and open heart. They are asking not so much "how can the church minister to me" but "how can I minister to others?"

To broaden the student's understanding of other people, excellent programs in foreign studies are the order of the day. An exciting illustration of this off-campus study reads like the listing of a foreign travel agency, as our colleges had students in the Netherlands, Austria, Yugoslavia, France, Spain, Japan, and Yucatan, as well as in inner-city work in Philadelphia and Washington, D. C.

Exploration should be made of Church-college functions which will be helpful to the denomination and the local church. Such exploration would summon the resources of students and faculty in church related projects thus establishing a greater rapport between the college and the local church.

We enthusiastically commend the faculty, administration and students of our Reformed Church colleges for their dedicated efforts to make life and education meaningful to the learner and society in this challenging and disturbing period in history.

Encouraged by the inspiring reports from our colleges, and the unfolding of a thoughtful, comprehensive statement of the many and complex strands which weave together the Church and College, your Committee recommends the following:

RECOMMENDATIONS

1. WE RECOMMEND that the documents entitled "The Church and Its Colleges" (A Preamble to the Covenant of Mutual Responsibilities) and the Covenant of Mutual Responsibilities (Pages 175 to 180 in Reports and Overtures to General Synod) be endorsed by the General Synod and commended to the church and colleges.

2. WE RECOMMEND that these documents be published in the Reports and Overtures to General Synod for the next five years in order to demonstrate progress toward the fulfillment of these covenants.

3. WE RECOMMEND that the ministers of the Reformed Church in America become responsible for establishing a rapport with the guidance counselors in the local high schools, acquainting them with the programs of our denomination colleges in lieu of the growing influence that the guidance counselor has on the students' choice of college.

4. WE RECOMMEND that each church in our denomination be encouraged to receive a special and sacrificial offering on Christian College Sunday, April 12, 1970, and that publicity for this be assumed by the Office of Promotion and Communications.

5. WE RECOMMEND that since there is a desire to work together, that the Secretary for Lay Ministries be encouraged to expand the involvement and participation of the faculties, administrations and students of our colleges as knowledgeable resources for the denomination as well as the individual church.

6. WE RECOMMEND that the General Synod acknowledge the appointment of Dr. Kenneth Weller to the Presidency of Central College and promise full support in the discharge of this high calling.

7. WE RECOMMEND that in the light of continued increase in education costs, the program structure of General Synod restudy the Scholarship Loan funds and amounts available to students in the Reformed Church in America, and to publicize the availability of these funds to the churches.

8. WE RECOMMEND that following the presentation of this report, Dr. Calvin A. Vander Werf, President of Hope College, be heard.

Respectfully submitted,

Chester C. Chilton, Chairman
Harold L. Hiemstra
James Neevel
Allan C. Staver
Thurman Rynbrandt
Norman J. Ratering
David C. Ter Beest
Howard Van Egmond
Wesley Linquist
Lloyd A. Earle
William E. Tiger
Albert Hamel
Dale C. Laux
Albert Cooper
Claude Vander Stoep

The Report of the Standing Committee on Higher Education was presented by the chairman, Rev. Chester C. Chilton. The report was received and the recommendations considered seriatim.

Recommendation R-1 was adopted. (See Report of Special Committee on RCA Philosophy of Higher Education)

Recommendation R-2 was adopted. The General Secretary stated the need for much wider use than in the Minutes of General Synod and that the colleges would have interest in the widest circulation. It was the concensus that the General Secretary should arrange plans for a wider distribution.

Recommendation R-3 was adopted.

Recommendation R-4 was adopted.

Recommendation R-5 was adopted.

Recommendation R-6 was adopted. Dr. Kenneth Weller was presented and he addressed the Synod.

Recommendation R-7 was moved and seconded. An amendment to delete the words "Church Life and Mission Department" and insert "Program Structure of General Synod" was adopted. Recommendation R-7, as amended, was adopted.

Recommendation R-8 was adopted. Dr. Calvin A. Vander Werf, President of Hope College, representing the three colleges addressed General Synod. He spoke of the present situation in our society and of the place and function of the Christian colleges in the life and future of the RCA and of the world.

A motion that Dr. Lars J. Granberg, President of Northwestern College, address the Synod was adopted. Dr. Granberg gave a word of greeting.

(Appendix I of GSEC Report)

Report of Special Committee on Reformed Church in America Philosophy on Higher Education

At the General Synod of 1966 the Standing Committee on Higher Education recommended that the Division of Higher Education of the Board, together with administrative and academic representatives from the three colleges, draw up a "covenant of mutual obligations and privileges" to be presented to the General Synod of 1967. This "covenant" is for the two-fold purpose of (a) clearly delineating the responsibilities of the church to the colleges, so that the church will not feel pharisaic when it constructively criticizes the policies of the college; and (b) clearly

delineating both the responsibilities and freedoms of the colleges, that they may constantly affirm and re-affirm the Christian principles on which they were founded, that they may constantly retain their distinctiveness as Christian, Church-related colleges "measuring all truth by the canon of the Word of God and the creeds of the Reformed Church in America" with an understanding of their particular mission in, through, and to the Reformed Church and that both the privileges and limitations of "academic freedom" may be thoroughly understood within the context of the Reformed faith.

At the General Synod of 1967 the Covenant of Mutual Responsibility was referred to the Division of Higher Education of the Board of Education and the colleges for refinement and presentation to the 1968 General Synod. In carrying out this task, the Division, and subsequently the Board, came to the conclusion that the Covenant could not be prepared without a basic study of the RCA philosophy of higher education. Considering this task to be beyond its scope, the Board of Education in its fall 1967 session, requested direction from the GSEC, who then named a special committee to prepare a statement on the RCA philosophy of higher education for presentation to the General Synod of 1969.

The document as prepared by this special committee is as follows:

The Church And Its Colleges
(A Preamble to the Covenant of Mutual Responsibilities)

The involvement of the Reformed family of churches in institutions of higher learning goes back to the days of the Reformation. One of the great contributions of the Reformers to our heritage was the idea that Christian faith and learning should be inseparable. Each of the original nine colleges in America had some relationship with the church, arose in religiously homogeneous situations, and had as one major aim the training of men for the ministry. Although the three colleges of the Reformed Church in America, Hope, Central, and Northwestern, came into being much later, they arose in the mid-west to meet a similar need. All three have been and want to continue to be closely related to the church. All three have grown up in and have, until recently, themselves been religiously homogeneous societies.

Not the least of the changes which now affect our colleges is that they have, in keeping with the national trend, doubled in size in the last ten years. The students and faculty now come from a heterogeneous background religiously and socially. This is the same period in which we have moved into a radically different world and nowhere is this more evident than on our nation's college campuses. This presents new problems to the church and its colleges, but it has also opened up a great new opportunity to the church to carry out a mission in higher education which it has never had before. THAT MISSION IS TO PROVIDE AN EXCELLENT EDUCATION IN A CHRISTIAN CONTEXT WITHIN A REVOLUTIONARY WORLD. It is a mission of the church through its colleges to break the existing "sound barrier" between the secular and the sacred. It is a mission

to relate the complexities of culture to the Christ of the church and to relate the life and message of the church to the main stream of culture.

If that objective is to be realized in our three colleges in the years immediately ahead, a clear understanding of the new and changing aspects of this mission both by the church and its institutions is required. All parties concerned must realize that it is no small task to appeal to the minds and hearts of today's youth with the best in education *and* with a vital Chrisian faith.

Our three schools are liberal arts colleges and one aim which they cannot compromise is to be top-ranking in their field. Perhaps the first thing that needs to be said, then, is that they are not churches and they do not wish to usurp the special functions of the church, and that the church does not ask them to assume the totality of its mission. This is true even where there may be experimental student churches on campus. The colleges as such are not primarily institutions for evangelism or places to prepare men for the ministry. They are the church reaching out into the academic world offering, as we have said, an opportunity for the Reformed Church to be a witness to its Lord at that level. The Christian college, and the church through its colleges, is able to offer to the rest of higher education its distinctive insights. Ours are institutions where future leaders are challenged to consider every walk of life as a Christian vocation and as an opportunity to serve God while serving man.

As liberal arts colleges they are committed to providing for each student not only a depth of competency in a single area but a breadth of training and experience which will make him a more complete person in the modern world. This includes the cultivation of a critical appreciation for all aspects of man's physical, social, aesthetic and spiritual life. Within the context of the Christian community the student has an opportunity to face and explore the crucial issues in the world today.

To be a college in today's world means to strive for a faculty of academic excellence. To be a *Christian* college in today's world means to have outstanding teachers in every department who have a commitment to the Christian faith.

The teaching of religion in our colleges is an academic discipline and must measure up to the same high standards of scholarship expected elsewhere. It should be expected that the teachers in this area have a warm appreciation for the Reformed faith and its creeds and for the authority of the Scriptures. On the college level it is important that the student see the creeds of the church in terms of their history, the historical situation which led to their formulation. With the Bible, too, interpretation must depend upon an honest and open endeavor to take into account the historical-contextual approach to the Scriptures. Students (some of whom have never read the Bible before) want to know what this Christian message is all about existentially, what it has to say to them in the way in which they see themselves and the world. It is, then, one of the functions of the church college and its department of Bible and religion to enable the student's understanding of the Bible and the church's doctrines to keep pace with his growth in other areas of

study. Where this maturity fails to take place the student may either discard his undeveloped faith or he may compartmentalize it and thus make it basically unreal and irrelevant to life.

It should be an ideal of a Christian college, then, that it seeks to articulate the biblical faith within the context of the life and studies of the academic community. It is consistent with the emphasis of the Reformers on Christian vocation to encourage the ministry of teachers and of students working together in all areas of cultural life seeking to discover something of the depths of truth and endeavoring to find significant meaning for themselves and society in terms of faith in the redemptive Lordship of Christ over all of life.

To the extent that a Christian college is able to give expression through its faculty and its total life to the presuppositions and world view of the Christian faith it attempts to take scriptural revelation seriously in illuminating and energizing the college as a community. There are a number of implications of this goal. It should mean that the church-related college is surely a place where all idolatries and reductive tendencies—religious as well as scientific and political—should be actively challenged. While it is not an institution which should condone destructive behavior or skepticism, it fails to be Christian if it encourages uncritical support of prevailing cultural patterns. Rather it should be a place where independent thought and creative effort are encouraged to make the college, the church and all other cultural institutions more nearly reflective of the ideals of redeemed persons and citizens. It is a community which, in carrying out its particular task, seeks to mediate the Christian qualities of concern, service, reconciliation, mercy and reverence.

As a matter of honest conviction our colleges do not attempt to shelter the mind from ideas thought to be inimical to the faith, but rather seek to create an honest life-situation in which commitments are both affirmed and tested in the open debate of the academic community at large. To offer this type of program to the youth of today requires a faculty which is encouraged to exercise responsible academic freedom—an unhampered, honest search for the truth—knowing that truth itself is the bar of judgment before which knowledge-claims must stand. Teachers must be free to be constructive critics, free to challenge assumptions and values, while presenting alternatives, free to excite students to think for themselves and to develop their own positions. As far as teaching and the work of the mind are concerned the Christian college is committed to its belief that all truth is God's truth and that this truth in all areas must be sought with diligence and devotion, responded to with humility and with a high sense of responsibility. The church may expect of the faculties of its colleges a faith in the student as a person and a concern for his total development, his readiness to respond as a student and as an individual to the demands of truth, beauty, goodness, and a life of concern for his fellow man and for God.

This is a day of opportunity for the Reformed Church in America to "be where the action is." The campus is the place where revolutionary changes are keenly felt and where significant cultural movements affecting all of us are in the making. Our church colleges can be the places where revolutionary developments in all fields of life and learning become constructive and creative because they are informed by a stimulating educational environment and by the directional signals of the Christian faith which include a compassion for men in need.

We believe that when the church supports its colleges it offers a unique gift to the youth, both within and outside the Reformed Church, and to the society of which they will become a part. The colleges mediate to the world the church's concern for young people preparing for vocation, and the colleges mediate to the church an understanding of contemporary life and insights which may bring the church itself to renewal and an even more dynamic life. By supporting its colleges, the church maintains its voice in research and writing as well as in teaching which can exhibit the implications which learning and faith have for each other. The colleges offer to the youth of the church a place where they test their ideas and determine the ultimate purposes of their lives, a community in which they can mature into lay leaders of Christian conviction or go on to prepare in our seminaries for a ministry of the Living Word to the people of God. We may note that the college campus is a place where meaningful experimentation in Christian life, worship, and service takes place, which will be useful to the church in its efforts to reach each new generation.

It is well that the churches find ways to maintain dialogue with their colleges so that constructive criticism and encouragement may be meaningfully felt. The church must be prepared to welcome its trained youth back into its fellowship and into an active ministry in the world. To do this, the church itself must be open to new ways of witness to an authentic Christian faith.

If the colleges and the church together can with patience and persistence find ways to make the eternal gospel of Christ as Savior and Lord meaningfully related to all areas of study and life, then we stand ready to affirm together our Covenant of Mutual Responsibilities.

Covenant of Mutual Responsibilities

The Reformed Church in America and Hope, Central and Northwestern Colleges, who constitute an expression of her devotion to truth and learning, covenant together so that their relationship may be one of mutual trust and responsiveness. For the sake of each other's life and that of the world, they promise to fulfill the following intentions:

I. THE COLLEGES COVENANT WITH THE CHURCH TO:

1. Fearlessly examine the words and works of God and man in the spirit of openness and humility, recognizing that all truth is one and that it is God's truth, in the

unceasing search for God's self-disclosure in the Scriptures, in personality, nature and society.

2. Infuse and deepen a superior education in the liberal arts with a mature understanding of the sources and resources of the Christian heritage, maintaining a friendly appreciation for the Reformed tradition and its implications for faith and learning.

3. Provide an atmosphere of search and confrontation that will liberate the minds, enhance the discernment, enlarge the sympathies and encourage the commitments of all students entrusted to them, so that each may achieve the fullest personal development and self-definition.

4. Accompany education with a strong desire that the community of learning may also be a community of love and forbearance, fostering unity in the presence of a diversity of gifts and perspectives.

5. Engage the church in dialogue, providing it with courageous and timely intellectual leadership in order to help the church to understand herself and to strengthen her witness to a world in revolution; and giving earnest consideration to the views and counsel of the church.

6. Seek to inspire their students to a life of contemplation and self-giving, alerting them to the demands and needs of our time and challenging them to dedicated service to their generation.

II. THE REFORMED CHURCH IN AMERICA COVENANTS WITH HOPE, CENTRAL AND NORTHWESTERN COLLEGES TO:

1. Assure them full freedom to pursue all truth, and concomitantly to encourage them in their responsibility toward society and their responsiveness to the Lordship of Christ in whom the fullest freedom lies.

2. Give to them its whole-hearted interest, favor and financial support; and commend them in their own pursuit of the resources needful for academic excellence and institutional vigor.

3. Urge and aid its sons and daughters to attend a Reformed Church College; and if appropriately gifted and motivated, especially to weigh the Christian vocation of the ministry and college teaching.

4. Help in interpreting to the church the nature of the educative process, its peculiar requirements, its unexpected fruits, what it can and cannot expect to accomplish in and for its students, and other such questions that arise between the colleges and segments of their constituency.

5. Encourage each college, within the relationship of this covenant, to constantly attempt to define its own image and to fulfill its unique role as an institution of higher learning in the time and at the place where God has called it.

6. Secure sufficient meaningful contact between church and colleges to maintain mutual trust and ready communication.

Respectfully submitted,

James I. Cook, Chairman
John W. Beardslee III
Winfield Burggraaff
D. Ivan Dykstra
William W. Paul
David Marker
Roy Wilby

The Report of the Special Committee on Reformed Church in America Philosophy on Higher Education was presented by the chairman, Rev. James I. Cook.

Since General Synod adopted Recommendation R-1 of the Report of the Standing Committee on Higher Education that the documents entitled "The Church and Its Colleges" (A Preamble to the Covenant of Mutual Responsibilities) and the "Covenant of Mutual Responsibilities" be endorsed by the General Synod and commended to the church and colleges, no aditional action was required.

The president of General Synod expressed deep appreciation to the chairman and the members of the special commitee for their fine contribution.

ARTICLES 7 & 8

(Formerly World Missions & North American Missions)

ANNUAL REPORT OF THE GENERAL PROGRAM COUNCIL

The General Program Council is a representative body, consisting of sixty members (both lay and ordained) from every area of the denomination, who have been charged with the responsibility of designing policies and programs for the mission and educational work of the Reformed Church in America. Although technically speaking the General Program Council did not begin to function officially until January 1, 1969, for all practical purposes the new structure went into operation on October 1, 1968.

This brief unified report takes the place of what would otherwise have been the 138th Annual Report of the Board of Education, and the 137th Annual Report of both the Board of World Missions and the Board of North American Missions. These facts ought to serve as a forceful reminder to us that the ministry of the General Program Council is the continuation of a long and distinguished tradition of Christian service by many dedicated members of the Reformed Church in America. We owe much to those who have gone before.

The unified nature of this report is itself a reflection of a very fundamental feature in the denominational structure: coordination in planning and approach when it comes to the total mission program of our Church. We should perhaps add in this connection, that a more inclusive and popularly written report of the General Program Council policies and programs is being planned for 1970. This piece will be designed as an educational and promotional resource. As such, it will present a survey of the various areas in which the Reformed Church in America is engaged in mission.

I. Administrative Organization

Since the ministry of the General Program Council is more inclusive and comprehensive than that of any previous Board, it has been divided into three major program areas with related services.

The World Ministries Division is a global extension of RCA ministry. It provides the channel for RCA congregations to minister together in areas where they cannot reach individually. We do not, however, speak any longer of foreign and domestic missions, but of one world mission encompassing all those ministries of the RCA outside the structures of its own life. This new unity is due largely to the fact that the many worlds of another day have been reduced by modern travel and communication into one world to which the Church has but one mission. Everywhere the Church faces a world which looks very similar — not so much the jungle dweller as urban man; not so much exotic foreign religions as secular man. One world: one mission.

The Division of Church Planning and Development is responsible for ministries inside the structures of the RCA. In cooperation with the Particular Synod Secretaries, it seeks to assist the local churches in defining needs and goals and budgeting for leadership personnel and program materials. Crossing the boundaries of Particular Synods, it seeks to share insights and to plan a balanced use of total RCA resources for maximum effectiveness.

The Division of Church Life and Mission has a primary focus on the congregations of the RCA. This Division is responsible for sharing in the equipping of Christians for their life and mission. Leadership education is offered and educational resources are shared in the areas of evangelism, renewal, education, social ministries, youth life, lay ministries, etc. Three regional offices have been established to relate more effectively to the local scene. This Division, which also relates to other Divisions as well as to other groupings of Christians, seeks to develop an integrated approach to Church Life and Mission by which all program elements press toward a common goal.

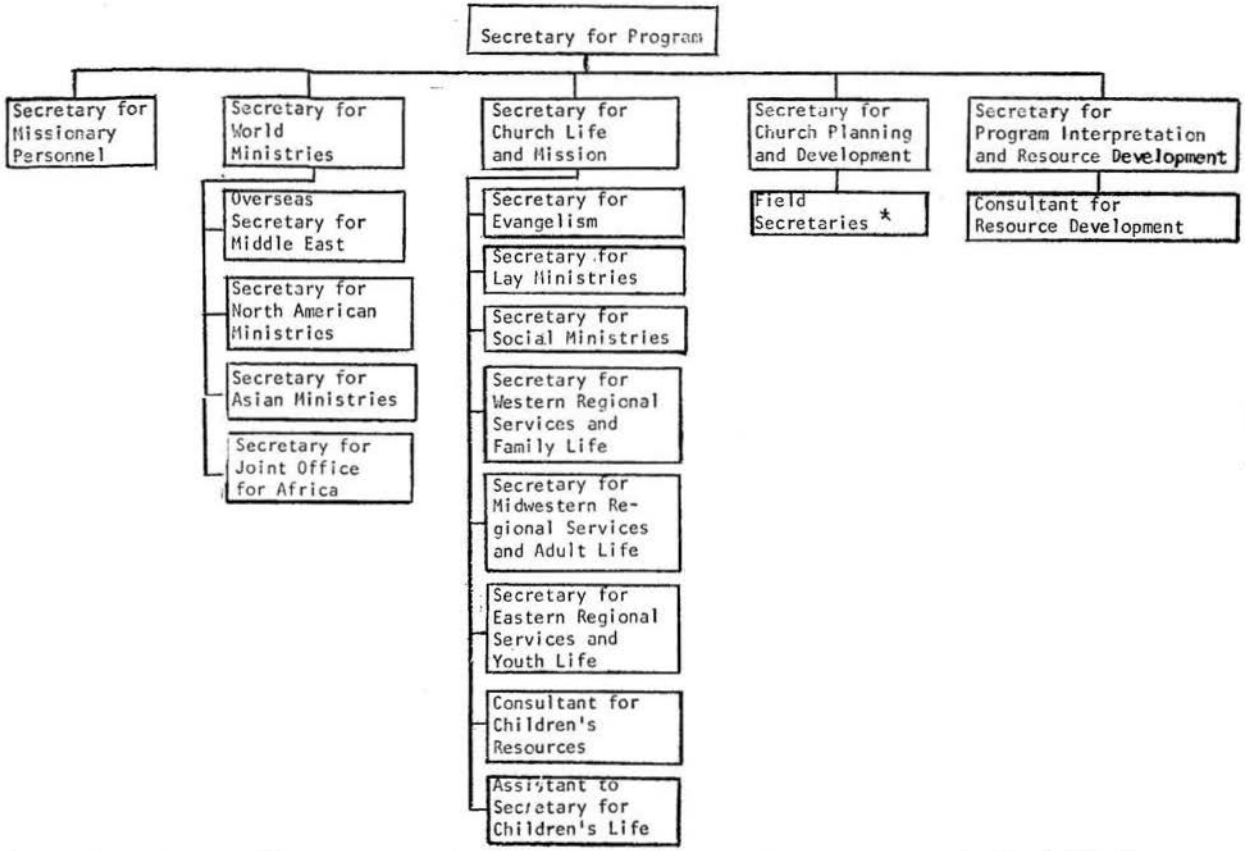
The Division of Program Interpretation and Resource Development has been given the responsibility of keeping the constituency informed in the wide variety of the Church's programs. It also assists other Divisions in the selection and production of educational and promotional resources.

The Division of Missionary Personnel is responsible for recruitment, development and counseling of personnel — both lay and ordained — who serve in the various ministries that are part of the total program.

The chart on page 5 depicts Staff lines of accountability:

II. EXECUTIVE STAFF—

Arie R. Brouwer	*Secretary for Program* — assumes overall responsibility for the organizing, planning, and evaluation of all program areas in order to ensure the effective implementation of program policy within the objectives of the General Program Council.
Russell J. Redeker	*Secretary for Church Planning and Development* — is concerned with the planning, development, and renewal of churches in urban, suburban, as well as rural areas.
Arthur O. Van Eck	*Secretary for Church Life and Mission* — coordinates the programs in the areas of leadership development, Christian education and Christian outreach, enabling the people of God to be both the redeemed and the redeeming.
Carl J. Schroeder	*Secretary for Evangelism* — challenges and equips the Church to share the gospel of Christ in a variety of approaches and programs.



* Employed by and accountable to the Particular Synods, but work closely with the Secretary for Church Planning and Development.

Joseph B. Muyskens	*Secretary for Social Ministries* — guides the Church into responsible ministries in the realm of social concerns (e.g., race, poverty, violence).
Eugene H. Durkee	*Secretary for Lay Ministries* — initiates and coordinates all lay volunteer projects (e.g., Adventure in Mission [AIM], Caravanning, Work Camps, International Christian Youth Exchange).
Grace Pelon	*Consultant for Children's Resources* — develops and selects resources for children in Sunday Church School, Vacation Church School, Inner-City, Week-Day School, etc.
Delbert J. Vander Haar	*Secretary for Western Regional Services and Family Life* — renders general services in leadership development and Christian education to churches in the Synod of the West and is responsible for the denomination's Family Life Education programs.
Gordon J. Timmerman	*Secretary for Midwestern Regional Services and Adult Life* — renders general services in leadership development and Christian education to the churches in the Synods of Chicago and Michigan and assumes denominational responsibility for adult education and Reformed Church Men.
Lynn T. Joosten	*Secretary for Eastern Regional Services and Youth Life* — renders general services in leadership development and Christian education to the churches in the Synods of New Jersey, New York and Albany, and gives denominational leadership in the area of youth life.
	Assistant to the Secretary for Children's Life — designs, coordinates, and participates in leadership events for adults working with children.
John E. Buteyn	*Secretary for World Ministries* — assumes the responsibility for the planning, coordination, and evaluation of the mission programs of the Church to all six continents.
John E. Hiemstra	*Secretary for North American Ministries* — is responsible for programs on the continent of North America.
Kenneth E. Warren, Jr.	*Overseas Secretary for the Middle East* — residing on an experimental basis in Bahrain and responsible for programs in the Middle East.
Paul A. Hopkins	*Secretary for the Joint Office for Africa* — serving both the Commission on Ecumenical Relations and

	Mission of the United Presbyterian Church in the USA and the General Program Council.
Marvin D. Hoff	*Secretary for Asian Ministries* — is responsible for relationships and programs in all of Asia.
Leonard J. De Beer	*Secretary for Missionary Personnel* — assumes responsibility in areas of missionary recruitment, career development evaluations, and pastoral care for missionary families.
Isaac C. Rottenberg	*Secretary for Program Interpretation and Resource Development* — seeks to develop a better understanding of what the General Program Council is doing and why, and assists staff in the other divisions in the development of resources.
Winfield Burggraaff	*Consultant for Resource Development* — assumes major responsibilty for editorial services and renders general assistance in the area of study materials.

III General Program Council Actions

The General Program Council held its first meeting on June 17-18, 1968, shortly after General Synod had appointed members to the Council. It was designed as a meeting of general orientation and exchange.

The Rev. Frederick H. Olert was elected as chairman, and Mrs. Carol Hageman as vice-chairman of the Council. One person from each Particular Synod was elected to the Executive Committee. These six members served as a Committee on Nominations for the purpose of naming the additional five members of the Executive Committee.

A Committee on Organization was appointed, and given the assignment of formulating a Constitution and By-Laws.

On November 12-13, 1968, a meeting of the General Program Council was held at Warwick Conference Center, in conjunction with the final meetings of the Boards of Education, World Missions, and North American Missions. This combined meeting constituted the concluding phase in the process of transition from the old to the new structure.

A Organization

Each of the forty-five Classes in the RCA nominates a representative to the General Program Council. In addition, fifteen members at large are chosen directly by the General Synod.

The Committee on Organization was faced with several basic questions as it considered what organizational structure should be recommended for the new Council.

For example, the need for an effective Executive Committee with full authority to act *ad interim* on behalf of the Council was evident, but so was the need for all the other members of the Council to participate in the planning and policy making processes.

The presence on the Council of members of the Boards in the previous structure contributes to a certain continuity and therefore has a distinct advantage. On the other hand, a desire was expressed by several people that we avoid a committee structure which would perhaps tend to fragmentize the membership too much into special interest groups, thus hampering the development of an integrated approach to the total ministry of the Church which the reorganization sought to achieve. For this reason, the initial emphasis will be on the use of temporary Committees during the Council meeting sessions, rather than on a more rigid standing committee structure. The intent is to expose Council members to a variety of issues and areas of concern.

At the November, 1968, meeting the Council voted to adopt the "Tentative Guidelines for Constitution and By-Laws" which were presented by the Ad Hoc Committee on Organization. The Committee was continued and asked to submit another report to the 1970 spring session of the Council.

B Staff Selection Process

During the initial stages of the restructure, staff selection was conducted through a special sub-committee of the General Synod Executive Committee. After the major staff appointments had been made and the General Program Council as such had begun to function as a policy-making body, it was felt that further staff selections ought to become their responsibility.

At its November meeting the members of the General Program Council voted to request the General Synod Executive Committee to authorize the immediate implementation of the staff selection process as outlined in the Tentative Guidelines for By-Laws. This request was subsequently approved.

C Church Building Fund Policies

In June of 1968 the General Synod voted that due to the crisis in the nation, the priorities for 1969 in the area of Church Planning and Development be set as follows:

1 — Mission to the City

2 — Renewal of the Church in Town and Country

3 — Development of new churches

Since the Board of North American Mission had previously adopted a policy which limited loans from the Church Building Fund to "New Church Development" projects, a policy change became necessary.

At its November, 1968, meeting the General Program Council adopted an interim policy to permit loans from the Church Building Fund to "other than New Church Development." A final policy statement on this is in process.

D Brewton

The General Program Council has devoted considerable attention to the Southern Normal School in Brewton, Alabama, during the first months of its operations. Rapid developments in our society have made this imperative.

At its meeting in November, 1968, the Brewton Evaluation Committee's report was studied. The conclusion at that time was that "there is a definite need for a Christian oriented school which Southern Normal School can supply."

Subsequent to this action, it became the immediate responsibility of staff to make a careful analysis of the budget implications of this decision, especially in the light of recent developments in the Brewton region itself.

Three major concerns presented themselves when the implications of a continuing ministry at Brewton were analyzed.

1 — In view of the rapid growth of integrated education in the country at large, and the Brewton region in particular, are the basic assumptions and policies that have guided our ministry at Southern Normal School in the past still valid today?

2 — Have we adequately explored all possible alternatives, both with respect to educational program and with respect to alternative uses of present facilities?

3 — The need to improve the educational level at the school, to expand facilities, to compensate students for loss of State subsidies, and to establish our own bussing program, will require a substantial increase in expenditures. How can we deal with this problem in view of present level of benevolence giving and General Synod's directive to make the urban crisis a priority concern?

A special meeting of the Executive Committee of the General Program Council was called for January 16, 1969, to further explore these issues. At that time members of staff were instructed to continue the evaluation of the school in the light of present developments toward racial integration in the Brewton area. They were also authorized to engage the services of consultants to assist them in this evaluation.

E The Division of Church Life and Mission

The original proposal for denominational restructure outlined two divisions: the Division of Church Renewal and Evangelism and the Division of Leadership Development. A concern for a more integrated approach to the Church's ministry led to the subsequent merger of the two divisions. This merger produced the rather lengthy title "Division of Church Renewal, Evangelism, and Leadership Development."

The work of this division is also related to Social Ministries, Children's Education, Voluntary Services, etc. The name "Division of Church Life and Mission" was finally selected because it more adequately reflects this integrated approach.

In the past various types of lay ministries and volunteer services have been carried on by the Division of Youth Education (e.g., Caravanning, Work Camps, etc.), the Department of Men's Work, and National Department of Women's Work, the Office of Evangelism (e.g., Adventure in Mission [AIM]), and the Boards of World Missions and North American Missions. The Office of Law Ministries was established in order to unify such efforts.

In addition to the existing office in the Mid-West, two additional regional offices have been established on the East-West Coasts. This was done in the expectation that such decentralization would enable denominational leadership to render better services to the needs of the various areas of the Church.

F Special Nigeria-Biafra Appeal

The Reformed Church World Service has maintained close contact with Church World Service (NCC) and other ecumenical agencies concerning the situation in Biafra. In late July, 1968, the Reformed Church World Service made a grant of $4,000.00 from emergency reserves for Biafra relief.

Later in the year it became apparent that large sums of money would be needed to underwrite the cost of airlifting food and medicines to the region. Additional funds were also needed for staff services in Nigeria and the sending of medical teams to Biafra.

The members of the General Program Council requested the General Synod Executive Committee to authorize a special appeal to the RCA constituency for "over and above designated contributions for emergency Biafra relief." This was approved and announced as a special Christmas appeal without a specific dollar goal. In 1968, the constituency contributed $44,804.99 to this appeal.

G The Arabian Mission Medical Program in Bahrain

It has been clear for several years that a basic change is required in the Mission Medical Program in Bahrain. There are many factors which suggest this, the *most* basic one being that the hospital facilities are not being used adequately by the people of Bahrain.

The Medical Consultants' Council, an advisory committee for the former Board of World Missions, gave this further consideration in the fall of 1968. A review of the original purpose in establishing the hospital was made in the light of changed circumstances in Bahrain today, particularly the medical care provided by the government.

Mr. Kenneth Warren, Overseas Secretary for the Middle East, has initiated consultations with medical staff and missionary personnel in the region. Discussions are also being conducted with the Bahrain Health Department. Definite conclusions have not been reached. This should therefore be considered a progress report for information.

H New Pension Plan for Missionaries

The pension plan of the previous Board of World Missions has been under discussion for some time. Questions have been raised concerning the following points:

a) its adequacy as a retirement income for retired career missionaries

b) its method of funding for career missionaries' benefits after retirement

c) its equity for career missionaries who terminate before retirement

In its final meeting on November 12, 1968, the Board of World Missions voted to recommend to the General Program Council that every effort be made to coordinate the retirement programs in effect for missionaries and churchworkers. This does, however, not imply that complete uniformity will be either feasible or desirable.

It was further recommended that the General Program Council implement a program to establish individual missionary accounts in the Contributory Annuity Fund at the earliest possible date.

It soon became apparent that considerable time would be required to do the financial research which is necessary before such a program could be implemented. The matter of equity for career missionaries who terminate before retirement was given priority consideration. At this date, no final decisions have been made on this matter.

I Overseas Personnel Recruitment Office

The Reformed Church Personnel Office will be utilizing the services of the newly formed joint recruitment program, Overseas Personnel Recruitment Office, (OPRO) officially organized in January, 1969.

The major task of this office will be to assist member denominations in the development of more efficient recruitment practices, the updating of testing and screening procedures and the seeking out and identifying of applicants for missionary service. Working closely with denominational Personnel Secretaries and the constituency, they will become a helpful resource in the recruitment process.

The eight member denominations and agencies participating in the Overseas Personnel Recruitment Office are the United Presbyterian Church in the USA, the Church of the Brethren, the Protestant Episcopal Church in the USA, the United Methodist Church, the Reformed Church in America, the United Church of Christ, the Division of Overseas Ministries of the National Council of Churches and the United Board for Christian Higher Education in Asia.

IV Services

A Program Interpretation

After the restructure had become an accomplished fact, an immediate need was felt for an interpretive folder which would present a brief and concise explanation of its background and implications. The pamphlet "Let's Talk Restructure" was produced for that purpose. Soon after its appearance, heavy demand made a second and revised printing of this pamphlet a necessity. Copies of this folder are still available.

Soon it also became apparent that the publication of a bulletin in which General Program Council policies and programs would be presented and interpreted to the constituency at large would be a very helpful tool in establishing improved communication within the denomination.

This led to the planning of the bulletin, UPDATE. The first issue appeared in January, 1969, and it is anticipated that ten issues will be published during a year. The many requests for extra copies to be distributed among leaders in the local church seem to be an indication that the bulletin is serving a need in the church.

Earlier in this report it has already been mentioned that a publication containing an overall survey of our mission program is being planned for 1970.

B Missionary Personnel

Missionary Memorial Minutes —

The Annual Report of the Board of World Missions has in past years printed the Memorial Minutes concerning career missionaries deceased during that year. Because there is often a considerable time lapse between the death of the missionary and the publication of the Annual Report, this custom has not been altogether satisfactory.

With a view toward current reporting of death notices, lengthy Memorial Minutes of career missionaries will no longer be printed in the Annual Report, but will be reported in *The Church Herald* and UPDATE.

Appointments During 1968

Mr. Robert Bettis was appointed physical education teacher and coach at Southern Normal High School in Brewton, Alabama.

Mr. Horace Copridge was appointed as a teacher and basketball coach at Southern Normal High School in Brewton, Alabama.

Mr. and Mrs. Gordon Bosker have been appointed as short-term missionaries with assignment to hospital administration at the Bahrain Hospital.

The Rev. William J. Burke completed a short-term assignment in Taiwan and was appointed to career service to the Presbyterian Church of Formosa. He will be doing student work as before.

Miss Barbara Ervin was appointed as a mathematics teacher at Southern Normal High School in Brewton, Alabama.

Mrs. Martha Forbes has been appointed dean of girls at Southern Normal High School in Brewton, Alabama.

Mr. and Mrs. Howard Huyser were appointed to serve in India at the Kodaikanal School for a term of three years. Mr. Huyser will work on building programs and Mrs. Huyser will teach third grade.

Miss Carolyn Johnston and Miss Marcia Newhouse were appointed as short-term missionary nurses at the Mutrah Hospital, Arabian Mission. They received orientation in Beirut and proceeded to Oman in early December.

Mr. Chester Kerby was appointed manager of the Maintenance Department at Annville Institute in Kentucky.

Miss Sally Kimberly has been seconded to Vietnam Christian Service for a period of two years with an option for three. She is carrying out a public health program for the South Vietnamese people.

Mrs. Marteal Laster was appointed as office secretary for Southern Normal High School, Brewton, Alabama.

Mr. Joe Lee was appointed as a science teacher at Southern Normal High School, Brewton, Alabama.

Mr. Albert Lewis was appointed as an industrial arts teacher at Southern Normal High School, Brewton, Alabama.

Miss Margie Ludgood was appointed to teach French and English at Southern Normal High School in Brewton, Alabama.

Mr. and Mrs. Reese McCants were appointed as house parents at Southern Normal High School, Brewton, Alabama.

Mr. and Mrs. W. F. Royster were appointed to Southern Normal High School, Brewton, Alabama. Mr. Royster is the director of the school.

Mr. and Mrs. Vernon Sterk were appointed as evangelistic missionaries in Mexico.

Dr. and Mrs. Justin Vander Kolk have been appointed to a one-year term of service in Indonesia, seconded to the Indonesia Committee. They will serve at the seminary in Tomohon, Northern Sulawesi.

Mr. and Mrs. John Wurpts have been appointed to Southern Normal High School in Brewton, Alabama. Mr. Wurpts teaches speech, English, drama and Bible and is the director of dramatics.

Resignations

Miss Haddie Askew resigned from her English teaching position at Southern Normal High School in Brewton, Alabama.

The Rev. and Mrs. James Christian resigned from Southern Normal High School in Brewton, Alabama. Mr. Christian was the Minister of Christian Education and Mrs. Christian was a Bible teacher.

Mrs. Collins has resigned from her position of office secretary at Southern Normal High School in Brewton, Alabama.

Mr. Peter Gaillard has resigned from his position as manager of the maintenance department at Annville Institute in Kentucky.

The Rev. and Mrs. Thomas Harris have submitted their resignations as missionaries. Mr. Harris is serving the Hillsboro, New Jersey, Reformed Church. Mr. and Mrs. Harris had previously served in Japan.

The Rev. and Mrs. William Hoffman have submitted their resignation as missionaries. Mr. Hoffman is serving the Old Saratoga Reformed Church and the Bacon Hill Reformed Church in Schuylerville, New York. The Hoffmans had previously served in India.

Mr. Mark Salter has resigned from his position as French teacher at Annville Institute in Kentucky.

Miss LaDonna Teumer resigned from mission service as of July 31, 1968. She had served in Bahrain since 1958 and is now married and residing in Bahrain, Arabian Gulf.

Mr. and Mrs. Herman Van Galen have resigned from the Mescalero Reformed Church in New Mexico. He was the custodian and youth worker.

Mrs. Evelyn Woods has resigned from her position of science teacher at Southern Normal High School in Brewton, Alabama.

Retirements

Mrs. Frances Bode has retired from service at Cook Christian Training School, where she has served since 1948.

Miss Madeline Holmes is now on retirement furlough, after having served in Bahrain and Kuwait since 1952.

The Rev. and Mrs. John R. Kempers have retired from service in Mexico where they served as missionaries since 1925.

The Rev. and Mrs. Harry Van't Kerkhoff have retired from service at Cook Christian Training School, where they served since 1949.

Leaves of Absence

Mrs. Maurice Heusinkveld has been granted a two year leave of absence at her own request. She previously served in Kuwait, Muscat, Bahrain and Iraq since 1946.

Miss Elaine Sluiter has been granted a two year leave of absence at her own request for study. She has been serving in Kuwait since 1962.

Miss Agatha Tigelaar has been granted a two year leave of absence at her own request for study. She has been serving in Japan since 1962.

V The Future

A Strategy for Urban Mission

Realizing the problems and the pressures of Urban America, the General Synod of 1968 concurred with the recommendation of the Board of North American Missions that mission to the city be given highest priority in 1969. Since the needs are great, and our resources are limited, it was felt that an effective program calls for the development of a careful strategy for urban mission.

The members of the General Program Council authorized their chairman to appoint a Committee for Urban Mission. Their assignment was to review policies, design strategy, and recommend priorities in the city.

It was decided that in order to receive a full expression of thoughts from the "target area," pastors and elders of city churches should constitute a majority in the committee. Mrs. Carol Hageman serves as the chairman. Initial discussions and studies have focused on a number of issues and concerns: the need for spiritual renewal throughout the church, the dangers of centralization ("Nothing is real until it is local!"), the levels on which decisions are made (are we prepared to entrust major responsibilities to the local leaders), the use of church facilities, new approaches to the training of people for urban ministries. (Can we continue to demand grades, degrees, and financial resources in a business as usual approach? Should city churches be reimbursed for their assistance in training interns?)

In short, some of our traditional procedures and practices are being profoundly questioned. However, at the time when this report was written, the committee had not yet come to the point of formulating a proposal on urban strategy.

B Goals for Mission

The creation of the General Program Council has provided a new instrument to plan the program of the Reformed Church in America. If the changes made through the new structure are to have a sense of direction, it seems that goal setting must be a first and basic undertaking.

The urgency of this is increased by the present confusion, discussion, and disagreement concerning the major thrusts of the church's mission. The Classical

representative base of the General Program Council makes it an excellent forum for the RCA consideration of these issues.

Accordingly, one of the first actions of the General Program Council was to endorse a proposal to appoint a Committee on Goals for Mission.

This Committee, under the chairmanship of the Rev. Harold De Roo, has made considerable progress in pin pointing areas of major concern. Specific goals are in the process of being formulated for each particular area of concern. Every effort will be made to secure broad involvement of the constituency of the denomination. Eventually these will be presented to the General Program Council for consideration and action.

VI Special Reports

A Commission on Race

The Commission on Race, according to present authorizations, is to function through the 1970 meeting of General Synod. Formerly operating under the Board of North American Missions, it now relates directly to the General Program Council. Changes in structure to fit both the changing situation in the nation and church and the new structure of the denomination are under consideration and will be presented in due course.

One matter of pressing concern is the need to increase the participation of black people in the life and leadership of the denomination and to be sure that our black members, like the rest of the community, enjoy the opportunity of identity and growth toward which the old civil rights movement pointed them — an opportunity for identity and growth that motivates such existing movements as that for black power, and that underlies many of the educational changes now going on in our schools and universities. The Commission on Race has undertaken to prepare a racial profile of the Reformed Church in America to discover the actual situation, insofar as it can be known, with regard to black membership and office holding in our congregations, offices, and educational institutions. In the light of these findings, it is hoped that definite plans and timetables for change in accordance with the past pronouncements of Synod, such as the Credo on Race Relations can be made. The Commission has also supported one of its members and other black leaders in visits to our college campuses for the purpose of encouraging the black students and discovering their needs.

The Commission has continued to have an interest in the bringing of prominent speakers to our campuses, and the 1968 budget included items for Dick Gregory's visit to Northwestern and part of the expense of James Farmer's visit to New Brunswick Seminary, both events taking place in 1969. The Commission feels that the era when these visits were a productive piece of pioneering is probably past. New forms of activity are being sought to replace this emphasis.

It is becoming evident that a basic problem in our country is that of "institutional racism" — the tendency of institutions to support an existing pattern of life

whether or not people consciously seek that goal. In the present case, our institutions have accommodated themselves to a society that operates to the advantage of the whites and the disadvantage of the blacks in spite of the fact that most people are men and women of good will. To counteract this institutional racism requires changes in the structure of the community, and, as all the informed studies of our cities point out, visible changes apparent to the victims of discrimination must come quickly if relative peace is to be preserved and harmonious cooperation between black and white is to be the path by which we work. There have been too few of these visible changes, and the restlessness that is evident in our cities is part of the result. The church has not, on the whole, shown leadership in this matter. It is of pressing concern that Christians join others in the various community efforts that really make for change through public and private agencies concerned with such matters as fair and decent housing, fair employment, quality education for all and equitable police practice and law enforcement. It is depressing to hear of ministers being criticized and penalized by their congregations for endeavoring to carry out the spirit of Synod's declarations, and the Commission will continue the search for ways to encourage church people to participate in these efforts.

One way in which institutional racism can be attacked is through the investment policy of the former Board of North American Missions, approved by the Synod of 1968 — the assignment of 15% of the undesignated invested funds to capital for projects of significance in ghetto development. We hope that this policy will be implemented not only at denominational headquarters, but by educational institutions and by those congregations which control invested funds.

In the field of "attitudinal racism" — the unconscious hostilities toward certain other races by which many whites and blacks are victimized — the Commission is seeking to lay major emphasis on encounter and dialogue, particularly in the "lay academy" groups set up by the Director of Social Ministries with the help of the Committee for One Society in Chicago, and other specialists. Here selected leaders from our communities meet and work through their problems and fears in what appears to be a most constructive manner. Supporting this program will be a major emphasis in the immediate future.

A word should be added about other racial minorities than the black. Much *more needs* to be done for the Spanish speaking people of our cities. In one representative community it was recently reported that there were over seven thousand Puerto Ricans, of whom it was stated that thirty or forty had effective church relationships. In that city there are pathetic stories of expectant children coming to the public school and sitting uselessly throughout the day because no English is spoken in their home, and no Spanish speaking staff members were available. This was in a city disturbed by "riots" between black and white, in the winter of 1969, and reminds us of other sore spots festering beneath the surface.

Nor can it be said that we have begun to do justice to the Indian American. Great progress, to be sure, has been made in the past quarter century in our relations with Orientals in this country, and James Farmer quite rightly alluded to this, in his recent address in New Brunswick, as evidence that racial attitudes can be

changed. There are many racial attitudes and practices that call for change, and the program of the entire denomination must reckon with this fact. The exact scope of responsibility of the Commission on Race, and the task of other departments in our new structure, is a part of that structural realignment that was mentioned at the opening of his report as one of priorities facing the Commission.

John W. Beardslee III, Chairman

B RCA Funding of the NCC

In response to an overture from the Classis of Wisconsin, the General Synod of 1968 adopted a recommendation that the question of "financial support of the National Council of Churches be referred to the General Program Council for study and report to the next General Synod."

Subsequently the General Program Council adopted a recommendation that a factual report of contributions to the National Council of Churches be presented to the General Synod of 1969, together with an interpretive statement showing the relationship of these contributions to RCA programming.

The following report was composed as a result of this action:

As we set out to survey the areas of General Program Council/RCA ecumenical involvement, we posed three basic questions:

1 What are the agencies in which we are involved?
This report will deal mainly, but not exclusively, with NCC relationships

2 What is the purpose of these agencies' activities, and what benefits do we derive from our participation?

3 What financial contributions do we make to such agencies?

First we shall review our involvement in the various divisions of the National Council of Churches of Christ in the U.S.A.

I Division of Overseas Ministries

A **The Area Departments** (Africa, Southern Asia, East Asia, Latin America, and Middle East and Europe). Participation in the Area Department Committees is very important, because it offers an opportunity to review overall developments in each region or continent. Also, they form the base for planning and strategy for joint action and approval of area projects. Finally, these committees review ecumenical projects in RAVEMCCO and Lit-Lit which receive considerable financial support.

B **Special Items**
Committee for the Church Center — United Nations and the Division of World Mission and Evangelism. In these areas our involvement is almost exclusively financial (see below).

C **The Division of Overseas Ministries Executive Committee and the D.O.M. Program Board.** Participation in these bodies affords us the op-

portunity to have a voice in the determination of policies with respect to ecumenical projects.

D **Specialized Ministries Department** (Churchmen Overseas Evangelism, RAVEMCCO, Lit-Lit, etc.). There has been major involvement in RAVEMCCO and Lit-Lit because of the great significance of literature and mass communication ministries around the world.
The Committee on Agriculture and Rural Life has been very helpful to us in several parts of the world where we are engaged in mission. In recent years Mr. Arad Riggs has been the RCA representative on this committee. It has been proposed that Dr. Snedecor represent us on the Christian Medical Council.

E **Church World Service**
Reformed Church World Service depends heavily on the services of this agency in its own relief programs. For instance, the Biafra emergency relief programs could never have been conducted by a single denomination.

1968 CONTRIBUTIONS

Area Departments

Africa	
Administration	$ 500
Projects	1,300
Asia	
Administration	1,890
Projects	5,100
Latin America	
Administration	100
Middle East & Europe Department	
Administration	1,810
Projects	980

Special Items

Church Center — United Nations	230
DWME	
Administration	4,684
Program Fund	1,500
DOM, NCC	
Administration	6,215
Missionary Research Library	1,000

Specialized Ministries Department

Ecumenical Scholarship Exchange	250
American Laymen Overseas	250
Overseas Union Churches	1,000
Christian Medical Council	2,500

Lit-Lit Administration	4,250
Lit-Lit Program	6,085
RAVEMCCO Administration	4,500
RAVEMCCO Projects	22,000
Agriculture and Rural Life	1,265
Church World Service	86,500
TOTAL	$153,909

II Division of Christian Education

A *Department of Educational Development*
Activities and Services received:
Sharing and developing of curriculum and leadership resources for church school, weekday education and family life.
Planning for new developments in Christian Education. Exploration of theological bases of church education.

B *Department of Higher Education*
Concerned with Church related institutions as well as public and private institutions.

C *Department of Ministry*
Sharing of concerns re recruitment, seminary education, and continuing education for ministers.
NOTE: Although this was formerly under the Board of Education, it is now directly related to the Seminaries.

D *Department of Education for Mission*
Development of mission education resources and leadership events.
Friendship Press

1968 Contributions

Educational Development	$ 1,900
Higher Education	1,300
Ministry	300
Education for Mission	500
TOTAL	$ 4,000

III Division of Christian Unity

A *Department of Youth Ministries*
Sharing resources and direction in Youth Ministries. Voluntary Services information is also processed through this department.

B *United Church Men*
Sharing of resources and directions in the work of Laity, especially as it pertains to Men's Work. Prepares Laymen's Sunday materials and Protestant Men of the Chapel Resource Guide.

1968 Contributions

Youth Ministries	$250.00
United Church Men	300.00
TOTAL	$550.00

IV Division of Christian Life and Mission

A *Social Ministries*

Department of Social Justice (Social Welfare Section)
Social Education in Action
Department of International Affairs
Commission on Religion and Race
Advisory Commission on Peace
The purpose of all these groups is to share information and actions (past and potential) in these particular areas of concern.

B *Other Ministries* (Includes General, Evangelism, Latin American Comm., Church Building and Architecture, Indian American, Migrant, Church Renewal, Town and Country, Urban Work, Executive Committee, and Program Board).
Sharing in and development of theology and techniques of evangelism, ministry to minorities and development of guides to a Christian ministry to minorities, the urban, the suburban and town and country scenes.

1968 Contributions

General	$ 6,800
Evangelism	650
Latin American Committee	50
Church Building & Architecture	150
Social Ministries	
Indian American	500
Migrant Work	3,000
Church Renewal	
Town & Country	500
Social Justice	
Commission on Religion & Race	6,000
TOTAL	$18,150

V Some Additional NCC Related Ministries

(Includes University Campus Christian Movement, Washington Office, Education for Mission, Research and Survey, Missions Public Relations, Indian Rights Committee, Southern Mountain Workers, International Missionary Approach to the Jews, Broadcasting and Film Commission.) Sharing in Christian Ministry to the secular campuses, and sharing in and development of education for mission.

1968 Contributions

University Campus Christian Movement	$ 250
Washington Office	75
Education for Mission	500
Research & Survey	300
Missions Public Relations	250
Indian Rights Committee	25
Southern Mountain Workers	25
International Missionary Approach to Jews	100
Broadcasting and Films	100
TOTAL	$ 1,625
Total Contributions for Mission Projects	$158,210
Total Contributions for Administration	$ 24,024

NOTES

Additional support for the Council is provided by General Synod appropriations and contributions from local congregations. In 1968 this amounted to $24,800. For particulars of General Synod appropriations, see General Synod Operational Budget.

Total 1969 promised budgets are somewhat lower than 1968 actual contributions. The main exception is United Ministries in Higher Education which has 1969 Promised Budget of $1,000.00.

Due to the restructure, some shifts in particular assignments in ecumenical responsibilities have taken place, but there are no major changes in overall ecumenical involvements.

Conclusion:

Members of staff report that they do not consider any of these organizations and agencies to be perfect, but that they believe that these are best avenues available today for joint endeavor. Denominational isolationism has become an impossibility in many areas of ministry, both in America and abroad.

Through our participation we have a voice in the setting of policy in these various organizations. From them we derive services and information which greatly enhance our own mission efforts. Church executives in other Christian communions may work through other ecumenical agencies, but no church executive today works completely in denominational isolation.

GENERAL PROGRAM COUNCIL

Reformed Church in America

Class of 1969

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Kranendonk, Rev. Paul W., 560 Old Bethpage Road, Plainview, NY 11803 (1)
*Luben, Rev. Herman E., 649 Fairview Place, Utica, NY 13502 (1)
Lutz, Mr. Claude, Box 310, Prattsville, NY 12468 (2)
Miller, Rev. William B., 627 Sixth Avenue, Sheldon, IA 51201 (1)
Muilenburg, Mrs. Irwin (Anne), R. R. 2, Orange City, IA 51041 (1)
Paalman, Dr. Russell J., 111 Middleboro, N.E., Grand Rapids, MI 49506 (2)
Sikkema, Rev. Ronald L., 714 Exchange St., Crete, Illinois 60417 (1)
Summerfield, Mr. Vincent P., Main Street, Bedminster, NJ 07921 (1)
Tellinghuisen, Rev. August, DeMotte, IN 46310 (2)
Vande Waa, Mrs. Alfred (Barbara), N. Division Street, Zeeland, MI 49464 (1)
Van Heest, Mrs. Gerard J. (Eloise), 384 Delaware Ave., Delmar, N. Y. 12054 (2)

Class of 1970

Alvey, Mr. Robert, Hollandale, MN 56045 (1)
Befus, Mrs. George (Dolly), 1161 S. Raleigh, Denver, CO 80219
Blacke, Mr. James Ira, 1839 Lexington Avenue, New York, NY 10029 (1)
Coffill, Mr. Volney K., Jr., 134 Norris Avenue, Metuchen, NJ 08840 (1)
Dykstra, Rev. Kenneth A., 510 Broadway, Pella, IA 50219
*Hageman, Mrs. Howard G. (Carol), 595 Parker Street, Newark, NJ 07104 (1)
Hains, Rev. John M., 212 W. Central Avenue, Zeeland, MI 49464
Hoekstra, Mr. John B., 10700 S. Wallace Avenue, Chicago, IL 60628 (1)
Karle, Dr. Irmgard F., Tinker Hill Road, Pine Plains, NY 12567 (1)
*Linder, Mr. Clarence H., 1322 Ruffner Road, Schenectady, NY 12309 (1)
Oldshue, Dr. James Y., 141 Tyringham Road, Rochester, NY 14617
*Olert, Dr. Frederick H., 10 College Ave., N.E., Grand Rapids, MI 49503

*On left indicates members of GPC Executive Committee

**On right: this number indicates the number of terms for which the member is eligible upon the expiration of his present term.

Pater, Rev. Russell F., Box 158, Wynantskill, NY 12198 (1)
Perry, Rev. Joseph L. Jr., 17 Harvard Road, Linden, NJ 07036
Schultz, Mrs. Theodore (Margaret), S. Mountain Road, Pomona, NY 10970
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Vander Naald, Rev. Cornelius, 2102 Kenmore Terrace, Brooklyn, NY 10026
*Wagner, Mr. Nellis J., 9415 S. Bell Avenue, Chicago, IL 60620
Webster, Rev. Nevin B., 261 Lafayette Avenue, Hawthorne, NJ 07506 (1)
Wissink, Rev. Chrales B., 1447 Blythe Drive, N.W., Grand Rapids, MI 49504 (1)

Class of 1971

Bechberger, Mr. Paul Franklin, 51 Palmer Avenue, Tenafly, NJ 07670 (1)**
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Buis, Rev. Harry, 311 East Park, Morrison, Ill. 61270
Crumley, Jr., Rev. George W., Main Street, Bedminster, N. J. 07921
De Bruyn, Mr. Harry E., 6721 Wyandot Drive, Palos Heights, IL 60463 (1)
*Dickson, Mr. James, 148 Snowden Avenue, Schenectady, NY 12304 (1)
Droog, Rev. Chester J., 10253 Destino Street, Bellflower, CA 90706 (1)
Drost, Rev. John P., 12859 Plaisance, Pierrefonds, Quebec, Canada (1)
Ekema, Rev. Bernard D., Box 4, Harrison, SD 57344
Fosha, Mrs. Walter (Katherine), German Valley, IL 61039
Griek, Mrs. Everett (Joanne), 83 Woodhollow Road, Great River, NY 11739
Hugen, Mrs. Harold (Nancine), Route 1, Cedar, IA 52543 (1)
*Meeuwsen, Rev. James W., 130 Hollywood Avenue, Douglaston, NY 11363
Miller, Mr. Raymond H., Jr., 1405 Twining Road, Dresher, PA 19025 (1)
*Peale, Mrs. Norman Vincent (Ruth), 1030 Fifth Avenue, New York, NY 10028 (1)
Penn, Mrs. Bruce E. (Patricia), 738 New Scotland Avenue, Albany, NY 12208
Rosenberg, Rev. H. F. William, 800 Annway Drive, Sioux Falls, SD 57103 (1)
Vander Kooi, Rev. Willis J., Box 36, Fairview, IL 61432
Van Popering, Rev. Walter N., P.O. Box 54, Wallkill, NY 12589 (1)
Ver Hoef, Mr. Samuel E., 1604 19th Avenue, Rock Valley, IA 51247

*On left indicates members of the GPC Executive Committee

**On right: this number indicates the number of terms for which the member is eligible upon the expiration of his present term.

Officers: Dr. Frederick H. Olert, Chairman

Mrs. Carol Hageman, Vice Chairman

REPORT OF THE STANDING COMMITTEE ON THE GENERAL PROGRAM COUNCIL

Dear Co-Workers:

During the past several years the Church has heard much about restructuring. As late as last fall there were still three program Boards, namely the Boards of Education, North American Missions and World Missions, functioning for the General Synod. As of January 1st restructuring became a reality. The three Program Boards have been absorbed in what is now known as the General Program Council. While previous Standing Committees of the Program Boards could check the minutes of Synod to determine what other committees had reported in prior years, our committee had no such "guidelines"!

Our task was further made more difficult by the fact that such radical reorganization, reassignment and/or securing of new personnel, the establishment of new lines of accountability for staff requires more than six months for an appraisal and fair evaluation. We recognize that it takes time for any new organization to take over responsibilities and function effectively. This is especially true with a new form of representation elected from each Classis to form the Program Council which had to learn its task, adopt policy which would shape the work of the General Program Council, as well as to secure Staff; and for this staff to assume new responsibilities.

It is with much satisfaction that your committee notes the tremendous amount of progress which has been made in a relatively short period of time. We commend the General Program Council, of which Dr. Olert is Chairman, and the Staff, of which Mr. Brouwer is Secretary, for the time and energy they have given and the results they have obtained during this period of transition. Such progress could hardly have been anticipated a year ago.

In reviewing the report which was submitted by the General Program Council, in raising questions and discussing issues with members of the Staff as well as members of the Program Council, there are observations and recommendations your committee would like to share with you.

Examining the job descriptions of the Staff in the light of the nature and mission of the Church in our present culture leads us to the conclusion that no Secretary will lack for an adequate challenge. It is this very challenge which causes us some concern. There are a number of Secretaries who have been given both regional and denominational responsibilities. How long can a person "carry water on both shoulders", i.e., to serve the program of the Church in their specific region and also to direct one segment of ministry to the whole denomination? While we are inclined to agree that this was a necessity due to the size of our denomination as well as the cost of administration, we do raise the question of whether we should sacrifice a job that must be done because of cost and size or whether there may not be another viable option. It is possible that the type of decentralization desired under this arrangement could be achieved by having staff members

working through particular synods with their programs being supported in part by allocations from the General Synod. We believe the General Program Council ought to explore this possibility.

The General Program Council's actions listed in the Annual Report are indicative of the vast scope of its responsibility. It is to be commended for the faithful and able discharge of the varied and challenging responsibilities which have been assigned to it since its inception as a Council. The Council has wisely decided not to compartmentalize its interest in a throw back to the old committee structure, but has rather attempted to present the Mission of the Church as the work of the whole Church.

Policies of the *Church Building Fund* are still under study, but your committee believes that the interim policy of the Council of making loans available to churches engaged in "other than new church development" to be moving in the proper direction. The urban areas, and the use of facilities for an expanding ministry in the cities, demands this change of policy. Much of the Denomination's more important work may well be in "old" parish settings, where property improvements and renovations are imperative.

Over a period of years, the question of the role of the Reformed Church in America in Brewton through the Southern Normal School has been probably well known. But with the changing sociological conditions and the social revolution through which our society is passing, the role of Southern Normal was called more and more into question. It is recognized that the stage of relevancy of the school has changed to the point that under present policy the School may be found going against the steadily moving tide of integration in Alabama. Continuing to explore the issues, including the employment of the Consultant firm of Multi-Racial Corporation, which led to a high degree of local autonomy for Southern Normal School, seems to us to have been a wise move. In order that a better understanding of the whole issue may be obtained and the direction in which the Reformed Church should accept as its responsibility to the Blacks in our day,

R-1 *We recommend* that Mr. W. J. Royster, newly appointed Director of Southern Normal School, at this time be permitted to address Synod.

The Nigeria-Biafra Appeal toward the close of 1968 resulted in obtaining in excess of $45,000. The problem of distribution has been reported by the news media and the result of this difficulty is an accumulation of funds so that no further appeal is contemplated at the present time.

The issue of effective witness in overseas situations is a challenging one because of changing conditions. For many years one of the vehicles for proclaiming the Good News in Bahrain has been through the medical program. But what was once an area which had no medical facilities has changed with the discovery of oil in the Middle East. We would urge that the Program Council continue to explore other means of expressing Christian Concern in Bahrain in the face of the decline of the need for the Reformed Church medical ministry. At the same

time we believe that the Church should be gratified in knowing that it has helped to provoke the government to a sense of a responsibility in the welfare of its people. Since we are assured that the Council is continuing to explore this issue, we have no specific recommendations to make.

We are pleased that a review of the Pension plan for missionaries, in a time when many missionaries accept assignments for a special task and hence do not spend their entire life in missionary work, has been receiving careful review. Previous policy and present plans are complex. The new procedure will be such that each missionary will have his own account in the Contributory Annuity Plan. This will mean a new provision of cash salaries and less general benefits. But the result will be greater equity in the retirement provisions of our missionaries, both clergy and lay, so that they will be similar to the retirement programs provided for the parish ministers and executive staff.

A new opportunity for greater recruitment of missionaries is now being utilized — the newly formed Overseas Personnel Recruitment Office (OPRO). At present OPRO has a small staff due to limited finances but the concept is important and holds real possibilities for us in the future. Under this new arrangement OPRO will seek to secure the talent and witness for the ministry overseas on a cooperative basis. This will mean that the eight denominations and agencies sharing in the program will both contribute to and receive from the office those candidates who might not otherwise secure an assignment due to lack of openings or funds. While the recruitment of a candidate may be made by this method, the responsibility for screening and appointment is still the prerogative of the General Program Council.

In the interest of a deeper awareness of the dimension of the World Ministry of the Christian Church,

R-2 *We recommend* that the Reverend Sundar Clark of the Church of South India be permitted to address the Synod at this time.

The vast amount of information regarding the program of our church is effectively being communicated through UPDATE, a new publication of the Program Council. Going into every church with a minimum of four copies, it has been well received and gives indication of becoming an effective instrument for leadership of all congregations.

Our concern focused upon the number of resignations which presently have been taking place at Annville. Some of these are from among those who have served the church faithfully for many years. In view of the significant number of faculty changes at Annville, in view of the change of program already in effect such as discontinuance of the elementary school and the changing character of students enrolling, in view of the changing status of public education in the area of Annville Institute and in view of the continual necessity in our day to reconsider the work of the church because of the rapidly changing conditions of the community in which the church is at work,

R-3 *We recommend* that the General Program Council study and evaluate the work of the RCA in Jackson County, Kentucky, in a very thorough manner as soon as feasible and explore the possibility of new options.

The Staff of the General Program Council works in a close relationship with the National Council of Churches. This close relationship makes possible co-operative efforts and assistance for staff and missionaries in various parts of the world through such divisions as Church World Service, Mass Communication of Literature and Radio (Ravemco and Lit-Lit), Social Education and Action, and Church Planning and Development. The importance of this co-operative effort is pointed up by one example which could be multiplied. In our relief work which we now carry on through the National Council of Churches through the agency of Church World Service in concert with many other denominations, about one half of all funds collected would be spent on administration if we attempted to carry out such a program by ourselves since we would not receive the help and co-operative endeavors of the Government surplus commodities for a sectarian approach. We urge the Synod, when it votes on the funding of the National Council, to bear in mind the vast amount of assistance which we receive from this co-operative agency of the Church.

Even as an individual must periodically examine his goals, so the Church must do likewise. This the Program Council is in the process of doing. As these goals are developed, we would urge that they be as specific as possible, with emphasis being placed upon the renewal of the person growing out of a relationship to Jesus Christ and the renewed person's responsibility to society in recognition of the Lordship of Christ over all of life. Growing out of these specific goals, we would hope that a strategy for urban mission would be developed which would receive top priority. And while guidelines might be developed by the General Program Council, there ought to be a decentralization of responsibility for the administration of these programs. In developing and executing such strategy, indigenous talents ought to be recruited and guidelines established for the training of teaching elders.

One of the most burning issues of our times is the revolution which is taking place within our society. The minority groups are looking to the church for help and are asking that we stand along side of them and absorb some of the hurt, some of the pain and some of the suffering through which they have been passing for generations. They ask that as we stand alongside of them we may begin to understand the magnitude of the problem from the "other side". We must come to the point where we admit humbly and with penitance before God our deficiency. Instead of debating and denouncing the methods and procedures which some are using to make us aware of their plight and our responsibilities, we must recall with shame some of the methods and procedures which we have willingly used or permittted to be used in creating the problem. Even though we do not fully understand, yet it is with gratitude to Almighty God that we can be used of Him in confronting the whole Church with our responsibility for *all* men. To this end we believe we must seek to commit ourselves in the hope that we as a Church

may be able to minister to the whole man helping each other become the kind of persons we can be through Jesus Christ.

Too long as a church and as a nation, we have reacted to a problem instead of responding with help. Our reaction has been the result of a lack of integrity by fearing genuine dialogue and thereby have failed to be able to bear one another's burdens. How to adjust and correct the hurt which exists in our midst is beyond us. While we recognize that these matters cannot be corrected overnight, we must commit ourselves to the task of bringing about this reconciliation. We call upon the Lord of the Church to help us be the Church and bring about a reconciliation among the various groups within society.

Because of the deep need for us to "feel" and to understand, to know and to act responsibly,

R-4 *We recommend* that Mr. David Beale, a consistoryman of the Mott Haven Reformed Church in New York City, be permitted to speak to the Synod.

Respectfully submitted,

Leonard Kalkwarf, Chairman
Orville Hine
Elie de Lattre
Carlo Lazzaro
Harold J. Schut
Robert Dickson
Jack Boerigter
William Bouwer
Duane Tellinghuizen
Paul B. Caley
Marion E. Klaaren
Peter J. Muyskens
William Pickney
Merhl E. Shoemaker
Meredith Morgan
Donald W. Thomas
John Overweg
Edwin J. Hall
J. C. Westerhoff
Ronald Ver Steeg
Robert Decker
John A. Gaffney

The Report of the Standing Commitee on the General Program Council was presented by the Chairman, Rev. Leonard Kalkwarf. The report was received and the recommendations considered seriatim.

Recommendation R-1 was adopted. Rev. Arie R. Brouwer, Secretary for Program, presented Mr. W. J. Royster, Director of Southern Normal School, Brewton, Alabama, to General Synod. Mr. Royster addressed Synod on the history of the school, the program now in operation, and their hopes for the future.

Recommendation R-2 was adopted. Rev. John E. Buteyn, Secretary for World Ministries, presented the Reverend Sundar Clark of the Church of South India who addressed the Synod relating to India, the uniting of the Church in India and hope for extending the ministry of the Church of South India to the North American continent.

Recommendation R-3 was adopted.

Recommendation R-4 was adopted. Rev. Russell J. Redeker, Secretary for Church Planning and Development, presented Mr. David Beale, a consistoryman from the Mott Haven Reformed Church, New York City, who addressed Synod on suggestions for the Reformed Church to provide expanded and effective ministries to the black community. A motion to refer the suggestions of Mr. Beale to the Ad hoc Committee on Response to the Black Manifesto for consideration was adopted.

Questionnaires on Mission Goals were distributed to the delegates, who were requested to complete them before adjournment of Synod and place them in boxes provided for collection.

REPORT ON RESPONSE TO THE BLACK MANIFESTO

On Friday afternoon, June 6, the General Synod adopted a recommendation of the General Synod Executive Committee to suspend the Order of Business scheduled for the Friday evening session at 8:00 P.M. to hear Mr. James Forman of the National Black Economic Development Conference.

At the Friday evening session, President Raymond Van Heukelom introduced Miss Judith Sullivan, Mr. Che Robinson and Mr. James Forman to General Synod.

Mr. Forman explained the demands of the National Black Economic Development Conference (NBEDC), giving the reasons and justifications for them. He listed some of the projects that would be established through these funds.

1. Southern Land Banks to be cooperatively owned.
2. Four major publishing houses inside the United States, to be located in Los Angeles, Atlanta, Detroit and New York City.
3. Black TV stations.
4. Research Skill Center.
5. Establishment of a school for community involvement — training in television and radio repair.
6. Ten million dollars to work with welfare recipients' rights.
7. Twenty million dollars for the establishment of a National Black Labor Strike and Defense Fund.
8. Establishment of a United Black Appeal.
9. Establishment of a black university.

Mr. Forman said that at the Press Conference held at "475," three demands were made of the Reformed Church:

1. To implement the demands of the Manifesto which calls for the creation of four major publishing houses inside the United States.
2. To demonstrate good faith in its intentions to help in the implementation of the demands of the Manifesto.
3. A list of assets, real estate holdings, unrelated business items, pension funds and Southern investment policies, and we will negotiate what should be donated to the conference.

President Van Heukelom thanked Mr. Forman for his presentation and thanked Miss Sullivan and Mr. Robinson for accompanying Mr. Forman.

Rev. Levin B. West, pastor of Grace Chapel, Newark, New Jersey, was granted the privilege of the floor and read a statement responding to Mr. Forman's presentation.

A motion "that the demands of Mr. Forman be referred to the Committee of Reference to appoint an Ad Hoc Committee to include some members of the Standing Committee on the General Program Council, some members of the GSEC, and some black delegates" was adopted.

At the Saturday morning session, President Van Heukelom appointed the following as members of the Ad Hoc Committee on Response to the Black Manifesto:

GSEC
Harold J. Schut, Chairman
Gordon Van Oostenburg
Joseph W. Holt
Leslie Waggoner
Raymond E. Beckering

GPC
Frederick H. Olert
Carol Hageman

GPC Standing Committee
Leonard Kalkwarf
Peter J. Muyskens
Ronald Ver Steeg

Committee on OAF
Donner B. Atwood

Black Community
Clyde Watts
Willard Moore
Edgar Dillard
John Ashley

Staff members to assist as requested

The Report of the Ad Hoc Committee on Response to the Black Manifesto was presented at the Tuesday afternoon session by the Chairman, Rev. Harold J. Schut.

The report was as follows:

It is a fact of history that the times of greatest human progress have been the times of greatest upheaval. We have in these more recent days been made more starkly aware than ever before that we are in the midst of a period of cataclysmic

upheaval when we are being shaken to the very foundations of our life and our Christian faith.

The appearance before this General Synod of Mr. James Forman and some of his associates of the National Black Economic Development Conference, the "liberation" of our denominational headquarters, the private conversations some of our people have had with him, have brought us to a new and far deeper understanding of the suffering and denial of manhood that vast numbers of our citizens have experienced.

Thanksgiving

We see now that God had been trying to make us aware of His will for all His children by working within the Church, but without extraordinary success. Now we see that God has spoken through a man and a cause outside the Church, even as He did through Cyrus of Persia to the covenant people of Israel, in order to call us back to our covenant with Him in Christ. Seeing now what God has done in using James Forman we have reasons for gratitude to Almighty God . . .

. . . We give thanks that while this confrontation has made us angry, God has not allowed us to turn a deaf ear to the cries of those who have suffered injustice.

. . . We give thanks that God has made us aware again that He has a devastating Word of judgment to speak in unexpected ways through people and movements.

. . . We give thanks that God has shown us again that if we listen to and try to understand those who cry out of the wilderness to us that there may be be a way by which we can be reconciled to our brother because God in His mercy is reconciling us to Himself.

. . . We give thanks that through confrontation, which at times is exceedingly painful, God changes us by giving us new perceptions of His will for His people.

. . . We give thanks that we are beginning to see that it is not necessary that we have the totality of the power structure of society in order to be strong, and, that the degree to which we consciously or unconsciously have relied on the power of the human structures, we have to that degree not relied on the power of God.

. . . We give thanks to God that through this confrontation, God has made us look again at our black brothers in Christ and in the whole black community only to realize in a deeper way than ever before how we have prevented them from attaining the kind of full manhood God intended them also to have.

. . . We thank God that He has opened to us new situations which have made us more open to each other.

. . . We thank God that at the very time when we were most unlovely, God in His Providence sent to us General Synod delegates of the Black Community to love us.

. . . We thank God that we have a new awareness of what it means to pray, "God . . . we thank Thee!"

Confession:

Even as we give our thanks to God for these and other reasons, we have been made aware of our own failures.

. . . We confess that we have had a false pride in our verticle relationships with God without being concerned sufficiently with our horizontal relationships with our brothers.

. . . We confess that we have failed to respond to the elemental human need for acceptance, and have believed we have discharged our responsibilities under God by that which we now see were superficial responses to grave injustices.

. . . We confess that we have established for too long our priorities for action on the basis of that which was easier for us to face, and not on the basis of the greatest of other human beings.

. . . We confess that we have had economic power but unconsciously have permitted it to use us instead of our using it as stewards of God's grace.

. . . We confess that we have nursed our own quirks and soothed our ruffled egos to build up our own fortresses, which were already secure, at a time when there has been a people whose total identity as men has been denied by us who are comfortable and secure within the Church.

. . . We confess that we have put our trust in programs *we* have designed more than in people and have manipulated and used people to accomplish our program.

. . . We confess to God that through this confrontation He has given us a new awareness of what it means to pray,
"God, be merciful unto me, a sinner . . . "

Judgment Out of Love:

As a result of this confrontation there is for us, in addition to our reasons for thanksgiving and confession, a new awareness of God's righteous Word of judgment which not only measures us, but all men and movements, including Mr. James Forman, the National Black Economic Development Conference, the values he and his group represent, and the manner in which he has acted. While we recognize now more clearly than we had before that our existing system has not produced all of that which we had hoped, we also see with clarity that our system has produced much we had not anticipated.

We reject Mr. Forman's ideology, plans, and tactics with the projected use of force, treading on the rights of other peoples with respect to the dignity of the individual or other organizations. Such statements and behavior on the part of the NBEDC are evidence that its members desire to use for themselves and their goals the very methods which they condemn the white community for having used.

Having been awakened to the injustices we have helped to shape, we deplore such methods no matter who uses them.

While we firmly disagree with the ideology Mr. Forman espouses, as well as his tactics, we do recognize that the injustices to which he points are real. We Christians have power; this Mr. Forman has amply demonstrated. We must individually and collectively take concrete action to help resolve injustices so that the Black Man can stand up and affirm in truth, "I, too, am a man!", sharing fully in his own self-determination even as do we.

Structure:

Having expressed our gratitude to God for what He has done and having tried to express honestly our sin, *this confrontation has made us see that the central issue in self-determination is the power to make the decisions which affect one's own life.* Within the Church, decision-making structures are so dominated by the presence, attitudes, values and traditions of the white people, that only by a planned restructure can minority groups have the ability to make decisions vital to their own communities, and the congregations to which they belong. A variation on this theme is the question of how black persons in ecclesiastical authority are chosen. Presbyterian church government calls for persons to elect their own representatives. Our hope and intention is that a portion of the denominational trusteeship be placed directly under the stewardship of our black brothers within the Reformed Church in America.

RECOMMENDATION #1 — That the General Synod of 1969 ask the black persons who are members of this Synod to call a caucus of black leaders within the RCA which may develop a continuing representative "Black Council for the Program of General Synod" which would share in program and capital investment decisions. The funding for this caucus is to be provided by the General Program Council.

RECOMMENDATION #2 — That the GSEC and the GPC be instructed to implement ways by which the power of decision, concerning an adequate proportion of program and capital investment, is shared with the "Black Council for the Program of General Synod."

Program Priorities:

The General Synod of 1968 voted to invest up to 15% of certain capital funds in ghetto redevelopment and to make urban missions a priority in certain program areas. The continuing injustice of urban life, especially in race relations, calls for a reaffirmation of this priority. Our denominational restructure calls for a broader, more thorough-going approach to this priority. This should include more adequate funding of current program and provision for new ventures in mission.

RECOMMENDATION #3 — That the General Synod re-affirm its urban priority as expressed in the Action of General Synod, 1968, and extend it to the total program of the Church with special focus on race relations and

ministry with minorities, and that this General Synod instruct each unit to report on implementation of this priority to the General Synod of 1970.

RECOMMENDATION #4 — That the General Synod immediately create a special fund of $100,000 to be disbursed according to the decisions of the "Black Council for the Program of General Synod", and that this be referred to the GSEC for source of funds.

RECOMMENDATION #5 — That the General Synod authorize a special appeal for funds to be disbursed according to the decisions of the "Black Council for the Program of General Synod."

RECOMMENDATION #6 — That in both new and current program activity relating to minority groups every effort be made to transfer the power of decisions to minority groups.

RECOMMENDATION #7 — That the imaginative program suggestions made by Mr. Beale in the GPC report to General Synod, 1969, be referred to the GPC and the "Black Council for the Program of General Synod."

Denominational Office Operation:

We note that the Interchurch Center is located in close proximity to some of the ghettos of New York City. It therefore should be a center of direct ministry as well as a center for directing ministries elsewhere. For example, the building contains much valuable equipment which could be useful to those ghetto neighbors who choose to acquire operating skills which would be useful in obtaining employment.

RECOMMENDATION #8 — That the General Synod instruct the GSEC to call upon the other tenants of the Interchurch Center to cooperate with it in offering facilities to local minority groups for purposes of direct ministry.

RECOMMENDATION #9 — That the General Synod instruct the General Program Council to supply funding for a black executive staff person to direct and assist in the previously mentioned programs and such others as the "Black Council for the Program of General Synod" may recommend.

Local Church:

"Nothing is real unless it is local." Programs of General Synod are dependent upon the resources of local churches for implementation. The local church is the primary scene of action. Channels of interpretation and communication, and guidelines for action must be developed.

RECOMMENDATION #10 — That each classical delegation to this General Synod be constituted an interpretative and promotional task force for its own classis with instruction to proceed immediately to interpret the decisions of General Synod concerning this Report to their respective classes.

RECOMMENDATION #11 — That the President of General Synod prepare a pastoral letter interpreting the decisions of General Synod concerning

this report to be mailed with copies of this report to every congregation in the denomination as soon as possible.

RECOMMENDATION #12 — That the General Program Council be instructed to proceed immediately to develop guidelines for local church action and to develop such further interpretative task forces as may be deemed feasible.

As individuals and as an Ad Hoc Committee we urge the adoption of the above recommendations by this General Synod on behalf of the Church. It is evident that if these, and such other recommendations proposed as the "Black Council on Program of General Synod" may in its wisdom devise are only verbally approved but not implemented, we will stand in even further judgment not only from our fellow Americans and Christians of the Black Community, but we will have to face the more awesome judgment of God.

Respectfully submitted,

Harold J. Schut, Chairman
Gordon Van Oostenburg
Joseph W. Holt
Leslie Waggoner
Raymond E. Beckering
Frederick H. Olert
Carol Hageman
Leonard Kalkwarf
Peter J. Muyskens
Ronald Ver Steeg
Donald B. Atwood
Clyde Watts
Willard Moore
Edgar Dillard
John Ashley

A motion to adopt the entire document and the twelve recommendations was adopted without a dissenting vote.

A motion from the floor "That the interference with the possession and use of the Reformed Church in America office facilities at 475 Riverside Drive, New York City, by Mr. James Forman and his representatives be referred to the General Synod Executive Committee with power and authority to take any action it deems necessary" was adopted.

With regard to the action taken calling for the establishment of a Black Council, Mr. Robert Harrison, Coordinator for Organizational Development, referred to organizational problems involved in granting autonomous powers and decisions to such a Council. He emphasized that his comments were not intended to criticize the action taken, as the attempt to solve the issues involved by the

action was far more important than the organizational dilemmas created. However, he indicated that the basic thrust of reorganization of the General Synod Boards and Agencies was to make a "team" out of these organizations, rather than have the various autonomous units that used to exist. He pointed to the fact that the creation of the Black Council was a reversal of this thrust and will need to be reversed at some future date, which reversal may be a delicate matter because of the issue of race involved. On the other hand, it would not be desirable to attempt to place any limit of time on the actions presently taken. Therefore, he requested that this future problem and need for solution be recorded in the Minutes of General Synod for use at some future date when consideration of the reversal of the present action takes place.

By common consent, this statement was ordered to be recorded in the Minutes of General Synod.

ARTICLE 9

BOARD OF PENSIONS

ANNUAL REPORT OF THE BOARD OF PENSIONS

Appendix II of GSEC Report

Fathers and Brethren:

The Board of Pensions is pleased to present to the General Synod its forty-sixth annual report. We submit this report with an expression of gratitude to Almighty God for His continuing providence which has enabled us to continue serving both the active and retired ministry of the church.

We want to express our gratitude to the church also for its prayers and benevolence gifts in support of our work.

This report includes the Statements, Exhibits and Schedules prepared by our auditors, Lambrides and Samson of New York City. The practice of presenting both the book values and market values of the securities held by the Board as of December 31, 1968 has been continued.

Funds

The major responsibility of The Board of Pensions is the administration of two funds, the General Fund and the Contributory Annuity Fund. These funds provide benefits for retired ministers, career lay workers, ministers' widows and orphans and disabled ministers. The combined asset value of the two funds, as of December 31, 1968, amounted to $17,795,911. This represents an increase in total value over the preceding year of $1,046,749.

A. The General Fund

The General Fund serves the church through five departments — The Ministerial Pensions Department, the Assistance Department, the Widows' Fund Department, the Childrens' Christmas Appeal and the Insurance Department. (1.) The Ministerial Pension Department provided basic pensions for 204 retired ministers during 1968. These pensions range from $60 a month to $100 per month with the overwhelming number of beneficiaries qualifying for the full amount of $100 per month. The total amount expended from this department in 1968 was $300,142. (2.) The Assistance Department provides benefits for the widows of deceased ministers and for ministers who become disabled while in active service. One hundred and fourteen widows and four disabled ministers were served in 1968 by this department

at a total cost of $99,592. (3.) The Widows' Fund Department is the only department of the General Fund which operates on a funded reserve basis. This fund was closed to membership by action of the Synod of 1925. The Widows' Fund provides for a regular guaranteed income of $200 per year for widows of retired ministers who had membership in the plans and includes a provision whereby a minister, providing he is a member of the plan and becomes disabled while in retirement, could draw a disability annuity from this fund. Currently there are thirty-four widows of ministers and three disabled ministers who are receiving incomes from this fund. (4.) The name of the Orphans' Fund was changed last year and is now known as the Childrens' Christmas Appeal. The change in name implies an enlargement of the group served by this fund. In 1968 we included the dependent children of disabled ministers as well as the dependent children of deceased ministers. Children are considered dependent until they are self-supporting and all grants from this source terminate at the time of the completion of their undergraduate years if at that time they are still dependent. Grants from this fund were increased to all recipients last year. All eligible children under thirteen years of age received $500 each and those beyond the age of thirteen years received $650 each. A total of 28 children and young people received income from this source at a cost $16,900 during 1968. (5.) The Board of Pensions also serves both the active and retired minister of the Reformed Church as well as the career lay worker through three insurance plans. The most widely accepted of these three plans is our Group Comprehensive Major Medical Plan. Participation in this plan is open to all members in good standing in the Contributory Annuity Fund. In 1968 the Group Major Medical Plan had 945 members, of which 827 had family coverage. The year 1968 also saw the continuation of a trend of high experience in the plan plus a fantastic rise in the costs of medical care. These two factors will make it necessary for the Board to substantially increase the premiums for this coverage in the near future. Heretofore the only increase in the cost of this coverage was due to an updating of the policy and a subsequent improvement in benefits. It must be pointed out that while our experience is lower than the national average, it is constantly going up and will require a major premium adjustment. The Group Life Insurance Plan was updated and improved last year. The wisdom of these changes is manifest by the fact that at the end of 1967, six hundred and sixty-seven were enrolled in the plan. At the end of the year 1968 there were seven hundred and seventy-eight participants. Two claims were paid by this plan in 1968. The Medicare Major Medical Plan is designed to supplement the Government Medicare Program. All who have attained the age of 65 years and are enrolled in the Government Medicare Plan, and who are covered by our Major Medical Plan prior to age 65, are eligible. Husband and wife are enrolled separately, making it possible to continue this coverage to the wife beyond the death of the husband. Currently, 45 ministers and their wives are enrolled in this plan.

Guaranteed Minimum Income Plan

The most substantial development that relates to the General Fund is the Guaranteed Minimum Income Plan for retired ministers and ministers' widows. A very analytical survey made early in 1967 revealed some very severe economic

problems among our retired ministers and especially among the widows of ministers. The Board had taken note of the fact that for a number of years the former Board of World Missions had operated a plan of guaranteed minimum incomes for its retired personnel. These guarantees provide a minimum pension of $4,000 per year for retired couples and $2,400 per year for retired singles, all sources of income included. This same policy and levels were adapted by The Board of Pensions for its retired beneficiaries and beginning March 1, 1969 this policy, enthusiastically endorsed by the General Synod, was put into effect at a cost of $44,220 for the first year. This is a much needed program that the church has authorized and can be operated with General Fund money only. Therefore, it is urgent that the church give real attention to the General Fund of The Board of Pensions as a benevolence of the church. Unlike the Contributory Annuity Fund, which solicits no benevolence contributions from the church, the General Fund must rely heavily upon the church for benevolence income. Last year (1968) the Board spent a total of $448,553, including operational expenses, to operate the programs of the General Fund. During 1968 we realized a total income of $310,662 of which a little more than fifty percent came from the securities market. This means that we had to use reserves in the amount of $137,931 last year. It stands to reason that this cannot continue and therefore, we urge the church to help us. If every active communicant member of the church would give a direct gift of $1.50 to The Board of Pensions in 1969 we would not have to touch income-producing reserves to assist those servants of the church who depend on us.

B. The Contributory Annuity Fund

The Contributory Annuity Fund is rapidly becoming the basic pension plan of the Reformed Church for its ministers and career lay workers. As of December 31, 1968 the fund had a value of $13,611,242. There were, as of the same date, 191 ministers who received regular annuity income as well as 160 widows of ministers who were receiving survivor annuities for a total of $207,776. As of December 31, 1968 the fund had a total of 1,461 members of whom 1,105 were ordained and 365 were lay members.

The dramatic change which began in the investment portfolio of the Contributory Annuity Fund approximately two years ago has continued through 1968. This involves changing from an old low yield bond portfolio to one made up largely of quality common stocks as a hedge against the inflationary pressures of our time. It's an agony that is currently being experienced by many industrial, municipal and church pension plans and is reflected by the low current interest rates accredited to member accounts. However, we are pleased to report that 50% of the assets of the Contributory Annuity Fund are now invested in quality common securities. This was done with minimum losses and is a rather phenomenal performance in view of the currently depressed state of the bond market. All new money being received by the Board is being invested in common equities. It is, therefore, anticipated that in a reasonable time this change will be reflected in better interest earnings for member accounts. The guaranteed interest rate of 3.6% was continued for the year 1968.

During the past year the Board has entered into agreements with the General Synod Executive Committee and also with the Office of Administration and Finance whereby certain services in the areas of bookkeeping and accounting will be done for the Board by the Office of Administration and Finance. Three members of the Board who have expertise in investments are now serving on the committee for the Office of Administration and Finance. Over the course of the next three years, six members of the committee on the Office of Administration and Finance will become members of The Board of Pensions and constitute its investment committee. Consistent with these agreements the Board has, along with all the other boards and agencies, retained the United States Trust Company as its investment counselor and custodian. The corporate identity of the Board is being preserved consistent with its charter of incorporation.

Administration

The Board of Pensions has 15 members; nine are laymen and are experts in the areas of investments, banking, insurance and accounting. The remaining members are ministers representing the whole church. The Board employs an office staff of seven people including the Secretary of the Board. In 1968 the ratio of administrative expense to income was 15.18% and the ratio of administrative expense to total assets was .7%. Last year the Contributory Annuity Fund bore 78.4% of the administrative costs and the General Fund 21.6%. These apportionments are made in relationship to the regular income of each fund.

Respecfully submitted,

Theodore F. Zandstra

REPORT OF THE STANDING COMMITTEE ON THE BOARD OF PENSIONS

Fathers and Brethren:

Your Standing Committee assumed its assignment and convened in several sessions to carefully examine the areas of this Board's responsibilities.

The minutes of the Board of Pensions, the Executive Secretary's report, the audit report on the financial operations of the Board as submitted by the auditors, Lambrides and Samson; the reports of Kirkside, Inc. were examined by your Committee. All these documents were found to be in good order. The Committee received much background information from the Secretary and wishes to express to Synod that the staff and members of the Board are deeply concerned

with the sound trust that has been placed in their hands in serving the ministerial and missionary personnel of the church.

The work of the Board of Pensions may be viewed in the following way. Two men seated side by side in a plane were getting acquainted. The one was a minister. The other inquired about his work. The minister answered, "I'm a full-time employee for the Lord." "How is the pay?," the other inquired. The minister responded, "Well, the pay isn't so good, but you can't beat that retirement plan." Now obviously, the minister was referring to "those heavenly mansions" which Jesus Christ has promised to provide. But the church must provide a retirement plan on this side of the heavenly mansions. As longevity increases, the pension plan must become adequate to the need.

The Board of Pensions is involved in the following departments of service and administration; the Contributory Annuity Fund, the General Fund and the various insurance plans.

The Contributory Annuity Fund is the basic pension plan of the Reformed Church. At the beginning of this year the Fund had a total of 1,105 ordained ministers and 356 lay members. Receiving regular income from the Fund are 191 ministers and 160 widows. The Contributory Annunity Fund is undergoing a dramatic change from a virtually total bond portfolio to one that is now over 50% invested in common stocks. Common stocks are the only real hedge against inflation. This will result in better interest earnings which will soon be reflected in the member accounts.

The General Fund serves the church in several areas. The Ministerial Pension Department provided basic pensions for 204 retired ministers in 1968. The Assistance Department provided benefits for 114 widows and 4 disabled ministers during 1968. The Widow's Fund is currently helping to support 34 widows of ministers and 3 disabled ministers. The Children's Christmas Appeal included some 28 children last year.

The Guaranteed Minimum Income Plan, endorsed by the General Synod of 1968, went into effect on March 1, of this year. All retired couples are guaranteed a sum of $4,000 (all sources of income included), and widows and single ministers are guaranteed a minimum of $2,400. To make this benefit possible, the General Fund of the Board of Pensions must be considered a genuine benevolence of the church and receive contributions accordingly.

The Insurance Department has taken several actions required by rapidly changing conditions to upgrade the program and to make it more effective.

The Major Medical Plan now has 945 enrolled members. In the past years it has been subsidized by payments from the General Fund. The Board can no longer afford to underwrite these subsidies because of other imperative demands on the Fund. In the past year a trend of high experience in the Plan and a fantastic rise in the costs of medical care, required the Board to substantially increase the premiums for this coverage. The increased premium will also secure

the following improvements; reduce the current deductible from $200 to $100; increase the per-illness coverage from the current $10,000 to $15,000; improve the method of accumulating $100 of medical expenses to 60 days and a coordination of benefits clause to the policy.

The General Synod of 1968 instructed the Board of Pensions to conduct a feasibility study and the possibility of implementation of a disability insurance (and/or salary continuation plan) for ministers and lay workers employed by the R.C.A. This study has been completed and the Board is proposing a Long Term Disability Insurange. (Information is in the small white brochure included in your folder.)

Kirkside, in the Village of Roxbury, New York, has completed a loving ministry of twenty years. Multiple changes have occurred in this score of years so that the appeal of Kirkside as a retirement home for clergy and their wives has decreased. At the present time there are no clergy retired among the residents at Kirkside. Growing involvement of government in the welfare of the aging requires Kirkside to meet increasing New York state requirements with respect to facilities and services. Longevity requires better medical provisions than that which Kirkside can at present supply. The cost of maintaining Kirkside increases. These conditions require a thorough study for further consideration.

RECOMMENDATIONS

Your Standing Committee respectfully submits the following recommendations:

1. That the General Synod offer a prayer of gratitude to God for all those who serve Him as ministers and their wives and career lay workers in the Church, also those ministers and their wives, missionaries and their wives and widows of ministers for their great contribution to the influence today. We recommend that the Reverend John Maassen lead in prayer.

2. That the General Synod observe that there are over 200 retired ministers and missionaries of the Church, along with a large number of widows under the care of the Board of Pensions, and that it send greetings through the Synod's General Secretary and the Reverend Theodore Zandstra to these co-workers in Christ to make them know that they are still very much on the mind and heart of the Church.

3. That General Synod express its gratitude to those consistories and churches which have given their whole-hearted support to the Contributory Annuity Fund and also for their benevolent offerings which undergird the Board's ministry on behalf of our Church leadership.

4. That the General Synod seek to impress upon each consistory and Church that the Board of Pension's General Fund is an object of benevolent giving and urge the churches to give more generously so as to enable the Board to be of greater help to those who are now retired and experiencing great

economic hardship because of the rising costs of living and of medical care. A benevolent gift in the amount of $1.50 or more per active communicant member this year and next year would make it possible for the Board to fulfill its commitments without having to use income-producing reserves.

5. That the General Synod take note of the effectiveness and progress of the insurance plans of the Board of Pensions and urge the Churches which have not yet done so to consider payment of the premiums under these plans on behalf of their pastors.

6. That the General Synod endorse the necessary action of the Board of Pensions relative to the premium rate increase required for Major Medical coverage and the improvements in the plan and commend the plan to the Churches at the rates of $5.20 per month for single coverage and $14.10 per month for family coverage.

7. That the General Synod endorse the long term disability and salary continuance plan proposed by the Board of Pensions at a premium rate of ½ of 1% of salary and that the General Synod request the Churches to underwrite the premium as a show of their concern for their pastors and families as well as a matter of self protection. That Synod hear the Secretary of the Board prior to action on this recommendation.

8. That the General Synod approve the annual report of the Board of Pensions for the year 1968 and heartily endorse its new, attractive, concise and economical format.

9. That the General Synod approve the annual report of Kirkside, the denominational home for retired ministers and their wives, missionaries and their wives, lay workers and laity of the Church. In view of changing conditions in retirement practices and in economic factors since the establishment of Kirkside, the Board of Kirkside be instructed to continue its study of its present ministry and future retirement needs, and that its findings and recommendations be reported to the Synod of 1970.

10. That General Synod endorse the annual Children's Christmas Appeal on behalf of the dependent children of deceased and disabled ministers.

11. That the General Synod take note of the fact that the Social Security law was amended to make mandatory the enrollment of the minister in Social Security on a self-employed basis. We ask, that in view of this development, the General Synod urge the Churches to give consideration to paying the entire eleven percent of the ministers' annuity, in order to free some of the ministers' income for payment of the Social Security Tax. (We are pleased to report that about fifty percent of the Churches are already doing so.)

12. That the General Synod nominate or renominate seven directors to serve on the Board. Two are to fill unexpired terms of two ministers, the Reverend Theodore Schaap and the Reverend Marvin Hoff, who by force of circumstances resigned, and five members of the Board whose terms expire this year. They

are Reverend Willard G. Wullschleger, Mr. Albert van Daalen, Mr. Elmer Dill, Mr. Harold Gouwens and Mr. Roscoe C. Ingalls, Jr. These to be referred to the Nominations Committee.

13. That the General Synod hear the Executive Secretary of the Board pending action on this report.

14. That the General Synod establish Sunday, December 6, 1970 as Board of Pensions Sunday and urge all the ministers and churches to observe this day through Prayer and Sermon and the use of the special materials provided by the Board.

15. That General Synod commend the Secretary of the Board of Pensions, the Reverend Theodore Zandstra and his staff, for the able and constructive services they are providing to the Church.

Respectfully submitted,

August Tellinghuizen, Chairman
John H. Maassen
John M. Smith
Wilbur R. Ringnalda
Robert Geddes
Richard Pruiksma
Warren Fullerton
C. Robert Harrah
George K. Westerveld
Gerald R. Slagh
Peter Vander Feer
Jerrald Redeker
John C. Hintermaier
Yeran Sarounie

The Report of the Standing Committee on the Board of Pensions was presented by the chairman, Rev. August Tellinghuizen. The report was received and the recommendations considered seriatim.

Recommendation 1 was adopted. Rev. John Maassen offered the prayer.

Recommendations 2 and 3 were adopted.

Recommendation 4 was moved and seconded. A motion to refer the last part of R-4 to the GSEC sub-committee on Benevolence Budget was lost. Recommendation 4 was adopted.

Recommendations 5, 6, 7, 8, 9, 10 and 11 were adopted.

Recommendation 12 was referred to the Committee on Nominations.

Recommendation 13 was adopted. Rev. Theodore F. Zandstra, Executive Secretary of the Board of Pensions, addressed General Synod on the work of the Board of Pensions. He presented to General Synod the Rev. and Mrs. Gerard R. Gnade, Dr. Gnade served as Executive Secretary of the Board of Pensions for twenty-three years. They were greeted with hearty applause.

Recommendation 14 was adopted.

Recommendation 15 was adopted.

KIRKSIDE

In the quiet seclusion of the Village of Roxbury, New York, a loving ministry of the Reformed Church in America has rounded out its twentieth year. To stand in this quietness on the spacious grounds of Kirkside is to sense the security of the hills, for the dark ridges of the Catskill mountains stand guard over all that lies below. These sturdy sentinels seem to ward off any invasion from the noisy pushy world beyond.

One dauntless aggressor that ages ago learned to penetrate their secret strength was *change. Change* is no stranger to the residents of Kirkside. They welcome each new season as the harbinger of some new experience. For them life at Kirkside means the gaining of new friendships in the golden years, and it is the releasing of dear companions who slip away to a higher life. It is *change* and its effects which also confront the Board of Directors of Kirkside, whose stations in life touch many facets of the larger world of which Kirkside is a part.

In the twenty years since the Home was established the entire culture of aging has received an attention hitherto unknown. Every aspect of what it means to step from employment into retirement has been carefully scrutinized, with the result that planning one's retirement years is a universally accepted mark of good judgment. Few even among the clergy have failed to map out some strategy for retirement. The effect of this, including the provision of greater financial resources for retirement, has over the years lessened the appeal of Kirkside as a retirement home for clergy and their wives.

Growing involvement of both state and federal government in the welfare of aging touches the ministry of Kirkside also. The Home must meet New York State requirements with respect to facilities and services offered as well as in matters of administrative function. Kirkside is chartered to operate only as a retirement residence. However, occupants enjoy an increasing longevity which can usually be expected to bring with it a variety of infirmities. This makes the development of extended care facilities for those in need of medical supervision highly desirable. Such facilities would have to comply with the State's rigid construction and equipment standards which are costly. Movement toward this objective is further complicated by the fact that the supply of professional medical personnel required to staff such a facility has been noticeably diminishing in the Roxbury area.

One other disturbing fact produced by the years is the increasing cost of maintaining the ministry of Kirkside. We have never pretended to operate a home that by even modest standards could be labeled "plush." It would be gratifying if much more could be offered by way of program resources for the personal enrichment and pleasure of our residents. The fact of the matter is, however, that while we bemoan such deficiencies, the bread and butter costs in our changed economy are felt at Kirkside's table too.

This unpleasant reality must be viewed in light of financial reports which show that costs have surpassed income every year since 1965. Our 1968 operational

deficit of several thousand dollars occurred in spite of an increase in financial support from the churches. The Board of Directors is grateful for this increased support and covets its continuance. It must, however, face the inevitable truth that maintaining a small home with a limited occupancy as a benevolent function of the church is an increasingly costly operation.

The Board of Directors is also faced with the necessity of the same kind of changes every other board has experienced within the recent administrative restructure of the denomination's boards and agencies. What its place may be is not yet determined.

This question of structure must yield priority to questions of Kirkside's future mission and its continuing responsibility to those who belong to our Kirkside family. Recommendations requiring fresh decisions as to the nature and extent of Kirkside's responsibility to the aging, both clergy and laymen, and how this may best be discharged, must come very soon.

It is reasonable to assume that answers to the questions prompted by the changes cited in this report should come from General Synod. It was Synod's authorization that established Kirkside, Inc., with a Home in Roxbury, N. Y., as an answer to a need which existed twenty years ago. After twenty years and the changes they have brought, what does the church want in the way of a ministry to the aging in the 1970's?

Perhaps the only point at which disturbing change has not dominated discussions the past year is in the continued excellence of the administration of the Home. The Board of Directors is indebted to the Rev. and Mrs. Herbert Schmalzriedt and their faithful staff at the Home for making the ministry of Kirkside a comfortable and pleasant reality. We are also most appreciative of the assistance of the Rev. Theodore Zandstra, Executive Secretary of the Board of Pensions, and his assistant, Mrs. Wilma Bentzen, to the Board and to the Home throughout the past year.

H. Paul Morehouse,
President

The Report on Kirkside, Inc. was received for information.

ARTICLE 10

PUBLICATIONS

REPORT OF THE CHURCH HERALD EDITORIAL COUNCIL

In 1968, "The Church Herald," our weekly, won the Evangelical Press Association first place award for denominational magazines. Our Editor, Dr. Louis H. Benes, won the top award for his editorial, "We Cannot Remain Silent," dealing with the Arab-Israeli Middle East crisis.

Circulation jumped 1,920 subscriptions last year to a total of 79,670. Recent World Ministries issue was 98,972 copies, closest ever to the 100,000 mark.

Subscriptions on the Every Family Plan are made by about 570 churches. Another 257 churches have Club subscriptions (at least 10 copies). So 110 of our churches have neither.

For the first time, we are offering to send "The Church Herald" free for one-half year to consistorymen and other key people in non-subscribing churches.

To congregations not yet on the Every Family Plan we still offer a special low first-year introductory rate of $2.00 — compared with the $3.50 single, $3.00 club and the $2.50 regular E.F.P. rate, weekly cost of a postcard.

Production-distribution cost to Editorial Council is $3.40 per subscription. Rising costs of printing and labor as reflected in our new contract with Dickinson Bros., Grand Rapids, an enlarged staff, plus increased postal rates cannot begin to be offset by a proposed slight increase in advertising revenue. Therefore, we look to General Synod for continued financial support.

We have moved to engage correspondents from each Particular Synod to report significant events of their areas.

We continue to concentrate on improving "The Church Herald" — its attractiveness, the character and quality of its contents. Articles are sought from an ever wider circle of authors. In declaring God's Word to the world, calling for obedience to the Lord and concern for men, our pages have ranged the gamut from personal evangelism to the California Grape Dispute, from world missions to sex and marriage, from Christian Education to over-population.

All aspects of the life and work of our denomination have been presented: boards, agencies, institutions. All participate in our back page advertising arrangement. This year the Church Union issue naturally has taken considerable space, in articles and "Letters." A special issue of 17,465 extra copies promoted North American Ministries. Envelope inserts promoted "A Day's Wage for Christ." The General Synod Report issue is also made available to churches not on the Every Family Plan.

Among more catholic concerns, our editor covered the World Council of Churches Assembly, Uppsala, Sweden and the Gateway Evangelism Meeting, St. Louis, Missouri.

The members of the Editorial Council are impressed and inspired by the commitment and competence of the editor and his staff, and we thank God for the evidences of His grace as we have shared this ministry of publications.

RECOMMENDATIONS

The Editorial Council of the *Church Herald* presents the following recommendations to the General Synod:

1. That, since the *Church Herald* has as its purpose to undergird the total witness and mission of our Reformed Church, to discuss and clarify issues that confront the denomination, to help our members to see the relevance of the Gospel to everyday life, and to enlist them to larger faith and full obedience to Jesus Christ, the General Synod urge every congregation to subscribe to the *Church Herald* on the Every Family Plan, making use of the special One-Year Introductory Offer.
2. That all churches regularly encourage the reading and discussion of articles appearing in the *Church Herald,* and use it as an evangelistic instrument by sending it to those in military service, to students, prospective members, business and professional offices, hospitals and other institutions.
3. That the expiration of the first terms of Mrs. Stanley Slingerland, Gordon Kauffman, Bastian Kruithof, Roger M. Leonard, and Dayton Smith, and the second term of Arnold van Lummel be referred to the Nominations Committee.
4. That the General Synod recognize the continued excellence of the work performed by the Editor and his staff in upgrading both the format and the content of the *Church Herald.* Judgment as to this excellence is evident from the first-place award given the *Church Herald* at the Evangelical Press Association Convention in May and from the first-place award granted the Editor for his editorial dealing with the Arab-Israeli crisis.
5. That the General Synod assist the *Church Herald* by an appropriation of $10,000 toward its operating expense in 1970, and that this request be referred to the standing committee on the Board of Direction.
6. That, pending the adoption of these recommendations, the Editor be heard.

Respectfully submitted,

The Editorial Council of
The Church Herald
Fred Baumgardner, President

The Report of the Editorial Council of *The Church Herald* was presented by the president, Rev. Fred Baumgardner. The report was received and the recommendations considered seriatim.

Recommendations 1, 2, 3, and 4 were adopted.

Recommendation 5 was referred to the Standing Committee on the Board of Direction.

Recommendation 6 was adopted. Rev. Louis H. Benes, Editor of *The Church Herald,* addressed the Synod on the work of The Editorial Council and *The Church Herald.*

DIRECTOR OF PUBLIC RELATIONS

We have this past year continued the procedures followed in previous years in a limited public relations program. This has concentrated on news releases sent out to newspapers and periodicals published in communities where Reformed churches are located. Daily releases were sent during the meeting of the General Synod, by mail, to some 260 daily and weekly papers serving Reformed Church areas. Written releases were also sent daily to Religious News Service, which distributes news of religious interest to a large number of daily newspapers, weekly newspapers, and religious magazines, both Protestant and Roman Catholic. We telephoned daily or twice daily releases to the Associated Press and to the United Press International. News releases also publicized such gatherings as the RCYF Convention and other happenings.

This public relations task has become, beginning January 1, 1969, a part of the responsibility of the Office of Promotion and Communications, R.C.A. It is expected that this office will be able to give larger attention to giving publicity to activities and happenings in Reformed Church Life and mission on the denominational level, especially in the communication of these to the news media in communities where Reformed Churches are located.

The most effective public relations program, as we have frequently sought to point out, can and must still be carried on at the local level, where the churches and news media are part of a common community. No expanded denominational program of publicity releases can possibly overcome a lag and disinterest in public relations on the part of the pastors and local congregations. A real effort to become acquainted with local news editors and radio and television stations, and to find out what they consider newsworthy and cooperate with them in publicity, is sure to produce results. Such conservations may help us to see a number of opportunities we are now passing by. Our best public relations is, of course, *in what* we are and what we are doing in the name of Jesus Christ, in our communities; what we believe in and what we support; and what we are doing to express our concern for and service to men, in the community and beyond it. All this will make the story which, because it is real and living, will make the news.

Louis H. Benes

The Report of the Director of Public Relations was presented by Rev. Louis H. Benes. The report was received for information.

ARTICLE 11

OVERTURE

OVERTURES TO GENERAL SYNOD 1969

1. CLASSIS OF MID-HUDSON, Amend Government re Ordination of Women as Elders and Deacons
2. CLASSIS OF ALBANY, Amend Government re Ordination of Women as Elders and Deacons
3. CLASSIS OF PHILADELPHIA, Amend Government re Ordination of Women as Elders and Deacons
4. CLASSIS OF MID-HUDSON, Amend Government re Ordination of Women as Ministers
5. CLASSIS OF QUEENS, Amend Government re Elders and Deacons Age
6. CLASSIS OF EAST SIOUX, Amend Government re Chaplain Voting Privileges
7. CLASSIS OF CASCADES, Amend Government re Procedures Required by Canadian Government
8. CLASSIS OF CENTRAL CALIFORNIA, Amend Government re Equal Number Ministers and Elders in Classis
9. CLASSIS OF DAKOTA, Amend Government re Wording "Promise of a Call"
10. CLASSIS OF QUEENS, Amend Government re Classis Certification of Ministers
11. CLASSIS OF SOUTH GRAND RAPIDS, Amend Government re Examination of Candidates
12. CLASSIS OF CASCADES, Amend Government re Examination of Candidates
13. CLASSIS OF QUEENS, Clarify Government re Examination of Candidates
14. CLASSIS OF PHILADELPHIA, Index of new Constitution
15. CLASSIS OF CHICAGO, Publication and Distribution of Constitution
16. CLASSIS OF QUEENS, Coordination Between Departments of Evangelism and Social Ministries
17. CLASSIS OF CHICAGO, GPC Incorpation of NDWW
18. CLASSIS OF PHILADELPHIA, Church Herald
19. CLASSIS OF CHICAGO, Pension Rights in Event of Merger

20. CLASSIS OF NORTH GRAND RAPIDS, Activities of the Christian Action Commission
21. CLASSIS OF CHICAGO, Christian Action Commission Endorsement of Economic Boycotts
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34. PS MICHIGAN, Postpone Action on Full Participation in COCU
35. PS CHICAGO, Refrain from Full Participation in COCU
36. PS ALBANY, Become Full Participant in COCU
37. PS NEW JERSEY, Become Full Participant in COCU
38. PS THE WEST, Enter into Dialogue with the Christian Reformed Church
39. PS NEW JERSEY, Change Name of Denomination to The Presbyterian Reformed Church in America
40. PS NEW JERSEY, Provide Supplemental Pension Income for Ministers

1. CLASSIS OF MID-HUDSON, Amend Government re Ordination of Women as Elders and Deacons

   OVERTURES GENERAL SYNOD TO CHANGE THE GOVERNMENT, PART I, ARTICLE 2, SECTION 9(a) TO READ: "THE ELDERS AND DEACONS SHALL BE CHOSEN FROM THE MEMBERSHIP OF THE CHURCH IN FULL COMMUNION, WHO HAVE ATTAINED THE AGE OF TWENTY-ONE."

   Reasons:

   1. This deletes the world "male" and would permit the ordination of all members. This would do away with the second class citizenship in the church that we have accorded to women, bring the church up to the standard long recognized in the civil state, and eliminate discrimination against persons by reason of their sex.
   2. In the appendix to the *Report of the Theological Commission,* G. S., RCA, June 1968 as published in pamphlet form, we would note the following statement (page12) in support: "In the social milieu of New Testament times, Paul's proscriptions against women were doubtless well advised. However, these circumstances no longer exist today. We therefore see no biblical or theological obstacle to women holding any office in the church today."

2. CLASSIS OF ALBANY, Amend Government re Ordination of Women as Elders and Deacons

   OVERTURES GENERAL SYNOD TO AMEND PART I, ARTICLE 2, SECTION 9(a) OF THE GOVERNMENT OF THE REFORMED CHURCH IN AMERICA TO ALLOW THE CLASSES TO PERMIT THE CHURCHES WITHIN THEIR BOUNDS TO CHOOSE ELDERS AND DEACONS FROM THE MEMBERS OF THE CHURCH IN FULL COMMUNION WHO HAVE ATTAINED THE AGE OF TWENTY-ONE YEARS.

   Reason:

   1. Since we do not feel that there are sufficient Scriptural grounds for limiting these offices to men, we assume the objections have been on cultural or sociological grounds which may not be felt to be equally binding by all Classes of the Church, and we feel that the Classes wishing to do so should be allowed to permit women to serve in these offices.

3. CLASSIS OF PHILADELPHIA, Amend Government re Ordination of Women as Elders and Deacons

   OVERTURES GENERAL SYNOD AS FOLLOWS: THAT THE GOVERNMENT OF THE REFORMED CHURCH IN AMERICA, PART I, ARTICLE 2, SECTION 9(a) BE CHANGED TO READ: "THE ELDERS AND DEACONS SHALL BE CHOSEN FROM THE MEMBERS OF THE CHURCH IN FULL COMMUNION WHO HAVE ATTAINED THE AGE OF TWENTY-ONE YEARS. THEY SHALL BE ELECTED BY THE COMMUNICANT

MEMBERS OF THE CHURCH WHO HAVE ATTAINED THE AGE OF EIGHTEEN YEARS."

Reasons:

1. The General Synod of 1958 has said: "Scripture nowhere excludes women from eligibility to the offices but always emphasizes their inclusion, and equal status with men in the church of Jesus Christ."
2. An exhaustive biblical and theological study of the whole matter was conducted by a special committee of the General Synods of 1957 and 1958 which in no way invalidated the previous citation.
3. The Reformed Church in America would seem to be placing a sociological, constitutional, untenable fear of possible take-over, ethnic habit over against Scriptural authority which the study commissions and General Synod have thus far indicated to be normative.

4. CLASSIS OF MID-HUDSON, Amend Government re Ordination of Women as Ministers

OVERTURES GENERAL SYNOD TO CHANGE THE GOVERNMENT, PART I, ARTICLE 2, SECTION 9(a) TO READ: "THE ELDERS AND DEACONS SHALL BE CHOSEN FROM THE MEMBERSHIP OF THE CHURCH IN FULL COMMUNION WHO HAVE ATTAINED THE AGE OF TWENTY-ONE; THAT THE ORDINATION OF WOMEN TO THE OFFICES OF ELDER AND DEACON, AND MINISTER OF THE WORD BE PLACED WITHIN THE JURISDICTION OF EACH CLASSIS."

Reasons:

1. In submitting this overture we reflect the opinion expressed in the appendix of the *Report of the Theological Commission* of the G.S., RCA of 1968 as circulated in pamphlet form to all Consistories, page 12: "Not only are there great variety and flexibility evidenced in New Testament order, but some of its prescriptions and prohibitions arise out of the unique social and cultural conditions of that time and cannot validly be applied to our situation today. A significant example is the matter of women office holders. In the social milieu of New Testament times, Paul's proscriptions against women were doubtless well advised. However, these circumstances no longer exist today. *We therefore see no biblical or theological obstacle to women holding any office in the church today.*"
2. In addition, we would contend that not only is this a clear violation of the civil rights of women in the City of God, an act of clear discrimination against them by reason of their birth as females, just as clearly as if we should discriminate against a person for not being a member of the Caucasian race, BUT it is also discriminatory against the Classes, and the women of the mainland of the United States to permit the ordination of women in Taiwan (no matter what reason is given) and to PROHIBIT IT IN OTHER CLASSES AND JUDICATORIES. If it be permitted in one case, it

should be permitted in the others, or, at the very least, subject only to the option of the Classis, whether other Classes "go along" or not.

5. CLASSIS OF QUEENS, Amend Government re Elders and Deacons Age

OVERTURES GENERAL SYNOD TO INSTRUCT ITS COMMITTEE ON THE REVISION OF THE CONSTITUTION TO AMEND *THE GOVERNMENT OF THE REFORMED CHURCH IN AMERICA* (PART 1, ARTICLE 2, SECTION 9(a)] AS FOLLOWS: "THE ELDERS AND DEACONS SHALL BE CHOSEN FROM THE MALE MEMBERS OF THE CHURCH IN FULL COMMUNION WHO HAVE ATTAINED THE AGE OF TWENTY-ONE YEARS, OR AT THE DISCRETION OF CONSISTORY, EIGHTEEN YEARS . . . THEY SHALL BE ELECTED BY . . ."

Reasons:

1. Inasmuch as General Synod has already given recognition to the need for a greater participation of young people in the life of the congregation by permitting young people to vote in elections at the age of sixteen years, that participation ought to be given expression in permitting the election of those who have reached the age of eighteen years.
2. It is frequently the situation in many local churches that young people are available and able to contribute to the administration and government of the church at the age of eighteen. At the age of twenty-one, many young people have ceased to be active in the affairs of the church due to college, military service and the like.
3. Our expression of concern and interest in young people and our willingness to be guided by their concerns can be effectively expressed in allowing them official voice in the government of the local church.

6. CLASSIS OF EAST SIOUX, Amend Government re Chaplain Voting Privileges

OVERTURES GENERAL SYNOD TO MAKE PROVISION FOR DELEGATION OF CHAPLAINS AS VOTING DELEGATES TO GENERAL SYNOD ON A SIMILAR BASIS AS PROVIDED FOR FURLOUGHING MISSIONARIES.

Reason:

1. Presently Chaplains rarely have opportunity to attend Synod, and when they do attend it may be merely as corresponding members.

7. CLASSIS OF CASCADES, Amend Government re Procedures Required by Canadian Government

WHEREAS, Article 7, Section 14 of the Government of the Reformed Church in America states: "Whenever a church is disbanded or dissolved, all real and personal property shall thereupon become vested in the classis of which the church is a member, upon the assumption by the classis of all that church's outstanding obligations, provided the laws of the state in which the

church is located permit this procedure. If the classis is not legally capable of owning real property, all such real and personal property shall become vested in the next higher judicatory legally capable of owning real property, upon the assumption by that judicatory of all outstanding obligations of the church. The assumption of obligations shall be limited to the value of such property," and

WHEREAS, the Department of National Revenue, Taxation, of the Canadian Government stated, that "the dissolution provision contained in Article 7, Section 14 of the Government of the Reformed Church in America does not quite meet the needs of the Department, insomuch as it does not restrict distribution of remaining assets, upon dissolution, to charitable organization or organizations in Canada," and

WHEREAS, the Department of National Revenue, Taxation, of the the Canadian Government requests the amendment of Article 7, Section 14 of the Government of the Reformed Church in America with the least possible delay, in such a way as to ensure distribution of property of a dissolved church to charitable organization or organizations in Canada, thus enabling this Department to register the Canadian Churches as registered charitable organizations able to issue donation receipts for income tax purposes,

THEREFORE, we the Classis of Cascades OVERTURE GENERAL SYNOD TO APPOINT A COMMITTEE FOR THE PURPOSE OF INVESTIGATING ALL ASPECTS OF THE PROBLEM REFERRED TO ABOVE AND TO MAKE RECOMMENDATIONS TO GENERAL SYNOD REGARDING POSSIBLE AMENDMENTS TO THE GOVERNMENT.

8. CLASSIS OF CENTRAL CALIFORNIA, Amend Government re Equal Number Ministers and Elders in Classis

OVERTURES GENERAL SYNOD TO CHANGE PART II, ARTICLE 1 OF THE GOVERNMENT OF THE REFORMED CHURCH IN AMERICA TO READ: "A CLASSIS SHALL CONSIST OF ALL ITS COMMISSIONED MINISTERS AND ONE ELDER DELEGATE REPRESENTING EACH CHURCH WITHIN ITS BOUNDS, EXCEPT THAT ADDITIONAL ELDER DELEGATES SHALL BE ALLOWED FROM CHURCHES WITH 200 COMMUNICANT MEMBERS OR MORE, BEGINNING WITH THE LARGEST, IN ORDER TO CORRECT ANY MINISTER-ELDER IMBALANCE."

Reasons:

1. The Government of the Reformed Church in America states that the members of Classis shall "consist of all its enrolled Ministers and one Elder delegate representing each church within its bounds."
2. The number of ordained Ministers enrolled in a given Classis may far outnumber the number of Elders who attend Classis meetings as delegates, due to this restriction.
3. At the level of General Synod, Particular Synod and Boards of Elders, men in active service are considered eligible to be elected as delegates to judicatories.

4. It is only at the level of Classis that an inconsistency is practiced which allows men of advanced rank of Minister Emeritus and Minister serving without charge to be considered as delegates to Classis without having been elected by a lower judicatory.
5. Classis has the primary responsibility for its member Ministers; we believe Classis should require each Minister, serving without charge, to secure from Classis a commission to his particular field of service in order to continue his voting right in Classis.
6. Recognizing that the future may witness more churches having additional ordained ministers on their staffs, let the churches with 200 communicants, or more, be authorized to send to Classis an additional Elder delegate. The largest comunicant membership church should be privileged to send the first additional delegate. This procedure would then follow the pattern of the largest to the smallest communicant membership until the proper balance is established.

9. CLASSIS OF DAKOTA, Amend Government re Wording "Promise of a Call"

OVERTURES GENERAL SYNOD THAT IN ARTICLE 8, SECTION 4(b) OF THE GOVERNMENT OF THE REFORMED CHURCH IN AMERICA, THE WORDS PROVISIONAL CALL REPLACE THE WORDS PROMISE OF A CALL.

Reasons:

1. This new terminology would more nearly coincide with the idea of a "Provisional License" insofar as logical progression is concerned.
2. The words "Promise of a Call" have a way of rendering the call itself somewhat intangible within the minds of both parties involved in the call.

10. CLASSIS OF QUEENS, Amend Government re Classis Certification of Ministers

OVERTURES GENERAL SYNOD TO INSTRUCT ITS COMMITTEE ON THE REVISION OF THE CONSTITUTION TO ADD AN APPROPRIATE AMENDMENT TO *THE GOVERNMENT OF THE REFORMED CHURCH IN AMERICA*, ARTICLE IV (PART II), WHICH WILL INDICATE THAT IT IS THE SOLE PREROGATIVE OF THE CLASSIS TO CERTIFY A *CANDIDATE* FOR THE MINISTRY TO ANY SECULAR AUTHORITY WHICH REQUIRES SAID CERTIFICATION.

Reasons:

Inasmuch as it is the obligation of the classis to show a continued interest in the candidate after it has received him under its care as a student for the ministry, and inasmuch as the classis must supervise his training for the ministry, and inasmuch as it is the sole prerogative of the classis to grant either a provisional license or final licensure, the classis should possess the sole authority and prerogative of certification of a candidate for the ministry to draft boards and any other secular authority which may require such certification. The practice of seminaries of the denomination in issuing certification

to draft boards we believe to be improper unless said certification merely supports the prior certification of the classis. The certification of the seminary should always be secondary to that of the classis.

11. CLASSIS OF SOUTH GRAND RAPIDS, Amend Government re Examination of Candidates

Whereas, the General Synod of 1968 gave final approval to extensive amendments of the Government dealing with the supervision of seminary students by the classes (Government 1968, Part II, Article 8), and

Whereas, one of the intentions of the proposed amendments was to extend the supervision of the classes to include examinations of seminary students after each year of their seminary studies, and

Whereas, additional responsibilities were thereby laid upon the classes, and considerable revision and expansion of the particular examinations was provided for, and

Whereas, the general aid of these extensive amendments, that is, strengthening the responsibilities of the classes to the students under their care, is one with which we are in hearty agreement, and

Whereas, there are nevertheless certain features of the new provisions which we believe require further amendment to remove certain difficulties,

Therefore, the Classis of South Grand Rapids OVERTURES THE GENERAL SYNOD TO FURTHER AMEND ARTICLE 8 OF PART II TO PROVIDE FOR SEVERAL CHANGES.

1. We suggest that the provision for a mandatory appearance of each seminary student before the classis at the end of his junior year be deleted. This appearance is in order that he may be "examined in competence in conducting public worship, and sermon preparation and delivery, before he be given a provisional license to preach during the ensuing year under the supervision of the seminary." *Reasons*: a. The arrangement for a "provisional license to preach" from the classis is a new one, and, so far as we can see, an unnecessary one. b. Any "license to preach," to be meaningful, should arise from more than one contact with the individual and from an extensive observation. This is a responsibility which we feel can best be carried out by the seminary, and not by the classis. c. In spirit, this responsibility has been that of the seminary in the past, and we see no reason to alter this arrangement.
2. Similarly, we would urge that paragraph B be amended to eliminate the requirement that in the examination following the middler year, a *candidate* should be examined in order to "secure the continuance of his provisional license for another year, and to secure the right to candidate during his senior year, both of these under the supervision of his seminary. He then will be able to receive the promise of a call." *Reasons*: a. The reasons given for amendment number 1 apply here as well. b. The paragraph for the middler examination includes provisions for examination in several other areas as well. By having an examination after the middler year, some matters may be dealt with then rather than all matters being handled at the

time of the licensure examination following graduation. The middler examination can be helpful in reducing the previously overloaded licensure examinations, even with the elimination of the examination for a continuing license to preach.

3. Paragraph D provides that in the examination periods the classis shall satisfy itself "concerning the candidate's methods of sermonizing, his knowledge of the original languages and exegesis of the Scriptures, and his knowledge of biblical introduction, church history, ministerial duties, and church government. The examination for licensure shall concern itself principally with the candidate's knowledge of theology, and of his adherence to the Standards of the Reformed Church in America." We urge that the paragraph be amended to state that candidates shall satisfy the classis as to their methods of sermonizing, knowledge of the original languages and exegesis of the Scriptures, church history, and church government, by written or oral examination before the committee so designated by the classis. *Reasons*: a. The areas mentioned lend themselves easily to written examination as a means of demonstrating proficiency. b. The examinations in original languages cannot be entered into meaningfully by the members of classis who have not had training in those areas. c. More thorough and unhurried examination in the remaining areas could be achieved if the number of the areas for examination before the whole classis were reduced.
4. If the above amendments were approved, items listed in paragraph B, for the middler examination ("to inquire into the candidate's views of the ministry, his personal piety, and his progress toward academic competence and personal fitness for the ministry") could be included under paragraph D as matters to be covered during the two examination periods which would then be called for.
5. Paragraph B provides that for the middler examination "a classis may request another classis to act in its behalf with respect to this examination," We recommend that this provision be deleted from the Government. *Reasons*: a. The purpose of expanding the number of examinations is presumably to involve the classis more actively in the progress of the seminary students under its care. This attention is defeated if the responsibility for examination may be handed over to another classis. b. We could foresee difficulties in allowing adequate time for such examinations if classes which are some distance from the seminaries begin expecting their examinations to be conducted by those classes in the Holland and New Brunswick areas. This could lead to greatly increased responsibilities for a few classes. c. It is doubtful whether a classis ought to be allowed to shift its responsibilities for its students to any other judicatory.

12. CLASSIS OF CASCADES, Amend Government re Examination of Candidates

OVERTURES GENERAL SYNOD TO AMEND THE GOVERNMENT, PART I, ARTICLE 8 BY ADDING THE FOLLOWING TO SECTIONS 3 and 4(a): "A CLASSIS MAY REQUEST ANOTHER CLASSIS TO ACT IN ITS BEHALF WITH RESPECT TO THIS EXAMINATION."

Reasons:

1. All of our denominational colleges and seminaries are a great distance from some of the classes and the travel from these schools to and from classis sessions entails a sacrifice of study time and money.
2. Regular classis meetings are almost always held during the school.
3. Special classis sessions entail too great an expenditure for some classes.
4. In regard to Article 8, Section 3 only: its provisions seem too much a duplication of Article 8, Section 2 to be justified.

13. CLASSIS OF QUEENS, Clarify Government re Examination of Candidates

OVERTURES GENERAL SYNOD TO INSTRUCT THE COMMITTEE ON THE REVISION OF THE CONSTITUTION TO CLARIFY THE MEANING OF PART II, ARTICLE 8, SECTIONS 4-6 OF *THE GOVERNMENT OF THE REFORMED CHURCH IN AMERICA* REGARDING THE EXAMINATION OF STUDENTS WHO TRANSFER CHURCH AND/OR CLASSIS MEMBERSHIP.

Reasons:

1. Part II, Article 4(d) indicates that the examination for licensure shall be administered by the classis in which the candidate held his church membership when he entered upon theological studies. But Section 5 states that his enrollment shall be transferred if his church membership is transferred. Section 6 appears to support Section 4(d).
2. Part II, Article 4(e) states that "the candidate shall be ordained by his classis after he has received a call . . . etc." If a candidate transfers church and classis membership, it is unclear whether his original classis has jurisdiction or the classis to which he has transferred or the classis to which he is being called has the jurisdiction and the right to ordain the candidate.

14. CLASSIS OF PHILADELPHIA, Index of new Constitution

OVERTURES GENERAL SYNOD TO HAVE AN INDEX OF THE NEW CONSTITUTION, ENTITLED "THE GOVERNMENT, THE DISCIPLINARY PROCEDURES, AND THE RULES OF ORDER OF THE GENERAL SYNOD," PREPARED AND PUBLISHED IN SUBSEQUENT ISSUES OF THIS DOCUMENT.

Reason:

1. Prior to the re-arrangement of the *Constitution, RCA* into the present document entitled "The Government, the Disciplinary Procedures, and the Organization and Rules of Order of the General Synod," it was relatively easy to find particular items by checking the index, and whereas the rearrangement of the new document is far more logical, it is nevertheless difficult to find some items readily, and since a good text and reference book contains an index, we do submit the above overture.

15. CLASSIS OF CHICAGO, Publication and Distribution of Constitution

OVERTURES GENERAL SYNOD TO PRINT *THE REFORMED CHURCH GOVERNMENT, THE DISCIPLINARY PROCEDURES, AND THE ORGANIZATION AND RULES OF ORDER OF THE GENERAL SYNOD* IN LOOSE-LEAF NOTEBOOK FORM AND TO DISTRIBUTE TO EVERY MINISTER OF THE CHURCH FREE OF CHARGE, AND EACH YEAR TO PUBLISH THE SAME AND DISTRIBUTE ALL CHANGES IN LIKE MANNER.

Reasons:

1. The Constitution and Rules are in constant flux according to G.S. Minutes, 1968. It is not practical to attempt to buy a new constitution each year for each change, but it is beneficial to each pastor to have such changes at hand.
2. A new constitution would not have to be printed in full each year.

16. CLASSIS OF QUEENS, Coordination Between Departments of Evangelism and Social Ministries

OVERTURES THE GENERAL SYNOD TO DIRECT THE COORDINATOR FOR IMPLEMENTATION OF CHANGES IN DENOMINATIONAL STRUCTURE TO EXPLORE THE POSSIBILITIES OF GREATER COORDINATION AND COOPERATION BETWEEN THE DEPARTMENT OF EVANGELISM AND THE DEPARTMENT OF SOCIAL MINISTRIES.

Reasons:

1. To eliminate the dichotomy within our present church life (social gospel vs. "soul saving") which has been fostered by an unfortunate adherence to Greek philosophy, i.e., the separation of the body and soul.
2. To implement within our church structure, a program which is consistent in practice with the Bible and Reformed theology, where man is dealt with as a whole person rather than as a fragmented individual.

17. CLASSIS OF CHICAGO, General Program Council Incorporation of NDWW

OVERTURES GENERAL SYNOD TO TAKE WHATEVER ACTION IS NEEDED TO INCORPORATE THE NATIONAL DEPARTMENT OF WOMEN'S WORK INTO THE GENERAL PROGRAM COUNCIL OF THE R.C.A.

Reasons:

1. This Department is not at present under the new General Program Council of the General Synod. It is a Department that is responsible only to the General Synod and should be brought under the GPC as are other departments of the denomination.
2. While we believe it wise that the Men's Work IS under the advisement of the General Program Council, we also believe it would be wise for the Women's Department to be as well.

3. We believe that no department should have the privilege to be autonomous by itself since all the other departments are under the new General Program Council and are therefore responsible to them for their actions and publications.

18. CLASSIS OF PHILADELPHIA, Church Herald

OVERTURES GENERAL SYNOD THAT EITHER THE "CHURCH HERALD" BE INSTRUCTED TO REMOVE FROM ITS MASTHEAD "OFFICIAL ORGAN OF THE REFORMED CHURCH IN AMERICA" AND CEASE TO BE SUBSIDIZED BY THE REFORMED CHURCH IN AMERICA, *OR* TO COME UNDER THE STRUCTURE OF THE GENERAL PROGRAM COUNCIL OF THE REFORMED CHURCH IN AMERICA.

Reasons:

1. In view of the fact that the "Church Herald" continues to carry on its masthead, "Official Organ of the Reformed Church in America," but is not under the authority of the new denominational structure and that the new denominational structure regards the "Church Herald" as an independent press; in the light of the fact that the denomination continues to subsidize the "Church Herald" in the amount of approximately $7,000.00 per annum and that the advertisements on the back page are taken by the Boards and Agencies of the Reformed Church for the full price of $250.00 per week which in effect amounts to a yearly subsidy of about $12,000.00; further, since there is serious question whether the editorial policy really reflects the policy of the General Program Council and/or a vast part of the Church, we therefore submit the above overture.

19. CLASSIS OF CHICAGO, Pension Rights in Event of Merger

OVERTURES GENERAL SYNOD TO EXPLICITLY CLARIFY THE DISPOSITION OF PENSION AND CONTRIBUTORY ANNUITY SETTLEMENTS RE: WITHDRAWING (CHURCHES AND MINISTERS) OF BOTH SUCH CHURCHES AND MINISTERS IN THE EVENT OF POSSIBLE MERGER BETWEEN THE R.C.A. AND THE PRESBYTERIAN CHURCH, U.S.

Reason:

Recent literature (Pension Patter, Dec. 1968) from the R.C.A.'s Board of Pensions leaves in doubt the previous guarantees of the Union Proposal Committee as to such final disposition of these funds and their equitable settlements.

20. CLASSIS OF NORTH GRAND RAPIDS, Activities of the Christian Action Commission

OVERTURES GENERAL SYNOD THAT THE ACTIVITIES OF THE CHRISTIAN ACTION COMMISSION OF THE REFORMED CHURCH IN AMERICA BE LIMITED AND RESTRICTED TO PROBLEMS DIRECTLY AFFECTING THE SPIRITUAL AND ECONOMIC WELL-BEING OF THE

DENOMINATION; THAT UNDER NO CIRCUMSTANCES SHOULD THE COMMITTEE BECOME INVOLVED, OR INVOLVE THE REFORMED CHURCH IN AMERICA IN ANY TRADE UNION, INDUSTRIAL UNION, FARM UNION, OR CIVIL UNION ACTIVITIES; THAT THIS COMMITTEE SHOULD ACT IN AN ADVISORY CAPACITY ONLY, WITH THE RESULTS OF ANY STUDIES OR INVESTIGATIONS TO BE SUBMITTED TO THE EXECUTIVE COMMITTEE FOR REVIEW AND ACTION; THAT ANY PUBLIC STATEMENTS INVOLVING OR IMPLICATING THE REFORMED CHURCH IN AMERICA SHOULD ORIGINATE IN AND BE ISSUED BY GENERAL SYNOD OR THE EXECUTIVE COMMITTEE.

Reason:

1. The Grant Reformed Church is concerned that the Christian Action Commission of the Reformed Church in America has been mistaken by its involvement in the labor dispute, especially the one involving the California Grape Boycott: "By its action and published resolution this commission is actively supporting the A.F.L. - C.I.O. labor union and endorsing its policies."

21. CLASSIS OF CHICAGO, Christian Action Commission Endorsement of Economic Boycotts

OVERTURES GENERAL SYNOD TO INSTRUCT THE CHRISTIAN ACTION COMMISSION TO EXERCISE EXTREME CAUTION WHEN IT CONSIDERS ENDORSING OR RECOMMENDING ECONOMIC BOYCOTTS IN THE FUTURE, AND THAT IT DILIGENTLY SEEK ALL RELEVANT FACTS BEFORE MAKING A STATEMENT.

Reasons:

1. Because of the recently stated position of the Christian Action Commission of the RCA, approving the use of economic pressure RE: the Grape Boycott, and for reasons of fact and of faith as shared below, there is indication that the Commission did not avail itself of all available information before making its statement.

2. *Statement of Faith*

   The Christian Action Commission of the Reformed Church in America and the National Council of Churches have recently taken steps favoring economic boycotts as a method of implementing various programs. In our opinion, this may be a dangerous position. The motives of the promoters of such proposals may be good. It is possible, however, to destroy the means of livelihood for some members of our society while attempting to improve the lot of others.

   We believe the Bible clearly teaches individual responsibility and voluntary, non-coercive action. We fail to find any mandate or even implication that the church should become a lobbyist.

   We believe the mission of the Church is to present the Gospel of Christ to all men so that their lives will be changed and they will live more

harmoniously with one another. Individuals should order their lives according to the dictates of a Christian conscience. They should assume responsibilities within the Church and in such other organizations as will enable them to effectively function as Christians in a pagan society.

We recognize the importance of Christian action programs. We believe, however, the role of the Church and its ministers is to forcefully proclaim the Gospel and its implications for current problems and, as individuals, to engage in a corrective and/or strengthening role in Christian action according to the instruction of their consciences. It is inappropriate, in our opinion, to use the denomination's money to promote specific economic or political beliefs except to the extent members voluntarily give it for such specific purpose.

Economic and political programs can be useful in dealing with the problems of needy people. These can supplement and complement the benevolent programs of the Church. Christians should be involved in these endeavors and give direction to them. However, political processes are not infallible and, therefore, produce some undesirable results. This does not mean we should give up on them but rather continue to try to have an impact on the decisions made by organizations and units of government, as individuals, on a voluntary and not coerced basis. But, the Church organization is not infallible either! We believe the Church should proceed with all possible vigor to reach mankind with the Gospel and trust the Lord to use Christians to change the world. If the Church concentrates on human relationships, it indicates a lack of faith in the power of the Holy Spirit to renew men and redirect them into areas of service to God and their fellow men.

NOTE: A third supporting statement, too lengthy for inclusion here, is in the possession of the Committee on Overtures.

22. CLASSIS OF ILLIANA, Ruling on Publications and Programs

OVERTURES GENERAL SYNOD TO ESTABLISH A CLEARING HOUSE OF RESPONSIBLE PERSONS TO RULE ON WHAT PUBLICATIONS AND PROGRAMS MAY BE RECOMMENDED FOR EITHER USE OR READING BY AGENCIES OF THE DENOMINATION.

Reasons:

1. We object to the play, "An Urban Nativity" by the Rev. Marlin VanderWilt which appeared this year in the *Program Booklet of the National Department of Women's Work*. We object because the contents of the play were both unscriptural and in exceedingly bad taste for use in a Christian Church.
2. We object most strongly to the book, *Manchild in the Promised Land,* by Claude Brown which we consider to have absolutely no redeeming feature from a Christian viewpoint and which is replete with filthy expressions and descriptions which are by no means necessary to the story which is being attempted to be related.
3. It is our conviction that a book like *Manchild in the Promised Land* should not even be allowed upon secular bookstands. We are, therefore, certainly convinced that it has no place as "recommended reading" in a Christian

Church and should not be so advertised by any of its official agencies or placed on sale by its bookstores.

23. CLASSIS OF CHICAGO, Further Negotiations on Church Union

OVERTURES GENERAL SYNOD TO CALL OFF ALL FINALIZING NEGOTIATIONS WITH THE PRESBYTERIAN CHURCH, U.S. IN THE INTEREST OF PRESERVING THE PRESENT CONTINUANCE OF OUR DENOMINATION IN PEACE AND HARMONY.

Reason:

1. Because of an expected close vote in the matter of the present proposed merger and the prevailing and ever mounting confusion and divisiveness RE: merger within our denomination and its actual threat of disruptiveness.

24. CLASSIS OF MINNESOTA, Studies on Union with Christian Reformed Church

OVERTURES GENERAL SYNOD TO TAKE STEPS TO BE INVOLVED IN DIALOGUE WITH OUR SISTER COMMUNION, THE CHRISTIAN REFORMED CHURCH, TO WORK TOWARD CLOSER COOPERATION AND STUDIES FOR POSSIBLE ORGANIC UNION.

Reasons:

1. The vote of the Church Union with the Presbyterian Church, U.S. has failed to carry.
2. The Christian Reformed Church is so much alike in doctrine, church polity, and geographic location.

25. CLASSIS OF ALBANY, Reading of Van Bunschooten Bequest

OVERTURES GENERAL SYNOD TO RELIEVE THE CLASSES OF THE NECESSITY, LAID UPON THEM BY THE GENERAL SYNOD OF 1959, TO READ THE VAN BUNSCHOOTEN BEQUEST AT THE STATED MEETINGS OF CLASSIS.

Reason:

1. There is no reason to believe that this reading advances the cause for which it is performed, namely the nurture of the stewardship of funds. The time used in reading this document or in debating ways of avoiding the reading thereof could be better used by the stewardship agent or similar official of Classis in a brief presentation of the Scriptural basis for stewardship.

26. CLASSIS OF MID-HUDSON, General Synod Meeting Held within Calendar Week

OVERTURES GENERAL SYNOD THAT GENERAL SYNOD MEETINGS BE HELD WITHIN A CALENDAR WEEK: THAT IS, FROM MONDAY TO SATURDAY, RATHER THAN OVER A WEEKEND WHICH INVOLVES PARTS OF TWO WEEKS.

Reasons:

This arrangement would enable more elders to attend the General Synod Meetings without some men having to involve two weeks of their vacation. This arrangement would get a more general representation of age and activity groups in our lay representatives, and in some instances preclude the necessity of confining our delegations to retirees, thus including more men who are involved in business and community life and, perhaps, more adequately responsive to the needs of the day in which we live and work and serve. This would also permit pastors to be in their own pulpits. Synod could meet from Tuesday to Friday as well as from Friday to Wednesday. Rapid means of transportation in our day preclude the necessity of travel over the weekends with this arrangement, and men who wanted to include it into a vacation trip or visiting relatives could as well do it with this arrangement as otherwise, and more places would be available since week-end programming is rather at a premium in June.

27. CLASSIS OF CASCADES, Guidance in Use of RCA Marriage Ceremony

OVERTURES GENERAL SYNOD FOR GUIDANCE IN THE QUESTION OF MARRIAGE OF THOSE WHO ARE NOT MEMBERS OF THE CHRISTIAN CHURCH AND IN THE USE OF THE LITURGY OF THE REFORMED CHURCH IN SUCH MARRIAGE CEREMONIES, AND ALSO TO STUDY WHETHER ORDAINED REFORMED CHURCH MINISTERS ARE ABLE TO OFFICIATE SIMULTANEOUSLY WITH ROMAN CATHOLIC CHURCH PRIESTS IN THE MARRIAGE SERVICE.

28. PARTICULAR SYNOD OF NEW JERSEY, Amend Government Re Quorums in Judicatories

OVERTURES GENERAL SYNOD TO TAKE A MORE UNIFORM AND REALISTIC APPROACH TO THE MATTER OF "QUORUMS", REQUIRING AT LEAST A SIMPLE MAJORITY IN ALL CHURCH JUDICATORIES.

Reasons:

1. There appears to be no uniform method for determining a quorum. See *The Government, R.C.A.*:
   a. The Consistory — Part I, Article 4, Section 2 — (P. 13)
   b. The Classis — Part II, Article 4, Section 3 — (P. 17)
   c. The Particular Synod — Part III, Article 4, Section 3 — (P. 30)
   d. The General Synod — Part IV, Article 4, Section 3 — (P. 35)
2. Only the Consistory requires a majority present to constitute a quorum. The proportion required in other judicatories is ridiculously low.
3. Considering the importance of the judicatories in Reformed Church policy, standardization of "quorums" to the simple majority required for consistories seems to be in order.
4. The principle of representation ought to be incorporated in the matter of the synods. For instance, in the PSNJ, delegates from two classes would

constitute a quorum. Theoretically, in the PSNJ less than 20% of the delegates representing only 25% of the Classes would constitute a legal session. The need for reconsideration seems to be self-evident.

5. All things being equal, uniformity in procedures is conducive to conducting the business of the church "decently and in order".

29. PARTICULAR SYNOD OF NEW YORK, Permit Withdrawal from RCA with Right to Withdraw Full Pension Funds

OVERTURES GENERAL SYNOD TO ESTABLISH PROCEDURES BY WHICH MINISTERS DESIRING TO WITHDRAW FROM THE REFORMED CHURCH MAY DO SO WITH ALL PENSION FUNDS CONTRIBUTED BY THEM AND BY THE CHURCHES THEY HAVE SERVED.

Reasons:

1. Funds contributed for this purpose are given not for all ministers in general, but for a particular minister.
2. Ministers choosing to leave the service of the Church ought to be met with compassionate understanding in every way in which it can be expressed.
3. The inclusion of ministers and all others in social security and other government programs insures that neither the minister nor his family will become, at a later time, a burden on the Church.

30. PARTICULAR SYNOD OF NEW JERSEY, Eliminate Greek and Hebrew as Required Subjects

OVERTURES GENERAL SYNOD TO:

1. DIRECT THE TWO SEMINARIES TO ELIMINATE GREEK AND HEBREW AS REQUIRED SUBJECTS, AND TO PROVIDE THESE STUDIES AS ELECTIVE FOR THOSE WHO CHOOSE TO TAKE THEM.
2. DIRECT THE TWO SEMINARIES TO PROVIDE SUITABLE BACKGROUND COURSES IN GREEK AND HEBREW WHICH WILL SERVE TO ACQUAINT THE STUDENT WITH THE FLAVOR OF THE LANGUAGES.
3. DIRECT THE TWO SEMINARIES TO INSTITUTE THESE CHANGES BY THE ACADEMIC YEAR BEGINNING IN THE FALL OF 1971.

Reasons:

1. The time spent in studying these languages has not been sufficient to give the student the sort of proficiency which enables him to use them as working tools during his ministry. This is particularly true in the study of Hebrew where the student has had no prior background in the language in college.

2. Very few of the Seminary graduates make use of Hebrew after leaving the seminary, and relatively few make use of Greek. The time spent on these subjects is not commensurate with their value and usage.
3. The amount of time spent by students on these languages in seminary could be applied to better use in other areas of study.
4. The wealth of fine commentaries, Biblical translations, and studies in Biblical subjects make it unnecessary for each seminary student to spend time in a superficial study of the original languages.
5. The flavor of the Biblical languages could be given effectively by providing for short-time courses for this purpose. Those who seek to become experts in Greek and Hebrew could choose long-range study as electives.

31. PARTICULAR SYNOD OF CHICAGO, Instruct the Christian Action Commission re Endorsement of Economic Boycotts

OVERTURES GENERAL SYNOD TO INSTRUCT THE CHRISTIAN ACTION COMMISSION TO EXERCISE EXTREME CAUTION WHEN IT CONSIDERS ENDORSING OR RECOMMENDING ECONOMIC BOYCOTTS IN THE FUTURE, AND THAT IT DILIGENTLY SEEK ALL RELEVANT FACTS BEFORE MAKING A STATEMENT.

Reasons:

1. There is indication that the Christian Action Commission of the R.C.A. did not avail itself of all possible information in approving the use of economic pressure in regard to the Grape boycott.
2. The Christian Action Commission of the Reformed Church in America and the National Council of Churches have recently taken steps favoring economic boycotts as a method of implementing various programs. In our opinion, this may be a dangerous position. The motives of the promoters of such proposals may be good. It is possible, however, to destroy the means of livelihood for some members of our society while attempting to improve the lot of others.

   We believe the Bible clearly teaches individual responsibility and voluntary non-coercive action. Furthermore — We believe that Titus 2:9-14 speaks to the positive area of our concern namely:

   A. This passage refers to Slaves and Masters alike; we quote: "Instead, they (That is Slaves and Masters) must show that they are always good and faithful, so as to bring credit to the teaching about *God and* our Savior in all they do"; "For God has revealed His grace for the Salvation of all men."
   B. The main point, we believe, is that each one of us must be first of all accountable to Jesus Christ as well as to one another. The Mission of Jesus Christ is that He rescues us from all wickedness and Jesus Christ makes us a pure people. This relationship, first of all, enables us to belong to Him and, secondly, this relationship enables us to do good toward our fellow man. A further implication of this is Gal.

6:2 where we read "Help carry one another's burdens, and in this way you will obey the law of Christ." In Gal. 6:10 "So then, as often as we have the chance we should do good to everyone, but especially to those who belong to our family in the Faith."

C. A practical interpretation of this passage is that both labor and management are accountable to one another in the society which we are part of. It is not an "either/or" but a "both/and" situation.

The Particular Synod also voted to add an appendage to the overture. It is too lengthly to be reproduced here, but is in the hands of the Standing Committee on Overtures.

32. PARTICULAR SYNOD OF NEW YORK, Petition Removal of 4-D Exemption for Ministers and Ministerial Students

OVERTURES GENERAL SYNOD TO PETITION THE CONGRESS OF THESE UNITED STATES AND THE PRESIDENT OF THESE UNITED STATES TO REMOVE THE 4-D EXEMPTION FOR MINISTERS AND MINISTERIAL STUDENTS. THE REMOVAL OF THIS EXEMPTION WILL PLACE THEM IN THE STREAM OF YOUNG PEOPLE OF THEIR OWN GENERATION IN TERMS OF EQUALITY.

Reasons:

1. The Synod received this request for an overture from the Society of Inquiry of New Brunswick Theological Seminary and are passing it on to proper authorities for action by General Synod.
2. We feel that we should always be responsive to inequities of government standards.

33. PARTICULAR SYNOD OF MICHIGAN, Refrain from Action on Union Synods and Union Presbyteries Proposals

OVERTURES GENERAL SYNOD THAT IT DOES NOT TAKE ANY ACTION ON ANY PROPOSALS THAT WILL ALLOW FOR UNION SYNODS AND UNION PRESBYTERIES.

Reason:

We have declined a merger with the PCUS and feel that any further considerations on merger should be withheld. This recommendation was adopted by motion.

34. PARTICULAR SYNOD OF MICHIGAN, Postpone Action on Full Participation in COCU

OVERTURES GENERAL SYNOD TO WAIT ONE YEAR BEFORE ACTION BE TAKEN ON THE FORTHCOMING RECOMMENDATION OF THE PERMANENT COMMITTEE ON INTERCHURCH RELATIONS IN REGARD TO OUR CHURCH BECOMING A PARTICIPANT IN COCU, AS PUBLISHED IN THE CHURCH HERALD, APRIL 4, 1969, PAGES 28

and 29, DURING WHICH TIME THE OFFICERS OF PARTICULAR SYNOD BE CALLED TOGETHER BY THE PRESIDENT OF GENERAL SYNOD TO DISCUSS MATTERS OF UNITY WITHIN THE REFORMED CHURCH.

Reasons:

1. Because the Church has just expressed herself as opposed to union with the PCUS. It would seem that having declined a merger with one denomination, the RCA would be even more opposed to COCU which envisions merger with several denominations.
2. Because we believe that to immediately propose another merger, or to take steps that would lead to such a consideration, might be devisive and lead to a further expenditure of time, energy and finances that contribute little to the direct mission of the church.

35. PARTICULAR SYNOD OF CHICAGO, Refrain from Full Participation in COCU

OVERTURES GENERAL SYNOD TO REFRAIN FROM ANY FULL PARTICIPATION IN THE CONSULTATION ON CHURCH UNION; AND, BECAUSE OF THE IMPORTANCE OF THE MATTER, TO REFER BACK TO THE CLASSES ANY FURTHER ACTION WITH RESPECT TO COCU.

Reasons:

1. The Particular Synod of Chicago feels that it is imperative for the RCA to promote a good spiritual unity within the Church of Jesus Christ. However, we pray that a movement of the Holy Spirit may guide us to heal the wounds and promote a oneness of the faith in the Reformed Church in America.
2. Lacking a strong confessional statement from COCU, the RCA should not actively participate in this consultation.
3. Because of the importance of the RCA's relationship with COCU and its consequences, we feel this should be judged by a wider representation of our denomination than is reflected at a single General Synod.

36. PARTICULAR SYNOD OF ALBANY, Become Full Participant in COCU

OVERTURES GENERAL SYNOD TO BECOME A FULL MEMBER OF THE CONSULTATION ON CHURCH UNION.

37. PARTICULAR SYNOD OF NEW JERSEY, Become Full Participant in COCU

OVERTURES GENERAL SYNOD TO TAKE THE NECESSARY STEPS TO MAKE THE REFORMED CHURCH IN AMERICA A FULL PARTICIPANT IN THE CONSULTATION ON CHURCH UNION.

Reasons:

1. We present this Overture without making any value judgments about the Consultation on Church Union.
2. We desire full participation so that future decisions re: COCU may be made on the basis of first hand knowledge and personal interaction rather than from the limited perspective of an "observer" denomination looking in.

38. PARTICULAR SYNOD OF THE WEST, Enter into Dialogue with the Christian Reformed Church.

OVERTURES GENERAL SYNOD THROUGH HER INTERCHURCH RELATIONS COMMITTEE TO ENTER INTO CONCENTRATED DIALOGUE WITH THE CHRISTIAN REFORMED CHURCH IN ORDER TO WORK TOWARD A CLOSER COOPERATION WITH THEM IN ORDER TO ULTIMATELY EFFECT ORGANIC UNION.

Reasonss

1. The RCA and the Christian Reformed Churches are similar in Doctrinal Interpretation and Church Polity.
2. The Reformed Church and the Christian Reformed Church have similar heritages.
3. The Reformed Church and the Christian Reformed Church stress a concentrated Educational Program in the Church and in Higher Education.
4. The Reformed Church in America and the Christian Church have both indicated a concern regarding the influx of Liberal Theological Interpretations and loose Moral Standards.
5. The Reformed Church in America is aware of the fact that the leaders in the Christian Reformed Church in strategic positions are open to dialogue and cooperation with the Reformed Church in America.

39. PARTICULAR SYNOD OF NEW JERSEY, Change Name of Denomination to the Presbyterian Reformed Church in American.

OVERTURES GENERAL SYNOD TO CHANGE THE OFFICIAL NAME OF THE REFORMED CHURCH IN AMERICA TO: "THE PRESBYTERIAN REFORMED CHURCH IN AMERICA".

Reasons:

1. This name more adequately describes what we are. We are a presbyterian church with the presbyterian form of government. By including the word "presbyterian" in our official tittle we will identify ourselves as a church which is presbyterian in government and reformed in Theology.
2. This name would help identify and interpret our church to those who are not familiar with the reformed name. The presbyterian name is known on a nation-wide basis.

3. There is substantial evidence that the name would meet with general approval. In the entire discussion on church union we are not aware that any objections were raised against the proposed new name.
4. The name presbyterian is a Biblical name coming from the new Testament itself.

40. PARTICULAR SYNOD OF NEW JERSEY, Provide Supplemental Pension Income for Ministers.

OVERTURES GENERAL SYNOD TO ADD AN ADDITIONAL 1% POOL TO PROVIDE SUPPLEMENTAL PENSION INCOME FOR THOSE MINISTERS WHO HAVE SERVED MANY YEARS AT MINIMUM SALARY AND THUS WILL RECEIVE A SMALL PENSION. THE RATE AT WHICH THIS WOULD BE APPLIED TO A MINISTER'S PENSION WOULD DEPEND ON HIS YEARS OF SERVICE AND HIS SALARY LEVEL, WITH THE FORMULA FOR APPLYING THIS FUND BEING DETERMINED BY THE BOARD OF PENSIONS.

Reasons:

1. One of the inequities and ironies of our pension system is that ministers who have enjoyed higher salaries throughout their ministry also enjoy larger pensions in retirement. The man with a minimum salary which would hardly allow him to save much must try to survive on a minimum pension.
2. There is a precedent for this in that the American Baptist Convention is already doing this kind of thing.

REPORT OF THE STANDING COMMITTEE ON OVERTURES

Fathers and Brethren:

The following are our recommendations on several of the 40 overtures, beginning on page 132 of the Book of Overtures and Reports.

1. CLASSIS OF MID-HUDSON, Amend Government re Ordination of Women as Elders and Deacons.

Your committee believes that Scripture affirms the right of women to be Elders and Deacons. This reaffirms the position of the General Synod of 1958. Therefore WE RECOMMEND: THAT THIS OVERTURE BE ADOPTED AND REFERRED TO THE COMMITTEE ON REVISION OF THE CONSTITUTION FOR NECESSARY WORDING AND TO BE REPORTED AT THIS SESSION OF SYNOD.

2. CLASSIS OF ALBANY, Amend Government re Ordination of Women as Elders and Deacons.

WE RECOMMEND: NO ACTION:

The substance of this overture is no different from that of the Classis of Mid-Hudson except for its reference to Classis permission. Your committee is convinced that the rights of equality for women is a principle to be determined by the entire denomination.

3. CLASSIS OF PHILADELPHIA, Amend Government re Ordination of Women as Elders and Deacons.

The essence of this is in the Mid-Hudson overture. Therefore WE RECOMMEND: NO ACTION.

4. CLASSIS OF MID-HUDSON, Amend Government re Ordination of Women as Ministers.

Your committee acknowledges the validity of the reasons given by the Classis of Mid-Hudson for the ordination of women as ministers. It should also be noted that the reasons given for recognizing the rights of women to the offices of Elder and Deacon apply to their right to be ministers. Your committee earlier reported that the use of the pronoun "he" in the Constitution of the RCA as used in reference to minister, could be interpreted as a generic "he", in light of the fact that the word "male" is not used in reference to the office of minister. However, inasmuch as the church has interpereted this to exclude women from the office of minister, we seek approval of the right of women to hold the office of minister for the reasons listed above. Therefore,

a. WE RECOMMEND: THAT OVERTURE 4 BE ADOPTED AND REFERRED TO THE NECESSARY COMMITTEE ON THE REVISION OF THE CONSTITUTION FOR NECESSARY WORDING AND TO BE REPORTED AT THIS SESSION OF SYNOD.

b. WE ALSO RECOMMEND: THAT THE GENERAL SYNOD INSTRUCT THE G.S.E.C. TO APPOINT A COMMITTEE OF MEN AND WOMEN FOR THE PURPOSE OF INVOLVING THE CHURCH IN AN EDUCATIONAL PROGRAM REGARDING THE RIGHTS OF WOMEN TO THE OFFICES OF THE CHURCH, SUCH PROGRAM TO PRECEDE THE VOTE BY CLASSES. THE COMMITTEE IS TO BE COMPOSED OF SIX (6) PERSONS AT AN ESTIMATED COST OF $1,500.00; AND THAT THE COST OF THIS PROGRAM BE REFERRED TO THE STANDING COMMITTEE ON THE BOARD OF DIRECTION.

5. CLASSIS OF QUEENS, Amend Government re Elders and Deacons Age.

Your committee appreciates the wisdom and necessity for the involvement of our youth in the life and work of our Church. The Reformed Church in America has expressed its concern for youth involvement by proposing to lower the voting age at the discretion of the consistory. This Synod has passed

the declaratory act making the lower voting age of the government of the RCA.

However, it is the RECOMMENDATION of your committee that NO ACTION be taken on this overture.

1. We acknowledge that chronological age is not necessarily an indication of maturity but the process of maturation is, for the most part, weighted on the side of years.
2. Many avenues of participation are open to the youth in our society and in our nation but not necessarily election to offices of government. We believe participation in the life of the Church, as in society, is open to our youth, and their contribution can be made and appreciated.
3. The government of the Church now provides for young adults at age 21 to serve in the offices of the Church, and it seems to your committee that before the Church lowers the age for service on the Consistory, we would do well to cultivate the young adult community already available and of age.

6. CLASSIS OF EAST SIOUX, Chaplain Voting Privileges.

Your committee notes that a similar proposal appears in the report of the Commission on Chaplains (Recommendation 7, p. 61, Book of Reports and Overtures). The provisions differ somewhat from those in Part IV. Article 3, Section 5 of the *Government,* relating to furloughing missionaries.

Your committee feels that Overture 6 has merit. In order to bring a single recommendation before the Synod, the committee consulted with the Chairman of the Commission on Chaplains. On the basis of this consultation it RECOMMENDS: THAT GENERAL SYNOD AMEND THE GOVERNMENT BY REPLACING PART IV, ARTICLE 3, SECTION 10 WITH THE FOLLOWING: AN ACTIVE DUTY MILITARY CHAPLAIN WITH AT LEAST FIVE YEARS IN THE MILITARY SERVICE SHALL BE ELIGIBLE FOR APPOINTMENT AS A DELEGATE TO THE GENERAL SYNOD FROM THE CLASSIS OF WHICH HE IS A MEMBER. HE SHALL BE ELIGIBLE ONCE DURING EACH SUCCEEDING FIVE YEAR PERIOD. DELEGATES SO APPOINTED SHALL BE FULL VOTING DELEGATES, BUT SHALL BE IN ADDITION TO THE NORMAL DELEGATE QUOTA OF THE CLASSIS WHICH APPOINTS THEM. TRAVEL EXPENSES WILL BE PAID BY GENERAL SYNOD ONLY FOR TRAVEL WITHIN THE CONTINENTAL U. S., EXCLUSIVE OF ALASKA.

7. CLASSIS OF CASCADES, Amend Government re Procedures Required by Canadian Government.

Your commitee recognizes the worthiness of the request made by the Classis of Cascades. Therefore WE RECOMMEND: THAT THE GENERAL SYNOD ADOPT THE OVERTURE AND REFER IT TO THE COMMITTEE ON JUDICIAL BUSINESS FOR STUDY AND TO MAKE RECOMMENDATIONS AT THE SYNOD OF 1970..

8. CLASSIS OF CENTRAL CALIFORNIA, Amend Government re Equal number Ministers and Elders in Classis.

   Any action on this overture would tend to interrupt an assignment given by the General Synod of 1968 to the Committee on Revision of the Constitution with respect to an overture of the Classis of Holland requesting a more equitable representation of Elders at Classis meetings. Therefore WE RECOMMEND: NO ACTION.

9. CLASSIS OF DAKOTA, Amend Government re Wording "Promise of a Call".

   This overture, calling for the use of the words "provisional call" instead of "promise of a call" was adopted by the General Synod in 1968 (MGS, pp. 94, 123, Overture #2) and referred to the committee on Revision of the Constitution for editorial work. Therefore WE RECOMMEND: THAT GENERAL SYNOD REQUEST THE COMMITTEE ON REVISION OF THE CONSTITUTION TO REPORT ON THIS MATTER AT THIS SESSION OF SYNOD, SO THAT THE CHANGE CAN BE SENT TO THE CLASSES FOR THEIR APPROVAL.

10. CLASSIS OF QUEENS, Amend Government re Classis Certification of Ministers.

    Your committee has considered this overture very carefully. It has consulted with members of the seminary faculties. It is not aware of any need for certification of "candidates for the ministry to any secular authority" except in connection with the draft. It is the understanding of the committee that what is required by draft boards is simply certification that the individual is a student in good standing in the Seminary. Such information has been regularly supplied by the seminaries in the past to draft boards requesting it. Notification of this action has been regularly sent to the Stated Clerk of the Classis to which the candidate is amenable. At certain times ecclesiastical certification is requested. This can only be given by the Classis. Your committee sees no preempting of Classical prerogatives. We therefore RECOMMEND: NO ACTION.

11. CLASSIS OF SOUTH GRAND RAPIDS

12. CLASSIS OF CASCADES, Amend Government re Examination of Candidates.

    We take note that only last year 2/3 of the Classes approved the sections on Candidates in the *Government,* thereby expressing their desire to take a greater responsibility for the care of their candidates for the ministry. We fail to see the wisdom of making any major changes before the new method has been given a chance to prove its practicability.

    We also take note that the Committee on the Revision of the Constitution is recommending several changes for easier implementation of the student examinations provisions to this session of the General Synod (Pg. 66-67 of the Book of Reports and Overtures). We also note that Classes have the authority to implement these examinations in any manner they may desire, for example by committee. We therefore RECOMMEND: NO ACTION.

13. CLASSIS OF QUEENS, Clarification re Examination of Candidates.

Since the clarification requested in this overture has already been made (See pp. 66-67, Book of Reports) and will be presented to the General Synod by the Committee on the Revision of the Constitution we RECOMMEND: NO ACTION.

14. CLASSIS OF PHILADELPHIA, Index of new Constitution.

This has already been considered by the committee on the Revision of the Constitution and a decision for implementation has been made. Therefore WE RECOMMEND: NO ACTION.

15. CLASSIS OF CHICAGO, Publication and Distribution of Constitution.

This also has been considered by the committee on the Revision of the Constitution and a decision for implementation has been made. This will be done as soon as major changes have been made.

The committee feels a charge for the initial copy is in keeping with our present practice and is desirable. Therefore, WE RECOMMEND: NO ACTION.

16. CLASSIS OF QUEENS, Coordination Between Departments of Evangelism and Social Ministries.

The General Program Council has and is continuing to explore greater coordination and cooperation between the departments of evangelism and social ministries. It is the conviction of this committee that the Program Council is in the best position to further explore coordination, and we commend the Program Council for their efforts thus far and encourage their further efforts. Therefore WE RECOMMEND: NO ACTION.

17. CLASSIS OF CHICAGO, General Program Council Incorporation of the National Department of Women's Work.

Your committee on Overtures considered the request of the Classis of Chicago that General Synod take whatever action is needed to incorporate the NDWW into the GPC. We believe that the total integration of women into the life of the church at all levels is imperative for us. This conviction is reflected in our recommendations earlier on Overtures 1 through 4. However, the implementation of this principle on the matter of the relationships between the NDWW and the program structure of the General Synod is not easily settled and requires careful thought and deliberate action.

On the basis of the principle of the need for the total integration of women into the life of the church at all levels, WE RECOMMEND: THAT GENERAL SYNOD APPOINT A COMMITTEE OF FIVE, INCLUDING ONE REPRESENTATIVE FROM NDWW, ONE FROM THE GPC AND THREE WHO ARE NOT REPRESENTATIVES OF EITHER, TO STUDY AND PROPOSE TO GENERAL SYNOD IN 1970 A PLAN WHICH PROVIDES FOR THE CLOSEST POSSIBLE RELATIONSHIPS BETWEEN THE NDWW AND THE PROGRAM STRUCTURE OF GENERAL SYNOD, WHICH

MIGHT POSSIBLY LEAD TO INCORPORATION OF NDWW INTO THE GPC, THE COST OF THIS COMMITTEE WORK TO BE REFERRED TO THE STANDING COMMITTEE ON THE BOARD OF DIRECTION.

18. CLASSIS OF PHILADELPHIA, re Church Herald

The Church Herald has always been under the authority and supervision of the General Synod. This may be the basis for the title, "The Official Organ of the Reformed Church in America". We recognize the possible need for reevaluating this title. "The Church Herald seeks to express the conscience and act as the vital organ for the entire denomination. It allows for the expression of diverse points of view through the makeup of the Editorial Council, by the choice of contributing editors, and by the inclusion of editorials and articles representing conflictitng positions. As such it should be free from possible harmful ecclesiastical control by any boards, or the General Program Council." (Statement of Publication Committee of the Church Herald, May 26, 1969.) We therefore RECOMMEND: NO ACTION.

19. CLASSIS OF CHICAGO: Pension Rights in Event of Merger.

This overture is no longer relevant inasmuch as the classes defeated the proposed merger with the Presbyterian Church, U. S. Therefore WE RECOMMEND: NO ACTION.

20. CLASSIS OF NORTH GRAND RAPIDS

21. CLASSIS OF CHICAGO

31. SYNOD OF CHICAGO, Activities of Christian Action Commission — Endorsement of Boycotts.

Your committee agrees with the responsibilities of the Christian Action Commission which are recommended by the Committee on Revision of the Constitution (Page 72 of the Book of Reports and Overtures).

We note especially these particulars:

a. The Christian Action Commission shall recommend proper action.

b. The Christian Action Commission shall seek to engage in discussion with Christian understanding with those of contrary points of view.

We believe that the responsibilities and limitations of the Christian Action Commission are sufficiently defined in the above constitutional provisions. Therefore WE RECOMMEND: NO ACTION.

22. CLASSIS OF ILLIANA, Ruling on Publications and Program.

Your committee takes note of the fact that both the N.D.W.W. and the GPC are not only sensitive to the problem referred to in this overture, but also that steps assuring careful supervision of publications are being taken. We call attention of Synod to the paper "Present Status (1969) of the National Department of Women's Work in the RCA". Section II, 4 states that an Editorial Committee has been appointed to review all publications of the National Department of Women's Work.

The General Program Council has also taken action to include resources which in their judgment have educational values and information to which Christians ought to be exposed, even though they may not be in total agreement with them, or the manner in which they are expressed. Further, in the future each issue of UPDATE will include the following statement in the resources section:

> "The listing of resources in UPDATE does not imply endorsement by the General Program Council of all views expressed in these materials."

In the light of these self-governing actions taken by both NDWW and the GPC, your committee RECOMMENDS: NO ACTION.

23. CLASSIS OF CHICAGO, Further negotiations on Church Union.

This overture likewise is no longer relevant in the light of the defeat of the proposed merger by the classes. Therefore, WE RECOMMEND: NO ACTION.

24. and 38.

Overture 24 from the Classis of Minnesota and Overture 38 from the Synod of the West in slightly different language call for closer cooperation with the Christian Reformed Church with a view to possible organic union.

Your committee notes that the Permanent Committee on Interchurch Relations (IRC) of the RCA met with the comparable committee of the Christian Reformed Church (CRC), augmented with a number of additional persons, for an all day session on the campus of Calvin College in January 1966. A similar meeting was held at Western Seminary in December 1966.

The report of the Interchurch Relations Committee in the Minutes of General Synod for 1967 says in part, "The group discussed whether the two denominations should explore the possibility of church union if meaningful conversations are to continue; the implications of the CRC statement on ecumenical relations of 1944 and the RCA statement of 1966 on 'The Unity We Seek To Manifest', and the extent to which each denomination is committed to the visible unity of the body of Christ . . . Should the Christian Reformed Synods accede to the request of its Interchurch Relations Committee that its membership be enlarged so that it more nearly equals ours, your Interchurch Relations Committee wishes to appraise Synod that ways and means for closer unity between the RCA and the CRC will continue to be explored.

In view of these actions already taken by the IRC in response to earlier inquiries from the CRC, and for the reasons set forth in the overtures, your committee recommends that the General Synod respond affirmatively to Overtures 24 and 38 by adopting the following: THAT THE GENERAL SYNOD DIRECT THE INTERCHURCH RELATIONS COMMITTEE TO RENEW ITS EFFORTS TO CARRY ON A CONCENTRATED DIALOGUE WITH THE CHRISTIAN REFORMED CHURCH, TO WORK TOWARD A CLOSER COOPERATION WITH THEM AND TO EXPLORE STUDIES AND STEPS THAT MIGHT LEAD TO ORGANIC UNION.

25. CLASSIS OF ALBANY, Reading of the Van Bunschooten Bequest.

Since the practice concerning the reading of the Van Bunschooten Bequest is not part of the government of the church, that is, it is not incorporated into the rules of church government, the action by General Snyod in 1959 calling for the reading of the summary at annual congregational meetings and meetings of church judicatories has only an advisory character. Therefore WE RECOMMEND: THAT GENERAL SYNOD CONCUR IN THE OVERTURE, and WE FURTHER RECOMMEND: THAT THE GENERAL SECRETARY COMMUNICATE WITH THE LOWER JUDICATORIES INFORMING THEM THAT THERE IS NO OBLIGATION TO READ THE VAN BUNSCHOOTEN BEQUEST.

26. CLASSIS OF MID-HUDSON, General Synod Meeting Held Within Calendar Week.

This has been considered for some time by the General Synod Executive Committee and its sub-committee on Program of General Synod. The response has been favorable and the meeting of General Synod 1970, at Hope College, calls for meeting from Monday afternoon, June 8, 1970 to Saturday noon, June 13. Therefore WE RECOMMEND: NO ACTION.

27. CLASSIS OF CASCADES, Guidance in Use of RCA Marriage Ceremony.

This overture asks for guidance on three matters pertaining to marriage:

1. Marriage of those who are not members of the Christian Church,
2. The use of the Liturgy of the Reformed Church in such marriage ceremonies,
3. The propriety of Reformed Church ministers officiating simultaneously with Roman Catholic priests in the marriage service.

Whereas the questions that are raised involve far reaching theological considerations too complex for your Overtures Committee to study or the General Synod to resolve at this time, and
Since we feel that the questions are certainly deserving of study,

WE RECOMMEND: THAT THE THEOLOGICAL COMMISSION OF THE RCA STUDY AND PREPARE A REPORT GIVING DIRECTION TO THE REFORMED CHURCH ON THE ABOVE MATTERS AND THAT ITS GUIDANCE BE SHARED WITH THE COMMITTEE ON THE REVISION OF THE LITURGY, AND REPORT TO THE GENERAL SYNOD OF 1970.

28. SYNOD OF NEW JERSEY, Amend Government re Quorums in Judiactories.

Your committee recognizes the diversity of quorums required in the various judicatories and the need for study of this matter.

WE RECOMMEND: THAT THE GENERAL SYNOD ADOPT THIS OVERTURE AND REFER IT TO THE COMMITTEE ON REVISION OF THE CONSTITUTION FOR STUDY AND TO REPORT ITS RECOMMENDATIONS TO THE SYNOD OF 1970.

29. SYNOD OF NEW YORK, Withdrawal of Pension Funds.

Your committee understands that the intent of this overture is to provide for a minister to *withdraw* the accumulated pension funds contributed by the church when he leaves the ordained ministry of the RCA. (The plan already provides for the withdrawal of funds contributed by the minister.)

Although reason #3 notes that social security provides for retirement, this does not alter the fact that the plan was established and funds are contributed for that specific purpose, and not to provide an immediate financial cushion for a minister leaving the ministry of the RCA.

Further, your committee wishes to remind the church that the plan *as now constituted* provides that the full accumulated funds contributed by the churches for a minister's account are held intact for him and will be a part of his annuity on retirement, provided he does not withdraw the accumulated funds he has contributed.

We therefore RECOMMEND: NO ACTION.

30. SYNOD OF NEW JERSEY, Eliminate Greek and Hebrew.

This same overture was made at General Synod 1968 (MGS, pp. 101, 123) and referred to the Program Design Committee of the Board of Theological Education for study and report to this Synod. We have been informed that the Board of Theological Education has this overture under study and expects to have recommendations this fall. We therefore RECOMMEND: NO ACTION.

31. See Overture 20.

32. SYNOD OF NEW YORK, Removal of 4-D Exemption for Ministers and Ministerial Students.

Your committee notes that the 4-D classification provides an *automatic* exemption for all ministers and ministerial students. No other persons are given such automatic exemption from military or alternate service. Believing in the priesthood of all believers, your commitee can find no justification for such preferential status for clergy.

At the same time your committee does not want to suggest to anyone by proposing the elimination of the 4-D exemption that the work of ministry is not an essential service. We therefore present two recommendations:

1. WE RECOMMEND THAT THE GENERAL SYNOD ADOPT OVERTURE 32.
2. WE RECOMMEND THAT THE GENERAL SYNOD AFFIRM ITS CONVICTION THAT THE WORK OF MINISTRY IS AN ESSENTIAL SERVICE TO THE COMMUNITY, AND THAT THE DRAFT STATUS OF THOSE ENGAGED IN OR TRAINING FOR THIS WORK SHOULD BE DETERMINED BY THE SAME PROCEDURES USED FOR THOSE IN SIMILAR PROFESSIONS AND SITUATIONS.

33. SYNOD OF MICHIGAN, Union Synods and Presbyteries.

Information was received by your committee that the stated clerks of five Reformed and Presbyterian Churches are developing a simplifed form which will be ready in a year. Since this matter is under such further study, WE RECOMMEND: NO ACTION.

34, 35, 36 and 37.

Four overtures have come before us concerning the participation of the Reformed Church in America in the Consultation on Church Union. These are 34, 35, 36 and 37 of the supplementary sheet of overtures from particular synods.

Overture #34 from the Synod of Michigan requests "General Synod . . . wait one year before action be taken". Overture #35 from the Synod of Chicago requests that General Synod "refrain from any full participation in C.O.C.U." and that any further action with regard to C.O.C.U. be referred back to the classes. Three reasons have been submitted along with the overture. Overtures #36 and 37 from the Synods of Albany and New Jersey request that the Reformed Church in America become a full participant in the Consultation. After lengthy and prayerful discussion, your Committee on Overtures RECOMMENDS: THAT THE REFORMED CHURCH IN AMERICA BECOME A FULL PARTICIPANT IN THE CONSULTATION ON CHURCH UNION WITHOUT DELAY.

Explanation:

This recommendation in effect rejects the requests of overtures #34 and 35 and adopts overtures #36 and 37.

Reasons:

1. We believe that the action of General Synod of 1966 embodied in the statement "The Unity We Seek to Manifest" commits the Reformed Church in America to the principle of full participation in the Consultation.
2. We believe that the "postponement" requested in Overture #34 will serve no useful purpose. We believe that now is the time for our participation in the Consultation before any further finalization of the work of the Consultation proceeds.
3. We believe that the "reasons" expressed in Overture #35 for refraining from full participation are actually reasons for the RCA's becoming a full participant.
   a. We believe that full participation in the Consultation may serve to promote spiritual unity within the church and may serve to heal the wounds and promote the oneness of the RCA.
   b. Since the matter of a confessional statement from the Consultation is still under consideration, now is the time when the RCA can make its greatest contribution in that precise area of need.
   c. We feel that there are no serious adverse consequences involved with the RCA's full participation in the Consultation since we are not committed by it to any involvement beyond consultation at this point.

34.-37. Overtures 34 through 37 were presented earlier. Consideration of the recommendation was postponed out of an over-riding concern for peace and unity of the church. In furtherance of this objective, shared by us all, we wish to present a further RECOMMENDATION: (A) THAT THE GSEC IMMEDIATELY STRUCTURE A COMMITTEE TO WHICH APPOINTMENTS ARE MADE BY THE LOWER JUDICATORIES. THIS COMMITTEE IS TO BE REPRESENTATIVE OF THE ENTIRE DENOMINATION IN ITS VARIOUS ASPECTS. THE COMMITTEE WOULD WORK ON MEANS OF DIALOGUE, UNDERSTANDING, ACCEPTANCE AND RECONCILIATION WITHIN THE RCA.

Reasons:

1. Our first obligation is to Jesus Christ as Saviour and Lord, who has taught us to love one another as He loved us and to manifest the unity which He has in the Father.
2. Faith, prayer and constructive steps of action will bring about the unity we seek to express. With God all things are possible.
3. Honest dialogue between divergent groups within the RCA will lead to understanding, and understanding to acceptance, and acceptance to reconciliation, and reconciliation to unity.
4. Our present circumstances should cause us all to repent and to have faith that God alone can bring about the full mission of our church.

38. *See overture 24.*

39. SYNOD OF NEW JERSEY, Change name to Presbyterian Reformed Church in America.

Your committee responds favorably to the reasons given for change of the official name of our church. We also know that our denomination chose to change its name six times thus far in its history. However, there are legal and other factors which must be carefully studied before a recommendation should be made.

Therefore WE RECOMMEND: THAT THIS OVERTURE BE REFERRED TO THE G.S.E.C. FOR STUDY AND REPORT ITS RECOMMENDATIONS TO THE SYNOD OF 1970.

40. SYNOD OF NEW JERSEY, Supplemental Pension.

Your committee affirms the intent of this overture to assist those ministers who have served many years at minimum salary by providing some form of supplemental pension income. However, we also feel that more information is needed to determine exactly how this intent can best be worked out.

Therefore, WE RECOMMEND: THAT THIS QUESTION OF SUPPLEMENTAL PENSION BE REFERRED TO THE BOARD OF PENSIONS FOR FURTHER STUDY AND THAT THEY REPORT BACK TO GENERAL SYNOD IN 1970.

Procedural Recommendations:

Your committee would like to call the attention of Synod to the problem this committee faced and, we believe, usually faces with regard to completing its work during the time available to it during the calendar of General Synod. It is not wise for the committee, or Synod, to expect the committee to deliberate under pressure of time. The mind and heart cannot function at their highest level when the flesh is weary.

Therefore WE RECOMMEND: THAT THE STANDING COMMITTTEE ON OVERTURES OF GENERAL SYNOD BE CALLED INTO SESSION 24 HOURS PRIOR TO THE TIME WHEN OTHER STANDING COMMITTEES ARE CALLED INTO SESSION.

Respectfully Submitted,

Bert E. Van Soest, Chairman
Glen O. Peterman
John W. Tien
Stanley Vander Weide
Paul Van Elk
James Eelman
David W. Jenks
Frederick Mold, Jr.
John De Werdt
John Carter
G. C. de Mol
Ross L. Siver
Kenneth Sandburg
James C. Hockley
Melvin Crannell

The Report of the Standing Committee on Overtures was presented by the chairman, Rev. Bert E. Van Soest. The report was received and the recommendations considered seriatim.

Overture 1, recommendation R-1 was moved and seconded. Mrs. Thelma Hiemstra, observer at the General Synod from the National Department of Women's Work and chairman of their Committee on the Role of Women, requested permission to present to General Synod petitions containing some 1,500 signatures in support of full participative membership for women in the Church. Mrs. Hiemstra stated that the NDWW neither solicited these petitions nor organized the demonstration march at the Saturday session, but did support the right to petition and demonstrate. The petitions were placed in the care of the General Secretary. Recommendation R-1 was adopted.

Overture 2, committee recommendation R-2 of no action was adopted.

Overture 3, committee recommendation R-3 of no action was adopted.

Overture 4, committee recommendation R-4, a, was adopted. Committee recommendation R-4 b, was moved and seconded. An amendment to insert the words "pro and con of the" after "regarding the" was adopted. R-4, b, as amended, was adopted. The matter of appropriation was referred to the Standing Committee on the Board of Direction.

Overture 5, committee recommendation R-5, of no action was adopted.

Overture 6, a motion to refer committee recommendation R-6 to the Editorial Committee of the Committee on Revision of the Constitution for proper form and later report to this General Synod was adopted.

Overture 7, committee recommendation R-7 was adopted with referral to the Judicial Business Committee. Later in the sessions it was reported that some information pertinent to R-7 had been received. Upon recommendation General Synod action on R-7 was rescinded and the matter was referred back to the Standing Committee on Overtures for later report to General Synod. Later the committee resubmitted recommendation R-7 as originally proposed and it was adopted.

Overture 8, committee recommendation R-8 of no action was adopted.

Overture 9, commitee recommendation R-9 was adopted, with referral to the Editorial Committee.

Overture 10, committee recommendation R-10 of no action was adopted.

Overtures 11 and 12, committee recommendation of no action was adopted.

Overture 13, committee recommendation R-13 of no action was adopted.

Overture 14, committee recommendation R-14 of no action was adopted.

Overture 15, committee recommendation R-15 of no action was adopted.

Overture 16, committee recommendation R-16 of no action was adopted.

Overture 17, committee recommendation R-17 was moved and seconded. By common consent, Mrs. Russell J. Redeker, President of the NDWW, addressed the Synod relating to this recommendation. Committee recommendation R-17 was adopted and the cost for the committee work was referred to the Standing Committee on the Board of Direction.

Overture 18, committee recommendation R-18 of no action was adopted.

Overture 19, committee recommendation R-19 of no action was adopted.

Overtures 20, 21 and 31, committee recommendation of no action was adopted.

Overture 22, committee recommendation R-22 of no action was adopted.

Overture 23, committee recommendation R-23 of no action was adopted.

Overtures 24 and 38, committee recommendation concerning R-24 and R-38 as implementation of General Synod action on Recommendation 2 b of the Report of the Standing Committee on Interchurch Relations was adopted, with referral to the Permanent Committee on Interchurch Relations.

Overture 25, committee recommendation R-25, a and b, was moved and seconded. An amendment to delete the words in a. of "no action" and insert "We concur in the Overture and therefore" and to delete the word "further" in b. was adopted. Committee Recommendation R-25, as amended, was adopted.

Overture 26, committee recommendation R-26 of no action was adopted.

Overture 27, committee recommendation R-27 was adopted with referral to the Theological Commission to share with the Committee on the Revision of the Liturgy.

Overture 28, committee recommendation R-28 was adopted with referral to the Committee on Revision of the Constitution.

Overture 29, committee recommendation R-28 of no action was adopted.

Overture 30, committee recommendation R-30 of no action was adopted.

Overture 32, committee recommendation R-32, 1 was moved and seconded. A motion to refer the matter of removal of 4-D exemption for ministers and ministerial students to the Theological Commission was lost. By previous action, Rev. Raymond J. Pontier, Chairman of the Christian Action Commission, spoke on the subject in support of the removal of 4-D exemption. An amendment to amend Overture 32 by deleting the words "ministers and" was lost. R-32, 1 was adopted.

R-32, 2 was moved and seconded. An amendment to insert the words "to the Congress of the United States and to the President of the United States" after the word "affirm" was adopted. R-32, 2, as amended, was adopted.

Overture 33, committee recommendation R-33 of no action was adopted.

Overtures 34, 35, 36, 37, committee recommendation 34-37, A was moved and seconded. A motion to refer the matter of the number of persons on this committee and the cost involved to the Standing Committee on Overtures to make recommendations to this sessions of General Synod was adopted.

NOTE: For report and action on "Plan for Understanding" see "Report of the Committee of Reference" in these Minutes.

NOTE: For report and action of General Synod on participation in the Consultation on Church Union, see "Report of the Standing Committee on Interchurch Relations" Section 2, a., in these Minutes.

Overture 39, committee recommendation R-39 was adopted with referral to the General Synod Executive Committee.

Overture 40, committee recommendation R-49 was adopted with referral to the Board of Pensions.

Procedural Recommendation, committee recommendation was moved and seconded. A motion to refer this recommendation to the General Synod Executive Committee for consideration was adopted.

ARTICLE 12

Synodical Minutes and References

REPORT OF THE STANDING COMMITTEE ON SYNODICAL MINUTES

Fathers and Brethren:

The Committee on Synodical Minutes has the responsibility of receiving and reviewing the Minutes of General Synod of the previous year and of the Particular Synods.

The Minutes of the Particular Synods of the West, New York, Chicago and Albany were submitted to the committee. The Minutes of the Synod of Michigan were secured from a member of the commitee, but the Minutes of the Synod of New Jersey were not present.

The Minutes included a reference to being opened with prayer in most instances. There were instances when we assumed prayer was offered as part of the Worship service which was held.

In the New York Synod, in three instances, more churches are listed than have submitted a report.

The Stated Clerks are to be commended for the deliberate efforts which are put forth in producing a copy of Minutes that is complete and orderly.

1. WE RECOMMEND that in instances where a church did not submit a Constitutional Inquiry report that the Classes and Particular Synods recognize their shepherding responsibilities in oversight of the congregations within their charge.

Respectfully Submitted,

John Boender, Chairman
John Hanse
Leonard A. Jones
Jacob Louwenaar
Lyle De Haan
John Plyter
William E. Silcock

The Report of the Committee on Synodical Minutes was presented by the chairman, Rev. John R. Boender.

Recommendation 1 was adopted.

TABULATION OF THE ANSWERS TO THE CONSTITUTIONAL INQUIRIES IN THE SEVERAL CLASSES

(In accordance with Action of General Synod, 1941;

MGS 1941, p. 146)

Classis	*First*		*Second*		*Third*		*Fourth*		*Fifth*		*Sixth*		*Seventh*	
	Yes	*No*	*Yes*	*No*	*Yes*	*No*	*Yes*	*No*	*Yes*	*No*	*Yes*	*No*	*Yes*	*No*
Albany	19	0	17	2	18	1	17	2	19	0	19	0	19	0
Columbia-Greene	20	0	18	2	20	0	19	1	20	0	20	0	19	1
Montgomery	17	0	17	0	17	0	17	0	17	0	17	0	17	0
Rochester	17	0	17	0	17	0	16	1	17	0	17	0	17	0
Saratoga	13	0	13	0	13	0	13	0	11	2	13	0	13	0
Schenectady	19	0	19	0	19	0	19	0	19	0	19	0	19	0
Schoharie	19	0	19	0	19	0	16	2	19	0	19	0	19	0
Chicago	22	0	22	0	22	0	22	0	22	0	22	0	22	0
Illiana	30	0	28	2	30	0	30	0	30	0	30	0	27	3
Illinois	23	0	23	0	23	0	23	0	23	0	23	0	23	0
Wisconsin	26	0	26	0	26	0	26	0	26	0	26	0	26	0
Holland	16	0	16	0	16	0	15	1	16	0	15	1	16	0
Kalamazoo	28	0	28	0	28	0	24	4	28	0	27	1	25	3
Lake Erie	23	0	23	0	23	0	23	0	23	0	23	0	23	0
Muskegon	35	0	34	1	35	0	35	0	35	0	35	0	33	0
N. Grand Rapids	24	0	23	1	24	0	24	0	24	0	24	0	22	2
Ontario	19	0	19	0	19	0	19	0	19	0	19	0	19	0
S. Grand Rapids	23	0	23	0	23	0	23	0	23	0	23	0	18	0
Zeeland	24	0	24	0	24	0	24	0	24	0	24	0	24	0
Bergen	20	0	18	2	20	0	20	0	20	0	20	0	19	1
Newark	15	1	15	1	15	1	15	1	15	1	15	1	15	1
New Brunswick	22	0	22	0	22	0	22	0	21	1	22	0	22	0
Palisades	17	0	17	0	17	0	17	0	17	0	17	0	16	1
Paramus	20	0	20	0	20	0	20	0	20	0	20	0	20	0
Passaic	26	0	25	1	26	0	25	1	26	0	24	2	26	0
Philadelphia	10	0	9	1	10	0	10	0	10	0	10	0	10	0
Raritan	28	0	27	1	28	0	28	0	26	2	26	2	25	3
Brooklyn	14	0	14	0	14	0	13	1	14	0	10	4	13	1
Mid-Hudson	25	0	23	2	24	1	23	2	22	3	25	0	25	0

Nassau-Suffolk	14	0	13	1	14	0	13	1	13	1	14	0	13	1
New York	19	0	19	0	19	0	19	0	19	0	19	0	19	0
Orange	20	0	20	1	21	0	17	2	20	1	20	0	20	1
Queens	20	0	19	1	18	2	19	1	19	1	19	1	19	1
Rockland-West.	18	0	18	0	18	0	17	0	18	0	18	0	18	0
California	31	0	31	0	31	0	31	0	31	0	31	0	29	2
Cascades	19	0	19	0	19	0	19	0	19	0	19	0	19	0
Cent. Calif.	12	0	12	0	12	0	11	1	12	0	12	0	11	1
Dakota	16	0	16	0	16	0	16	0	16	0	16	0	16	0
East Sioux	17	0	16	1	16	1	16	1	17	0	16	1	17	0
Minnesota	20	0	20	0	20	0	20	0	20	0	20	0	18	0
North Central	17	0	17	0	17	0	17	0	17	0	17	0	17	0
Pella	15	0	15	0	15	0	15	0	15	0	15	0	15	0
Pleasant Pr.	23	0	23	0	23	0	23	0	23	0	23	0	23	0
West Central	16	0	16	0	16	0	16	0	16	0	16	0	16	0
West Sioux	20	0	20	0	20	0	20	0	20	0	20	0	20	0

ARTICLE 13

JUDICIAL BUSINESS

REPORT OF THE PERMANENT JUDICIAL COMMITTEE

No directive, instruction or referral was given by the General Synod in 1968. No meetings were held. The Committee will be called if any appeal or complaint is referred to it by the General Secretary.

No funds were expended. It is requested that the same budget in the amount of $300.00 be approved and referred to the Standing Committee on Board of Direction.

The Report of the Judicial Business Committee was presented by the General Secretary, Rev. Marion de Velder, on behalf of the chairman, Mr. George A. Breur who was unable to be present.

The request for an appropriation of $300.00 for 1970 was referred to the Standing Committee on the Board of Direction.

ARTICLE 14

CHURCH GOVERNMENT

REPORT OF THE GENERAL SYNOD EXECUTIVE COMMITTEE

Fathers and Brethren:

The General Synod Executive Committee has served the Reformed Church in America since 1961 and "is responsible to the General Synod, to implement decisions and policies of the General Synod through proper channels and agencies; to support, strengthen and correlate the work of the several boards, institutions and agencies of the Reformed Church in America, seeking to increase the effectiveness of the mission and witness of the Church." (*The Government,* RCA, Part IV, Article7, Sec. 1)

Responsibilities

The responsibilities of the Executive Committee are:

1. To administer the affairs of the Reformed Church in America between the sessions of the General Synod.
2. To hold four stated meetings each year, and special meetings when necessary.
3. To submit an annual report of its work to the General Synod.
4. To recommend the time and place of meeting of the session of the General Synod.
5. To prepare an agenda and program for the sessions of the General Synod.
6. To recommend the budget for the General Synod.
7. To have supervision over the office of the General Secretary.
8. To make appointments to fill vacancies in offices, commissions, and committees of the Reformed Church, or of the General Synod, unless such appointments are otherwise provided. Appointees shall serve until the next regular session of the General Synod. At that time the General Synod shall elect persons for such temporarily filled vacancies.
9. To be responsible for initiating studies and evaluations of policy, strategy, long range planning, effectiveness, and efficiency within the denomination.
10. To submit to the General Synod any recommendation considered useful for the development of the effectiveness and efficiency of the life, work and organization of the Reformed Church.
11. To implement Article 2, Section 5 of PART IV. THE GENERAL SYNOD, of The *Government of the Reformed Church in America,* namely: "The

General Synod shall maintain a friendly correspondence and cooperative relationship with the highest judicatory or assembly of other Christian denominations and with interdenominational agencies in all matters pertaining to the extension of the kingdom of God."

12. To perform such other duties as shall be delegated and referred to it by the General Synod.

(*The Organization of General Synod,* Part I, Article 3, Section 1,d)

In connection with item 12 above and the decision on reorganization of national boards and agencies reported to General Synod in 1968 (GSM, 1968, pgs. 140-142) the GSEC now has direct responsibility for the functioning of the service offices: Promotion and Communications; Office of Administration and Finance; and Office of Human Resources.

Meetings Held 1968-1969

The GSEC held meetings as follows:

September 23 and 24

November 14 and 15

January 6 and 7

March 3 and 4

April 7 and 8

June 4 to 11 at General Synod

Intercommunication

The Minutes of the GSEC are circulated to all Staff Executives, Presidents of Educational Institutions, Editorial Council and National Department of Women's Work, to Chairmen of the General Program Council, Permanent Committee on Nominations, Board of Theological Education, Christian Action Commission, Commission on Race, to the Stated Clerks of Particular Synods, to the Field Secretaries and to the officers of the Permanent Committee on Interchurch Relations. All persons receiving the Minutes are informed that the General Synod Executive Committee has requested the General Secretary "to respond to any inquiry of the Presidents and of Staff Executives for background and further information on matters of mutual interest and concern in the Minutes."

Reports have been made regularly to the GSEC by the Joint Committee of 24, the Committee of 12, GSSC (General Secretary's Staff Council), and on the Reformed Church Development Fund, the Committee on the Office of Administration and Finance (OAF), and several other committees.

Special Report by President of General Synod

President Raymond R. Van Heukelom, as President of General Synod and Vice-Chairman of the GSEC, presented in The Church Herald for information to the de-

nomination an article entitled "A Report to the Church on the Progress of the Reorganization of the National Program", January 3, 1969, pg. 10.

I. REFERRALS FROM GENERAL SYNOD 1968 AND GSEC ACTION

MGS 1968
Page Reference

1. RE PROCEDURE OF BOARD OF SUPERINTENDENTS REPORTING TO GENERAL SYNOD
(Rec. 11, Report on Theological Education) 43

This action was referred to the sub-committee on Denominational Structure. See section on Boards of Trustees of New Brunswick and Western Theological Seminaries (pg. 159) in Denominational Structure Report.

2. RE BOARD OF WORLD MISSIONS BUDGETS
(Rec. 1, 2 and 3 Report of Standing Committee Board of World Missions) 70, 71

This action was referred for information to the General Synod Benevolence sub-committee of the GSEC. No action is required on this matter.

3. RE PROPOSAL OF FUTURE OF COMMISSION ON RACE
(Rec. 5, Report of Standing Committee on Board of North American Missions) 78-82

This action was referred to the sub-committee on Denominational Structure for information. No action is required at this time.

4. RE STUDY OF NATIONAL COUNCIL OF CHURCHES
(Overture 26 from Classis of Zeeland) 105, 106, 120, 124

This action was referred to the sub-committee on Miscellaneous Business. A special committee was appointed to study this matter; namely, "Special Committee to Evaluate RCA Relationships to the National Council of Churches." This Committee will report to General Synod through the chairman, William Babinsky. (See Appendix IV)

II. ADMINISTRATIVE COMMITTEE

Appointments

Ad interim appointments to fill vacancies, subject to approval of General Synod 1969:

TO GENERAL SYNOD EXECUTIVE COMMITTEE:

Rev. Jerome De Jong, Class of 1969, nominated by the Particular Synod of Michigan, to replace Rev. John Arnold.

Rev. Werner C. Minke, Class of 1971, nominated by the Particular Synod of Chicago, to replace Rev. Marvin Hoff.

TO GENERAL PROGRAM COUNCIL:

Rev. Ronald Lee Sikkema, Class of 1969, nominated by the Classis of North Central, to replace Rev. Ralph Cordes.

Rev. August Tellinghuizen, Class of 1969, nominated by the Classis of Illiana, to replace Rev. Samuel Williams.

Rev. George Crumley, Jr., Class of 1971, nominated by the Classis of Raritan, to replace Rev. Eugene Durkee.

Mrs, Nancine Hugen, Class of 1971, nominated by the Classis of Pella, to replace Mrs. Harmon Wierenga.

Mrs. Walter Fosha, Class of 1971, nominated by the Permanent Committee on Nominations, to replace Mrs. Frances Kohl as a member at large.

TO PERMANENT COMMITTEE ON NOMINATIONS:

Rev. Charles Boonstra, Class of 1971, nominated by the Particular Synod of Albany, to replace Rev. Gerald Dykstra.

TO BOARD OF THEOLOGICAL EDUCATION:

Rev. Tom Stark, Class of 1970, nominated by the Particular Synod of Michigan, to replace Rev. Henry Bast.

Rev. Alvin J. Poppen, Class of 1970, nominated by the Permanent Committee on Nominations, to replace David Van Sickle as a member at large.

TO CHRISTIAN ACTION COMMISSION:

Mr. Karl Bush, Class of 1971, as recommended by the General Synod Executive Committee, to replace Rev. Wendell Chino.

TO THE NATIONAL COUNCIL OF CHURCHES:

Rev. Herman Harmelink III, Class of 1969, as recommended by the Interchurch Relations Committee, to replace Edwin M. Luidens as a delegate to the General Assembly

Mr. John Bush, Class of 1969, as recommended by the Interchurch Relations Committee, to replace Herman Harmelink III, as an alternate to the General Assembly.

Staff appointments:

Rev. Arie Brouwer, Class of 1969, as recommended by the Interchurch Relations Committee, to replace Edwin M. Luidens as a member of the General Board.

Rev. John E. Buteyn, Class of 1969, as recommended by the Interchurch Relations Committee, to replace Christian H. Walvoord as an Alternate on the General Board, and as an alternate delegate to the General Assembly.

TO THE WORLD ALLIANCE OF REFORMED CHURCHES:

Staff appointments:

Rev. Isaac Rottenberg, Class of 1970, as recommended by the Interchurch Relations Committee, to replace Rev. Edwin M. Luidens as a delegate to the North American Area Council.

R - 1 WE RECOMMEND that General Synod approve these ad interim appointments.

Appointment of Special Committees

1. *Special Committee to Evaluate RCA Relationships to the National Council of Churches*

   William Babinsky, Chairman; Raymond Brondyke; Albert Van Dyke; Frederic Dolfin; Louis H. Benes, Jr.

2. *Ad Hoc Committee on South Africa*

   Raymond Pontier, Chairman; John Beardslee III; Herman Harmelink III; Joseph B. Muyskens.

3. *Ad Hoc Committee on Mission Investment*

   Member of the GSEC to be chairman; two members of the General Program Council and two members of the Office of Administration and Finance Committee.

4. *Ad Hoc Committee re Defeat of Plan of Union*

   Harold J. Schut, convener; Herman Luben; Gordon Curtis; Russell Horton; Herman Rosenberg; Adrian Newhouse; Jerome De Jong; Vernon Dethmers; Donner B. Atwood; Donald De Young; Robert Dickson; Chester Droog; Henry Vermeer

Appointments were made as follows:

Donner B. Atwood, Class of 1969, to succeed himself on the Committee of OAF; Roger Murray, Class of 1972, to replace David Eastis as a member of the Committee of OAF.

Board of Pensions members to OAF Committee: Roscoe Ingalls, Jr.; Herman Toringa; Harold Gouwens.

Representatives were appointed as follows:

To the Consultation on Church Union — March 17-20, 1969 — Atlanta, Georgia, Rev. Harold J. Schut and Rev. Herman Harmelink III as observer-consultants.

To the Council for National Presbyterian Church and Center: Rev. Herman Harmelink III, as a member; Mr. John Bush as an alternate.

Fraternal Delegates to other denominations and assemblies were appointed as follows:

United Church of Christ in Japan, Oct. 21-25, 1968 — Tokyo, Japan
Rev. Russell Norden

Presbyterian Church in the United States, April 24-30, 1969 — Mobile, Ala.
Rev. Chester Meengs

United Presbyterian Church in the USA, May 14-21, 1969 — San Antonio, Texas
Rev. Bert Van Soest

Christian Reformed Church, June 11-21, 1969 — Grand Rapids, Michigan
Rev. Russell Vande Bunte.

Appointment of Coordinator for Organizational Development

The General Synod Executive Committee took action to approve the Position Description for the Coordinator for Organizational Development for a three-year period; to employ Robert Harrison as Coordinator for Organizational Development effective April 9, 1969 with the understanding that any salary adjustment as a result of the new position will be made as of January 1, 1970; and to terminate the position of Coordinator for Implementation of Changes in Denominational Structure on April 9, 1969.

III. LIAISON COMMITTEE

The General Synod of 1967, by approving the "Structure for the Program of General Synod, RCA," (MGS, 1967, pg. 169) authorized the appointment of a Liaison Committee (Structure for the Program of General Synod, RCA, pg. 7, item 5) consisting of two members from the GSEC and two members from the GPC.

In September 1968 Leslie Waggoner and Raymond Van Heukelom were appointed to represent the GSEC. In November, the GPC appointed Frederick Olert and Carol Hageman to serve. Leslie Waggoner was appointed as chairman and Carol Hageman was appointed as vice chairman.

The main responsibilities of this Committee are:

a. Foreseeing areas of possible misunderstanding between the GSEC and GPC and suggesting appropriate remedies.

b. Oversight of General Secretary to assume that the policies of the GSEC and GPC are effectively carried out.

In addition to the above responsibilities, in September 1968 the GSEC took action to approve the functioning of the Liaison Committee in the review of the salary administration by the General Secretary with the understanding that it is accountable to the GSEC (not GPC) as it functions in this capacity.

In March 1969 the GSEC approved the following action recommended by the Liaison Committee:

"That Executive Staff Salary Ranges be reported annually by the General Synod Executive Committee to General Synod and published in the General Synod Minutes or some appendix thereto; and further that similar

information for Administrative and Office Staff personnel be available so that:

1. Each employee will be informed of his or her salary range by the Executive responsible for determining his or her salary; and that
2. Each executive responsible for determining salary for Administrative and Office Staff Personnel will be informed of the ranges for those staff persons for whom he is responsible.

(See Appendix III)

IV. GENERAL SYNOD PROGRAM

Appointments were made as follows:

Rev. Wallace N. Jamison as Host Pastor for General Synod 1969.

Rev. Elton M. Eenigenburg as Parliamentarian for General Synod 1969.

The following *actions taken by the General Synod Executive Committee* are reported for information:

1. Approval of the request of the National Department of Women's Work for representation at General Synod similar to that offered as observers to students of the seminaries and colleges.
2. Approval of the request from the Particular Synod of New Jersey for an observer at General Synod (at Particular Synod expense) and extended to all six Particular Synods.
3. Approval of youth participation at General Synod as follows:
   a. Two student observers from each of the seminaries.
   b. Provide lodging and meals during their stay at General Synod expense.
   c. Request reports from each attendant commenting on and evaluating the meeting.
   d. Participation in the deliberations of the standing committees of their choice, and privilege of the floor.
   e. Invitations be extended to similar representatives from the three college student church organizations.
4. *Proposed changes in the Rules of Order relating to General Synod Standing Committees* as follows:

R - 2 WE RECOMMEND that the requirement of Article 4 (Membership of Standing Committees), Section 1a of *The Organization of the General Synod* be suspended for this session of the General Synod, and that a single standing committee of twenty-four members be appointed to receive and review the 1968 reports of the General Program Council; and further, that the reports of the three service offices, namely, the Office of Administration and Finance, Promotion and Communications, and Human Resources, be received as part of the report of the General Synod Executive Committee.

Reason: Article 4, Section 1a stipulates that a number of major boards and committees shall have standing committees of sixteen members each. Among these are the boards of World Missions, North American Missions, Education, and the Stewardship Council. The formal functioning of these boards and the Council ceased before the end of 1968, their responsibilities being absorbed concurrently by the General Program Council and the service offices. In due course, revision of Article 4, Section 1a will be recommended to the General Synod.

R - 3 WE RECOMMEND that Article 4 (Membership of Standing Committees), Section 1b of *The Organization of the General Synod* be changed to read:

THE FOLLOWING COMMITTEES SHALL HAVE THE NUMBER OF MEMBERS INDICATED: SYNODICAL MINUTES AND RESOLUTIONS — EIGHT: THE PRESIDENT'S REPORT — FIVE (THREE MINISTERS, TWO ELDERS); LEAVE OF ABSENCE AND TRAVEL — TEN.

Further, that Section 2h and 2i of Article 4 of *The Organization of the General Synod* be combined in a new Section 2h, to read:

THE COMMITTEE ON LEAVE OF ABSENCE AND TRAVEL SHALL RECEIVE AND PASS UPON APPLICATIONS FOR LEAVE OF ABSENCE FROM SESSIONS OF THE GENERAL SYNOD, AND SHALL DISTRIBUTE, RECEIVE, AUDIT, AND TOTAL BY PARTICULAR SYNODS THE EXPENSE VOUCHERS. THE COMMITTEES SHALL ARRANGE FOR DISTRIBUTION OF APPROVED PAYMENTS. IT SHALL RECOMMEND THE RATE FOR TRAVEL ALLOWANCE FOR THE SUCCEEDING GENERAL SYNOD.

If this recommendation is adopted, the present Section 2j will become 2i.

Reason: Experience has demonstrated that the standing committees on Leave of Absence and on Travel can function in a more efficient way by uniting their separate functions into a joint procedure.

R - 4 WE RECOMMEND that the subject Rule of Order be suspended for the 1969 meeting, so that the above change can become effective immediately.

5. Approval of an *amendment regarding General Program Council corresponding delegates to General Synod.*

R - 5 WE RECOMMEND that General Synod amend Section 8 of Part IV, Article 3 of *The Government of the Reformed Church in America* to read:

"The General Program Council shall appoint its Chairman and one additional member as corresponding delegates to each regular session of the General Synod with the privilege of the floor. The General Synod shall bear the expense of these delegates," and further

that pending adoption of this amendment, the General Synod authorize the General Program Council to waive the requirement to appoint four missionaries as corresponding delegates and approve the appointment of the General Program Council Chairman and additional delegate as cor-

responding delegates to the General Synod of 1969 with the privilege of the floor and at the expense of General Synod.

Reason:

The Government of the Reformed Church in America, Part IV, Article 3, Section 8, states:

"The General Program Council shall appoint four missionaries as corresponding delegates to each regular session of the General Synod, with the privilege of the floor. The General Synod shall bear the expense of such delegates, with the proviso that traveling expenses shall not be in excess of the cost of traveling from the classis of which the delegate is a member, or from the mission station in the North American area, to the General Synod's place of meeting."

This is a new provision in the Constitution based on resolutions of the General Synod in 1931, 1944 and 1949.

General Program Council corresponding delegates should be members of the General Program Council rather than missionaries or other program personnel. Matters relating to the General Program Council will very likely be before the Synod. The General Program Council should have a voice on the floor of Synod when these matters are discussed.

Previously, each Board had two corresponding delegates.

6. Approval of a policy regarding exhibits at General Synod that (1) commercial agencies not be permitted space or time during General Synod sessions for promotion of their products or services, and (2) Promotion and Communications be responsible for coordinating displays in consultation with the Interchurch Relations Committee with respect to requests from interdenominational agencies.

V. DENOMINATIONAL STRUCTURE

A. *Background from 1962 to Present Restructure*

In 1962 the General Synod instructed the General Synod Executive Committee (GSEC) to "initiate a study of all boards and agencies under its direction that they may be organized and administered to express most effectively our obedience to Christ in these changing times" (1962 GSM Page 125).

As its first step the GSEC appointed a Sub-Committee (on Denominational Structure) of laymen and in 1963 the Sub-Committee recommended the following goals for the study:

"The goal of this study is to establish a climate and an organization that:

1. Enables the *program* of the denomination to receive the primary attention and thrust of the church in an atmosphere of urgency and efficiency.

2. Places responsibility for execution and support of the program into the Particular Synod and Classis area of activity to enlist the broadest possible involvement of the membership.
3. Encourages each Christian to serve actively and meaningfully in the Lord's work to the utmost of his ability.
4. Assures efficient, effective handling of the administrative, financial, personnel, and business affairs of the denomination on a sound professional basis but always as a subordinate function to the *program* of the denomination.

The GSEC approved these goals for the study in May 1963 (GSEC 63-30). At this point the GSEC recognized that the study would need to become involved in the functioning of the entire denomination, if the goals were to be reached. In order to proceed feasibly and effectively, the GSEC established three phases for its study:

1. General Synod's Boards and Agencies
2. Local and Regional Judicatories
3. General Synod, itself

To comply with the instruction of General Synod the study of General Synod's Boards and Agencies was initiated immediately. It was decided to present the need for study of Local and Regional Judicatories when the first phase was near completion. The study of General Synod, was reserved for the third phase so that it could take place in light of and be receptive to the needs of any changes that might be made locally and regionally. In addition, it was anticipated that further changes in the organization of General Synod's Boards and Agencies might take place in light of any changes locally and regionally.

B. *Report on Reorganization of General Synod's Boards and Agencies*

In 1962 the following organizations were considered to be included as a part of General Synod's Boards and Agencies:

Board of Direction
Board of Education
Board of North American Missions
Extension Foundation, Inc.
Board of Pensions
Kirkside, Inc.
Board of World Missions
Board of Trustees, New Brunswick Seminary
Board of Trustees, Western Seminary
Stewardship Council
Church Herald
National Department of Women's Work

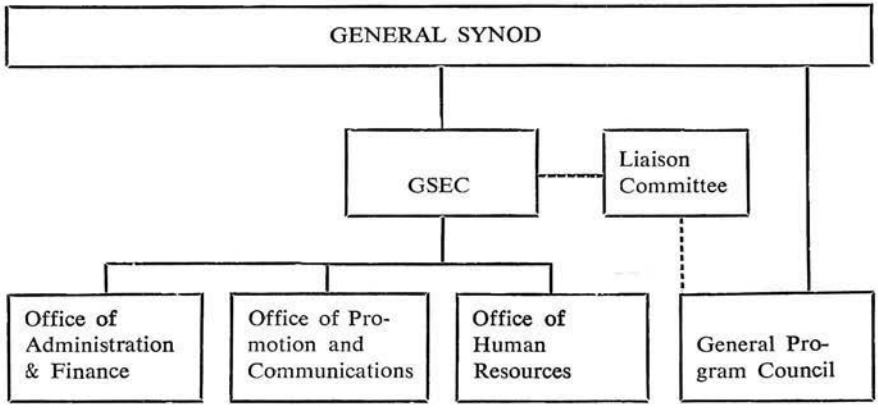
The three Colleges (Central, Hope and Northwestern) related to the Reformed Church in America were, also, included in the study, but on a different basis. Since

the three Colleges are autonomus bodies with relationships to the Reformed Church in America, not organically a part of it, the study included a search for ways in which the Colleges could be more meaningfully and effectively related to the Church.

The Permanent Committees and Commissions of General Synod were considered to be a part of General Synod itself and, therefore, to be studied in the third phase.

As the study of General Synod's Boards and Agencies progressed, reports were made each year to General Synod and may be found in the Minutes of the General Synod: 1963, pages 144 and 145; 1964, pages 167 and 168; 1965, pages 136 and 137; 1966, pages 165 through 171 and pages 177 through 182.

In 1967 the General Synod approved a major reorganization for the Boards of Education, North American Missions and World Missions and the Stewardship Council (GSM pages 169 and 170). The approval of the reorganization of these units by General Synod was based on certain concepts and the GSEC was authorized to make the decision on the specific design of the organization within the concepts approved by General Synod. Prior to reaching the decisions on the specific design the GSEC was instructed to employ a firm of professional consultants and to submit the proposal to the units involved. These steps were completed during the year and on March 4, 1968 the GSEC reached a decision on the details of the design (GSEC 68-37 through 44) as follows in summary for the four units involved:



A report was made to the Church in the April 12, 1968 issue of *The Church Herald* entitled, "Report to the Church on Reorganization by the President to General Synod" summarizing the steps taken. This report was made available to the delegates of the 1968 General Synod, as were the full details of the design in a document entitled "Structure for the Program of General Synod, RCA" (1968 GSM pages 140 through 143). A limited number of reports of *The Church Herald* article on April 12, 1968 are available for delegates of the 1969 General Synod upon request.

A subsequent report was made to the Church in the January 3, 1969 issue of *The Church Herald* entitled. "A Report to the Church on the Progress of the Reorganization of the National Programs," copies of which are also available in limited supply to the delegates of the 1969 General Synod upon request. Other articles and notices of developments have appeared in *The Church Herald* during the year.

Additional information on the developments of the General Program Council, the Office of Administration and Finance, the Office of Promotion and Communications and the Office of Human Resources during the year appear in the body of the report of each of these units included in this booklet, "Reports and Overtures to General Synod."

The plans and progress of reorganization of the other General Synod's Boards and Agencies, not a part of the basic reorganization in 1968, are as follows:

Board of Direction

The members of the Board of Direction are the directors of the corporation, known as the General Synod of the Reformed Church in America, under the laws of the State of New York. Accordingly it was felt inadvisable to consider change of the legal structure of General Synod until the vote on union with the PCUS took place and the outcome known. When ⅔rds of the Classes failed to vote favorably to unite with the PCUS, discussions started with the Board regarding possible change. A recommendation may be presented in the future to have the members of the GSEC be the Board of Directors of General Synod and have the financial functions of the Board handled by the Office of Administration and Finance. At the time of this writing the major issue requiring further consideration is the adequate protection of the Board's financial trusteeship.

Extension Foundation, Inc.

The Reformed Church in America - Extension Foundation, Inc. was formed to assist the Board of North American Missions in the organization and erection of new church buildings and parsonages by providing loans. Since the Foundation received funds in the forms of Notes, which funds were in turn loaned to churches, adequate legal protection was essential. For this reason the Foundation was separately incorporated.

A revision to the Foundation's Constitution is being recommended to the 1969 General Synod (and a copy of the proposed Constitution and By-Laws will be presented to the delegates upon arrival for their consideration and action). The major revisions in this proposed Constitution include accountability to General Synod through the General Program Council, the nomination of Foundation members to General Synod by the General Program Council and the naming of the Director of Administration and Finance as the Treasurer of the Foundation. The separate corporate structure is being continued to assure legal protection to the holders of the Notes by the Foundation.

Board of Pensions

An agreement has been reached by the GSEC and the Board of Pensions whereby the Office of Administration and Finance commenced serving the Board on January 1, 1969 by handling its investment portfolio with the United States Trust Company. As soon as the Office of Administration and Finance can arrange to handle it, the Office will serve the Board by handling its accounting. Over a two or three year period transition in Board membership will take place so that at the end of the time the members of the Committee on Administration and Finance and Committee on Human Resources will be members of the Board of Pensions. During this period the Board will be reporting to General Synod through the GSEC and its report to General Synod is included as Appendix II to this Report.

The agreement was arranged in this manner to avoid Constitutional changes until an adequate time of experimentation has been accomplished to assure adequate protection of the retirement funds.

Kirkside, Inc.

Kirkside was established at Roxbury, New York, in 1948 as a home for the aged RCA ministers, their wives and widows and other RCA church workers. It was separately incorporated and was to be under the direction of the Board of Pensions. Kirkside is currently studying its future by the following questions:

1. What retirement facilities are needed by the RCA that can feasibly be operated and supported?
2. Can the present facilities and location at Roxbury serve this need?
3. What is the best relationship to the Church to serve this need (i.e. to General Synod, a Particular Synod, or several Particular Synods, etc.)?

The study is being carried out in consultation with the Board of Pensions and the GSEC. It is anticipated that a recommendation will be available to the 1970 General Synod.

Boards of Trustees of New Brunswick and Western Seminaries

In 1967 the General Synod approved the establishment of one Board of Theological Education for the two Seminaries in place of separate Boards of Trustees (1967 GSM pages 146-47 and 165-66). The new Board was authorized to study and act on the following matters:

a. Implementation of a single theological faculty
b. Current developments in B.D. programs
c. Programs of "continuing theological education"
d. Site or sites of the B.D. program and/or centers of continuing theological education

The 1967 General Synod action went on to say "That . . . the relationships between the General Synod, the Permanent Committee on Theological Education, the Seminaries and the new single Board be referred to the GSEC Sub-Committee on

Denominational Structure for study and recommendation to the GSEC for subsequent referral to the 1968 General Synod for clarification."

In light of the pressures on the new Board in its first year to achieve an internal sense of direction, the GSEC Sub-Committee on Denominational Structure deferred the study of external relationships until the Fall of 1968. A series of meetings and discussions have taken place since and, as of the date of this writing, agreement on a definition of relationships is close. It is anticipated that a report will be made to the delegates of the 1969 General Synod regarding the agreement reached on the relationships of the Board to the General Synod, the GSEC and particularly to the Office of Human Resources.

The Church Herald

An important factor for any newspaper or magazine is to have a degree of independence in its editorial policy and publications. *The Church Herald* is accountable to General Synod through its Editorial Council, the members of which are elected by General Synod. It is anticipated that further definition of relationships will be needed between *The Church Herald* and the newly created Office of Promotion and Communications. However, the direct accountability to General Synod through the Editorial Council is expected to continue.

National Department of Women's Work (NDWW)

The NDWW is responsible to a Board of Managers, which reports annually to General Synod. The purpose of the NDWW is to relate to all women in the Reformed Church in America through a program of prayer, education, and service.

During the year discussions have taken place with representatives of the NDWW to define relationships between its Director and Staff and the General Secretary and the Staff of the General Program Council and Service Offices. It was agreed that the NDWW establish a three-person committee comprised of its president, its vice president, and one other person from its executive committee named by its executive committee to supervise the Director of the NDWW and recommend her salary increases, etc. This Committee is to work in close liaison with the General Secretary to coordinate the activities of the Director of NDWW with staff of the GPC and the Service Offices. In addition, it has been agreed that four members of the General Program Council, named by the Council, will be members of the Board of Managers of the NDWW.

One of the key factors in having a separate Board for women's work is the absence of voting of women in Consistories, Classes, Particular Synods and the General Synod. This issue has been placed before the RCA on several occasions in past years and has not been changed. In the event that women are granted voting rights in the RCA, a basic reconsideration of the Board of Managers of the NDWW and its relationships may be undertaken. At least until that time, it is anticipated that the existing pattern will continue.

RCA Colleges

Prior to reorganization the Board of Education had a staff position for an Executive Secretary for Higher Education. This position served as a spokesman for the Colleges at "475" on budget and other matters and related to the administration of RCA Scholarship funds for students of the Colleges and Seminaries. A decision was reached in the reorganization that the position would not be continued.

Discussions are presently taking place with the Colleges to determine the possibility of the Colleges utilizing the service of the Secretary for Special Gifts, an existing position in the Office of Promotion and Communications. If the discussions are completed by the 1969 General Synod a report will be made.

C. *Report on Study of Functioning of Local and Regional Judicatories*

In 1967, as the General Synod approved in principle the organizational changes scheduled to take place with the National Boards and Agencies, it took the following action related to Local and Regional Judicatories (1967 GSM Page 170):

> "Recognizing the need for national changes of structure to have relevance to the regional and local programs and organizations, to instruct the GSEC through its Sub-Committee on Denominational Classes and Particular Synod to search for ways in which the local, regional and national programs may be related and integrated more effectively."

During the rest of 1967 and most of 1968 the decision on and implementation of organizational changes of the National Boards and Agencies took place. In October, 1968 the first steps toward the "search" with Local and Regional Judicatories started on behalf of the General Synod Executive Committee(GSEC) by communications with Stated Clerks of Classes and Presidents, Stated Clerks and Field Secretaries of Particular Synod. On the basis of this communication the GSEC recommended that meetings take place within the bounds of each Particular Synod to discuss the following questions before any decision took place on whether or not to study, or on procedure and timetable:

1. Do we need to study the functioning of Local and Regional Judicatories
2. What is the best procedure and timetable to involve Consistories, Classes and Particular Synods in the process of searching for and reaching a decision on the study of Local and Regional Judicatories
3. How should we reach a decision on the above two questions?

The GSEC asked that the six regional meetings be called by the Officers of each Particular Synod and that these meetings include the Executive Committee of the Particular Synod and two representatives, one lay and one minister, of each Classis within the bounds of the Particular Synod. The GSEC asked for the meetings to be scheduled as soon as possible prior to the meeting of the 1969 General Synod so that, if there is sufficient desire to study Local and Regional Structure, a decision can be *made on the procedure and timetable* by the 1969 General Synod.

In accordance with the request of the GSEC, the Officers of Particular Synods called the following meetings to discuss the questions:

Chicago Region	—	January 13, 1969
Michigan Region	—	February 4, 1969
New Jersey Region	—	March 13, 1969
Albany Region	—	March 20, 1969
West Region	—	April 22, 1969
New York Region	—	April 28, 1969

On January 29-30, 1969 the Coordinator presented a progress report on the study of Local and Regional Judicatories to the Meeting of Stated Clerks at Warwick, New York. This meeting was attended by Stated Clerks of Classes and Presidents, Stated Clerks and Field Secretaries of Particular Synods. In the resulting discussion it was suggested that the regional meetings not be asked to answer all three questions, but only the first two. It was felt that the regional meetings might spend undue time with the complexity of the third question and it was more important that they spend their major attenion on questions 1 and 2. It was suggested that the GSEC make the decision on question 3 on the basis of a recommendation from the Meeting of the Stated Clerks.

A Special Committee was appointed from the members of the Meeting and brought a recommendation to the full body, which recommendation was amended and approved as follows:

Recommendation of the Special Committee on Local And Regional Structure

Your Committee has been given the task to study the Report of the Coordinator for Implementation of Changes in Denominational Structure and present recommendations to the Stated Clerks Meeting.

In light of the 1967 General Synod action in relationship to restructuring:

"Recognizing the need for national changes of structure to have relevance to the regional and local programs and organizations, to instruct the GSEC through its Sub-Committee on Denominational Structure to enter into discussions and to study with Consistories, Classes and Particular Synods to search for ways in which the local, regional and national programs may be related and integrated more effectively," and

Recognizing the need for re-examining the local and regional structures in light of the Mission and priorities of the church.

Therefore. we recommend:

1. That the Stated Clerk of each Classis present background material received regarding local and regional restructuring to the Classis so that some of the Classical delegates to the Particular Synod can be appro-

priately informed prior to being called on to reach a decision at the Particular Synod Meeting.

2. That the 1969 Meetings of the Particular Synod vote on the following matters:
   a. What goals and priorities in the Mission of the Church require the study of local and regional structure?
   b. In light of the above, do we need to study local and regional structure?
   c. That each Particular Synod approve the Suggested Procedure and Timetable or present an alternative procedure and timetable.
   d. Appoint four representatives, we suggest 2 lay and 2 ministers, to meet with the representatives of other Particular Synods to correlate procedure and timetable.
3. That, if at least four Particular Synods vote favorably to study local and regional structure, the General Synod Executive Committee recommend the correlated procedure and timetable referred to in Recommendation #2., d. to the 1969 General Synod.
4. That, where possible, the Officers of each Particular Synod appoint 4 representatives before their 1969 Particular Synod session to study the Classes' evaluations and present to the Particular Synod a tentative procedure and timetable for the study of local and regional structure.

(Signed)	George Boerigter	Alvin Poppen
	David Mack	Henry Kolenbrander
	Raymond Denekas	Frederick Dolfin, Chm.

The GSEC approved the above recommendation at its meeting on March 3-4, 1969. A report will be made to the 1969 General Synod of the votes of the six Particular Synods on whether or not they want to study the functioning of Local and Regional Judicatories. If four of the six Particular Synods vote to study, a recommendation of the procedure and timetable for the study will, also, be presented to the 1969 General Synod.

D. *Report on Study of Functioning of General Synod, itself*

The sessions of General Synod include approximately 300 delegates elected by the Classes; one-half the delegates are Elders and one-half pastors. Some of the delegates serve on the following Standing Committees that fulfill responsibility for certain matters or review the functioning of certain General Synod's Boards and Agencies:

Standing Committee on the Board of Direction
Standing Committee on the General Program Council
Standing Committee on the Board of Pensions
Standing Committee on Higher Education
Standing Committee on Interchurch Relations
Standing Committee on Nominations

Standing Committee on Overtures
Standing Committee on the President's Report
Standing Committee on Synodical Minutes
Standing Committee on Leave of Absence and Travel
Standing Committee on Resolutions

In addition, the General Synod has certain Permanent Committees and Commissions, the members of which do not have to be delegates to the General Synod. Instead, generally members of these Committees and Commissions may serve two terms of three years each. The Permanent Committees and Commissions are as follows:

Commission on Chaplains
Christian Action Commission
Commission on History
Theological Commission
Permanent Committee on Revision of the Constitution
Permanent Committee on Interchurch Relations
Permanent Committee on Judicial Business
Permanent Committee on Revision of the Liturgy
Permanent Committee on Necrology
Permanent Committee on Nominations

The study of the functioning of General Synod, itself, will include the meetings of General Synod, the basis of selection of members, as well as the above Standing and Permanent Committees and Commissions.

VI. GENERAL SYNOD BENEVOLENCE BUDGET

The General Synod Executive Committee has been responsible to review the Budget Askings from the various boards, institutions and agencies and to recommend the adoption by General Synod of the approved 1970 General Synod Benevolence Budget.

The time procedure for review of the 1970 budget was altered this year so as to give more time to build a more realistic budget. Because the final review will be on June 5, 1969, the actual budget amounts will be presented as an addendum to this report at General Synod. In addition, other matters related to the 1970 General Synod Benevolence Budget may be presented at that time.

The job of review and recommendation on the 1970 budget is difficult because of an actual dollar decrease in the General Synod Benevolences for the third consecutive year as follows:

	Operating	*Capital*	*Total*
1965	$4,254,702	$771,328	$5,026,030
1966	4,242,734	593,752	4,836,486
1967	4,332,701*	426,323	4,759,024*
1968	4,241,444*	400,185	4,641,629*

* These figures do not include $50,252 in 1967 and $225,498 in 1968 taken from the Reformed Church Development Fund to meet the 2% guarantee to the General Synod Benevolences.

Combined Operating and Capital dropped $117,395; a total percentage decrease of 2.47%. This results in a 5 year average increase of only 1.62%. This is far short of the cost of living rise. The result of this means the continual shrinkage of reserves and the curtailment of program.

"Crisis in the Nation Appeal"

Because of concern within the Christian Church for the racial tensions and social injustices in the United States, a Crisis in the Nation Appeal was instigated. This Appeal produced $93,700.81 in 1968. This figure is not included in the General Synod Benevolence figures quoted above.

* * * *

Between General Synod meetings the GSEC Benevolence Budget Subcommittee handles budget requests referred to it and makes recommendations to the GSEC. Since the 1968 General Synod meeting the GSEC has taken the following actions upon recommendation of the Benevolence Budget Subcommittee:

September 23-24, 1968 — The following members were appointed from the GSEC to serve on the Benevolence Budget Subcommittee:
Rev. Marvin D. Hoff, Chairman
Rev. Charles Boonstra
Rev. Jerome De Jong
Mr. Leslie R. Waggoner
Mr. Raymond Brondyke
Mr. John Byrem

November 14-15, 1968 — The General Program Council recommendation re the special appeal for Nigeria/Biafra was approved.

In order to reallocate the approved 1969 budgets to fit the restructure, the GSEC approved a revised budget for the General Program Council and Service Offices of $4,460,000. This budget was within the total amount that had been previously established by the 1968 General Synod.

The OAF was asked to present a specific plan for the immediate search of all reserve funds to determine the status of these funds. The OAF is to make a preliminary report at the September 1969 GSEC meeting.

January 6-7, 1969 — The Reverend Charles Boonstra was appointed Chairman of the Benevolence Budget Subcommittee to succeed the Reverend Marvin Hoff. The Reverened Werner Minke was appointed to fill the vacancy on the Subcommittee.

The Benevolence Budget Subcommittee was also charged with the responsibility to study a possible change in fiscal year. This study continues with no recommended action at this time.

March 3-4, 1969 — The GSEC approved the following timetable for building the 1970 budget:

(1) Monday and Tuesday, April 7 and 8 — The adoption of a total sum for the General Synod Benevolence Budget for 1970.

(2) Friday, May 23 — Final date for receipt of all budgets and the mailing of them to committee members.

(3) Wednesday, June 4 — The GSEC Benevolence Budget Subcommittee will meet to review the Budgets and will present an overview to the total GSEC in an evening session.

(4) Thursday, June 5 — Budget hearings with representatives of the Boards and Agencies.

(5) Saturday, June 7 — Final determination of individual Budget amounts by the total GSEC for recommendation to the General Synod.

VII. MISECELLANEOUS BUSINESS COMMITTEE

The following GSEC actions are reported for information:

1. Approval of Christian Action Commission's request to authorize a special appeal to the RCA for contributions for emergency Nigeria/Biafra relief.
2. Approval of a statement "A Call to Prayer and Unity" regarding the proposed church merger between the PCUS and RCA.
3. Adoption of a suggested publishing and copyright policy.
4. Endorsement of a recommendation from the Interchurch Relations Committee that the RCA support the action of the North American Area Council of the World Alliance of Reformed Churches in its appeal to the governments of the U.S., Great Britain and the USSR for a cessation of hostilities in Biafra.
5. Endorsement of a recommendation from the Christian Action Commission to support the participation of the RCA in a brief *amicus curiae* in the court case of Mc Fadden et al vs. Selective Service and approval of a payment of $500 to the Committee on Civil and Religious Liberty of the National Council of Churches as our share of expenses in the filing of this brief.
6. Endorsement of a recommendation from the Commission on Race to "support the current movement to make January 15, the late Martin Luther King's birthday, a legal holiday."
7. Referral of request from the Chairman of the Commission on Chaplains to the Standing Committee on the Board of Direction at General Synod 1969. The request is as follows:

   "Authorization is requested to secure the services of a Reformed Church minister with military experience and interest in the chaplaincy

in addition to his other duties, for the equivalent average of at least one day per week for the cost of $100 per month, effective as soon as possible for the balance of 1969 and for the budget year 1970 on an experimental basis, said costs to be derived from the various line items of the approved 1969 budget and the budget askings for 1970."

This matter ultimately should be most intimately integrated into the Office of Human Resources and/or Board of Theological Education.

8. Approved recommendation from Interchurch Relations Committee re request from Ad Hoc Committee on South Africa for referral to the Standing Committee on the Board of Direction at General Synod 1969. The recommendation from IRC was as follows:

"That $1,200 be designated for a possible visit of two members of the Ad Hoc Committee to South Africa, and $300 for committee expenses. This is predicated upon the assumption that two members of the Ad Hoc Committee will be delegates to the World Alliance of Reformed Churches meeting scheduled for August 1970 in Nairobi, Kenya."

9. Approved suggested theme for use by the National Department of Women's Work for 1971-1974, as follows:

Co-Partners With Christ
Think his thoughts
Do his work
Love his children

VIII OFFICE OF ADMINISTRATION AND FINANCE

In 1966 the General Synod authorized "the General Synod Executive Committee to proceed with the establishment of the proposed Office of Administration and Finance (OAF) . . ." Prior to the 1967 General Synod a six member committee was appointed.

This committee then implemented the direction given by the General Synod Executive Committee by the employment of the Director of the Office of Administration and Finance. Prior to the 1968 General Synod this office assumed responsibilities for the accounting functions and central service functions of the boards and agencies in New York.

Subsequent to the 1968 General Synod the committee met on June 27, 1968, September 12, 1968, November 7, 1968, January 16, 1969 and April 24, 1969. As a result of actions taken at these meetings the following major steps have been inaugurated:

1. The leasing of Data Processing equipment and the development of a Data Processing Center in January 1969.

2. The merger of the investment portfolios of the Board of North American Missions, Board of World Missions and the Board of Education on September 1, 1968. On January 1, 1969, the General Synod portfolio and the Board of Pensions portfolios were added. Subsequent to January 1, 1969, the portfolios of Hope College, Western Theological Seminary and New Brunswick Theological Seminary have been added. The total of these portfolios exceed a market value of $30,000,000. A substantial portion of these investments represent legal endowment funds, the principal balances of which are not available for expenditure.
3. The combining of bank accounts and the selection of banks to serve the Office of Administration and Finance.
4. The Committee on the OAF has been increased to nine members and now includes three members of the Board of Pensions.
5. The OAF will take over the accounting supervision of the Board of Pensions and the Board of Direction as soon as it is possible to incorporate these systems on the Data Processing equipment.

Committee Members:	Term Ending 12/31
Rev. Donner B. Atwood, Chairman	1972 (second term)
Mr. Harold Gouwens	1970
Mr. Roscoe C. Ingalls, Jr.	1972
Dr. Roger F. Murray, II	1972
Mr. Vernon Poest	1969
Mr. Melvin M. Quackenbush	1969
Mr. Arad M. Riggs	1970
Mr. Herman Tornga	1971
Mr. Raymond Van Tuinen	1970

IX OFFICE OF PROMOTION AND COMMUNICATIONS

I. Development of P.A.C., Office of Promotion and Communications

This office was created to continue the promotion, public relations and literature audio-visual production activities of the three Program Boards. Also assigned to this office were the stewardship information and promotion responsibilities formerly held by the Stewardship Council.

Communications is a major aspect of the on-going operation of any organization. In a denomination such as ours, it is important that all members are kept informed of significant events and of the collective program response to such events. Important, too, is the motivation and direction of financial contributions in support of such programs.

A. Executive staff

Beth Marcus — *Director* — accountable for overall organizing, planning, evaluating of promotional and communications activities in order to effect

maximum interest in and support of denominational program.

James W. Baar — *Assistant Director* — accountable primarily for relating to promotion at local church level; development, promotion and implementation of stewardship action program.

John W. Owen — *Production and Printing Services Coordinator* — to accomplish lay-out and design work, scheduling, printing contracts, quality control.

B. Staff employed for service to local church:
Dorothy M. Burt — Editor, Prayer Letter
Anna Baar — Correspondent for Speakers, Projects
Lorraine Heitmann — Correspondent for Shares, Scholarships
Mrs. F. Marshall Pierce — Director DAVARCA; Promotion Coordinator

II. Literature and Publications

A. Since the office began its operation on October 1, 1968, staff has given attention to review and evaluation of literature and publications remaining from the former agencies. New materials have been produced for: Day's Wage, One Great Hour of Sharing, Biafra Appeal, Lent-Easter emphasis.

B. Recognizing THE CHURCH HERALD as a major informational and communications vehicle in the denomination, special issues were prepared in November and February, and a weekly advertising plan is in effect.

C. A monthly publication, TODAY IN THE R.C.A., initiated in January, 1969, will keep the denomination informed about Reformed Church newsmakers.

III. DAVARCA

A. The Department of Audio-Visual Aids was established for the purpose of preparing and distributing audio-visuals relating to Reformed Church programs. The libraries have grown to include resources of many kinds and on many subjects. A study is in progress to determine the extent to which increased libraries of other than Reformed Church *materials is* necessary and feasible.

B. As of July 1, 1969:

All films will be distributed from the Grandville office, DAVARCA, Box 247, Grandville, Michigan 49418.

Filmstrips will be available from the three Regional Offices:
DAVARCA — Eastern Regional Office — 1692 Western Avenue
Albany, New York 12203

DAVARCA — Midwest Regional Office — 18525 Torrence Avenue
Lansing, Illinois 60438
DAVARCA — Western Regional Office — 421 No. Brookhurst,
Suite 218
Anaheim, Calif., 92801

IV. Stewardship

A. Stewardship Education — A steward is to be "good-cheerful," but also "wise". A calling program to every member in the congregation informs and educates the believer to understand the scope and need of the work of Jesus Christ in the church and world. The program *"Let Love Guide You,"* when carefully followed, will bring each church to larger resources. "Faith - - The Big Step," is the beginning of a new tithing program. A tithing church responding to God's grace could provide unbelievable resources. *The year around "Stewardship Is"* material is available with several promotional pieces to use each month in the church.

B. Stewardship Workshops — Classis and Synodical workshops are conducted each month to share experiences of the local pastor and congregation. Pastors meet for morning and afternoon sessions and consistory members and other leaders meet in the evening. Discussion, questions and answers center around visual aids, materials and stewardship ideas.

C. Stewardship Materials — A *Plan Calendar* is a well-received tool for coordinated programming. The *Living Memorials program* has been revised. It provides our members with an opportunity to present an offering for the sharing of the Gospel on behalf of the departed.

D. Stewardship Promotion —A Responsible Share program provides guidelines for each church to grow in stewardship. A 2%, 5% or larger increase is suggested to meet the annual needs for the work of Christ's church. If every confessing member in the RCA presented to the Lord $1.00 each week for missions and benevolences, we would realize $4,000,000.00 more than we now use for all benevolent purposes.

Total receipts for all benevolences in 1968 were $5,988,490.00, an increase of 13.1% or $696,821.00 over 1967. The increase is the result of the first full year gifts to the Reformed Church Development Fund, special Church World Service appeal for Biafra and the Crisis in the Nation Fund.

V. Reformed Church Development Fund

The National Committee for the Reformed Church Development Fund met on May 26, 1967, and permanently adjourned. The follow-up responsibility was given to an Executive Committee composed of Dr. Norman Vincent Peale, Rev. Donald A. McCabe, Mr. Clarence H. Linder, Mr. L. Homer Surbeck and Rev. Cornelius Vander Naald. The Office of Promotion and Communications was authorized by the GSEC to supply staff support for the follow-up.

Dr. Winfield Burggraaff and the Reverend Nicholas Gosselink, along with James W. Baar, the Assistant Director of PAC, are coordinating the work. By March 31, 1969, $1,983,636.00 was received. Letters, literature, film and visits are used to realize the original goal of $6,000,000.00 The Fund will continue until December 31, 1970.

The participating units have received the following amounts:

Board of North American Missions	$227,274	18.94%
Board of World Missions	75,761	18.94%
Board of Education	11,108	22.22%
New Brunswick Seminary	50,271	18.94%
Central College	208,331	18.94%
Hope College	378,798	18.94%
Northwestern College	170,455	18.94%

A total of 634 churches have signed acceptance forms, committing themselves to $5,067,094.00. Each month designated gifts are disbursed to each participating unit. Undesignated offerings are disbursed twice a year. $14,838.00 interest has been realized through short term treasury bills.

VI. Directions and Goals for 1969-70

A. At the 1968 General Synod meeting, approval was given for the appointment of a Secretary for Special Gifts. A responsibility of this position will be the implementation of an aggressive deferred giving program. Emphasis on and concern for the financial needs of the colleges will be given attention through both the deferred giving program and other fund raising activities. A candidate is being sought for this position.

B. It is intended that an Advisory Committee will be appointed to give counsel and guidance to the Promotion and Communications endeavors. Hopefully, persons skilled in communications techniques will assist the denomination to a maximum effectiveness in promotion and communications.

C. It is anticipated that there will be an expansion of the Reformed Church News Service with regular releases being prepared and submitted to newspapers, radio and television stations.

VII. Recommendations

A. Day's Wage for Christ: The following amounts were received in the past:

1965 — $80,936.31
1966 — 88,624.85
1967 — 87,678.16
1968 — 68,561.95

A bulletin cover, special envelope and CHURCH HERALD publicity cover the project. There has been suffcient interest and response to continue this practice. We recommend that you approve the *concept* of a Day's Wage for Christ offering for the fall of 1970 on a Sunday in October. (The 1969 "Day" has been previously approved.)

R - 6 WE RECOMMEND a Day's Wage for Christ offering be received on the fourth Sunday in October, or on another Sunday in the fall of 1970.

B. Stewardship Sunday: This day is annually observed on the Second Sunday of November. Last year an article appeared in THE CHURCH HERALD. It is possible a special *stewardship* issue could be prepared in 1969 and 1970. We recommend the approval of this day for the year 1970.

R - 7 WE RECOMMEND that Stewardship Sunday be observed in the churches on the second Sunday in November of 1970.

C. Stewardship Education: A new and fresh Every Member Canvass is prepared. It emphasizes the spiritual aspects of stewardship, prayer and an "open-ended budget or program." It is called "Let Love Guide You." A tithing program called "Faith—The Big Step" is being prepared. Year around stewardship is also available. These three programs will be shared with the churches. It would be helpful if they could be recommended to the churches for their use.

R - 8 WE RECOMMEND that "Let Love Guide You," "Faith—The Big Step" and "Year Around Stewardship" be used in the churches to assist our congregations in Christian Stewardship.

D. Responsible Share Program: The churches have in most part responded to a 2%, 5% or higher advance in benevolent stewardship. A worthy goal is the 50-50 breakdown for all churches. Some program for Responsible Shares should be continued and further refined.

R - 9 WE RECOMMEND that a Responsible Share Program be used in the churches as a means toward providing all the necessary resources to complete the annual benevolent program of the Reformed Church in America.

X. OFFICE OF HUMAN RESOURCES

In March 1968, as a part of its decision on the overall reorganization, the GSEC approved an Office of Human Resources. This Office was approved to provide an integrated attention to the personnel needs of the Professional Ministry of the RCA. The basic purpose of the Office is to serve the well-being and assist in the process of growth of the Professional Ministry. This purpose establishes the attention to the Professional Ministry as a *service to* the individuals and organizations involved, *not* as a *decision making* or *policy control*. The specific areas of responsibility assigned to the Office of Human Resources included:

— Recruitment and Screening
— Remuneration
— Personnel Records
— Job Opportunities and Changes
— Professional Development
— Counselling — vocational and personal

The term Professional Ministry includes personnel such as:

— Pastors, Directors of Religious Education and others serving Congregations
— Staff serving Classes and programs and organizations thereof (including members of Classes, whose vocational activities are not the responsibility of the Classes)
— Staff serving Particular Synods and programs and organizations thereof
— Staff serving General Synod and programs and organizations thereof
    — Missionaries (and their families)
    — Chaplains serving the Armed Forces, Colleges and other institutions

In taking this action in March 1968 the GSEC recognized that the Board of Theological Education was already involved with many of the functions to be assigned to the Office of Human Resources. Accordingly, the GSEC recommended that discussions take place with representatives of the Board before the Office of Human Resources was actually established. These discussions were postponed for awhile to give the newly created Board of Theological Education time to gain a sense of direction. The discussion started in the Fall of 1968. While a final decision has not been reached at the date of this writing, it is hoped that a report can be made to the 1969 General Synod of the agreements reached.

At the present time there seems to be agreement by both the GSEC and the Board of Theological Education that the goal should be to provide integrated attention to the personnel needs of the Professional Ministry.

This goal anticipates that *one* organization will relate to the personnel needs of *all* the Professional Ministry, as well as to *all* the personnel needs of each such persons. What this goal means in terms of future functioning of the Board of Theological Education and the Office of Human Resources is not clear at the present time. It is agreed that a workable solution for the present is agreement on sorting out of the responsibilities between the two organizations and to define relationships between the two that make effective coordination.

There appears to be agreement that the Board of Theological Education will be responsibile for Recruitment and Screening of students for the Seminaries. In addition, the Board will be responsible for Professional Development and Counselling (both vocational and personal) of the following categories of the Professional Ministry:

— Pastors, Directors of Religious Education and others serving Congregations

— Staff serving Classes and programs and organizations thereof (including members of Classes, whose vocational activities are not the responsibility of the Classes).

— Chaplains serving the Armed Forces, Colleges and other Institutions.

The Office of Human Resources will serve all the Professional Ministry in the following areas of responsibility:

— Remuneration

— Personnel Records

— Job Opportunities and Changes

The Office of Human Resources will relate to Recruitment and Screening, Professional Development and Counselling (both vocational and personal) for the following categories of the Professional Ministry:

— Staff serving Particular Synod and programs and organizations thereof

— Staff serving Particular Synods and programs and organizations thereof

— Missionaries (and their families)

There needs to be further discussion of relationships as a result of the above sorting of responsibilities before any report is made on this phase.

Committee of Reference

At the General Synod meetings of 1966, 1967 and 1968, the GSEC was authorized to act as a Committee of Reference on a trial basis. This procedure has been highly satisfactory and provided for General Synod reference to the GSEC on matters which could be considered during the meeting with report and recommendations to a later session of the General Synod.

R-10 WE RECOMMEND that on the first day of meeting the General Synod authorize the General Synod Executive Committee to act as a Committee of Reference for this General Synod.

Next Place of Meeting

A number of institutions in the Chicago area were considered but, because of date or space limitations, were turned down. Three hotel sites were also considered and were turned down because of price. Hope College was then considered in light of the fact that they had offered to host the combined General Synod and General Assembly in 1971 in the event of merger. Since this possibility was obviated by the vote on merger, Hope was asked to shift their dates from 1971 to 1970 and agreed to do so.

R-11 WE RECOMMEND that General Synod meet June 8-13, 1970, at Hope College, Holland, Michigan.

Respectfully submitted,

Rev. Harold J. Schut, Chm.
Rev. Norman Vincent Peale, V. Chm.
Rev. Marion de Velder, Sec'y.
Rev. Raymond E. Beckering
Rev. Charles J. Boonstra
Rev. Jerome B. De Jong
Rev. Wilbur L. De Revere
Rev. Nicholas Gosselink
Rev. J. Harry Hall
Rev. Werner C. Minke
Rev. Raymond R. Van Heukelom
Rev. Gordon L. Van Oostenburg

Eld. Raymond Brondyke
Eld. Arend Bruinsma
Eld. John A. Byrem
Eld. Robert S. De Bruyn
Eld. Joseph W. Holt, Jr.
Eld. Roscoe C. Ingalls, Jr.
Eld. Spencer T. Snedecor
Eld. Maurice A. Te Paske
Eld. Leslie R. Waggoner

Appendices

Appendix I — "Report of Special Committee to Provide a Statement of RCA Philosophy of Higher Education (See p. 64)

Appendix II — "Report of the Board of Pensions" (See p. 106)

Appendix III — "Exectuive Salary Administration" (follows)

Appendix IV — "Report of the Special Committee to Evaluate the Relationship of the RCA to the National Council of Churches" (See p. 295)

Appendix III

Background Information on Salary Administration 1962 to 1968

The General Synod of 1962 (MGS, 1962, page 277) adopted a recommendation "that the President of General Synod appoint a committee of seven, selected from the membership of the Executive Committee of the General Synod. The Committee shall be composed of four pastors of congregations and three laymen and these shall be representative of the various areas of the church. This committee shall study the adequacy and equity of the salaries and benefits which constitute the remuneration of the Executive and other secretaries of the Boards and the Officers of the Synod; and shall report to the General Synod of 1963 the results of this study with recommendations."

The "REPORT OF THE SPECIAL COMMITTEE ON THE STUDY OF SALARIES OF EXECUTIVE SECRETARIES" to General Synod is found in MGS, 1963, pages 296-299. Upon their recommendation the 1963 General Synod voted that the "boards and agencies classify all positions, both at the executive level and below, and adopt uniform salary scales covering the classifications," and charged the Executive Committee's Sub-committee on Salary Study with implementing the action.

Two meetings were held by the Special Committee during 1963-64 with representatives of the boards and agencies. Acting upon their suggestion, the General Synod Executive Committee approved an *annual meeting of the presidents and treasurers of all boards and agencies* to be held at the call of the President of General Synod.

The GSEC RECOMMENDED in June 1964, and General Synod ADOPTED the following: (MGS, 1964, pages 165, 166)

1) that General Synod approve an *annual meeting of presidents and chairmen of finance committees of all boards,* at the call of the President of General Synod, to confer on matters relating to salaries as outlined in the recommendations approved by the General Synod of 1963 and any other joint concerns of the boards;

2) that the boards and agencies be commended for their cooperation in working out employment policies looking toward more equitable compensation to their executives and other employees, and be charged with the implementation of the program as approved by the 1963 General Synod.

In November 1964 the General Synod Executive Committee took the following action: (64-128)

It was moved, seconded and CARRIED that the Office of Stated Clerk be instructed to secure necessary information and to maintain the file for use by the annual meeting of presidents and chairmen of finance com-

mittees of all boards, at the call of the President of General Synod, to confer on matters relating to salaries of executive secretaries and any other joint concerns of the boards.

Following up the 1964 General Synod action, meetings of the Board Presidents and Treasurers/Finance Committee Chairmen were held to discuss executive salaries in March 1965, February 1966 and January and September 1967. In January 1967, it was decided that a sub-committee of four would meet "to explore and study the salary structure of the executives in depth and to come with specific recommendations" to the September 1967 meeting of the full committee. The sub-committee met four times during the year and made recommendations to the full committee on September 27, 1967.

The GSEC at its November 1967 meeting received the report of the Executive Salary Study Committee and approved the recommendations with several minor amendments.

Subsequently, in April and June 1968 the GSEC received recommendations from Edward N. Hay and Associates regarding the administration of salaries which are included in this appendix for information. At its meeting in June 1968 (Action 68-121), the GSEC approved the "Recommended Salary Midpoints and Ranges for Executives" that were recommended by Edward N. Hay and Associates, as follows:

After extended discussion, it was moved, seconded and CARRIED to adopt the following recommendations as reported by the chairman:

a. That GSEC approve the "RCA Recommended Salary Midpoints and Ranges" submitted by Edward N. Hay and Associates (to the April 16-18, 1968 meeting) as a guideline for employment of personnel and payment of salaries; and further

b. That the compensation of each executive employee be reviewed annually by the General Secretary, the Secretary for Program and the GSEC Executive Salary Sub-Committee, and approved by the GSEC; and further

c. That the Fringe Benefits program, as adopted by the GSEC at the November 14-15, 1967 meeting, Action 67-216 be continued and further

d. That GSEC appoint four members of the GSEC to serve as the Executive Salary Sub-Committee and that the appointments be made by the chairman (Action 68-121)

Later in the sessions, Chairman Beckering appointed the following:

Leslie K. Waggoner, Chairman
Wilbur L. De Revere
Charles J. Boonstra
Maurice A. Te Paske

It was moved, seconded and CARRIED that these appointments be approved. (Action 68-122)

Subsequent to June 1968, changes of staff positions required a revised "RCA Recommended Salary Midpoints and Ranges for Executives." In September 1968 the GSEC adopted a suggested "Procedure for the Administration of Salaries." In addition, it approved the functioning of the Liaison Committee as the Executive Salary Committee for the GSEC.

Finally, subsequent to the September 1968 meeting of the GSEC, Salary Midpoints and Ranges have been prepared for the administrative and office staffs. The procedure has been redone so that the entire package fits together in a better way, but there were no content changes. The memo on "Procedure for the Administration of Salaries" and the Salary Midpoints and Ranges for Executives are included in this appendix for information.

Procedure For The Administration of Salaries (Adopted by GSEC, September 1968, Action 68-173)

Introduction

The General Synod Executive Committee (September 1968, Action 68-173) approved the functioning of the *Liaison Committee* (composed of two members appointed from the GSEC and two members appointed from the General Program Council), together with its other responsibilities, *as the Executive Salary Committee* with the understanding that it is accountable to the GSEC (not to the GPC) when it functions in this capacity.

I. EXECUTIVE STAFF

General Secretary

- — Salary is to be determined by *Liaison Committee*
- — In consultation with the *GSEC*
- — In accordance with "RCA Recommended Salary Midpoints and Ranges for *Executives*" and the "RCA Salary Increase Guide for *Executives*" (See attached sheets)

Secretary for Program

Coordinator for Organizational Development

Coordinator of OHR

Director of PAC

Director of OAF

Director of General Synod Operations

- — Salaries are to be determined by *General Secretary*
- — In consultation with the *Liaison Committee*
- — In accordance with "RCA Recommended Salary Midpoints and Ranges for *Executives*" and the "RCA Salary Increase Guide for *Executives*"

Other Executives

- — Salaries are to be determined by *the Executive* to whom the "Other Executive" is accountable
- — In consultation with the *General Secretary* or *Secretary for Program as appropriate*
- — In accordance with "RCA Recommended Salary Midpoints and Ranges for *Executives*" and the "RCA Salary Increase Guide for *Executives*"
- — In turn, the *Secretary for Program*, the *Coordinator of OHR*, the *Director of PAC*, and the *Director of OAF* are to consult with the *General Secretary*
- — The *General Secretary* is to MAKE AN ANNUAL REPORT of such decisions to the *Liaison Committee* and to the *General Secretary's Staff Council*

NOTE: The "RCA Recommended Salary Midpoints and Ranges for *Executives*" and the "RCA Salary Increase Guide for *Executives*" REQUIRE GSEC APPROVAL for any changes upon recommendation of the *Liaison Committee*. Changes recommended to the *Liaison Committee* are to be initiated by the *General Secretary*.

II. ADMINISTRATIVE STAFF

- — Salaries are to be determined by *the Executive* to whom the Administrative Staff member is accountable
- — In consultation with the *General Secretary, Secretary for Program, Coordinator of OHR, Director of PAC*, and *Director of OAF as appropriate*
- — In accordance with "RCA Recommended Salary Midpoints and Ranges for *Administrative Staff*" and the "RCA Salary Increase Guide for *Administrative Staff*"
- — The General Secretary is to be INFORMED OF ALL CHANGES and is to MAKE AN ANNUAL REPORT to the *General Secretary's Staff Council* and to the *Liaison Committee*

NOTE: The *General Secretary* is RESPONSIBLE FOR DECISIONS ON CHANGES to the "RCA Recommended Salary Midpoints and Ranges for *Administrative Staff*" and the "RCA Salary Increase Guide for *Administrative Staff*" in consultation with the *Liaison Committee* and the *General Secretary's Staff Council.*

III. OFFICE STAFF

- — Salaries are to be determined by the *Work Supervisor* to whom the Office Staff person is accountable
- — In consultation with the *appropriate* executive(s) within each organization
- — In accordance with "RCA Recommended Salary Midpoints and

Ranges for *Office Staff"* and the RCA Salary Increase Guide for *Office Staff"*

— The *General Secretary* is to be INFORMED OF ALL CHANGES through appropriate channels and is to MAKE AN ANNUAL REPORT to the *General Secretary's Staff Council*

— On behalf of the General Secretary, the *Coordinator of Human Resources* (until Coordinator is employed, the *Director of OAF*) is RESPONSIBLE FOR DECISION ON CHANGES to the "RCA Recommended Salary Increase Guide for *Office Staff"* in consultation with the *General Secretary's Staff Council*

NOTE: Changes in the "PROCEDURE FOR THE ADMINISTRTION OF SALARIES" (including the above I. EXECUTIVE STAFF, II. ADMINISTRATIVE STAFF, and III. OFFICE STAFF) are to be APPROVED BY THE GSEC.

Reformed Church in America
GSEC Approved Salary Midpoints and Ranges

Points	Position	Range 80% LOW	100% MIDPOINT	120% HIGH
	OFFICE OF GENERAL SECRETARY			
16.8	General Secretary	$18.5M	$23.1M	$27.7M
12.0	Coordinator for Organizational Development	14.6	18.2	21.9
	Director			
7.0	G. S. Operations	10.5	13.1	15.7
	SERVICE OFFICES			
	PAC			
8.9	Director	12.1	15.1	18.1
6.8	Assistant Director	10.3	12.9	15.5
6.1	Production Coordinator	9.8	12.3	14.8
6.3	Special Gifts	10.0	12.5	15.0
	OAF			
8.0	Director	11.4	14.2	17.1
	Co-Manager			
5.6	Accounting (B)	9.4	11.7	14.0
	Co-Manager			
5.6	Accounting (L)	9.4	11.7	14.0
3.5	Bookstore	7.7	9.6	11.5
	OHR			
8.3	Coordinator	11.6	14.5	17.4
7.0	Secretary for Remuneration	10.5	13.1	15.7

Formula: Midpoint = $10.20P + $6,000

Points	Position	Range 80% LOW	100% MIDPOINT	120% HIGH
	GENERAL PROGRAM COUNCIL			
12.9	Program	$15.2M	$19.0M	$22.8M
7.8	Church Life & Mission	11.1	13.9	16.7
7.8	World Ministries	11.1	13.9	16.7
7.0	Missionary Personnel	10.5	13.1	15.7
7.0	Church Planning & Development	10.5	13.1	15.7
6.8	Interpretation & Resource Development	10.3	12.9	15.5
5.9	Asian Ministries	9.5	11.9	14.3
5.9	North American Ministries	9.5	11.9	14.3
5.9	Middle East	9.5	11.9	14.3
5.9	Social Ministries	9.5	11.9	14.3
5.9	Evangelism	9.5	11.9	14.3
5.9	Lay Ministries	9.5	11.9	14.3
5.9	Western Regional & Family Life	9.5	11.9	14.3
5.9	Midwestern Regional & Adult Life	9.5	11.9	14.3
5.9	Eastern Regional & Youth Life	9.5	11.9	14.3
5.9	Consultant Children's Resources	9.5	11.9	14.3

Recommendation From The Liaison Committee

Submitted by Chairman Leslie Waggoner

A. *Procedure for Publicizing Salaries and/or Salary Ranges*

The following proposal sets forth the reasons why it is no longer desirable to make public the salaries of executives in the new structure. Our conclusion is that publicity should be given to salary ranges only in appropriate media of the denomination as to Executive Staff and that other procedures should be followed for the Administrative and Office Staff.

1. *Publicity of Executive Salary Ranges*

Under former salary administration policies, the Executive position determined the salary level and adjustments thereto were made as the result of cost-of-living changes, general wage levels, etc., more than on the basis of individual merit. There was no provision or machinery for the evaluation of qualifications, background, experience and performance such as we now have formulated, and to our mind the publication of salaries had no personal

flavor. In such circumstances it seems to us no valid objection could be raised to the practice of making executive salaries public.

With the adoption of the new salary administration methods and procedures developed by our management consultants, salary ranges have been established for each executive and administrative staff position provided under the reorganized structure. Starting salary and rate and frequency of salary increases of a particular employee depend upon many evaluations made prior to and during his employment, concerning education, background and experience, aptitudes, job performance and any other material relevant factors. The quality of individual performance is a key factor in the measurement of the rate and frequency of salary increases, in the salary increase guide which has been formulated. Because the new procedures evaluate people rather than positions and provide incentives for superior abilities and job performance, their successful operation hinges on holding salary arrangements in the strictest confidence as between the employee and his employer. The primary reason for this is that grave morale problems result from the knowledge that for several executives in like levels of management and of seemingly equal ability and of equal length of service, the compensation received by one and the periodic raises granted are less than the others. We have seen this result occur in the private sector over the years, and since human nature is what it is, the risk inherent in Executive salary publicity in our case should be avoided at all costs.

A reasonable alternative to the publication of Executive Staff salaries should be developed in order to put to rest misinformation that comes to us on handsome compensation paid at "475."

WE RECOMMEND to the GSEC that Executive Staff Salary Ranges be reported annually by the GSEC to General Synod and published in the General Synod Minutes or some appendix thereto.
(Adopted by GSEC, March 1969, Action 69-33)

ADDENDA TO REPORT OF THE GENERAL SYNOD EXECUTIVE COMMITTEE

1. *R.C.A. Development Fund — Continuation of Promotion and/or the 2% Guarantee*

By agreement of the units participating in the R.C.A. Development Fund, the active promotion for the Fund was scheduled for three years (1967-69). In order to be sure that a major drive for capital funds would not unduly reduce the operating program of the R.C.A., the participating units agreed to guarantee a 2% annual increase to the Operating Budget from the proceeds of the R.C.A. Development Fund for 1967-69, if direct contributions to the Operating Budgets were not sufficient. As of the present time, pledges to the R.C.A.

Development Fund amounted to approximately $5,000,000 of the total goal of $6,000,000.

In 1968 the General Synod approved the extension of promotion for the R.C.A. Development Fund through December 31, 1970 in order to attempt to successfully reach the goal of $6,000,000. During the year, representatives of some of the units that have major Operating Budget needs raised with the GSEC the possibility of extending the 2% guarantee into 1970, because active promotion had been extended into 1970. The fact that the R.C.A. Development Fund did not reach its goals is of serious consequence to the units having major *capital* needs and the extension of the 2% guarantee would further reduce the amount available for capital projects. Primarily the three R.C.A. Colleges are the units with the major capital needs. The continuation of active promotion of the R.C.A. Development Fund is of serious consequence to the units having major *operating* needs and this continuation without the 2% guarantee would further reduce the amount available for operating programs. Primarily the General Program Council, the Board of Theological Education and the Board of Pensions are the units with major operating needs.

With the various points of view and importance of the issues involved, a meeting of representatives of all units participating in the R.C.A. Development Fund was called on May 23, 1969 to search for a solution and make a recommendation to the General Synod Executive Committee. In all, sixteen persons attended the meeting including the Chairman of the Boards/Council and Committee and Chief Executives, or their representatives, of the General Synod Executive Committee, General Program Council, Board of Theological Education, and Central, Hope and Northwestern Colleges. The meeting resulted in unanimous agreement and recommendation to the General Synod Executive Committee for its referral to the 1969 General Synod. The General Synod Executive Committee has approved the recommendation and is favorably referring it to General Synod, as follows:

R-12 To recommend to the 1969 General Synod that:

1. Solicitation for new money for the R.C.A. Development Fund for payment by December 31, 1970 be continued until December 31, 1969.
2. The 2% guarantee to Operating General Synod Benevolences by the R.C.A. Development Fund be discontinued effective December 31, 1969.
3. Follow-up of existing pledges be continued until December 31, 1970.
4. Solicitation for Operating General Synod Benevolences for all programs for 1970 and thereafter be immediately and vigorously pursued.

2. *Recommendations on Project Equality*

In a letter dated March 19, 1969 the Christian Action Commission communicated the following actions to the General Synod Executive Committee:

"That the GSEC be requested to delegate to the Commission on Race of the RCA review of denominational employment practices, including those of its boards and agencies, and the General Synod instruct the COR to give corrective guidance wherever it finds covert or overt racial practices in the church. (CAC69-7)".

"To request the GSEC to implement the proposal regarding purchasing of goods and services, as set forth in the first paragraph of this letter, by seeking participation in Project Equality, endorsing their program, arranging for payment of necessary fees by General Synod, and in other ways becoming involved in Project Equality, including recommendation of it to the local judicatories of the Church. (CAC69-8)"

In addition, the Christian Action Commission has recommended the following action to the 1969 General Synod:

"That General Synod endorse the request made of the General Synod Executive Committee concerning participation in Project Equality, regardless of the action taken by the GSEC (Book of Reports and Overtures, 1969, pgs. 52 and 53, item 6, *Project Equality,* including R-6)."

The General Synod Executive Committee and its staff held several conferences with representatives of Project Equality. In the judgment of the General Synod Executive Committee, the "review" and "corrective guidance" requested by CAC Actions 69-7 and 69-8 is a part of Project Equality's service to its participating members. Since Project Equality is an organization with specific competence to assist in this regard and is outside of the denominational structure, it appeared to be better able to perform this service.

R-13 WE RECOMMEND that the General Synod of the Reformed Church in America participate fully in the Interreligious Advisory Committee of Project Equality Council, and further,
that the General Synod provide $1000 in its 1970 budget for necessary annual membership fees, and that necessary fees for 1969 to be provided from the General Synod contingency, and further,
that the General Synod recommend participation in Project Equality to the other judicatories of the church, and further,
that the General Synod participate in the Metropolitan New York Project Equality for a membership fee for its 475 operation of $2500 by inclusion in its 1970 budget; the fee for 1969 to be $1250 to be provided from the General Synod Budget.
that the GSEC be instructed to consult with the other Boards, Agencies and Institutions of the Church to encourage their consideration for participation in local chapters of Project Equality.

3. *Constitution and By-Laws of the Reformed Church in America-Extension Foundation, Inc.*

Page 158 of the Book of Reports and Overtures indicated that a revision of the Foundation's Constitution and By-Laws was scheduled for recommendation to the 1969 General Synod. A copy of the proposed Constitution and By-Laws of the Reformed Church in America-Extension Foundation, Inc. was included in the packet received by each Delegate upon arrival at General Synod. This proposed Constitution and By-Laws was approved by the Foundation and is coming to General Synod after approval and referral of the Executive Committee of the General Program Council and the General Synod Executive Committee.

R-14 WE RECOMMEND the approval of the proposed Constitution and By-Laws of the Reformed Church in America-Extension Foundation, Inc. (distributed to delegates)

4. *General Synod Benevolence Budget*

Page 164 of the Book of Reports and Overtures provide background information about an actual dollar drop in Gentral Synod Benevolences for three straight years. Accordingly, the General Synod Executive Committee is recommending a reduced Budget for 1970 to face the reality of the amount of contributions from R.C.A. for the programs of General Synod. At the same time, the General Synod Executive Committee feels impelled to call attention to the R.C.A. the serious consequences the prolonged curtailment of financial resources has on the General Synod programs.

R-14 WE RECOMMEND the approval of a total of $4,842,750 for the General Synod Benevolence Budget for 1970 (Operating $4,467,750 and Capital $375,000) with the following allocation to the listed units:

	Operating	Capital	Total
Program of General Synod (1)	$3,406,000 (2)	$ 200,000	$3,606,000 (2)
Board of Pensions	$ 194,000	$ —	$ 194,000
Kirkside	$ 20,000	$ —	$ 20,000
National Dept. of Women's Work	$ 47,750 (3)	$ —	$ 47,750 (3)
Board of Theological Education:			
New Brunswick	$ 117,000	$ —	$ 117,000
Western	183,000	25,000	208,000
Sub-Total	$ 300,000	$ 25,000	$ 325,000
RCA Colleges:			
Central	$ (4)	$ 50,000	$ (4)
Hope	(4)	50,000	(4)
Northwestern	(4)	50,000	(4)
Sub-Total	$ 500,000	$ 150,000	$ 650,000
Total	$4,467,750	$ 375,000	$4,842,750

(1) Includes the General Program Council and the Service Offices
(2) Includes $120,000 for the Reformed Church World Service that is not subject to equalization
(3) Represent dues received by the NDWW and is not subject to equalization.
(4) Allocation to individual college based on formula to be supplied by the Colleges.

5. *Responsibilities and Relationships between the Board of Theological Education, Office of Human Resources, General Synod Executive Committee and the General Synod.*

The Board of Theological Education (called the Council on Professional Ministry in the attached document) and the General Synod Executive Committee have

reached agreement on the present sorting of responsibilities between the Board and the Office of Human Resources and the relationships necessary to provide adequate liaison. The agreement is contained in the attached document entitled "Responsibilities and Relationships for Attention to the Personnel Needs of the Professional Ministry."

RESPONSIBILITIES AND RELATIONSHIPS FOR ATTENTION TO PERSONNEL NEEDS OF THE PROFESSIONAL MINISTRY

THE GOAL — To provide an integrated attention to the personnel needs of Professional Ministry as "one ball of wax". The Goal anticipates that one organization will relate to the personnel needs of *all* the Professional Ministry, as well as to *all* the personnel needs of each such persons, including functions such as:

- — Recruitment and Screening
- — Remuneration
- — Personnel Records
- — Job Opportunities and Changes
- — Professional Development
- — Counselling

Professional Ministry includes lay and ordained persons such as:

- — Pastors, Directors of Religious Education and others serving Congregations
- — Staff serving Classes and programs and organizations thereof including Members of Classes whose vocational activity are not the responsibility of the Classes.
- — Staff serving Particular Synod and programs and organizations thereof
- — Staff serving General Synod and programs and organizations thereof
- — Missionaries (and their families)
- — Chaplains serving the Armed Forces, Colleges and other institutions.

THE BASIC POLICY — To *serve* the well being and *assist* in the process of growth of the Professional Ministry. This policy establishes the attention to the personnel needs as a *service* to the individuals and organizations involved, not as a *decision* making or policy control.

In a time of change and reorganization the following seems to be a workable division of responsibility between the Council of Professional Ministry (CPM hereafter) and the Office of Human Resources (OHR hereafter) as an initial, yet meaningful step toward the establishment of the Goal.

The CPM will be responsible for Recruitment and Screening of studentts for the Seminaries. In addition, the Board will be responsible for Professional Development and Counselling (both vocational and personal) of the following categories of the Professional Ministry:

- — Pastors, Directors of Religious Education and others serving Congregations
- — Staff serving Classes and programs and organizations thereof (including

members of Classes, whose vocational activities are not the responsibility of the Classes).
— Chaplains serving the Armed Forces, Colleges and other Institutions.

The Office of Human Resources will serve all the Professional Ministry in the following areas of responsibility:

— Remuneration
— Personnel Records
— Job Opportunities and Changes

The Office of Human Resources will relate to Recruitment and Screening, Professional Development and Counselling (both vocational and personal) for the following categories of the Professional Ministry:

— Staff serving Particular Synod and programs and organizations thereof
— Staff serving Particular Synods and programs and organizations thereof
— Missionaries (and their families)

There needs to be further discussion of relationships as a result of the above sorting of responsibilities before any report is made on this phase.

Further steps toward the goal are anticipated in light of experience and as time progresses. Meanwhile, in order to enhance functioning while the responsibility for personnel needs are divided between two organizations, certain relationships are being recommended as follows:

I. *Basis of Selection of Members*

General Synod elects members of the CPM upon nomination of:
2 pastors and 2 laymen by each Particular Synod (24)
3 members at large by the Permanent Committee on Nominations

II. *Accountantability of Council of Professional Ministry*

CPM is accountable directly to General Synod for policies re: Recruitment of Students, Theological Education and Professional Development and Counselling (vocational and personal) of prescribed graduates.

CPM is accountable to General Synod through the General Synod Executive Committee (GSEC hereafter) for:

1. Constitutional changes
2. Approval of budgets
3. Assumption of major new areas of responsibility
4. Sorting out of responsibilities between itself and other units
5. Other specific items approved by the CPM

III. *Liaison*

Liaison between CPM and the General Secretary and the GSEC should be effected through exchange of minutes and through personal contacts between the CPM chairman, the GSEC chairman and the General Secretary or proper representatives.

IV. *Basis of Employment of Staff*

The CPM employs the President who administers all of the program of the CPM subject to its direction. Other personnel of the CPM shall be employed in the manner determined by the CPM, subject to the RCA Constitutional Provisions. CPM anticipates consultation with interested key persons and groups such as the General Secretary and the GSEC prior to decision.

V. *Accountability of Staff*

The President is accountable to the CPM

VI. *Staff Relationships for Effective Liaison*

The General Secretary or his representative and a GSEC representative may attend and participate in all meetings of the CPM and its Executive Committee without vote and without impairing the CPM's prerogative of declaring an executive session.

NOTE: The Board of Theological Education is referred to as the Council on Professional Ministry in this document.

The Report of the General Synod Executive Committee was presented by the chairman, Rev. Harold J. Schut. The report was received and the recommendations considered seriatim.

Recommendation R-1 was adopted.

In relation to reported action of the GSEC on the publication of Executive Staff Salary Ranges annually to General Synod (See Appendix III), a motion from the floor "that from now on the exact salary each person on the staff receives be published" was ruled out of order. On appeal to the house, the chair was sustained. Later in the sessions, the General Secretary was requested to speak to this matter. He reviewed the contents of Appendix III, "Background Information on Salary Administration, 1962 to 1968", "Procedure for the Administration of Salaries" adopted by GSEC, Sept, 1968, "RCA GSEC Approved Salary Midpoints and Ranges", "Recommendation from the Liaison Committee" and the GSEC Action 69-33, adopted March, 1969. A motion that General Synod confirm the action of the GSEC regarding Salary Administration and "that Executive Staff Salary Ranges be reported annually by the GSEC to General Synod and published in the General Synod Minutes or some appendix thereto" was adopted. (GSEC Action 69-33, March, 1969)

Recommendation R-2 was adopted.

Recommendation R-3 was adopted.

Recommendation R-4 was adopted.

Recommendation R-5 was moved and seconded. An amendment, recommended by the GSEC, to delete the words "its chairman and one additional member as cor-

responding delegates" and insert "two corresponding delegates" was adopted. R-5, as amended, was adopted.

Recommendations R-6, R-7, R-8, and R-9, were adopted.

Recommendation 10 was considered at the first session of General Synod and was adopted.

Recommendation 11 was adopted.

Addenda to Report to the 1969 General Synod

Recommendation R-12, 1, 2, 3 and 4, was adopted.

Recommendation R-13 was moved and seconded. A motion to lay on the table was lost. Recommendation R-13 was adopted, with requests for appropriation for 1970 referred to the Standing Committee on the Board of Direction.

Recommendation R-14 was adopted.

Recommendation R-15, approval of General Synod Benevolence Budget for 1970 as listed, was adopted.

Report of the Committee of Reference

Fathers and Brethren:

The GSEC met at General Synod's COMMITTEE OF REFERENCE during the meeting of General Synod.

The following referral was made by General Synod to the COMMITTEE OF REFERENCE:

Rev. Harold J. Schut presented the following Resolution which was referred to the Committee of Reference:

FATHERS AND BRETHREN:

Whereas:

1. Discussion in the Reformed Church in America at many levels and at General Synod is revealing that division among us appears to be non-negotiable.
2. A separation of our denomination in anger is certainly not to the glory of God;
3. The continued existence of a particular denomination, especially one which is as fractured and fragmented as ours, is not necessarily to the glory of God;

4. The orderly dissolution of a denomination such as ours MAY BE to the glory of God;

Therefore:

Be is resolved that the General Synod of 1969 at this session direct the president of General Synod to appoint a joint committee of 24 with 12 representatives of the divergent views within the RCA to be assigned the task of drafting a plan for the orderly dissolution of the RCA to be reported to the General Synod of 1971.

After careful consideration, the Committee of Reference submits the following "PLAN FOR UNDERSTANDING":

Plan for Understanding

Because it is recognized by the whole of the R.C.A. that a wide gap exists between the divergent views of many in various areas of our church, and

Because this meeting of the General Synod has demonstrated how radically opposite these divergent views are: Therefore:

Be it resolved that the President of the General Synod constitute and convene a Committee of 18

— three of whom shall be appointed by each of the six particular synods of the R.C.A. from names provided from their member classes;

— the chairman to be elected at their first meeting from among their number;

— with consultants invited whenever it is felt important.

Be it further resolved that this Committee of 18 shall be charged with the responsibility for: (1) meeting as often as necessary to explore every possibility for understanding and reconciliation with the R.C.A. and, (2) meeting in simultaneous session with the G.S.E.C. in January 1970 for the sharing of insights and the communication of direction.

Be it further resolved that:

If these committees find the differences and the basic concepts of mission and ecumenical relations to be irreconcilable and non-negotiable in the R.C.A., that then:

This same Committee of 18 shall be further instructed:

Draft a plan for the orderly dissolution of the R.C.A. and report that plan to the Synod of 1970.

Be it further resolved that: This General Synod, understanding the serious implications of this action, encourage every part of our church and every member who values the future of the R.C.A. to give its cooperation, its best efforts, and its prayers for this Committee of 18 that what we do may be guided by the Holy Spirit and be to the Glory of God.

Be it further resolved that $10,000 be allowed for the work of this Committee of 18 and that this be referred to the Standing Committee on the Board of Direction for action.

The Report of the Committee of Reference was presented by the Chairman, Rev. Harold J. Schut. The report was received.

A motion was made and seconded to adopt the "PLAN FOR UNDERSTANDING" as submitted. An amendment to delete the words beginning "if these committees" through the second paragraph and including the words "to the Synod of 1970" and to substitute the following:

> "If this committee finds the differences and the basic concepts of mission and ecumenical relations to be irreconcilable and non-negotiable in the Reformed Church in America, be it resolved that this committee report its findings to the Synod of 1970, and that then
>
> Another committee of 18 may be appointed and instructed at the Synod of 1970 to draft a plan for the orderly dissolution of the RCA and report that plan to the Synod of 1971."

The amendment was adopted.

An amendment to delete the complete second half of the "PLAN FOR UNDERSTANDING" was ruled out of order.

The motion to adopt the "PLAN FOR UNDERSTANDING", as amended, was carried. The complete text is as follows:

PLAN FOR UNDERSTANDING

(Adopted by General Synod, June 10, 1969)

Because it is recognized by the whole of the RCA that a wide gap exists between the divergent views of many in various areas of our church, and

Because this meeting of the General Synod has demonstrated how radically opposite these divergent views are: Therefore:

Be is resolved that the President of the General Synod constitute and convene a Committee of 18

- — three of whom shall be appointed by each of the six particular synods of the RCA from names provided from their member classes;
- — the chairman to be elected at their first meeting from among their number;
- — with consultants invited whenever it is felt important.

Be it further resolved that this Committee of 18 shall be charged with the responsibility for : (1) meeting as often as necessary to explore every possibility for understanding and reconciliation within the RCA and, (2) meeting in simultaneous session

with the GSEC in January 1970 for the sharing of insights and the communication of direction.

Be it further resolved that:

If this committee finds the differences and the basic concepts of mission and ecumenical relations to be irreconcilable and non-negotiable in the RCA, Be it resolved that this committee report its findings to the Synod of 1970 and that then

Another Committee of 18 may be appointed and instructed at the Synod of 1970 to draft a plan for the orderly dissolution of the RCA and report that plan to the Synod of 1971.

Be it further resolved that: This General Synod, understanding the serious implications of this action, encourage every part of our church and every member who values the future of the RCA to give its cooperation, its best efforts, and its prayers for this Committee of 18 that what we do may be guided by the Holy Spirit and be to the Glory of God.

Be it further resolved that $10,000 be allowed for the work of this Committee of 18 and that this be referred to the Standing Committee on the Board of Direction for action.

The request for appropriation was referred to the Standing Committee on the Board of Direction.

Rev. Bert E. Van Soest, Chairman of the Standing Committee on Overtures, reported on the referral made to the committee relating to "Additional Recommendations from the Standing Committee on Overtures Regarding the Plan for Understanding."

ADDITIONAL RECOMMENDATIONS FROM THE STANDING COMMITTEE ON OVERTURES REGARDING THE PLAN FOR UNDERSTANDING

(Adopted by General Synod, June 11, 1969)

A. *Instruction re Appointments to the Committee of 18.*

1. THAT THREE PERSONS BE APPOINTED FROM EACH PARTICULAR SYNOD, ONE DELEGATE TO BE A CLERGYMAN, TWO DELEGATES TO BE LAY PERSONS. We suggest that one of the two lay persons be a woman.
2. THAT THESE APPOINTMENTS BE MADE BY JULY 15, 1969.
3. THAT APPOINTMENTS BE MADE WITH AS MUCH COUNSEL FROM THROUGHOUT THE PARTICULAR SYNODS AS POSSIBLE.

B. *Instruction re the urgency and nature of the Plan for Understanding.*

1. THAT THE PRESIDENT OF GENERAL SYNOD REQUEST THE ENTIRE CHURCH TO BE IN URGENT AND CONTINUOUS PRAYER FOR DIALOGUE, UNDERSTANDING, ACCEPTANCE AND RECONCILIATION WITHIN THE CHURCH.
2. THAT A QUESTIONNAIRE BE SENT TO ALL THE DELEGATES OF THIS GENERAL SYNOD AND TO THE OFFICERS OF THE CLASSES AND PARTICULAR SYNODS REQUESTING SUGGESTIONS REGARDING THE PLAN FOR UNDERSTANDING. THIS QUESTIONNAIRE IS TO BE DRAWN UP BY THE OFFICE FOR PROGRAM INTERPRETATION AND RESOURCE DEVELOPMENT IN CONSULTATION WITH THE OFFICE OF THE GENERAL SECRETARY OF THE GENERAL SYNOD AND MAILED TO THE DELEGATES FOR AN IMMEDIATE RESPONSE.
3. THAT ALL DELEGATES BE URGED TO SEND THEIR SUGGESTIONS REGARDING THE NATURE OF THE ISSUES THAT FACE US AND THE MEANS BY WHICH THESE ARE TO BE MET TO THE OFFICE OF THE GENERAL SECRETARY:

Dr. Marion de Velder
Reformed Church in America
475 Riverside Drive — Room 1812
New York, New York 10027

The committee accepted suggestions to add in A, 1 the words "That three persons be appointed from each Particular Synod" directly after "WE RECOMMEND" and in B, 1 to change the word "with" to "within" the church.

Recommendations A, 1 2 and 3 and Recommendation B, 1, 2 and 3 were adopted.

REPORT OF THE GENERAL SECRETARY

Fathers and Brethren:

Revisions of the Government

The General Synod of 1968 approved 3 proposed amendments to the *Government* which were referred to the Classes for approval. These are specified in the Minutes of General Synod, 1968, pages 180-182; 235. The Classes were asked to vote on each of the proposed amendments. All 45 classes have reported and the following votes have been received on the 3 proposed amendements:

PROPOSED AMENDMENT	Yes	No	No action or Abstained
Part III, Article 2, Section 5 (Deletion of Section 5)	41	4	
Part I, Article 2, Section 9(a) (Addition re Voting Age)	32	12	1
Part I, *New* Article 7 (New Section on Union Churches)	34	10	1

Since the two-thirds requirement (30) votes has been met for all these proprosed amendments

R - 1 IT IS RECOMMENDED that the General Synod now pass the Declaratory Act making the amendments as listed above part of the *Government, RCA.*

Since the two-thirds requirement of (30) votes was not met on the resolution that approval be given to full organic union with the General Assembly of the Presbyterian Church in the United States under the proposed Plan of Union consisting of the Covenants of Agreement, the Form of Government of the Presbyterian Reformed Church in America, the Rules of Discipline of the Presbyterian Reformed Church in America, the Directory for the Worship of God and for the Work of the Church of the Presbyterian Reformed Church in America, together with all other documents and procedures incident thereto, this resolution fails.

Changes in Rules of Order

The General Synod of 1968 approved the following changes in the Rules of Order. These proposed changes must also be approved by the General Synod of 1969 before becoming part of the Rules of Order, RCA:

The Committee on Nominations

a. The committee shall have seven members, as follows:
   (1) One member from each of the six particular synods.
   (2) The immediate past president of the general synod.

b. Three of the particular synod members shall be ministers and three shall be elders. When the term of a member expires, his particular synod shall replace him. A minister shall be replaced by an elder, and an elder by a minister.

c. Particular synods shall elect their representatives at the spring meeting of the synods. The term of office of members shall begin at the close of the annual session of the general synod in the same year. Members may serve two three-year terms.

d. The chairman of the committee shall be nominated by the committee from among the members who have served two years of their term. He shall be elected by the general synod upon presentation of his name by the standing committee on nominations. The chairman's term shall begin at the close of the general synod at which he is elected.

e. The permanent committee on nominations and the standing committee on nominations (the latter having five minister and five lay delegates of the synod appointed by the president of the general synod) shall meet jointly at general synod. They shall present their combined report to the General Synod through the chairman of the permanent committee.

f. Nominations for membership on boards, commissions, and committees shall include the following:

(1) For election to the Board of Direction.

(2) For election to the seminary board.

(3) For election of synodical members to the boards of trustees of Hope College, Central College, and Northwestern College.

(4) To the General Program Council, the Reformed Church in America-Extension Foundation, Inc., and the Board of Pensions.

(5) For appointment by the General Synod to permanent committees, commissions, special committees, and delegations.

g. The committee shall fulfill its responsibility with respect to nominations in the following manner:

(1) The committee, in consultation with the general secretary, shall search the denomination for suitable nominees for appointment to committees. Prior to each session of the General Synod the committee shall assemble and shall furnish the Standing Committee on Nominations with the following information: the names, addresses, and occupations of persons not eligible for reappointment to committees, and of those not recommended for reappointment because of their inability to fulfill their committee responsibilities; the names addresses, occupations, record of previous service to the denomination and other pertinent data, of persons suggested by classes, particular synods, and other sources, as suitable for appointment to particular committees, a statement concerning the work of each committee, and its customary place and schedule of meetings.

(2) The committee shall make the above information concerning nominees available to the office of the General Secretary for the use of the Executive Committee in making ad interim appointments.

(3) The committee shall keep a continual check on the geographical balance of the various committees.

(4) The committee members shall be responsible, in consultation with the stated clerks of the particular synods from which they were appointed, for gathering information on nominees within the bounds of the respective synods.

(5) The General Secretary of the General Synod shall make available to the Standing Committee on Nominations the list of nominees to boards and committees submitted to him.

(6) The committee shall emphatically request the committees of the General Synod, in submitting nominations for membership on the boards of the

church, to propose only names of ministers and elders who are not members of other boards. The committee shall request the various boards, in filling vacancies which occur between the sessions of the General Synod, to follow the same procedure.

(7) The committee shall observe the rule that when the term of office of a member of any committee or commission, except that of the Permanent Committee on Nominations, is established as three years, that member may, if nominated and elected, serve an additional three-year term. That member shall be ineligible to succeed himself.

(8) The committee shall observe the rule that when the term of office of a member of any board or agency is four years or more that member may not succeed himself unless he has served, in the case of an unexpired term, less than one-half of the full term. The presidents of the educational institutions are an exception to this rule.

(9) The committee shall recommend nominations to the General Synod to fill vacancies certified to it by the General Secretary for all permanent committees, commissions, and delegations, subject to the following rules: Committee members shall be elected in rotation for a definite period of years; no member shall serve more than two consecutive terms; no person shall serve on more than two committees or commissions at the same time. The rule does not apply to ex-officio members. These rules shall be printed at the head of the list of committees.

h. The combined report of the Permanent Committee on Nominations and the Standing Committee on Nominations shall be presented to the General Synod by the chairman of the permanent committee.

R - 2 IT IS RECOMMENDED that the General Synod adopt these changes and additions to the Rules of Order, as listed above.

Fraternal Delegates

We are happy to welcome to this General Synod as Fraternal Delegates from other denominations:

Presbyterian Church in the United States

Reverend William H. Kadel, Executive Secretary
Board of Christian Education
Presbyterian Church in the United States
801 East Main St.
Richmond, Virginia

United Presbyterian Church in the USA

Reverend William P. Thompson, D.D., Stated Clerk
United Presbyterian Church in the USA
Office of the General Assembly
510 Witherspoon Building
Philadelphia, Pennsylvania

Cumberland Presbyterian Church

Reverend Boyce Wallace
Missionary in the Colombian field in South America
Princeton, New Jersey

Christian Reformed Church

Reverend John Petersen
North Haledon Christian Reformed Church
41 Suncrest Avenue
North Haledon, New Jersey

Gereformeerde Kerken in Nederland

Dr. Douwe van Swigchem
van Baerlestraat 140 bv.
Amsterdam, The Netherlands

Meeting of Presidents and Stated Clerks of Particular Synods of the Classes and of the General Synod (and Field Secretaries)

A meeting was held on January 29 and 30, 1969 at Warwick Conference Center, Warwick, New York.

Sixty persons attended (34 Stated Clerks of Classes; 8 Stated Clerks and Presidents of Particular Synods; 8 Field Secretaries and 10 staff members). Several were not able to be present due to bad weather. President Raymond R. Van Heukelom presided at the combined meetings of all members held Wednesday evening and Thursday morning. Marion de Velder and H. Hudson Brack presided at the separate meetings of the Particular Synods and Classes held Wednesday and Thursday afternoons.

Topics for discussion at the combined meetings included:

Progress report on restructuring
Local and regional restructuring proposals
Use of statistics for evaluation planning
Progress report on Office of Human Resources

Topics for discussion at the separate meeting of the Particular Synod Stated Clerks and Presidents included:

Particular Synod role in restructuring
Union Judicatories — Classes/Presbyteries/Synods
Role of Particular Synod Stated Clerk
Relationship of General Program Council to Particular Synod
Distribution of Particular Synod Minutes
Particular Synod staff relationship to denominational and regional offices

Topics for discussion at the separate meeting of the Stated Clerks of Classes included:

Distribution of General Synod Minutes
Changes in the Manual for Stated Clerks
Mailing List/Stencil File procedure
Overture procedures
Consistorial report and statistical summary
PCUS Stated Clerks Association
Future meetings — Purposes and Goals

Specific actions taken at the Stated Clerks meeting are reported for informaiton:

1. Adoption of a procedure to be taken by classes in consideration of proposed study to be made of local and regional restructure.
2. Approval of the continuation indefinitely of the present method of distributing General Synod Minutes to ministers. Vacant churches to be included unless otherwise specified.
3. Decision to hold a meeting of the Stated Clerks of Classes in 1970, specific details regarding date and place to be announced later.

Office of the General Secretary

The full scope of the responsibilities of the General Secretary is described in the Minutes of General Synod, 1964, pages 191-195 under "Responsibilities of Stated Clerk of General Synod" in *"Manual for Clerks in the Reformed Church in America."*

On April 9, 1969 Mr. J. Robert R. Harrison began his service as Coordinator for Organizational Development, appointed by the General Synod Executive Committee for a period of three years. The position of Coordinator for the Implementation of Changes in Denominational Structure, in which capacity Mr. Harrison has been serving since November 1, 1966, was terminated effective April 9, 1969. In his position as Coordinator for Organizational Development, Mr. Harrison is directly accountable to the General Secretary and will be mainly responsible for: (a) Continuing to relate to reorganization within the denomination and (b) Supervision of the Service Offices (Administration and Finance, Promotion and Communications and Human Resources) and General Synod Operations and the integration of these functions with other related organizations and judicatories.

Mr. H. Hudson Brack, Director of General Synod Operations, and Miss Barbara Mahannah, Administrative Assistant, are performing outstanding work in their many office responsibilities. Both are completing eight years of service in the General Secretary's office in November. The entire staff is functioning with efficiency and harmony as we seek together to discharge our many and important tasks for the Reformed Church and to the honor of Christ and His Kingdom.

Respectfully submitted,

Marion de Velder, General Secretary..

The Report of the General Secretary was presented by Rev. Marion de Velder. The report was received and the recommendations considered seriatim.

Recommendation R-1 (first three articles) was adopted, and the Declaratory Act was passed making the proposed amendments listed under Part III, Article 2, Section 5, Part I, Article 2 Section 9 (a), and Part I New Article 7, part of *The Government* of the RCA.

It was voted to refer R-2 *Changes in the Rules of Order* re "The Committee on Nominations" to the Editorial Committee of the Permanent Committee on the Revision of the Constitution for consideration and later report to the General Synod.

The Committee later recommended no action because of further changes adopted by this General Synod.

Committee recommendation of no action on R-2 was adopted.

REPORT OF THE PERMANENT COMMITTEE ON CHURCH GOVERNMENT

Fathers and Brethren:

The Committee on the Revision of the Constitution and the Rules of Order held two meetings in the past year, the first of them at denominational headquarters in New York City on October 15 and 16, 1968, and the second at Western Seminary in Holland, Michigan, on February 25 and 26, 1969. Two of the nine members of the committee found it impossible to attend the second of these meetings.

R-1. The committee gave consideration to the overture of the Classis of Holland concerning the amending of the *Government* with respect to having an equal number of ministers and elders in classis (MGS, 1968, p. 96). This overture had called attention to the fact that because the classis consists of all its enrolled ministers and one elder delegate representing each church within its bounds, the number of ordained ministers in a given classis sometimes greatly outnumbers the elders who attend as delegates. It was pointed out by the Holland Classis that *only at the* classis level can the minister emeritus be made a delegate to a classis without an election by a lower judicatory, whereas on the other levels only men in active service are eligible to be made delegates to judicatories. The Holland Classis recommended a revision which would stipulate that a congregation having more than one minister or an associate minister shall be represented by elders equal in number to the total number of its installed ministers and associate ministers. The overtures committee of the General Synod of 1968 responded to this recommendation by noting that the overture in the above form would result in depriving many ministers of their

"ecclesiastical home." Believing that there might be a more satisfactory way of achieving greater equality in numbers among ministers and elders at classis, the Overtures Committee recommended to the Synod that the matter be referred to the Committee on the Revision of the Constitution for study and report to the General Synod of 1969.

The Committee on the Revision of the Constitution made a careful study of the matter of the representation of ministers and elders at classis. As a result of that study, the committee recommends to the General Synod of 1969 that it adopt the following motion:

> The General Synod of 1969 hereby adopts the following as an amendment of the *Government* of the Reformed Church in America, as a replacement for Part II, Article 3, Section 1, and recommends it to the classes for their approval:
>
> A CHURCH WITH THREE HUNDRED OR FEWER ACTIVE COMMUNICANTS SHALL HAVE ONE ELDER DELEGATE. A CHURCH SHALL HAVE AN ELDER DELEGATE FOR EACH ADDITIONAL THREE HUNDRED COMMUNICANT MEMBERS. A CHURCH SHALL NOT HAVE MORE THAN FOUR DELEGATES, EXCEPT THAT A CHURCH WITHOUT AN INSTALLED MINISTER SHALL HAVE AN ADDITIONAL ELDER DELEGATE IN HIS PLACE. A COLLEGIATE CHURCH SHALL HAVE AT LEAST ONE ELDER DELEGATE FOR EACH OF ITS CONSTITUENT CONGREGATIONS.

R-2. The committee was asked by the General Synod of 1968 to give consideration to the overture of the Classis of Zeeland on a study concerning the status of baptized non-communicants, as presented to the General Synod of 1968 (MGS, 1968, p. 99). The problem referred to by this overture points to a rather widespread confusion in the church concerning a number of questions relating to the baptized non-communicant. When parents leave the Reformed Church and become members of a church of a different denomination, does the status of the baptized non-communicant member shift with that of the parents, or does he remain in the spiritual care of the Reformed Church? The question was raised whether the membership of the baptized non-communicant is terminated in the same manner as that of the communicant. There were several other related questions. Many churches are confused about the status of the non-communicant member when he enters upon the years of maturity without making confession of faith. How long a time does he retain his baptized membership in the church?

The Committee on the Revision of the Constitution concluded that Part I, Article 5, Section 2 of the *Government* is not clear at every point as to whether the reference on termination of membership is to the communicant member alone, or to a member in a general sense which comprises both the baptized non-communicant and the communicant member. Several small changes in the article can remove the ambiguities and clarify the responsibilities of the board of elders toward the baptized non-communicant member. The committee is therefore recommending to the General Synod of 1969 that it adopt the following motion:

The General Synod of 1969 hereby adopts the following as an amendment of the *Government* of the Reformed Church in America, as a rewording of Part I, Article 5, Section 2, and recommends it to the classes for their approval:

SEC. 2. THE BOARD OF ELDERS SHALL BE GUIDED IN ITS SUPERVISION OF THE MEMBERSHIP OF THE CHURCH BY THE FOLLOWING REQUIREMENTS:

a. THEY SHALL PASS UPON THE QUALIFICATIONS OF THOSE WHO DESIRE TO MAKE PUBLIC CONFESSION OF FAITH. THEY ALONE HAVE AUTHORITY TO ADMIT PERSONS TO COMMUNICANT MEMBERSHIP. THEY ALONE MAY TRANSFER COMMUNICANT AND NON-COMMUNICANT MEMBERS TO OTHER CHURCHES.

b. THEY SHALL RECEIVE AS MEMBERS OF THE CHURCH IN FULL COMMUNION ONLY THOSE PERSONS WHO HAVE MADE A CONFESSION OF THEIR FAITH IN THE LORD JESUS CHRIST BEFORE THE BOARD OF ELDERS, OR WHO HAVE MADE A REAFFIRMATION OF A PREVIOUS CONFESSION OF FAITH, OR WHO HAVE PRESENTED A SATISFACTORY CERTIFICATE OF TRANSFER FROM AN EVANGELICAL CHURCH.

c. THEY SHALL PUBLISH TO THE CHURCH THE NAMES OF PERSONS RECEIVED AS COMMUNICANT AND NON-COMMUNICANT MEMBERS AND ENTER THEM ON THE CHURCH ROLL.

d. THEY SHALL PLACE ON THE INACTIVE LIST THE NAME OF ANY COMMUNICANT MEMBER WHO HAS CEASED HIS RELATIONSHIP WITH THE CHURCH FOR A PERIOD OF TWO YEARS, OR WHO HAS CEASED FOR THAT PERIOD TO MAKE FAITHFUL USE OF THE MEANS OF GRACE, ESPECIALLY THE HEARING OF THE WORD AND THE USE OF THE LORD'S SUPPER, UNLESS THERE ARE EXTENUATING CIRCUMSTANCES MAKING SUCH FAITHFUL USE IMPOSSIBLE. THEY SHALL MAKE DUE EFFORT TO NOTIFY HIM OF THEIR ACTION. THEY SHALL SEEK DILIGENTLY FOR AN ADDITIONAL PERIOD OF TWO YEARS TO RECOVER THAT MEMBER. IF HE REFUSES TO RENEW AN ACTIVE CONNECTION WITH THE CHURCH IN SPITE OF EVERY EFFORT MADE IN HIS BEHALF, THEY MAY BY THEIR VOTE REMOVE HIS NAME FROM THE MEMBERSHIP OF THE CHURCH. THEY SHALL MAKE DUE EFFORT TO ACQUAINT HIM WITH THAT ACTION.

e. THEY SHALL SEEK TO IMPRESS UPON COMMUNICANT AND NON-COMMUNICANT MEMBERS OF THE CHURCH WHO MOVE FROM THE BOUNDS OF ITS MINISTRY THE DUTY OF OBTAINING A CERTIFICATE OF TRANSFER TO ANOTHER CHURCH.

f. THEY MAY PERMIT A MEMBER WHO IS SERVING AS A MISSIONARY OUTSIDE OF THE UNITED STATES TO HOLD MEMBERSHIP ALSO IN AN INDIGENOUS CHURCH.

g. THEY SHALL REMOVE FROM THE CHURCH ROLL THE NAME OF THE FOLLOWING: ONE WHO HAS TRANSFERRED TO ANOTHER CHURCH; ONE WHO HAS UNITED WITH ANOTHER CHURCH WITHOUT SECURING A CERTIFICATE OF TRANSFER; ONE WHOSE MEMBERSHIP HAS BEEN TERMINATED BY A PROCEDURE OF DISCIPLINE; ONE WHO HAS HAD A PROLONGED INACTIVE STATUS; A DECEASED MEMBER; AND THAT OF A LICENSED MINISTERIAL CANDIDATE WHEN HE BECOMES THE INSTALLED MINISTER OF A CHURCH.

h. THEY SHALL EXERCISE CHRISTIAN DISCIPLINE WITH RESPECT TO ANY WHO CONTINUE IN SIN WITHOUT REPENTANCE. ALL MEMBERS OF THE CHURCH, INCLUDING BAPTIZED NON-COMMUNICANT MEMBERS, ARE SUBJECT TO THE CHURCH'S GOVERNMENT AND DISCIPLINE AS ADMINISTERED BY THE BOARD OF ELDERS. IT SHALL BE THE PRIVILEGE OF THE BOARD OF ELDERS TO RECEIVE THE PENITENT INTO THE FELLOWSHIP OF THE CHURCH AGAIN. THEY SHALL MAKE A FAITHFUL AND SOLEMN INQUIRY AT LEAST FOUR TIMES A YEAR, BEFORE THE CELEBRATION OF THE LORD'S SUPPER, WHETHER TO THEIR KNOWLEDGE ANY MEMBER IN FULL COMMUNION HAS DEPARTED FROM THE FAITH, OR HAS CONDUCTED HIMSELF IN AN UNCHRISTIAN MANNER. THE BOARD OF ELDERS SHALL REBUKE, OR ADMONISH, OR IF NECESSARY, SUSPEND FROM THE PRIVILEGE OF THE LORD'S TABLE, ANY WHO SHOULD BE SO DISCIPLINED. THEY SHALL BE GUIDED IN THEIR EXERCISE OF CHRISTIAN DISCIPLINE BY THE REQUIREMENTS STATED IN THE *DISCIPLINARY PROCEDURES.*

R-3. The Committee on Revision of the Constitution undertook the task of preparing for this session of the General Synod a number of recommended changes in our recently adopted instrument, *The Government, The Disciplinary Procedures,* and *The Organization and Rules of Order of the General Synod.* The first such change is with respect to Part II, Articles 8 and 9 of the *Government.* These articles have to do with "The Supervision of Students of Theology" and "The Supervision of Licensure and Ordination." It became clear during the past year that some classes were having difficulty understanding the interrelationships among the various sections of these articles. The committee found it possible to reorganize and restate the articles without making any substantive changes, and believes that the following restatement represents a large improvement over their present form. The Committee therefore recommends to the General Synod of 1969 that it adopt the following motion:

The General Synod of 1969 hereby adopts the following as an amendment of the *Government,* as a restatement of Articles 8 and 9, and recommends it to the classes for their approval:

Article 8. The Supervision Of Students Of Theology

SEC. 1. No changes.

SEC. 2. No changes.

SEC. 3. No changes.

SEC. 4. THE CANDIDATE SHALL REMAIN SUBJECT TO THE ECCLESIASTICAL DISCIPLINE OF THE BOARD OF ELDERS OF THE CHURCH OF WHICH HE IS A MEMBER. IN HIS PREPARATORY TRAINING FOR THE MINISTRY HE SHALL BE UNDER THE SUPERVISION OF THE CLASSIS. IF THE CANDIDATE TRANSFERS HIS MEMBERSHIP TO A CHURCH UNDER THE JURISDICTION OF ANOTHER CLASSIS, HIS ENROLLMENT AS A CANDIDATE SHALL BE TRANSFERRED TO THAT CLASSIS. [This sentence is the present Art. 8, Sec. 5]. THE CLASSIS SHALL SHOW A CONTINUAL AND SYMPATHETIC INTEREST IN THE CANDIDATE FOR THE MINISTRY BY GIVING HIM GUIDANCE IN HIS STUDY PROGRAM AND PRACTICAL TRAINING.

a. THE CANDIDATE SHALL BE ASKED TO APPEAR BEFORE HIS CLASSIS AT THE END OF HIS JUNIOR YEAR IN THE SEMINARY TO BE EXAMINED IN COMPETENCE IN CONDUCTING PUBLIC WORSHIP, AND IN SERMON PREPARATION AND DELIVERY, BEFORE HE BE GIVEN A PROVISIONAL LICENSE TO PREACH DURING THE ENSUING YEAR UNDER THE SUPERVISION OF THE SEMINARY. THE EXAMINATION SHALL BE ON THE BASIS OF WORK COMPLETED, AS SHOWN IN AN OFFICIAL TRANSCRIPT, AND IN OTHER DATA THE FACULTY MAY WISH TO SUPPLY.

b. THE CANDIDATE SHALL BE EXAMINED BY HIS CLASSIS SUBSEQUENT TO HIS MIDDLER YEAR, IN ORDER TO SECURE THE CONTINUANCE OF HIS PROVISIONAL LICENSE FOR ANOTHER YEAR, AND TO SECURE THE RIGHT TO CANDIDATE DURING HIS SENIOR YEAR, BOTH OF THESE UNDER THE SUPERVISION OF HIS SEMINARY. HE THEN WILL BE ELIGIBLE TO RECEIVE THE PROMISE OF A CALL. THE EXAMINATION SHALL BE ON THE BASIS OF WORK COMPLETED, AS SHOWN IN AN OFFICIAL TRANSCRIPT AND IN OTHER DATA THE FACULTY MAY WISH TO SUPPLY. THE PURPOSE OF THE EXAMINATION SHALL BE TO INQUIRE INTO THE CANDIDATE'S VIEWS OF THE MINISTRY, HIS PERSONAL PIETY, AND HIS PROGRESS TOWARD

ACADEMIC COMPETENCE, *HIS KNOWLEDGE OF THE ORIGINAL LANGUAGES AND EXEGESIS OF THE SCRIPTURES AND OF BIBLICAL INTRODUCTION AND OF CHURCH HISTORY*. HE SHALL BE EXAMINED AS TO HIS PERSONAL FITNESS FOR THE MINISTRY. A CLASSIS MAY REQUEST ANOTHER CLASSIS TO ACT IN ITS BEHALF WITH RESPECT TO THIS EXAMINATION. [Italicized words taken from the present d. of this section. d. is deleted in this restatement].

c. THE CANDIDATE SHALL RECEIVE A PROFESSORIAL CERTIFICATE AT THE COMPLETION OF HIS SEMINARY TRAINING IF THE SEMINARY FACULTY HAS FOUND HIM QUALIFIED AND HAS ADJUDGED HIM TO BE A FIT CANDIDATE FOR THE GOSPEL MINISTRY. HE SHALL THEN APPEAR BEFORE THE CLASSIS IN WHICH HE HAD HIS CHURCH MEMBERSHIP WHEN HE ENTERED UPON HIS THEOLOGICAL STUDIES FOR AN EXAMINATION FOR LICENSURE AND ORDINATION. THAT EXAMINATION SHALL CONCERN ITSELF WITH THE CANDIDATE'S KNOWLEDGE OF THEOLOGY, AND OF HIS KNOWLEDGE OF AND ADHERENCE TO THE STANDARDS AND GOVERNMENT OF THE REFORMED CHURCH IN AMERICA. [This subsection combines elements of Sec. 4, c., d., and Sec. 6.]

Present Section 7, new Section 5. The same.

Present Section 8, new Section 6. The same.

Article 9. The Supervision Of Licensure And Ordination

Present Sec. 1. is included in Art. 8, Sec. 4c above.

SEC. 1. THE CANDIDATE SHALL, UPON APPROVAL OF HIS EXAMINATION BY THE CLASSIS, SIGN THE *DECLARATION FOR LICENSED CANDIDATES* (See Appendix No. 1). THE CANDIDATE WHO HAS SUBSCRIBED TO THE "DECLARATION FOR LICENSED CANDIDATES" SHALL BE GIVEN A LICENSE TO PREACH THE GOSPEL. THE LICENSE SHALL BE SIGNED BY THE PRESIDENT AND THE STATED CLERK OF THE EXAMINING CLASSIS. IT SHALL BE ISSUED FOR A PERIOD OF FIVE YEARS AND SHALL BE SUBJECT TO RENEWAL BY THE CLASSIS WHICH HAS SUPERVISION OF THE LICENSED CANDIDATE. THE LICENSE MAY BE REVOKED BY THAT CLASSIS AT ANY TIME UPON THE REQUEST OF THE CANDIDATE, OR FOR DUE CAUSE. [This is the present Sec. 2.]

Present Section 3, new Section 2. The same.

Present Section 4, new Section 3. The same.

Present Section 5, new Section 4. The same.

SEC. 5. THE CANDIDATE SHALL BE ORDAINED BY HIS CLASSIS TO THE CHRISTIAN MINISTRY AFTER HE HAS RECEIVED A CALL, WHEN HE HAS BEEN ASSIGNED TO A TEACHING MINISTRY, MISSIONARY OR OTHER MINISTERIAL WORK, INCLUDING SERVICE AS A CHAPLAIN IN THE ARMED FORCES, OR AS A CAREER CHAPLAIN OF ANOTHER KIND. THE CANDIDATE MAY BE EXAMINED BY THE CALLING CLASSIS, AT ITS DISCRETION, BEFORE HIS CALL IS APPROVED. [This section is the present Art. 8, Sec. 4, e. and f.]

SEC. 6. The same.

R-4. The second major change prepared by the committee concerns itself with a rearrangement of the materials now grouped under Article 3 of *The Organization of the General Synod,* and which includes descriptions of the structure and functions of the Executive Committee, the Board of Direction, and the permanent committees and commissions of General Synod. Two improvements were needed. First for the sake of clarity, each of the above needed to be placed under its own article. Second, the detail of structure and function needed to be supplied for a number of the permanent committees and commissions, and the detail relating to the others had to be brought into a form and style consistent with the whole. This was accomplished, in part, by prefacing that article with a paragraph in which the features common to all the committees and commissions are stated. If the rearrangement indicated above is adopted, the present articles 4 and 5 of the *Organization* will become articles 6 and 7.

Article 3. The General Synod Executive Committee

SEC. 1. MEMBERSHIP

THE COMMITTEE SHALL HAVE TWENTY-ONE MEMBERS, AS FOLLOWS:

a. THE PRESIDENT, VICE-PRESIDENT, AND THE THREE IMMEDIATE PAST PRESIDENTS OF GENERAL SYNOD.

b. ONE MINISTER AND ONE ELDER FROM EACH OF THE PARTICULAR SYNODS. THEY SHALL BE NOMINATED BY THE PARTICULAR SYNODS AND ELECTED BY THE GENERAL SYNOD. THE MINISTERS SHALL BE PASTORS OF CONGREGATIONS. MINISTERS AND ELDERS SHALL HOLD OFFICE ONLY AS LONG AS THEY REMAIN RESIDENT WITHIN THE BOUNDS OF THE PARTICULAR SYNODS THEY REPRESENT.

c. THREE ELDERS AT LARGE. THEY SHALL BE ELECTED BY THE GENERAL SYNOD UPON NOMINATION BY THE COMMITTEE ON NOMINATIONS.

d. THE GENERAL SECRETARY OF THE GENERAL SYNOD, *EX OFFICIO* AND WITHOUT VOTE.

SEC. 2. TERM OF OFFICE

THE TERM OF OFFICE FOR THE FIFTEEN ELECTED MEMBERS SHALL BE THREE YEARS. THEY SHALL BE SUBJECT TO RE-ELECTION FOR ONE TERM. THEY SHALL BE INELIGIBLE FOR A PERIOD OF TWO YEARS AFTER THEY HAVE SERVED TWO TERMS. THE ELECTED MEMBERS SHALL BE PLACED IN CLASSES AND ROTATED IN THE FOLLOWING ORDER:

CLASS	*PARTICULAR SYNOD*	*MEMBER*
I	ALBANY	MINISTER
	CHICAGO	ELDER
	NEW JERSEY	ELDER
	WEST	MINISTER
	AT LARGE	ELDER
II	NEW YORK	MINISTER
	MICHIGAN	ELDER
	ALBANY	ELDER
	CHICAGO	MINISTER
	AT LARGE	ELDER
III	NEW JERSEY	MINISTER
	WEST	ELDER
	NEW YORK	ELDER
	MICHIGAN	MINISTER
	AT LARGE	ELDER

SEC. 3. OFFICERS

THE OFFICERS OF THE EXECUTIVE COMMITTEE SHALL BE AS FOLLOWS: CHAIRMAN, VICE-CHAIRMAN, SECRETARY, RECORDING SECRETARY.

a. THE IMMEDIATE PAST PRESIDENT OF THE GENERAL SYNOD SHALL BE THE CHAIRMAN.
b. THE PRESIDENT OF THE GENERAL SYNOD SHALL BE THE VICE-CHAIRMAN.
c. THE GENERAL SECRETARY OF THE GENERAL SYNOD SHALL BE THE SECRETARY.
d. THE RECORDING SECRETARY SHALL BE ELECTED ANNUALLY BY THE EXECUTIVE COMMITTEE.

SEC. 4. RESPONSIBILITIES

THE RESPONSIBILITIES OF THE EXECUTIVE COMMITTEE SHALL BE:

a. TO ADMINISTER THE AFFAIRS OF THE REFORMED CHURCH IN AMERICA BETWEEN THE SESSIONS OF THE GENERAL SYNOD.

b. TO HOLD FOUR STATED MEETINGS EACH YEAR, AND SPECIAL MEETINGS WHEN NECESSARY.

c. TO SUBMIT AN ANNUAL REPORT OF ITS WORK TO THE GENERAL SYNOD.

d. TO RECOMMEND THE TIME AND PLACE OF MEETING OF THE SESSION OF THE GENERAL SYNOD.

e. TO PREPARE AN AGENDA AND PROGRAM FOR THE SESSIONS OF THE GENERAL SYNOD.

f. TO RECOMMEND THE BUDGET FOR THE GENERAL SYNOD.

g. TO HAVE SUPERVISION OVER THE OFFICE OF GENERAL SECRETARY.

h. TO MAKE APPOINTMENTS TO FILL VACANCIES IN OFFICES, COMMISSIONS, AND COMMITTEES OF THE REFORMED CHURCH, OR OF THE GENERAL SYNOD, UNLESS SUCH APPOINTMENTS ARE OTHERWISE PROVIDED. APPOINTEES SHALL SERVE UNTIL THE NEXT REGULAR SESSION OF THE GENERAL SYNOD. AT THAT TIME THE GENERAL SYNOD SHALL ELECT PERSONS FOR SUCH TEMPORARILY FILLED VACANCIES.

i. TO BE RESPONSIBLE FOR INITIATING STUDIES AND EVALUATIONS OF POLICY, STRATEGY, LONG-RANGE PLANNING, EFFECTIVENESS, AND EFFICIENCY WITHIN THE DENOMINATION.

j. TO SUBMIT TO THE GENERAL SYNOD ANY RECOMMENDATION CONSIDERED USEFUL FOR THE DEVELOPMENT OF THE EFFECTIVENESS AND EFFICIENCY OF THE LIFE, WORK, AND ORGANIZATION OF THE REFORMED CHURCH.

k. TO IMPLEMENT PART IV, ARTICLE 2, SECTION 5, THE GENERAL SYNOD, OF THE *GOVERNMENT OF THE REFORMED CHURCH IN AMERICA*, NAMELY: "THE GENERAL SYNOD SHALL MAINTAIN A FRIENDLY CORRESPONDENCE AND COOPERATIVE RELATIONSHIP WITH THE HIGHEST JUDICATORY OR ASSEMBLY OR OTHER CHRISTIAN DENOMINATIONS AND WITH INTERDENOMINATIONAL AGENCIES IN ALL MATTERS PERTAINING TO THE EXTENSION OF THE KINGDOM OF GOD."

1. TO PERFORM SUCH OTHER DUTIES AS SHALL BE DELEGATED AND REFERRED TO IT BY THE GENERAL SYNOD.

Article 4. The Board Of Direction Of The Corporation

SEC. 1. MEMBERSHIP AND TERM OF OFFICE

THE BOARD OF DIRECTION SHALL HAVE SIX MEMBERS.

a. THEY SHALL BE ELECTED BY THE GENERAL SYNOD IN ACCORDANCE WITH ITS ARTICLES OF INCORPORATION. THEY SHALL BE ELECTED AT THE STATED SESSION OF THE GENERAL SYNOD AND SHALL SERVE FOR THREE YEARS.

b. THEY SHALL BE DIVIDED INTO THREE CLASSES OF TWO MEMBERS EACH. THE TERMS OF TWO MEMBERS SHALL EXPIRE AT EACH STATED SESSION OF THE GENERAL SYNOD.

SEC. 2. OFFICERS

a. THE GENERAL SYNOD, AT ITS STATED SESSION, SHALL ELECT ONE OF THE MEMBERS OF THE BOARD OF DIRECTION TO BE ITS PRESIDENT FOR ONE YEAR.

b. THE BOARD OF DIRECTION, UPON ITS CONSTITUTION BY THE GENERAL SYNOD, SHALL ELECT A TREASURER OF THE GENERAL SYNOD AND OF THE BOARD OF DIRECTION. HE SHALL SERVE FOR ONE YEAR. THE TREASURER NEED NOT BE A MEMBER OF THE BOARD OF DIRECTION. IF HE IS NOT A MEMBER OF THE BOARD, HE SHALL NOT HAVE THE RIGHT OF VOTE. HE SHALL EXECUTE AND GIVE A BOND APPROVED BY THE BOARD OF DIRECTION FOR THE FAITHFUL AND SATISFACTORY PERFORMANCE OF HIS DUTIES. THE BONDING SHALL BE AT THE BOARD'S EXPENSE.

SEC. 3. RESPONSIBILITIES

a. THE BOARD OF DIRECTION SHALL REPORT TO THE GENERAL SYNOD AT ITS STATED SESSION. IT SHALL PRESENT A COMPLETE STATEMENT OF THE FUNDS, RECEIPTS, AND EXPENDITURES OF ITS FISCAL YEAR.

b. THE BOARD OF DIRECTION SHALL APPOINT ONE OF ITS MEMBERS TO ATTEND SESSIONS OF THE GENERAL SYNOD, SO THAT INFORMATION AFFECTING THE FINANCIAL INTERESTS OF THE CHURCH MAY BE AVAILABLE. IF THE APPOINTEE IS NOT A DELEGATE TO THE GENERAL SYNOD, HIS EXPENSES SHALL BE BORNE BY THE BOARD OF DIRECTION.

SEC. 4. BYLAWS

THE BYLAWS OF THE BOARD OF DIRECTION SHALL BE APPROVED BY THE GENERAL SYNOD. THEY SHALL BE AMENDED ONLY BY THE GENERAL SYNOD AT A STATED SESSION.

Article 5. The Permanent Committees And Commissions Of The General Synod

MEMBERS OF THE PERMANENT COMMITTEES AND COMMISSIONS OF THE GENERAL SYNOD SHALL BE APPOINTED BY THAT BODY AT ITS ANNUAL STATED SESSION. MEMBERSHIP SHALL BE FOR A THREE YEAR TERM, OR FOR A PART OF IT, UNLESS OTHERWISE SPECIFIED. MEMBERS MAY BE ELECTED TO ONE CONSECUTIVE TERM. VACANCIES ON COMMITTEES AND COMMISSIONS SHALL BE FILLED BY THE SYNOD'S EXECUTIVE COMMITTEE BETWEEN SYNOD SESSIONS. SUCH APPOINTEES SHALL SERVE UNTIL THE NEXT STATED SESSION OF THE SYNOD. EACH COMMITTEE AND COMMISSION SHALL HAVE A CHAIRMAN AND SECRETARY, ELECTED BY THE COMMITTEE OR COMMISSION AT THE FIRST MEETING AFTER THE STATED SESSION OF THE GENERAL SYNOD. ADDITIONAL OFFICERS MAY BE EMPLOYED, IF IT IS SO DESIRED.

SEC. 1. THE COMMISSION ON CHAPLAINS

a. MEMBERSHIP

THE COMMISSION SHALL HAVE NINE MEMBERS, OF WHICH THREE ARE LAYMEN.

b. OFFICERS

THERE SHALL BE TWO JOINT CHAIRMEN AND A SECRETARY. THE CHAIRMEN SHALL REPRESENT THE MILITARY AND INSTITUTIONAL CHAPLAINCIES.

c. RESPONSIBILITIES

THE COMMISSION SHALL PROVIDE DENOMINATIONAL ENDORSEMENT FOR PERSONS DESIRING TO ENGAGE IN VARIOUS FORMS OF CHAPLAINCY. IT SHALL RECOMMEND POLICIES AND ACTIONS TO THE GENERAL SYNOD. IT SHALL ENGAGE IN VISITATION PROGRAMS TO CHAPLAINS ON ACTIVE DUTY. IT SHALL INVOLVE ITSELF IN VARIOUS KINDS OF HELPFUL RELATIONSHIPS WITH THE MILITARY AND INSTITUTIONAL CHAPLAINS.

SEC. 2. THE CHRISTIAN ACTION COMMISSION

a. MEMBERSHIP

THE COMMISSION SHALL HAVE EIGHTEEN MEMBERS. THEY SHALL BE PERSONS WHO ARE KNOWN TO HAVE A STRONG DESIRE TO MAKE THE GOSPEL AND THE CHRISTIAN WAY OF LIFE APPLICABLE TO CONTEMPORARY SOCIAL ISSUES.

b. RESPONSIBILITIES

THE COMMISSION SHALL ATTEMPT TO KEEP THE CHURCH WELL INFORMED ON CURRENT SOCIAL ISSUES, AND WITH THE SCRIPTURAL AND CHRISTIAN PRINCIPLES

BY WHICH CRITICAL EVALUATION MAY BE EXERCISED ON THOSE ISSUES AND PROPER ACTION RECOMMENDED. MEMBERS SHALL ENGAGE IN STUDY AND WRITING ON THESE MATTERS AND SHALL SEEK TO ENGAGE IN DISCUSSION WITH CHRISTIAN UNDERSTANDING WITH THOSE OF CONTRARY POINTS OF VIEW.

SEC. 3. THE COMMISSION ON HISTORY

a. MEMBERSHIP

THE COMMISSION SHALL HAVE NINE MEMBERS. SIX OF THESE SHALL BE ELECTED BY THE GENERAL SYNOD IN THE REGULAR MANNER. THE GENERAL SECRETARY OF THE REFORMED CHURCH, THE ARCHIVIST, AND THE ASSISTANT ARCHIVIST ARE MEMBERS BY REASON OF THEIR KNOWLEDGE AND ACTIVITY WITH RESPECT TO THE WORK OF THE COMMISSION. THE ARCHIVIST SHALL BE APPOINTED BY THE GENERAL SYNOD UPON RECOMMENDATION OF THE GENERAL SECRETARY. THE ASSISTANT ARCHIVIST SHALL BE EMPLOYED BY THE COMMISSION. COMMISSION MEMBERS SHOULD DEMONSTRATE A KNOWLEDGE OF, AND INTEREST IN, THE HISTORY OF THE REFORMED CHURCH IN AMERICA AND, IF POSSIBLE, THEY SHOULD HAVE A PROFESSIONAL COMPETENCE IN THIS FIELD.

b. RESPONSIBILITIES

THE COMMISSION SHALL COLLECT AND PRESERVE THE OFFICIAL RECORDS AND DOCUMENTS OF THE REFORMED CHURCH IN AMERICA, ITS CHURCHES, JUDICATORIES, BOARDS, AND INSTITUTIONS. IT SHALL MAINTAIN A PERMANENT ARCHIVE WHERE SUCH DATA ARE AVAILABLE FOR HISTORICAL RESEARCH. IT SHALL PROMOTE AN INTEREST IN HISTORY AND TRADITIONS OF THE REFORMED CHURCH IN AMERICA. IT SHALL FURNISH INFORMATION ABOUT, AND ENGAGE IN FURTHER RESEARCH IN, THE HISTORY OF THE REFORMED CHURCH IN AMERICA.

SEC. 4. THE COMMITTEE ON INTERCHURCH RELATIONS

a. MEMBERSHIP

THE COMMITTEE SHALL HAVE SIXTEEN MEMBERS. TWELVE OF THESE SHALL BE ELECTED BY THE GENERAL SYNOD IN THE REGULAR MANNER. THREE MEMBERS SHALL BE APPOINTED BY THE GENERAL PROGRAM COUNCIL. THE GENERAL SECRETARY OF THE REFORMED CHURCH IS A MEMBER *EX OFFICIO*.

b. OFFICERS

THERE SHALL BE A CHAIRMAN, A VICE-CHAIRMAN, AND A SECRETARY.

c. RESPONSIBILITIES

THE COMMITTEE SHALL SUPERVISE AND INITIATE ACTION WITH RESPECT TO THE REFORMED CHURCH'S MEMBERSHIP IN, OR AFFILIATION WITH, THE WORLD COUNCIL OF CHURCHES, THE NATIONAL COUNCIL OF CHURCHES, THE ALLIANCE OF REFORMED CHURCHES, THE AMERICAN BIBLE SOCIETY, THE WORLD HOME BIBLE LEAGUE, THE LORD'S DAY ALLIANCE, AND RELIGION IN AMERICAN LIFE. IT SHALL ENGAGE IN INTERCHURCH CONVERSATIONS. IT SHALL RECOMMEND FRATERNAL DELEGATES TO OTHER CHURCH BODIES. IT SHALL FULFILL ASSIGNMENTS GIVEN IT BY THE GENERAL SYNOD OR ITS EXECUTIVE COMMITTEE.

SEC. 5. THE COMMITTEE ON JUDICIAL BUSINESS

a. MEMBERSHIP

THE COMMITTEE SHALL HAVE FIVE MEMBERS, EACH OF WHOM SHALL SERVE A TERM OF FIVE YEARS. MEMBERS MAY BE ELECTED TO ONE CONSECUTIVE FIVE-YEAR TERM. LEGAL EXPERIENCE AND TRAINING SHALL BE REQUIRED OF LAY MEMBERS. MINISTER MEMBERS SHALL NEED A BROAD GENERAL KNOWLEDGE AND BACKGROUND IN THE STRUCTURE AND FUNCTION OF THE DENOMINATION, AND THEY SHOULD BE FAMILIAR WITH THE CHURCH'S GOVERNMENT.

b. RESPONSIBILITIES

THE COMMITTEE SHALL HANDLE APPEALS AND COMPLAINTS REFERRED TO IT BY THE GENERAL SECRETARY OF THE REFORMED CHURCH PRIOR TO THEIR PRESENTATION TO THE GENERAL SYNOD. OTHER MATTERS REFERRED TO THE COMMITTEE ARE: FINANCIAL RESPONSIBILITY OF A CLASSIS FOR DEBTS OF CHURCHES, THE PROPERTY RIGHTS OF THE LOCAL CHURCH AND QUESTIONS CONCERNING THE MANDATORY CHARACTER OF CERTAIN STATEMENTS IN THE *GOVERNMENT* AND *LITURGY* OF THE REFORMED CHURCH. THE COMMITTEE SHALL HANDLE APPEALS TAKEN FROM ANY DECISION OF ANY ECCLESIASTICAL JUDICATORY OR ASSEMBLY. COMPLAINTS MAY BE FILED AGAINST ANY ACT OR DECISION OR ANY PART OF THE FORMAL PROCEEDINGS OF A LOWER CHURCH JUDICATORY.

SEC. 6. THE COMMITTEE ON NECROLOGY

a. MEMBERSHIP

THE COMMITTEE SHALL HAVE SIX MEMBERS, ONE EACH REPRESENTING EACH OF THE SIX PARTICULAR SYNODS. THE ONLY OFFICER OF THE COMMITTEE IS THE CHAIRMAN.

b. RESPONSIBILITIES

THE COMMITTTEE SHALL SECURE INFORMATION CONCERNING MINISTERS WHO HAVE DIED DURING THE YEAR. THE CHAIRMAN SHALL MAKE AN ANNUAL REPORT OF THESE MATTERS TO THE GENERAL SYNOD.

SEC. 7. THE COMMITTEE ON NOMINATIONS

a. MEMBERSHIP

THE COMMITTEE SHALL HAVE SEVEN MEMBERS, ONE EACH FROM EACH OF THE SIX PARTICULAR SYNODS, AND THE IMMEDIATE PAST PRESIDENT OF THE GENERAL SYNOD. THREE OF THE PARTICULAR SYNOD MEMBERS SHALL BE MINISTERS AND THREE SHALL BE ELDERS. WHEN THE TERM OF A MEMBER EXPIRES, HIS PARTICULAR SYNOD SHALL REPLACE HIM. A MINISTER SHALL BE REPLACED BY AN ELDER AND AN ELDER BY A MINISTER. PARTICULAR SYNODS SHALL ELECT THEIR REPRESENTATIVES AT THE SPRING MEETINGS.

b. THE CHAIRMAN

THE CHAIRMAN OF THE COMMITTEE SHALL BE NOMINATED BY THE COMMITTEE FROM AMONG THE MEMBERS WHO HAVE SERVED AT LEAST TWO YEARS. HE SHALL BE ELECTED BY THE GENERAL SYNOD. HIS TERM OF OFFICE SHALL BEGIN AT THE CLOSE OF THE GENERAL SYNOD AT WHICH HE IS ELECTED.

c. RESPONSIBILITIES

(1) THE PERMANENT COMMITTEE ON NOMINATIONS AND THE STANDING COMMITTEE ON NOMINATIONS SHALL MEET JOINTLY AT GENERAL SYNOD. THE COMBINED REPORT OF THE TWO COMMITTEES SHALL BE PRESENTED TO THE GENERAL SYNOD BY THE CHAIRMAN OF THE PERMANENT COMMITTEE.

(2) THE COMMITTEES SHALL MAKE NOMINATIONS FOR MEMBERSHIP ON BOARDS, COMMISSIONS, AND COMMITTEES, INCLUDING THE FOLLOWING:

(a) FOR ELECTION TO THE BOARD OF DIRECTION

(b) FOR ELECTION TO THE BOARD OF THEOLOGICAL EDUCATION

(c) FOR ELECTION OF SYNODICAL MEMBERS TO THE BOARDS OF TRUSTEES OF HOPE COLLEGE, CENTRAL COLLEGE, AND NORTHWESTERN COLLEGE

(d) FOR ELECTION TO THE GENERAL PROGRAM COUNCIL

(e) FOR NOMINATION TO THE BOARD OF PENSIONS AND THE REFORMED CHURCH IN AMERICA - - EXTENSION FOUNDATION, INC.

(f) FOR APPOINTMENT BY THE GENERAL SYNOD TO PERMANENT COMMITTEES, COMMISSIONS, SPECIAL COMMITTEES, AND DELEGATIONS

(3) THE COMMITTEE SHALL FULFILL ITS RESPONSIBILITY WITH RESPECT TO NOMINATIONS IN THE FOLLOWING MANNER:

(a) THE COMMITTEE, IN CONSULTATION WITH THE GENERAL SECRETARY, SHALL SEARCH THE DENOMINATION FOR SUITABLE NOMINEES FOR APPOINTMENT TO COMMITTEES. PRIOR TO EACH SESSION OF THE GENERAL SYNOD THE COMMITTEE SHALL ASSEMBLE AND FURNISH THE STANDING COMMITTTEE ON NOMINATIONS WITH THE FOLLOWING INFORMATION: THE NAMES, ADDRESSES, AND OCCUPATIONS OF PERSONS NOT ELIGIBLE FOR REAPPOINTMENT TO COMMITTEES, AND OF THOSE NOT RECOMMENDED FOR REAPPOINTMENT BECAUSE OF THEIR INABILITY TO FULFILL THEIR COMMITTEE RESPONSIBILITIES; THE NAMES, ADDRESSES, OCCUPATIONS, RECORD OF PREVIOUS SERVICE TO THE DENOMINATION, AND OTHER PERTINENT DATA, OF PERSONS SUGGESTED BY CLASSES, PARTICULAR SYNODS, AND OTHER SOURCES, AS SUITABLE FOR APPOINTMENT TO PARTICULAR COMMITTEES, A STATEMENT CONCERNING THE WORK OF EACH COMMITTEE, AND ITS CUSTOMARY PLACE AND SCHEDULE OF MEETINGS.

(b) THE COMMITTEE SHALL MAKE THE ABOVE INFORMATION CONCERNING NOMINEES AVAILABLE TO THE OFFICE OF THE GENERAL SECRETARY FOR USE OF THE EXECUTIVE COMMITTEE IN MAKING AD INTERIM APPOINTMENTS.

(c) THE COMMITTEE SHALL BE GUIDED BY THE RULE, IN MAKING NOMINATIONS, THAT A PERSON SHALL BE ELIGIBLE TO HOLD MEMBERSHIP ON ONE BOARD, AGENCY, COMMISSION, OR COMMITTEE IN EACH OF THE FOLLOWING GROUPS:

(1) BOARD OF DIRECTION, GENERAL SYNOD EXECUTIVE COMMITTEE, GENERAL PROGRAM COUNCIL, BOARD OF PENSIONS, BOARD OF THEOLOGICAL EDUCATION, BOARDS OF TRUSTEES OF CENTRAL, HOPE, AND NORTHWESTERN COLLEGES, AND THE EDITORIAL COUNCIL OF THE CHURCH HERALD.

(2) COMMISSION ON CHAPLAINS, CHRISTIAN ACTION COMMISSION, COMMISSION ON HISTORY, THEOLOGICAL COMMISSION, PERMANENT COMMITTEE ON GOVERNMENT, PERMANENT COMMITTEE ON INTERCHURCH RELATIONS, PERMANENT COMMITTEE ON JUDICIAL BUSINESS, PERMANENT COMMITTEE ON REVISION OF THE LITURGY, AND THE PERMANENT COMMITTEE ON NOMINATIONS.

(3) INTERDENOMINATIONAL ORGANIZATIONS AND DELEGATIONS.

THE ABOVE LIMITATION DOES NOT APPLY TO EX OFFICIO APPOINTMENTS, NOR TO SERVICE WITH THE NATIONAL DEPARTMENT OF WOMEN'S WORK, RCA-EXTENSION FOUNDATION, INC., KIRKSIDE, OFFICE OF ADMINISTRATION AND FINANCE, OFFICE OF PROMOTION AND COMMUNICATIONS, AND THE OFFICE OF HUMAN RESOURCES.

(d) THE COMMITTEE SHALL KEEP A CONTINUAL CHECK ON THE GEOGRAPHICAL BALANCE OF THE MEMBERSHIP OF THE VARIOUS COMMITTEES.

(e) THE COMMITTEE MEMBERS SHALL, IN CONSULTATION WITH THE STATED CLERKS OF THE CLASSES AND PARTICULAR SYNODS FROM WHICH THEY ARE APPOINTED, BE RESPONSIBLE FOR GATHERING INFORMATION ON NOMINEES WITHIN THE BOUNDS OF THE RESPECTIVE SYNODS.

(f) THE GENERAL SECRETARY OF THE GENERAL SYNOD SHALL MAKE AVAILABLE TO THE STANDING COMMITTEE ON NOMINATIONS THE LIST OF NOMINEES TO BOARDS AND COMMITTEES SUBMITTED TO HIM.

(g) THE COMMITTEE SHALL OBSERVE THE RULE THAT WHEN THE TERM OF OFFICE OF A MEMBER OF ANY BOARD, AGENCY, COMMITTEE, OR COMMISSION IS ESTABLISHED AS THREE YEARS, THAT MEMBER MAY, IF NOMINATED AND ELECTED, SERVE AN ADDITIONAL THREE YEAR TERM. THAT MEMBER SHALL BE INELIGIBLE TO SUCCEED HIMSELF.

SEC. 8. THE COMMITTEE ON CHURCH GOVERNMENT

a. MEMBERSHIP

THE COMMITTEE SHALL HAVE NINE MEMBERS. LAY MEMBERS OF THE COMMITTEE SHALL BE LAWYERS.

b. RESPONSIBILITIES

THE COMMITTEE SHALL CONSIDER AND ACT UPON REFERRALS MADE TO IT BY THE GENERAL SYNOD. IT SHALL GIVE CAREFUL CONSIDERATION TO REQUESTS MADE TO IT BY INDIVIDUALS AND CHURCH BODIES CONCERNING THE PROPER INTERPRETATION OF MATTERS IN *THE GOVERNMENT, THE DISCIPLINARY PROCEDURES,* AND *THE ORGANIZATION AND RULES OF ORDER OF THE GENERAL SYNOD.* IT SHALL RECOMMEND IMPROVEMENTS IN THE ABOVE TO THE GENERAL SYNOD FROM TIME TO TIME.

SEC. 9. THE COMMITTEE ON THE REVISION OF THE LITURGY

a. MEMBERSHIP

THE COMMITTEE SHALL HAVE EIGHT MEMBERS.

b. RESPONSIBILITIES

THE COMMITTEE SHALL SEEK TO INFORM THE CHURCH OF CURRENT DEVELOPMENTS IN LITURGICS, AND OF NEW TRANSLATIONS OF THE SCRIPTURES. IT SHALL ADVISE THE CHURCH OF CHANGES NEEDING TO BE MADE IN HER LITURGY. IT SHALL KEEP ABREAST OF THE LITURGICAL MOVEMENT IN OTHER CHURCH BODIES, ESPECIALLY THOSE OF THE REFORMED FAMILY.

SEC. 10 THE THEOLOGICAL COMMISSION

a. MEMBERSHIP

THE COMMITTEE SHALL HAVE TEN MEMBERS. FOUR OF THE MEMBERS SHALL BE FROM THE FACULTIES OF THE SEMINARIES OR COLLEGES, FOUR SHALL BE PERSONS IN THE ACTIVE PASTORATE, AND TWO SHALL BE LAYMEN. MEMBERS SHALL SERVE A TERM OF FIVE YEARS. MEMBERS MAY BE ELECTED TO ONE CONSECUTIVE FIVE YEAR TERM.

b. OFFICERS

THERE SHALL BE A CHAIRMAN, ELECTED EACH YEAR AT THE FALL MEETING, AND A SECRETARY, ELECTED EVERY SECOND YEAR AT THE SPRING MEETING.

c. RESPONSIBILITIES

THE COMMITTEE SHALL UNDERTAKE STUDIES OF THEOLOGICAL MATTERS REFERRED TO IT BY THE GENERAL SYNOD. IT SHALL ALSO CONSIDER THEOLOGICAL QUESTIONS RAISED WITHIN THE COMMISSION ITSELF. IT SHALL REPORT ITS FINDINGS AND CONCLUSIONS TO THE GENERAL SYNOD FROM TIME TO TIME.

R-5. The Committee on the Revision of the Constitution concluded that the use of the term, "review committee" is superior to the use of the term now used by

us, "standing committee," because the various standing committees have the task at each General Synod session of reviewing the work of the various boards, committees, and agencies. Therefore the Committee on the Revision of the Constitution recommends to the General Synod of 1969 that it adopt the use of the term "review committee," instead of "standing committee," wherever the latter occurs.

R-6. For several years the Committee on the Revision of the Constitution has had before it the task of ascertaining whether it would be advisable to have particular synods furnish regular delegates to General Synod. The study thus far has found little to recommend such additional delegates. At this point the committee is able to report a continuing of the study, one which is dependent, in part, upon a completion of the denominational restructure.

R-7. The Committee on the Revision of the Constitution served in various ways during the past year to assist churches and individuals in understanding the parliamentary procedures involved in voting on the merger question, and gave counsel on many occasions to those who sought help in interpreting the requirements of the *Government* of the Reformed Church. Three members of the committee served as the editorial committee at the 1968 General Synod, and three are serving the present Synod in this capacity.

R-8. The Committee RECOMMENDS that the sum of $3150.00 be voted for its two regular meetings during the calendar year 1970 and for printing costs relating to the continuing improvement of *The Government of the Reformed Church in America, Disciplinary Procedures,* and *The Organization and Rules of Order of the General Synod.*

Respectfully submitted,

Elton M. Eenigenburg
Chairman

Addenda to the Report of the Committee on the Revision of the Constitution and the Rules of Order (*Reports and Overtures to General Synod,* June, 1969, pp. 62-79).

1. Revised form of replacement for Part II, Article 3, Section I (*Reports and Overtures to General Synod,* p 63):

A CHURCH WITH THREE HUNDRED OR FEWER ACTIVE COMMUNICANTS SHALL HAVE ONE ELDER DELEGATE, AND AN ELDER DELEGATE FOR EACH ADDITIONAL THREE HUNDRED ACTIVE COMMUNICANT MEMBERS. A CHURCH SHALL NOT HAVE MORE THAN FOUR SUCH ELDER DELEGATES. A CHURCH WITHOUT AN INSTALLED MINISTER SHALL HAVE AN ELDER DELEGATE WHO SHALL NOT BE COUNTED AS ONE OF THE ABOVE DELEGATES. A COLLEGIATE CHURCH SHALL HAVE AT LEAST ONE ELDER DELEGATE FOR EACH OF ITS CONSTITUENT CONGREGATIONS.

2. Correction of Part II, Article 8, Section 4c (*Reports and Overtures to General Synod,* p. 67):

THAT EXAMINATION SHALL CONCERN ITSELF WITH THE CANDIDATE'S KNOWLEDGE OF THEOLOGY, OF THE NATURE AND ADMINISTRATION OF THE SACRAMENTS, AND WITH HIS KNOWLEDGE OF, AND ADHERENCE TO, THE STANDARDS AND GOVERNMENT OF THE REFORMED CHURCH IN AMERICA.

3. Replacement for Article 5, Section 7a of the *Organization,* lines 4, 5, and 6 on top of page 75 *(Reports and Overtures to General Synod)*:

WHEN A MEMBER COMPLETES TWO TERMS, HIS PARTICULAR SYNOD SHALL REPLACE HIM (MINISTER FOR LAYMAN, LAYMAN FOR MINISTER). IF A MEMBER IS UNABLE TO COMPLETE TWO TERMS, HIS PARTICULAR SYNOD SHALL NOMINATE ANOTHER TO COMPLETE THE TWO TERMS (MINISTER FOR MINISTER, LAYMAN FOR LAYMAN). IF A PARTICULAR SYNOD DESIRES TO REPLACE A MEMBER AT THE END OF THE FIRST TERM, IT SHALL NOMINATE ANOTHER FOR THE SECOND TERM (MINISTER FOR MINISTER, LAYMAN FOR LAYMAN).

4. Addition to Article 5, Section 7, c (3) (d) (*Reports and Overtures to General Synod,* p. 77). Present (d), (e), (f), and (g), become (e), (f), (g), and (h):

THE COMMITTEE SHALL BE GUIDED BY THE RULE, IN MAKING NOMINATIONS, THAT NO PERSON SHALL BE EMPLOYED AS A MEMBER OF THE EXECUTIVE OR ADMINISTRATIVE STAFF WHO IS MORE CLOSELY RELATED BY BLOOD OR MARRIAGE TO ANY OTHER SUCH STAFF OR BOARD/COUNCIL/COMMITTEE MEMBER THAN BY THE DEGREE OF FIRST COUSINSHIP FOR THE FOLLOWING: GENERAL SYNOD EXECUTIVE COMMITTEE, BOARD OF DIRECTION, GENERAL PROGRAM COUNCIL, RCA EXTENSION FOUNDATION, INC., BOARD OF THEOLOGICAL EDUCATION, EDITORIAL COUNCIL OF THE CHURCH HERALD, BOARD OF MANAGERS OF THE NATIONAL DEPARTMENT OF WOMEN'S WORK, KIRKSIDE, BOARD OF PENSIONS, AND THE COMMITTEES ON ADMINISTRTION AND FINANCE, HUMAN RESOURCES, AND PROMOTION AND COMMUNICATIONS. MEMBERS OF REVIEW COMMITTEES OF GENERAL SYNOD MAY NOT INCLUDE PERSONS MORE CLOSELY RELATED BY BLOOD OR MARRIAGE TO EXECUTIVE OR ADMINISTRATIVE STAFF OF BOARD/COUNCIL/COMMITTEE MEMBERS THAN BY THE DEGREE OF FIRST COUSINSHIP OF THE ORGANIZATIONS BEING REVIEWED, THE RULE SHALL NOT APPLY TO OTHER GENERAL SYNOD COMMITTEES AND COMMISSIONS, NOR TO THE BOARDS OF TRUSTEES OF THE COLLEGES.

The Report of the Permanent Committee on Church Government (formerly Revision of the Constitution and Rules of Order) was presented by the Chairman,

Rev. Elton M. Eenigenburg. Addenda to the Report, substituting five recommendations for five in the original report, were presented by the Chairman.

The report was received and *the recommendations* considered seriatim.

Recommendation 1 (Item 1 of the Addenda) was adopted after adoption of an amendment to add "or fraction thereof" at the end of first sentence.

Recommendation 2 was adopted after adoption of the following amendments:

— in section "g" — addition of "communicant or noncommunicant members" after the word "following".

— also in section "g" — change of word "a" to "another" in the last line.

— In section "h" — addition of "duty" between "it shall be the privilege" and "of the Board of Elders".

Recommendation 3 (Articles 8 and 9) was adopted with the following changes given by the Chairman:

— in section "b" — insertion of "a provisional" before "call" and deletion of the words "the promise of a . . ."

— in section "c" — correction of "professional" to read "professorial".

— also in section "c" — substitution of Item 2 of Addenda for the last sentence beginning "That examination . . . "

Recommendation 4 (Articles 3, 4 and 5 of the *Organization*) was adopted with the following changes given by the Chairman:

— In Article 4, Section 2 a — change of final phrase to read: "to be president of that Board for one year."

— in Article 5, deletion of "unless otherwise specified" following "or for a part of it".

— also in Article 5 — insertion of "Unless otherwise specified," at the beginning of the next to last sentence before the word "Each".

— also in Article 5 — substitution of word "persons" for "officers" in the last sentence.

— In Article 5, Section 1 a — substitution of "three of whom are laymen" for "of which three are laymen".

— In Article 5, Section 5 a — change the first sentence to read: "The Committee shall have six members, one representing each of the six Particular Synods. Three of these shall be laymen." Also, insertion at this point of the same paragraph from Item 3 of Addenda as is noted below in changes to Section 7a. (The balance of section 5a remains as in original committee recommendation.)

— In Article 5, Section 7 a — substitution of "laymen" for "elders" at the end of second sentence; also, substitution of Item 3 of Addenda for the entire third and fourth sentences; also change of word "elect" to "nominate" in the last sentence.

— in Article 5, Section 7 c, (2) (d) — addition of "the Reformed Church in America — Extension Foundation, Inc., and the Editorial Council of the Church Herald."

— in Article 5, Section 7 c, (2) (e) — deletion of "and the Reformed Church in America — Extension Foundation, Inc."

— in Article 5, Section 7c (3) (c) (1) — deletion of "Board of Direction" and Board of Pensions."

— in paragraph following Article 5, Section 7 c (3) (c) (3) — insertion of "Board of Direction", after "to service with the"; and insert "Board of Pensions," after "RCA Extension Foundation, Inc."

— in Article 5, Section 7 c (3) (d) — Item 4 of Addenda becomes a new subsection (3) (d). Present subsection (3) (d), (e), (f) and (g) become (3) (e), (f), (g) and (h).

— In Article 5, Section 8 g — insertion of "editorial" after "recommend" in the last sentence.

— in Article 5, Section 8 b — insertion of "editorial" after "recommend" in the last sentence.

— In Article 5, Section 10 a — substitution of "nine" for "ten" members; and substitution of "three" for "four" shall be members . . . ; also, deletion of the two sentences following "laymen".

Recommendation 5 was adopted.

Item 6 reported progress.

Item 7 was received for information.

Recommendation 8 was adopted and referred to the Standing Committee on the Board of Direction.

Following the report of the Committee on Church Government, the Editorial Committee submitted a special report which follows.

SPECIAL REPORT OF THE EDITORIAL COMMITTEE

1. OVERTURE 1, from the classis of Mid-Hudson, with respect to amending the *Government re* ordination of women as elders and deacons. It is recommended that the General Synod of 1969 adopt the following motion:

> The General Synod of 1969 hereby adopts the following as an amendment of the *Government* of the Reformed Church in America, as a rewording of Part I, Article 2, Section 9 (a), and recommends it to the classes for their approval:
>
> ELDERS AND DEACONS SHALL BE CHOSEN FROM THE MEMBERS OF THE CHURCH IN FULL COMMUNION WHO ARE AT LEAST TWENTY-ONE YEARS OF AGE.

2. OVERTURE 9, from the Classis of Dakota, *re* substituting "provisional call" for "promise of a call" in the *Government,* Part II, Article 8, Section 4 (b). This change is incorporated now in the reorganization and restatement of Article 8 (see *Reports and Overtures,* p. 66).

3. OVERTURE 6, from the Classis of East Sioux, *re* voting privileges of chaplains. It is recommended that the General Synod of 1969 adopt the following motion:

A. The General Synod of 1969 hereby adopts the following as an amendment of the *Government* of the Reformed Church in America, as a replacement for Part IV, Article 3, Section 10, and recommends it to the classes for their approval.

AN ACTIVE DUTY MILITARY CHAPLAIN WITH AT LEAST FIVE YEARS IN THE MILITARY SERVICE SHALL BE ELIGIBLE FOR APPOINTMENT AS A FULL DELEGATE TO THE GENERAL SYNOD FROM THE CLASSIS OF WHICH HE IS A MEMBER. HE SHALL BE ELIGIBLE ONCE DURING EACH SUCCEEDING FIVE YEAR PERIOD. HE SHALL NOT BE COUNTED AS ONE OF THE REGULAR DELEGATES OF HIS CLASSIS. THE GENERAL SYNOD SHALL BEAR HIS TRAVEL EXPENSE WITHIN THE CONTINENTAL UNITED STATES (EXCLUSIVE OF ALASKA) TO AND FROM THE SYNOD'S PLACE OF MEETING.

B. It is further recommended that the Committee on the Revision of the Constitution study the matter of synodical representation of non-military chaplains and report their findings and recommendations to the General Synod of 1970.

4. OVERTURE 4, from the Classis of Mid-Hudson *re* ordination of women as ministers. It is recommended that the General Synod of 1969 adopt the following motion:

The General Synod of 1969 hereby adopts the following as an amendment of the *Government* of the Reformed Church in America, as a rewording of the first sentence of Part I, Article I, Section 3, and recommends it to the classes for their approval:

THE MINISTERS OF THE WORD ARE THOSE MEN AND WOMEN (underlined phrase substituted for "persons") WHO HAVE BEEN INDUCTED INTO THAT OFFICE BY ORDINATION IN ACCORDANCE WITH THE WORD OF GOD AND THE ORDER ESTABLISHED BY THE CHURCH.

Editorial Committee

Elton Eenigenburg, Chairman

The Special Report of the Editorial Committee was presented by Rev. Elton M. Eenigenburg, Chairman. The report was received and the recommendations considered seriatim:

Recommendation 1 was adopted.

Recommendation 2 was voted previously.

Recommendation 3 was adopted after making the following change: Deletion of word "full" preceding "delegate."

Recommendation 4 was adopted.

ARTICLE 15

THEOLOGY AND LITURGY

REPORT OF THE THEOLOGICAL COMMISSION

The Theological Commission met in two regular sessions with all members present: in October 1968 on the campus of Western Theological Seminary and in February 1969 on the New Brunswick Theological Seminary campus.

One overture came to the Commission from the 1968 General Synod originating with The Particular Synod of New Jersey. It read:

> In the light of the startling advances in medical science whereby human beings near death due to the breakdown of one of their own vital organs, may be 'saved' by transplanted organs donated from other men and women; and in full recognition of even further advances involving post-, pre-natal, and pre-conception manipulation of the heretofore uncontrollable genetic-code; and, realizing that these manipulative medical and scientific techniques raise great and perhaps grave moral and theological questions which the average clergyman and layman are unable to deal with therefore, THE PARTICULAR SYNOD OF NEW JERSEY OVERTURES THE GENERAL SYNOD TO CONVENE A SPECIAL COMMISSION OF THEOLOGIANS, SCIENTISTS, DOCTORS, AND OTHER APPROPRIATE PERSONS TO GIVE CONTINUING AND DEEP STUDY TO THE WHOLE MATTER OF 'BIOLOGICAL-ENGINEERING', TOGETHER WITH OTHER ASSOCIATED CONCERNS, AND YEARLY TO REPORT TO THE GENERAL SYNOD FOR DISTRIBUTION TO THE CHURCHES AND CONSTITUENCY OF THE RCA APPROPRIATE ADVICE AND CONSENT WITH REFERENCE TO THESE MATTERS.

Your Commission was instructed to study the matter, if necessary to call upon competent scientists and physicians, and to report to the next General Synod.

Bodily Organ Transplants

In fulfilling its responsibility regarding the Overture given to it, your Commission met with two competent and respected physicians, a biological research scientist and a philosopher, at its fall meeting and discussed the matter of transplants, genetic control, population control and other related subjects. In the discussion it became clear that no easy separation of scientific from moral issues can be established. As a result of the meeting study projects were planned. Dr. Donald G. Mulder, M.D., Associate Professor of Surgery, Division of Cardiac and Thoracic Surgery, at the U.C.L.A. Medical Center, Los Angeles, California, was

asked to prepare a paper for the Commission on Heart Transplants. Dr. Mulder graciously agreed and presented a paper on the medical aspects of the matter. The Commission felt that this authoritative information should be placed in the hands of the church constituency in keeping with the intent of the Overture given to it. Consequently we published this article as an insert in the Church Herald (May 2, 1969) together with a preliminary study of the religious and ethical problems involved by Dr. William Paul, Professor of Philosophy at Central College, a member of the Commission.

Your Commission would endorse the principle that medical and scientific knowledge and skill are gifts of God for the benefit of mankind, and that surgical transplants are a proper development of the normal functions of medicine. We affirm that life is good and that prolonged life is in most cases a blessing; that the individual life ought to be given the best quality possible. We acknowledge that basic to any study of transplants and genetic control is an understanding of how God is at work in His world and to what extent man cooperates in creating life and determining the personality of a new being.

The problems involved are intricate and complex. Problems of expense in relation to the stewardship of wealth and resources, the shortage of donors, discrimination in the selection of beneficiaries, determination of the moment of death, are areas to which thought must be given and where, perhaps, new concepts need be espoused.

Your Commission would urge Christians to support within their various states the enactment of The Anatomical Gift Act (making it possible for an individual to donate his body so that at the time of death it may be used for medical purposes) and to consider willing their bodies for medical use as an act of Christian love, thus assisting their fellowmen to a healthier life.

In the area of genetic research the prevention of mental and physical defects, the elimination of harmful and criminal tendencies, the prevention of addiction, the enhancement of the full mental and personality potential of the individual, can be a tremendous blessing to mankind. We are aware that the control of sex and personality may place a gigantic burden upon those who are to determine which character factors shall be fostered and which eliminated. Here guidance must be given. Further, there is the inevitable question of the termination of life when any meaningful relationship is no longer possible and the possibility of becoming callous and unfeeling toward the sick, the aged, the retarded, and the mentally inoperative. There may also be a tendency to place a greater reliance upon science and to minimize the activity of God, the power of prayer and the role of faith. In these areas the Church must be on guard. But these may be risks and burdens which the Christian will need to accept in grace—assuming the responsibility in reliance on the Holy Spirit and the indwelling Christ—accepting the human responsibility of doing at times what previously has been considered the role of God, as the role of the Christian as one made in the image of God.

For a fuller study of these matters your Commission is pursuing a study on Genetic Research, the matter of Responsibility in relation to 'Biological-Engineering',

the Relation of Science and Religion, the matter of Population Control and related issues on which it will report to future Synods.

A New Confession

In 1966 your Commission, in response to an overture from General Synod originating with the Classis of Pella, presented to Synod A STATEMENT OF FAITH. For a variety of reasons this statement was received by the Church without enthusiasm. In its report to the General Synod in 1968 your Commission assumed some of the blame and noted reasons for its failure, pointing to the rapid turnover in the Commission and the fact that three separate authors plus communal editorial work made the task of writing an inspiring statement virtually impossible. We feel, however, that the matter of a new confession should not be dropped. The reasons for the original study are still valid—the unwieldiness of our three Standards in presenting our position to prospective members, the out-of-date nature of some of the articles, the desire for a brief statement to be used with church membership classes, to say nothing of the need for a concise statement of the faith the Reformed Church in America would witness to the present generation. Such a statement should be well-ordered, organized around a central theme to give it unity. Understandably, such a confession should not cover all aspects of Christian belief, but concern itself with those Reformed emphases which we consider necessary and vital for our day. We are recommending the preparation of such a confession.

The Nature Of The Ministry

The Synod of 1968 printed and distributed the Commission's report on the Nature of the Ministry for study and comment by the churches. The commission has received a number of helpful comments from individuals and churches and has given them careful consideration. Since the response of the Church appears to be largely favorable to most aspects of our report, we feel that the next step should be the implementation of our study by way of amendments to The Government and Liturgy of the Reformed Church in America. Our recommendations for such amendments are given below.

Budget

Our appropriation last year was $2250 together with an additional $1000 for the printing and distribution of our report on The Nature of the Ministry. Our budget was intended to cover three meetings, but only two meetings were charged against it. At one of our meetings we were able to arrange it so that a number of the members did not have travel expenses, since they were in Holland for other business. Hence the expenses were kept to a minimum and only $951 of our allotment was spent. The printing of our report took the full $1000 appropriated.

RECOMMENDATIONS

1. WE RECOMMEND that the General Synod direct its Committee on Revision of the Constitution to amend The Government and Liturgy so as to effect the following changes.

a. Require installation by a judicatory each time a person enters an ecclesiastical function appropriate to a Minister of the Word.

b. Require judicatories to declare demitted from the office of Minister of the Word those who have relinquished the function into which they were installed and have not been installed in a new ministerial function.

c. Require judicatories to limit the office of Minister of the Word to those whose function is:

1) A full-time occupation which requires a theological education for its effective performance; and
2) Performed under the supervision of a judicatory; and
3) Aimed at the edification and equipment of the church for her mission in the world.

d. The restriction of voting rights in any judicatory by Ministers of the Word to those ministers who are actively serving in ministries under the jurisdiction of a judicatory.

e. Require Classes to declare all retired ministers Emeritus Ministers of the Word with all the privileges of the office *except* the right to vote in any judicatory.

f. Change the present "fourth office" of Professor of Theology to include it as a special function of the office of Minister of the Word with membership and voting rights in the General Synod.

g. Specify that proper ecclesiastical designation of Ministers of the Word accord with their function (e.g. pastor, teacher, professor, president, executive secretary, director, chaplain, etc.)

h. Specify that the nature of the task of the Minister of the Word is to serve as pastor, teacher and enabler of the Christians among whom he works, to build up and equip the whole Church for her ministry in the world.

2. WE RECOMMEND that General Synod appoint an ad hoc committee, of no more than five members, with permanent membership, to undertake the task of writing a new Confession for the R. C. A. and to submit it to the General Synod when completed.

3. The terms of Messrs. Burggraaff and Kruithof expire with this meeting of General Synod. In order to approach the desired goal for the make-up of the Commission of four theologians from the educational institutions (seminaries and/or colleges), four ministers in the active pastorate, and two laymen, WE RECOMMEND that one pastor and one layman be appointed to the Commission this year and that this be referred to the Committee on Nominations.

4. WE RECOMMEND that the sum of $1500 be allowed for the two meetings held annually and that this request be referred to the standing committee on the Board of Direction.

Respectfully submitted for the Commission,
Vernon H. Kooy, Chairman

The Report of the Theological Commission was presented by the chairman, Rev. Vernon H. Kooy.

Recommendation R-1 was moved and seconded. By common censent, the following preamble was substituted for R-1 "WE RECOMMEND that the General Synod direct its Committee on Revision of the Constitution to place in proper form and propose to the General Synod of 1970 the following changes to *The Government*:"

A motion to refer the items under R-1, a, b, c, d, e, f, g and h to the Committee on Revision of the Constitution was adopted.

Recommendation R-2 was moved and seconded. A motion to postpone action until the General Synod of 1970 was adopted.

Recommendation R-3 was referred to the Committee on Nominations.

Recommendations R-4 was referred to the Standing Committee on the Board of Direction.

REPORT OF THE PERMANENT COMMITTEE ON REVISION OF THE LITURGY

Fathers and Brethren:

Since the last General Synod the Permanent Committee on Liturgy has held two meetings, the first in New York City on October 21 and 22, 1968, and the second in Holland, Michigan, on February 3 and 4, 1969. We were charged by the General Synod of 1968 to begin the preparation of a handbook to accompany the Liturgy, to prepare a rationale or theology of worship, and to study every suggestion for change or improvement in the revised *Liturgy and Psalms,* 1968.

Since the publication of *Liturgy and Psalms* last May is so very recent, the congregations and ministers of the church have not yet had the opportunity to make suggestions for change and improvement. The Committee itself, however, is quite aware of some deficiencies and is making a list of them in order to improve the book when and if a second edition is called for. The sale of the Liturgy, while not spectacular, has been steady and the office of Promotion and Communications has pledged itself to encouraging the widest possible use among the churches. The publication in March of a promotional leaflet, which has been sent to all the churches, is a first step in this direction. Since present sales indicate the possibility that the first printing will soon be exhausted and a second will be necessary, the Committee will welcome statements from ministers and Consistories as to the best means of improving it.

The Committee is now at work on a *Handbook to Accompany the Liturgy* which it is hoped will be of use to ministers in conducting the various services of worship, but also for the better understanding of laymen in general. It will contain chapters on the Lord's Day Service, the Lord's Supper, Baptism, Church Architecture, Church Music, and Ceremonial. The actual writing of the Handbook has already been done; it is now being edited and revised for submission to the Office of Promotion and Communications. If the work continues on schedule, the Handbook should be in the bookstores ready for sale sometime this fall.

The present state of worship throughout all of Christendom makes it apparent that the work of this Committee is likely to be a continuing one. As new translations of the Scripture continue to come off the press, we must of necessity take account of the contribution they will make to the language of worship. While the Revised Standard Version of the Scriptures is normative in some respects, there will continue to be an extensive demand for the vernacular. Such volumes as *The Psalms, A New Translation* (sometimes referred to as *The Gelineau Psalter*), have made a great impact. This translation of the Psalms was inspired by the work of a group of French scholars. *The Psalms,* both in their French and English versions, retain the original meter of the Hebrew poetry and it is in vernacular English. The Jerusalem Bible, although it has some deficiencies, is probably one of the most influential of all recent translations.

As we are all aware, the Roman Catholic Church now has the Mass in contemporary language. The Joint Committee of the Presbyterian Churches also is experimenting with the Service for the Lord's Day in contemporary language. This Committee interprets its assignment from General Synod as the task of keeping the church abreast of all changes now coming so rapidly. In September, 1969, the International Liturgical Society, Societas Liturgica, will meet in Ireland to consider the subject, "The Language of Christian Worship." Your Committtee expects to be represented there.

Your Committee on Liturgy also has a representative on the Joint Committee, Presbyterian Church, U. S. and the United Presbyterian Church in the U. S. A., and has had a modest share in the preparation of the Service of the Lord's Day now widely used in Presbyterian churches. In 1972 Westminster Press is planning publication of a hymnbook to accompany the revised version of the Book of Common Order. Since General Synod long ago instructed this Committee to carry on regular conversations with all other communions in the Reformed family, you may expect to hear from us from time to time as the project unfolds. In many ways the work of the Joint Committee goes well beyond the liturgy of the Reformed Church in reclaiming the full heritage left us by the reforming fathers as originally set forth by Calvin, Bucer, Knox, et al. The Service For the Lord's Day published by the Presbyterian Joint Committee has opened the door for the congregations of the Church Reformed According to the Word of God to the weekly celebration of the Lord's Supper.

As we review the whole field of worship and liturgy, with its rapidly changing forms and expressions, we have come to the conclusion that the Liturgy of 1968 is

already out of date, and the work of this Committee, instead of being almost complete, may just be beginning.

RECOMMENDATIONS

1. The terms of Donald J. Bruggink and Donald R. Wing expire this year but, according to the rules of General Synod, they are eligible for reappointment. Therefore the Committee respectfully recommends that they be reappointed and that their names be referred to the Committee on Nominations.
2. We further request that the sum of $1,500 be appropriated for the Committee's work during the year 1970, and that this request be referred to the Standing Committee on the Board of Direction.

Respectfully submitted,

Garrett C. Roorda, Chairman

The Report of the Permanent Committee on Revision of the Liturgy was given by a member of the committee, Rev. James Eelman on behalf of the chairman, Rev. Garrett C. Roorda. The report was received and the recommendations considered seriatim.

Recommendation 1 was referred to the Committee on Nominations.

Recommendation 2 was referred to the Standing Committee on the Board of Direction.

As several delegates made suggestions relating to the format and publication of the Liturgy, Rev. Eelman requested that all suggestions be sent to the chairman of the Permanent Commitee on the Revision of the Liturgy, Rev. Garret C. Roorda.

ARTICLE 16

CHRISTIAN ACTION

REPORT OF THE CHRISTIAN ACTION COMMISSION, R.C.A.

Fathers and Brethren:

The Christian Action Commission met for two three-day sessions in October and February at the Y.M.C.A. Hotel in Chicago. The Commission deals with those subjects which members feel are vital areas of concern for Christians and the Church in the life of the nation and of the world. Position papers on the various issues are developed by the members, papers which are vigorously discussed at the Commission meetings. There is always a maximum of freedom and openness of discussion. Only after thorough consideration are particular concerns brought to the attention of the General Synod. We are mindful that our recommendations and conclusions represent the thinking of the majority of the Commission members, and we present them as the honest thinking of people who have wrestled long and hard with the issues. It is our hope that the members of the General Synod will agree with our recommendations.

But total agreement is not primary. The complexity of the issues in our world makes decision-making diffcult. Perhaps all we can do in many areas is to ask the church to think seriously about the issues. This, however, is primary: we must deal with the issues! The level of debate and dialogue disintergrates when name-calling and smear tactics are used. For example, there can be honest disagreement about the California grape dispute. The merits of unions versus no unions can be discussed. But when opposing groups hurl terms such as "Communist" or "Fascist" at each other, the ability to discuss has been lost. Such tactics, surely, have no place within the Christian fellowship. One of the joys of serving on the Christian Action Commission has been in the willingness of the members to deal with the issues and to rely upon logic and facts. In six years I have never heard one member ascribe unworthy motives to another because of basic disagreement. We invite your reasoned consideration as we present a few of the relevant issues facing the church and the world.

The following people have served on the Commission: the Rev. Ronald Beyer, the Rev. Donald K. Blackie, Dr. Donald S. Butler, Mr. Karl Bush, the Rev. William M. Cameron Jr., the Rev. Albert deVoogd, the Rev. Herbert Du Mont, Mrs. Connie Hinga, the Rev. David Hondorp, the Rev. Bose Moses James, Mrs. Lee Kester Jr., the Rev. Herman Kregel, Mrs. Cleo Ludwick, the Rev. Calvin S. Malefyt, the Rev. Milton Ortquist, the Rev. Raymond J. Pontier, the Rev. Wilbur Washington, Mr. Robert F. Williams. The Rev. Pontier served as Chairman, and Mr. Williams served as Secretary-Treasurer. The new officers of the Commission will be: the Rev. Ortquist, Chairman; the Rev. Cameron, Secretary-Treasurer.

1. Crime And Violence — Justice And Penitence

There is understandable concern and indignation among many citizens of our nation over the violence and lawlessness in evidence at so many levels of society. Crime is on the increase in our land, riots have disrupted our cities, student demonstrations have upset our colleges and universities.

As Christians we cannot condone either violence or lawlessness. We deplore the use of destructive methods to achieve good ends. However, the Christian Action Commission calls upon the members of the Reformed Church in America not to engage in self-righteousness or in a kind of hysteria which fails to recognize the causes of crime and violence, which makes no distinctions, and which seeks simplistic solutions through repressive measures. We urge consideration of the following factors:

1) There are times when refusal to obey a law of the state can be the highest form of Christian witness. "We must obey God rather than men." Early Christian martyrs, Martin Luther, Dietrich Bonhoeffer, Martin Luther King stand high within our heritage.

2) Much of the overt violence taking place in our nation is in reaction to the covert violence engenic to our society directed against wrong and injustices. The *Kerner Report* speaks about the despair and hopelessness of black people in our large cities. The report *Crisis at Columbia* tells of the insensitivity of the university to the demands for legitimate change. In many instances violence is an inevitable result of the failure to provide means to adjudicate real differences and correct wrongs. When communication breaks down, when no lines of communication are established, violence is often the result. By the same token, violence erupts when the cries for justice are unmet, and in a society where white racism has perpetuated joblessness, poverty, human indignity, the reactions are inevitable.

3) Appeals for non-violence on the domestic scene often fall upon deaf ears in a world where all too often nations make war and military solutions the prime rationale to international difficulties. Nations justify almost any method in the name of their own self-interest. The involvement of the United States in Vietnam, the brutal take-over of Czechoslovakia by Russia, the retaliations by both Israel and Arab nations, the destruction of democracy in Greece make many wonder about the appeals to non-violence by national leaders. Christians might be heard more about violence in domestic affairs today if they expressed their indignation more about violence in international affairs and if they had expressed equal concern about violence perpetuated on minority groups.

4) The unequal application of justice makes many of the dispossessed wonder about the demands for law and order. Many of our citizens wink tolerantly about graft and pay-offs in the political and business arena. The Mafia continues to operate. Heavier sentences are meted out to the poor than to the wealthy.

5) Middle-class Americans often violate those laws they dislike, with disregard of civil rights legislation high on the list. The black man who is discriminated against in housing or jobs or education suffers violence as surely as the person who is held up and robbed on the city street. Such a double-standard does not encourage respect for law and order.

Neither a demand for repressive measures nor a search for scapegoats is a solution to the concern over crime and lawlessness. Penitence for our common failures and a commitment to justice are needed.

R-1. The Christian Action Commission RECOMMENDS that the General Synod:

1) Endorse the above statement and circulate it to the churches and members of the Reformed Church in America.

2. Gun Control Legislation

Any discussion of gun control leads quickly to the realization that the larger issue is violence in American life. A great percentage of murders are committed in the home; the statistics on the number of children beaten in the home is shockingly high. The T.V. screen reeks of murder, beatings, brutality. The mood of the country seems to stress a resort to violence to solve problems, i.e.: suppression of demonstrators, seizing of college administrative offices and destruction of property therein, etc.

Thus, murder, assassination, wounding caused by firearms is only a fragment of a greater problem. Yet it is an important part. Firearms are available to almost anyone in our society. With so few restrictions as to purchase, knowledge, or skill, guns obviously fall into irresponsible hands. The arguments for stricter gun control are clear: children, perverts, alcoholics, and ex-cons can purchase any gun they want whenever they want it. Americans buy about two million guns made in this country and a million imported guns, adding to the 50 million to 200 million guns already in private hands. In 1967 there were 18,000 deaths from gunshot, about one-third of the murders. Six of every ten murders are committed with guns. Since 1900 more Americans have died from gunshot crimes or accidents (about 750,000) than have been killed in battle in all our wars since the country began. Where restrictive laws are in force gun violence drops (witness New Jersey where there is a tough licensing law and where murder by gun-shot rifle rate is 50% below the national average).

The Christian is called upon to be a responsible steward with all his possessions. Thus he uses his guns as he would use his car: responsibility. Yet the Christian is also concerned for his neighbor, who often needs protection from irresponsible gun users. The recently passed crime-control law which prohibits mail-order hand gun sales is a first step, and states may require licensing. Federal legislation, however, for over-all control is still desirable.

R-2. The Christian Action Commission therefore RECOMMENDS that the General Synod:

1) Request the Congress of the United States to require federal registration or licensing of all firearms.

3. The Role Of Women In The Church

The Christian Action Commission, in response to the requests of many of the women in our denomination, is asking that women be allowed to respond to the call to *full membership* in our church. They ask for permission to serve as equal, unsegregated citizens within our congregations.

R-3. The Commission therefore RECOMMENDS that the General Synod:

1) Amend Article 2, Section 9 of the Constiution by the deletion of the word male so as to open the offices of Elder and Deacon to women.

4. Abortion Laws

The General Synod of 1968 approved the principle of legalizing therapeutic abortion. However, in view of the experiences of the states of Colorado and California where abortions, with safeguards, are permitted, it is our belief that liberalized abortion laws do not work in practice. In California the estimated rate of 100,000 illegal abortions continues unabated. Vast numbers of women who have legitimate reasons for seeking an abortion are unable to have them under the law.

R-4. The Christian Action Commission therefore RECOMMENDS that the General Synod:

1) Go on record urging the various state legislatures to abolish all abortion laws, and to make abortion a matter of individual conscience to be exercised within the context of one's faith and with proper medical counsel.

5. Discriminatory Practices

Resolutions, statements, pronouncements regarding discrimination are necessary. The church must continue to speak to the world out of its convictions and principles. The evils of racism must be unmasked. But the church will not be heard unless it practices what it preaches and makes certain that its own house is in order.

R-5. The Christian Action Commission therefore RECOMMENDS that the General Synod instruct that:

1) Arrangements for hotel accommodations for all meetings of boards and agencies of the General Synod and their councils, committees, and departments be concluded only with those facilities that are "equal opportunity employers" giving evidence that qualified and qualifiable non-Caucasians have full opportunities for advancement into, and are employed in sales, supervisory, or managerial job categories.

2) Contracts for goods and services be executed only with companies (excluding the small family operated business) that are non-discriminatory in

their hiring, training, and employment practices and give evidence of such non-discriminatory practices. (The Recommendation concerning "Project Equality" lends strength and implementation to this Recommendation.)

6. Project Equality

Project Equality is a program developed and serviced by the National Catholic Conference for Interracial Justice to utilize the hiring and purchasing power of religious institutions and judicatories (Protestant and Roman Catholic) to end employment discrimination in their own institutions and in all firms which supply them with goods and services. A great deal of the discrimination practiced by persons and firms in our society is more of an unconscious than of an overt type. For this reason, *affirmative* actions are required to eliminate discrimination, particularly in employment practices.

Affirmative actions are positive steps taken by management to adopt an equal employment opportunity policy and to implement it in an organziation. Some examples of affirmative action are:

a) Contacting sources of minority group employees to fill job openings.

b) Communicating the policy of equal employment opportunity to all management echelons, particularly to the personnel department, and to all employees.

c) Contacting current sources of new employees and advising them of the firm policy of hiring on a non-discriminatory basis.

Project Equality is designed to overcome employment discrimination in three specific areas (and, to a moderate degree, housing discrimination in the third area):

a) General manufacturing and services

b) Construction

c) Insurance, banking services, and real estate.

Project Equality is a three-stage program; the stages correspond to the program areas mentioned above. *Stage One* — The judicatory surveys its own employment practices to insure that all responsible administrators are hiring and promoting for all their needed positions without regard to race, color, or (where it is not a bona fide qualification) religion of the applicant. They will then call upon those firms which supply them with goods and services to affirm their willingness to initiate and maintain employment practices which *affirmatively* promote opportunities for minority persons at all job levels. These firms are also asked to communicate their affirmation to their own employees and to outside recruiting services, and to take reasonable affirmative steps to hire minority persons. Names of all firms cooperating with Project Equality will be supplied to all participating religious institutions, for their use in helping them determine their future purchasing decisions. *Stage II* — Construction firms will be asked to supply similar assurances. *Stage III* — Finally, insurance, banking services, and real estate will be covered.

The participating religious bodies will establish a non-profit corporation to set up an agency with staff. Participating groups will contribute a fair share to underwrite the cost.

Project Equality is not a boycott, but rather an affirmative use of the hiring and purchasing power of religious institutions to end employment discrimination by making equal employment opportunity a product specification.

Recognizing Project Equality as a positive program to eliminate the evils of discrimination within our own judicatories and institutions, and to exert influence on business and industry, the Christian Action Commission has requested the General Synod Executive Committee to implement the proposals regarding puchasing of goods and services by seeking participation in Project Equality, endorsing their program, arranging for payment of necessary fees by General Synod, and in other ways becoming involved in Project Equality, including recommendation of it to local judicatories.

R-6. The Christian Action Commission also RECOMMENDS that the General Synod:

1) Endorse the request made of the General Synod Executive Committee concerning participation in Project Equality, regardless of the action taken by the GSEC.

7. A Christian Concern For The Poor

The follower of Jesus Christ must be willing not only to receive the blessings which come through society, but also to accept responsibility for the solution of the problems within society. One of the urgent problems facing the Christian is the question of poverty, the disproportionate distribution of wealth, for we are responsible for the well-being of our brothers.

In our nation of prosperity one-fifth are below a poverty level of $3,000 a year, 75% of whom are white and 25% black. Though many of the poor are employed, they receive wages insufficient for anything but poverty. Seasonal workers are not covered by many of the protective laws, such as minimum wage, unemployment compensation, welfare assistance, and, in many communities, medical service. Present welfare legislation often perpetuates the poverty it is designed to alleviate, in many instances adding to family disintegration by forcing fathers to "desert" as a requirement for assistance Welfare costs are high — high in the cost of administration, and high in the pound of flesh extracted from the applicant's human dignity.

In our increasing prosperity the poor are growing proportionately poorer. Time alone will not provide the solution. Christians, joined with others of good intention, must seek for a more proportionate distribution of wealth, and for the opportunities of self-advancement and education. All men being created equal in the image of God, and sharing in his creation, have the right to a decent standard of living. John Calvin said, "God wills that there be proportion and equality

among us, that is, each man is to provide for the needy according to the extent of his means so that no man has too much and no man has too little."

Because work has been a very strong ethic in our society, and by meaningful work many persons have found a sense of dignity, and because society has many unmet needs, (schools, hospitals, roads, water and air pollution problems, community services, housing, etc.) we encourage and support legislation which will develop jobs to meet these needs. Efforts must be made to train the unskilled, and to subsidize employment for the under-employed and the unemployed with wages sufficient for a decent standard of living. We should be concerned also for a decent, minimal standard of living for those who should not or cannot work.

R-8. The Christian Action Commission RECOMMENDS that the General Synod:

1) Encourage its fellow-Christians to take seriously the problem of poverty in the United States, and to assume the responsibility to work for the elimination of poverty.
2) Encourage participation where possible in local anti-poverty programs, contributing gifts and services to public and church-oriented programs.
3) Encourage understanding and support for legislation which would call for full employment through private and public industry at wages sufficient for a decent standard of living with accompanying retraining programs, and to provide sufficient guarantees for a decent standard of living for those who are unable to work, or for those whose incomes are below the guarantee.

8. Agricultural Workers

The Christian Action Commision acknowledges that the farm workers in America offer an essential service to all of American society in the process of bringing food to the table, and yet have not shared in the prosperity of this nation in proportion to the service rendered. We feel this disparity to be immoral.

The Christian Action Commission acknowledges the right of farm workers and other groups of workers to become unionized, that the union has the right of being recognized by the producers, and that the union has the right of representing the workers in the exercise of collective bargaining and being engaged in a legal strike.

Since other workers are available to harvest the grape crop *despite the* California grape workers' strike, no effective pressure can be brought upon the growers to engage in collective bargaining and thus the right of the workers to organize and negotiate contracts with the growers is being denied.

Since 95 percent of all fresh grapes eaten in the United States come from California, the Christian Action Commission urges the members of our churches to refuse to buy fresh grapes until the union is recognized and the right of collective bargaining is established.

R-8. The Christian Action Commisison therefore RECOMMENDS that the General Synod:

1) Request the Congress of the United States to extend the National Labor Relations Act to the agricultural industry as a step in seeking to nurture human dignity and bring about improved living and working conditions for the farm workers.

9. The Selective Service Act

Peacetime conscription is a source of serious disruption within our nation. It works unfairly to men in lower economic brackets, it unnecessarily disrupts the vocational training of millions of young men, it infringes on civil and religious liberties, it penalizes some of our young men who cannot participate because of conscience.

We do not believe that the Selective Service Act is necessary to maintain the security and best interests of our nation. President Nixon has expressed interest in asking for a repeal of the Selective Service Act and replacing it by a system of voluntary enlistment.

R-9. The Christian Action Commission therefore RECOMMENDS that the General Synod:

1) Pledge its support to all constitutional efforts to bring about a repeal of the Military Selective Service Act of 1967 and to substitute a system of voluntary enlistment.

2) Urge an immediate abolition of the draft exemption for clergymen.

3) Urge an immediate abolition of the draft exemption for ministerial students.

10. Statement On Vietnam

We commend the governments of the United States, South Vietnam, and North Vietnam for entering into peace talks in Paris. We further commend the governments of the United States and of South Vietnam for including the N. L. F. in the discussions, thus recognizing that a settlement of the conflict can be made only as all groups are involved.

Even as peace talks are going on, however, there is continued toll of destruction and loss of life in Vietnam. Over 30,000 young men have been killed, and almost 200 are dying each week the war continues. Over 200,000 American boys have been wounded and maimed, a casualty rate which nearly equals that of World War I. The loss of life among the South Vietnamese, the North Vietnamese, and the Vietcong raises the total casualties to astronomical totals. In addition there is the continued waste of physical and financial resources.

R-10. In view of the continued devastation while peace talks are going on, the Christian Action Commission RECOMMENDS that the General Synod:

1) Call upon the government of the United States to continue to work vigorously for a cease-fire, and, in the absence of such a cease-fire, to refrain from any escalation of the war in Vietnam.

2) Request the government of the United States to begin a phased withdrawal of its troops from Vietnam.

3) Urge the parties engaged in peace negotiations in Paris to work for the active participation of all divergent groups in the South Vietnamese political arena.

4) Urge the church to work as an agent of reconciliation as the opportunities present themselves.

5) Ask the government of the United States to use multi-lateral channels for the rebuilding and rehabilitation of Vietnam immediately upon the cessation of the conflict.

11. Budget

R-11. The Christian Action Commission RECOMMENDS that the General Synod appropriate the sum of $9,750 for its work in 1970, and that this request be referred to the Standing Committee on the Board of Direction.

Nominations

The terms of the following members expire this year: the Rev. Calvin Malefyt, the Rev. Raymond J. Pontier, the Rev. Wilbur Washington, and Mr. Robert F. Williams. Those members eligible for renomination to the Commission are: the Rev. Donald Blackie and Mrs. Lee Kester for second term; and the Rev. Herbert Du Mont and the Rev. Milton Ortquist to serve a full first term. Additional names to replace members whose terms expire this year have been submitted to the Permanent Committee on Nominations.

Respectfully submitted,

Raymond J. Pontier, Chairman

The Report of the Christian Action Commission was presented by the chairman, Rev. Raymond J. Pontier. The report was received and the recommendations considered seriatim.

Recommendation R-1 was moved and seconded. A motion to amend R-1 by deleting item 5) was lost. Recommendation R-1 was adopted.

Recommendation R-2 was adopted.

By common consent R-3 was deferred for consideration and action in connection with the report of the Standing Committee on Overtures, when overtures relating to the ordination of women are considered.

Recommendation R-4 was moved and seconded. A motion to refer R-4 back to the Christian Action Commission for report to the General Synod in 1970 giving the theological basis for their recommendation was lost. The motion on recommendation R-4 was lost.

Recommendation R-5, 1) and 2) was adopted.

By common consent R-6, 1), was deferred for consideration and action in connection with the report of the General Synod Executive Committtee, when the matter of Project Equality is considered.

Recommendation R-7 was moved and seconded. An amendment to delete "fellow Christians" and substitute "constituency of fellow Americans" and to delete "in the United States" and substitute "in the countries where they live" was adopted. Recommendation R-7, as amended, was adopted.

Recommendation R-8 was moved and seconded. An amendment to delete "extend" and substitute "seriously consider extending" was lost. The motion on Recommendation R-8 was lost.

Recommendation R-9, 1) was adopted.

A motion to postpone consideration and action on Recommendation R-9, 2) and 3), until Overture 32 regarding the removal of 4-D exemption for ministers and ministerial students is presented was adopted.

The chairman requested permission for Rev. Gordon Dragt, delegate from the Classis of Philadelphia to present a special resolution. Permission was granted, and the resolution was as follows:

RESOLUTION

Since Joseph Favale,, John de Velder, George Fitchett, Michael Moran and Glenn Pontier acted in a manner recognized as legitimate by a previous Synod, acting in obedience to their call and conscience of public opinion and human law,

Since we, the representatives of the Reformed Church in America, have been called by our Lord to support our Christian brothers in community, as community, in the service of the Kingdom,

Since the Society of Inquiry of New Brunswick Theological Seminary now holds their draft cards and has requested the General Synod to take responsibility for them,

It is resolved that this General Synod take Joseph Favale's, John de Velder's, Lewis E. Kain's, Michael J. Moran's and Glenn Pontier's draft cards into the possession of the Reformed Church in America, and notify appropriate government agencies of this decision.

Previous actions of General Synod on law and conscience:

Minutes 1965, pp. 84, 87
1966, pp. 219-220, 234

A motion to grant the privilege of the floor to Joseph Favale, Lewis Kain, Michael Moran and Glenn Pontier was adopted. Each addressed the General Synod.

A motion to authorize the President to appoint an Ad Hoc Committee on Receiving the Draft Cards, representing the General Synod, the Christian Action Commission, and two of the five young men involved, to consider this resolution and report regarding this matter to a later session of this General Synod was adopted. The President appointed the following as an Ad Hoc Committtee on the Receiving The Draft Cards:

Lester J. Kuyper, Chairman	General Synod
Vernon Kooi	delegates
Raymond J. Pontier	members, Christian
Herman J. Kregel	Action Commission
Joseph Favale	young men
Glenn Pontier	involved
Arad M. Riggs	Consultant

Chairman Raymond J. Pontier announced that the Christian Action Commission had received 69 petitions containing over 1200 signatures from various women's groups in support of ordination of women. It was the general concensus that this matter would be considered. At this time, General Synod was interrupted by a group of women, accompanied by some men and children, who marched through the auditorium carrying placards.

Recommendation R-10 was moved and seconded. R-10, 1) was adopted. R-10, 2) was amended to add "as soon as possible", and was adopted. R-10, 3) was amended to delete "South" before "Vietnamese", and to add "and we also support President Nixon's Eight-Point Proposal for peace", and was adopted. R-10, 4) and 5) was adopted.

Recommendation R-11 was referred to the Standing Committee on the Board of Direction.

REPORT OF THE AD HOC COMMITTEE ON RECEIVING THE DRAFT CARDS

We recognize that:

1. The acceding to the request of John de Velder, Joseph Favale, George Fitchett, Michael Moran and Glenn Pontier to accept their draft cards is a complicated matter with no simple solution;

2. Synod has supported the principle of civil disobedience based on conscience. It has also taken action opposing the present selective service act;

3. The request of the young men means the involvement in an act of civil disobedience to which some can or cannot subscribe for reasons of conscience;

4. The young men have acted out of Christian conscience based on their devotion to Jesus Chirst. We commend them for their Christian conviction and witness, and we wish to support them by our Christian fellowship and nurture;

5. The church is obligated to respect the Christian conscience of those moved to take this action, and equally the right of those who do not feel moved to enter this gesture of civil disobedience.

Therefore:

1. We commend these young brethren to their respective judicatories for pastoral counsel and care so that they may be benefitted by the love and nurture of the church;

2. We assure them of both ecclesiastical and legal counsel in their stand;

3. We approve and take initiative for the formation of an *Ad Hoc* Committee of clergy and laity within our church who voluntarily will assume responsibility for serving as a depository of the draft cards of those involved and will offer advice as it may be desired. We assert that in passing this resolution Synod does not bind itself to an approval or a disapproval of any or all actions of those involved in this gesture of civil disobedience;

4. And further, we declare that the carrying or not carrying of a draft card is the individual's responsibility.

Lester J. Kuyper, Chairman
Vernon Kooi
Herman Kregel
Ray Pontier
Joseph Favale
Glenn Pontier

The Report of the Ad Hoc Committee on Receiving The Draft Cards was presented by the chairman, Rev. Lester J. Kuyper. The report was received and the recommendations considered seriatim.

Recommendation 1 was moved and seconded. An amendment to insert "and any others of like mind" after the word "brethren" was adopted. Recommendation 1, as amended, was adopted.

Recommendation 2 was moved and seconded. An amendment to delete the words "both" and "and legal" to read "ecclesiastical counsel" was adopted. An amendment to add "and will seeek voluntary legal aid for them" was adopted. Recommendation 2, as amended, was adopted.

Recommendation 3 was moved and seconded. An amendment to insert "request the officers of the General Synod to" between "and" and "take initiative" was accepted by common consent. The motion to adopt Recommendation 3 was voted on. Division was called and the vote was: Yes — 109; No — 123. The

motion was lost. The following delegates requested their names to be recorded as voting against the action:

Paul van Elk
John C. Van Mantgem
Harold G. Rust
A. Kinsey
H. Eugene Speckman
Ronald D. Lokhorst
John D. Pontier
Warren Fullerton
Roland Euwema
Frederick Mold, Jr.
Samuel C. La Penta

Recommendation 4 was moved and seconded. An amendment to change the period after "responsibilty" to a comma and to add the words "but the church has a responsibility to share in whatever way it can in the agony which these individual decisions involve" was adopted. Recommendation 4, as amended, was adopted.

A motion from the floor "that General Synod accept the draft cards of these five young men" was lost.

REPORT OF THE AD HOC COMMITTEE ON SOUTH AFRICA

The Ad Hoc Committee on South Africa, consisting of the Rev. Raymond J. Pontier, the Rev. John W. Beardslee III, the Rev. Herman Harmelink III, the Rev. Joseph Muyskens, has been meeting at regular intervals to discuss procedures for continuing the dialogue with the Dutch Reformed Churches of South Africa. The Committee has met by itself, as well as with people who have been in South Africa recently, and with Dutch Reformed Church leaders from South Africa who have been in the United States. Time has been given to reading and studying the widely circulated work *A Plea for Understanding* by Dr. Landman. Various publications from South Africa dealing with apartheid and related issues also have been received and read.

An initial reply to *A Plea for Understanding* has been prepared, and this will be sent in June over the signature of our General Secretary. Our reply seeks to keep open doors to continue dialogue and discussion on every level. In our reply we recognize the complexities of the problems facing South Africa, and we indicate our regret at some of the phrases in our original letter which caused offense.

We do, however, uphold the theological and ethical principles of our first communication. We see apartheid as a departure from the justice all Christians must follow. It is our conviction that society is under the obligation to judge each person on his own merits, not from an arbitrary and unscientific and unscriptural criterion of "race",

Although we acknowledge our failures, we believe that we are responsible for witness to Christ's reconciliation in a broken world. In that hope and spirit we are anxious to maintain a full discussion.

Respectfully submitted,

Raymond J. Pontier for the Ad Hoc Com.

The Report of the Ad Hoc Committee on South Africa was presented by the chairman, Rev. Raymond J. Pontier. The report was received for information.

ARTICLE 17

INTERCHURCH RELATIONS

REPORTS ON INTERCHURCH RELATIONS

Interchurch Relations Committee

Appendices

I. World Council of Churches
II. Alliance of Reformed Churches
III. American Bible Society
IV. Lord's Day Alliance
V. Religion in American Life

Special Committee to Evaluate RCA Relationship to NCC

Conversations with Presbyterian Church, U. S.:

1. Joint Committee of Twenty-Four
2. Committee of Twelve

REPORT OF THE PERMANENT COMMITTEE ON INTERCHURCH RELATIONS

Fathers and Brethren:

The following duties are assigned to this committee by the General Synod: supervision and coordination of General Synod's participation in and representation to interchurch organizations, and any other ecumenical or interdenominational assignments delegated to it by Synod; presentation of a summary report on these activities; preparation of a proposed budget for the support of and representation to these organizations; submission of a considered slate of nominations; and development of ways and means of interpreting our interchurch and ecumenical involvement to the Reformed Church constituency.

This committee has held three two-day meetings at the Interchurch Center in New York. All were present at the third meeting, and nearly all at the two earlier meetings.

A. SUMMARY REPORT OF INTERCHURCH ORGANIZATIONS

I. World Council of Churches

"Uppsala 1968" has now entered history along with Amsterdam 1948, Evanston 1954, and New Delhi 1961, to date the assemblies of the World Council of Churches. It is hoped that many members of the Reformed Church have read the reports of the Fourth Assembly and the articles and booklets, particularly, *Life: New Style* by Harold E. Fey. The Reformed Church was represented at the assembly by no less than five full-time participants in the various categories of the meeting in Sweden.

In an "assembly year" all else is dominated by this major ecumenical event. Uppsala was the most representative gathering of churchmen in Christian history. The assembly accepted six new member churches, raising its total membership to 235 churches in 90 countries and territories with some 400 million members. The Central Committee membership was raised to 120. Today the character of the WCC has changed dramatically since 1948, especially since now one-fourth of the membership is Orthodox. There is a tremendous amount of study and acquaintance still to be done on the part of most Protestants in order to learn to live and work with this branch of Christianity, unknown to many, but vitally a part of the Body of Christ.

Today there is the possibility that God is still raising up prophets within and without Israel. But perhaps they go unrecognized, for instead of being individual men like Jeremiah and Amos, they are corporate personalities with names like the World Council or the National Council or confessional associations. None claims to have the whole truth; none is a church; but all raise questions that need answers in such a time as this and all make pronouncements that may be words of judgment, or salvation, or inspiration.

It seems ironic that within the ecumenical circles the Reformed Church sometimes has the reputation of being "theologically aware." If such be the case let us look and listen to the most theological of the Fourth Assembly's section reports, viz. *Section One* on the question of "Catholicity and the Holy Spirit."

Although Section I was of a theological nature, all of the other five sections dealt with the practical matter of addressing their thinking to the needs of a suffering humanity. Dr. Eugene Smith stated, "Never has there been a world meeting of the religious 'establishment' in which the suffering of the dis-established was so deeply felt." With such agony all around, it was naturally asked by Section I why, under such tragic circumstances, the Church still had to deal with the matters of patching up internal disputes. Why discuss "unity" when human beings are in dire need? The Section answered that question by saying that it is the same Holy Spirit who makes churchmen aware of the needs of the world who also moves the Church toward unity. While the miseries of man multiply, it is the Holy Spirit who calls us to share Christ's love and suffering for mankind. God is at work both in the world and in the Church and in both He is making all things new. It is not until we enter such work with God that we see how closely bound together in the Church are the

Churches, authentic qualities of oneness, holiness, apostolicity, and catholicity. All of these qualities are gifts. "Catholicity is a gift of the Spirit, but it is also a task, a call, an engagement." "The purpose of Christ is to bring people of all times, of all races, of all places, of all conditions, into an organic and living unity of Christ by the Holy Spirit under the universal fatherhood of God."

For the Reformed Church this poses an interesting problem. Her congregations have been exceedingly slow in working out the social implications of the gospel message. Surrounded by the cries of suffering men, participants in oppressive institutions, willing and unwilling combatants in Viet Nam, nevertheless, the church's people are remarkably unchanged and even unmoved in congregational life. (Hendrikus Berkhof maintains it was the number one problem at Uppsala. Some strongly advocated world-service; others, like Malcolm Muggeridge, considered it as evidence that Christianity had lost sight of its transcendent vocation.)

Another factor here is that at the present moment our own union negotiations seem to be at low ebb. Either way the vote, our denomination seems to be in difficulties. So the question seems to be raised for us by the WCC whether or not our unwillingness to "get involved" in social matters may have the unhappy result in slowing us down in unity matters. If, as the report states, it is the same Holy Spirit who is operating in each sphere, may we in the Reformed Church be quenching the Spirit in both directions? Is the report correct in drawing out the implication that there is a direct relationship between social involvement and unity in the Church? If true, and we must alway test the prophets, then perhaps the Reformed Church is being weighed in the balances and is found wanting. Perhaps the prophetic voice of salvation has become for us the prophetic voice of judgment.

The annual report of Dr. Eugene L. Smith, of The World Council in New York, is included in the Appendix to this report (Appendix I, p. 276).

II. National Council Of Churches

CRISIS IN THE NATION — The major contribution of the National Council of Churches to the work of the churches during the past year was its leadership in organizing task forces for response to the Crisis in the Nation. The Reformed Church participated fully in this cooperative effort of the churches with its own task force and with the contribution of funds and personnel.

The events of the past summer and the involvement of the churches in economic, educational and recreational programs in the ghettos have been so widely reported that no effort is made here to summarize them. Perhaps *the most important* thing to note is that while a crash program was developed last summer, the Crisis is something that will be with us for perhaps a generation and will not yield to crash programs. Special funds were sought and allocated to initiate the program of the NCC, but the continuing all-out effort will be incorporated in the regular program budget beginning in 1970.

GENERAL ASSEMBLY — The major event in the coming year is of course the 8th General Assembly which will meet in Detroit, Mich., Nov. 30-Dec. 5. One indication of the effort of the Council to be responsive to the needs of the day is a

proposed change in the constitution which will increase the size of the delegation allotted to each member communion in order to increase the number of young persons in the Assembly. The Nominating Committee will present the name of a young person for election by General Synod in anticipation of favorable action by the General Assembly.

ANNUAL REPORT — The remainder of this report is drawn from the report of the General Secretary, Dr. R. H. Edwin Espy, to the General Board at Memphis, Tenn., Jan. 21, 1969. The report is different from the usual reports of the General Secretary in two respects. First of all it attempts to review the engagement of the Council with the world for the full year 1968, rather than the time between meetings of the Board. Second, the review is built around ideas garnered from each of the Associate General Secretaries on the unresolved problems which the churches must face together, illustrating them with some of the activities of the various divisions.

Hence you will not find here a summary of the work of the Division of Christian Life and Mission, or the Division of Christian Unity, etc. You should find, if you read carefully, the answers to some of the questions that are most often put to the Interchurch Relations Committee about the National Council of Churches—Does the NCC have a theology? What is its idea of Evangelism? Doesn't it have an awareness of the power of the Gospel to save individuals? Why is the NCC continually getting involved in social and economic problems? Perhaps you won't find answers. But a careful reading will surely bring some new insights that will bring their own answers.

The report has been extensively cut and edited because of space limitations. It is the hope of the committee that it remains true to the original, and that it accurately represents Dr. Espy's thoughts about the Council and the churches which comprise it and which it serves. The RCA members of the General Board feel it reflects the climate of thought in the NCC. Copies of the full report will be available to the Standing Committee for its review.

A ONE-YEAR VIEW

Condensation of a Report of the General Secretary to the General Board

INTRODUCTION — For the preparation of this report each of the Associate General Secretaries offered a brief commentary on the unresolved problems which the churches must face together. One member suggested that the time had come for another confrontation when we, as a council of churches, should honestly face the fact that the Church is part of the problem and not only of the solution.

From these commentaries six general problem areas emerged. In each there are efforts by the churches working together through the NCC to provide some leadership. But these efforts have not yet succeeded in reversing habits of thought which the churches have themselves helped to establish. In fact, the most intransigent part of the problem is that so many good church people feel that some of these areas are not the concern of the churches at all, but should be left to the secular

authorities. The view of the NCC in this regard is, of course quite clear—reflecting the wishes of the member churches.

Two distinguished churchmen of the United Methodist Church recently reiterated the conviction that modern missions must become as concerned with the individual's physical well-being as with his spiritual welfare, even at the risk of controversy. "Poverty, health, race relations, peace—you name it," said Bishop Wicke of New York. "These are the concerns of the whole church; these are the gospel's concern, the concern of the entire family of man."

The 1968 Assembly of the National Association of Evangelicals passed a resolution affirming that the Christian contribution to a world in Crisis is "that of a whole Gospel for the whole man to the whole world by the whole people of God." This phrase (which has been almost a trademark of the ecumenical movement) was employed in a resolution that called the people of God to task for inadequate response to social issues. "While they are not of the world," the resolution read, "Christians live out their lives in the world and therefore it is in the world that they make their witness."

It has always been one of the purposes of the NCC, stated in its constitution, "to study and speak and act on conditions and issues in the nation and the world which involve moral, ethical, and spiritual principles inherent in the Christian Gospel." We have consistently done this, even at the risk of controversy—and there has been quite a bit of that.

OUR INTERNATIONAL & WORLD MISSION RESPONSIBILITIES — Dr. Robert S. Billheimer, Associate General Secretary for International Affairs, summed up the situation this way: "On the whole, the Churches contribute to and do not substantially help to correct the 'religion of America' which is in effect an ideological nationalism . . . I have in mind the Protestant-Catholic-Jewish syndrome which is mixed up with humanism, rights of man, democracy, progress, pragmatism, and which, on the whole, ends up by a refusal to see the United States as under the judgment and mercy of the God of all history and all mankind."

On a more homely level, an indignant letter from an American church member complained about the ecumenical movement on the grounds that the World Council of Churches was "full of Europeans."

That complaint was made before Christmas. On that day we received two gifts, one repeated for nearly two thousand years; the other brand new and shining in space, a vision of the beautiful earth. It is a single globe, not yet fractured by nuclear fission. The only visible divisions are earth and sea and the turbulent atmosphere as described in the words of Genesis which came crackling to us from space.

Yet man has created divisions, human fissures, on this earth. One of these is of course national. In our own country we tend to assume that we have a superior way of life which deserves to be impressed on the rest of the world. Our churches, which had so much to do with the founding and settling of this country, have helped to foster the belief in our superiority. Unconsciously over two hundred years we have blurred the distinction between what is Christian and what is American.

Our refusal to see the U.S. as "under the judgment and mercy of the God of all history and of all mankind" is not only a stumbling block in international affairs. It also creates the most painful conflicts of conscience for young men in this country. If we blur the distinction between what is Christian and what is American we confuse the public about a most essential Protestant tenet, the right of dissent particularly in time of war.

Last June the General Board adopted a policy statement on "Religious Obedience and Civil Disobedience." It said, "Although Christians recognize the importance of order for human society, in every period of history there has been a Christian witness against giving absolute or unquestioning obedience to any civil authority. The first allegiance of Christians is to God. . ."

To a certain section of the American public the word dissent has become synonymous with lawlessness. However, many of those most deeply concerned with problems of Christian conscience are either in jail, or under sentence, or facing the possibility of trial. In other words they have accepted the full penalties of breaking what to them appears an unjust law in an effort to secure repeal or amendment.

It is significant that in their November pastoral letter the National Conference of Catholic Bishops urged a change in Selective Service laws to permit selective conscientious objection—the right of individuals to decline to participate in some wars on grounds of conscience. The Catholic bishops encouraged political leaders to consider making "a total review of the draft system and the establishment of voluntary military service in a professional army, with democratic safeguards and for clear purposes of adequate defense."

OUR CONCEPTS OF WORK AND LEISURE — Our traditional view of work is the Calvinist concept of work, with many accretions that cannot be blamed on Calvin. Basically, the theological assumption is that the vocation of God is mediated to men through their work—work being defined as that for which men are paid. Man's vocation becomes the vehicle for God's vocation. There is bibilical basis for this. Such a view of work enhances the sense of meaning, responsibility and satisfaction for the person who is fortunate enough to have work to do. Does it, however, provide for the unemployed or for the underemployed, who never can know this sense of self-fulfillment in his job? Does it take account of the realities of our technical and industrial society in which economic shifts and other changes can throw entire communities into unemployment?

Related to this is the Protestant attitude toward poverty and wealth themselves. There is a deep conviction that poverty is a sign of the disfavor of God and wealth a sign of his approval. Efforts to establish justice among the poor at home and abroad run squarely into this ingrained assumption.

Since its formation in 1950 the NCC has engaged in a study of the moral and ethical implications of economic theory and industrial practice. It has often been criticized for doing so. However, looking back over the past eighteen years it is apparent that the various policy statements and study documents put forward for our consideration by the Dept. of the Church and Economic Life and more recently by the Dept. of Social Justice, *have been in the main-stream of the nation's*

developing philosophy in this area. (emphasis added). They have been a little behind the avant garde economists, but evidently well in front of the average layman and of the church at large. These statements have done valuable interpretive work in relating the Gospel to such topics as labor-management relations, distributive justice and economic practices of the churches.

Last year the General Board considered a policy statement on guaranteed annual income which went against the instinctive grain of our rugged individualism and much of our Protestant thought. It was adopted after much anguish by a vote of 107 for, 1 against, and 2 abstentions. One leader of the Council, a layman, said that he was so conditioned that his deepest emotion prompted him to vote in the negative, but that the light of reason and the counsel of compassion had persuaded him to vote in the affirmative. Such a change of mind and heart has gradually been taking place among sensitive and dedicated churchmen.

A related study is the problem of leisure. Because of the tradition which coined the phrase "the devil finds work for idle hands to do," church people have trouble in accomodating their ideas to others in society who don't work—whether this is by choice or by economic accident. These are good-for-nothing types—bums, hippies, dilettantes. The idea that hard-working taxpayers should guarantee their idleness is a very tough one to swallow, but it may come to that. It is technologically possible for this society to run out of work in the sense in which we have known it.

Church people must learn to view time on their hands as a resource rather than as a liability, and help others to take advantage of this resource. Equipping people to make knowledgeable choices about how they spend their time is a real difficulty. We still tend to see education in terms of vocation. Advertisements exhort young people to stay in school, go on to college in order to get a better job. It is rarely explained that education enlarges life—makes it possible to play creatively.

People who live in urban areas, particularly in the ghetto of the inner city, are in the deepest trouble of all. Where idleness is enforced the most, there are fewer resources than elsewhere to help solve these problems. Last summer, as part of the Crisis program, the Dept. of Church and Culture called on city churches to make whatever space they had available to such community projects as art shows, concerts, drama and dance performances, to enable local talents to train and display themselves. The response was slight—perhaps because church boards are anxious to preserve property values; perhaps because so many church premises are forbidden to the neighborhood. And maybe because there is still a remnant of the Church's traditional distrust of art, except in the tamest form.

OUR CONCEPT OF ANTI-INTELLECTUALISM — A large part of American Protestantism has a long tradition of an activist, anti-intellectual nature. This has impeded the churches in producing trained leadership for their own work and in offering intellectual and spiritual leadership to the nation. Thus the churches contribute to a major problem in American life, the paucity of articulate intellectual leadership in respect to the major problems of our time. Where there is such leadership, it is largely in secular circles and is marked by a lack of common presuppositions.

Two bits of evidence may be noted in support of this thesis. The Council planned a colloquium on Higher Education, to be organized by NCC and led by the churches' own representatives and specialists on higher education. It was not held because the churches failed to provide funds for the project. On the other hand, LIFE magazine's end of the year issue contained a report of a conference sponsored by the International Association for Cultural Freedom on the topic of America's "Problems, Impact and Image in the World." In this four-day conference attended by 90 intellectuals from 20 countries there were no theologians and barely a mention of religion. That is how one section of American life views the church.

OUR APPROACH TO RACE RELATIONS — We do not yet understand the full extent of this issue nor apprehend how deeply the churches are implicated in contributing to it. We have tried to be of help, but looking back it seems that many of our best efforts have been tinged with paternalism. Consider for a moment the relationship of black and white churches within the National Council.

In the ecumenical movement we talk a great deal about unity. Christian unity. We speak of reconciliation among the churches. But is it truly reconciliation, unity in Christ for all? Could it be that while we celebrate the new rapprochement between Roman Catholics, Orthodox and Protestants we may be overlooking if not looking away from the deepest and perhaps even increasing alienation among ourselves? Here before our eyes and clearly for the world to see, is the most obvious and saddest separation among the churches. Can our ecumenical efforts move much further and not take more seriously the wide gap between black and white brothers?

Is it not here, between black and white, that the reconciliation in Christ faces its most crucial test today? Is this not an issue that may place on trial the integrity of the whole ecumenical movement in the future?

It seems probable that black-white division will cleave still deeper before blacks find it possible to integrate on their own equal-to-white terms. Hopefully by that time we will have re-evaluated our unjust way of life and found community in our Christian faith and our common humanity. Somehow we need to achieve a society practicing the fullest respect and appreciation for the uniqueness of each person or group and assuring for all the greatest possible opportunity to develop their God-given human potential.

Young people can see this more clearly than we do, and express it far more pithily in the phrase "Do your own thing." Some of their other phrases and opinions are more difficult to understand. This leads to the next problem area.

OUR METHODS OF COMMUNICATIONS — The churches are very much a part of this problem because they still rely upon verbal communication at the precise period when the most powerful forms of communication are more than verbal—television, cinema, the illustrated weekly mass magazines. This means that the values of the churches are not being communicated. Even where the churches are rethinking the relevance of the Gospel to the world it is not being communicated to that world.

In particular it is not being communicated to the younger generation, many of whom are deeply concerned with religion and religious values but increasingly im-

patient with the church as they know it. Every church is baffled as to how to be in communication with youth. The Dept. of Youth Ministry has established a very competent committee of 20 under the chairmanship of Bishop Paul Moore to make a serious study of the needs and interest of youth and to try to arrive at recommendations for new forms of ministry by, for and with youth on the part of the churches and NCC.

This emphasizes the council's genuine attempt to listen to what young people are saying, as does our effort to obtain greater youth representation at the General Assembly. We feel this is of particular importance if we are planning the churches' goals and mission for the '70's. Whatever we plan now will have to be implemented by younger people and they have a right to share in the decision making.

The General Communication and Interpretation Committee of the General Board now has under consideration what the communication task and needs of the Council are, what the functions of an Office of Communication should be, and how it should be structured and financed. Meantime a number of bold new steps have been taken toward improved communication. SPECTRUM is a new publication drawing together several NCC publications into a single service. It will disseminate reports from a new data bank being developed with the Division of Christian Education, and is working to develop a distribution system for tape recordings, discs, and special reports on the arts, church and public education and related fields. TEMPO is another new publication, replacing several previous departmental publications, and intended for mass distribution to lay and clerical leaders in the member churches.

In order to make the best possible use of public service time on the air, the Broadcasting and Film Commission is making a special effort to achieve maximum utilization of a series of four *Frontiers of Faith* programs about overseas aid and development to be broadcast by NBC-TV beginning Easter Sunday. There is a massive campaign to inform local churches about these programs so that they can be used as study material by congregations meeting together. A study guide is being prepared.

The church is part of the communications problem not only because it has failed to make full use of new media, but also because it has failed to measure the impact of what it does do. Excellent research tools are available, but they have not been used to discover whether what we try to communicate is actually getting through to the desired audience. One exception is NIGHT CALL, a program of the United Methodist Church specially designed to bridge the black-white communications gap as part of the Crisis in the Nation program. The program started in June 1968 on 21 stations, with National Council sponsorship. It is now carried on 89 stations and is still growing.

Communication is a two-way street. It implies listeners as well as speakers. Churchmen are trained to speak, and generally we are at least capable of listening. One of our problems is that we tend to converse only among ourselves. In order to share in an experience of listening to outsiders, I am going to call for a station break. (At this point the presentation was interrupted for the showing of an 8-

minute portion of a ROWAN and MARTIN LAUGH-IN show dealing with religious ideas and religious institutions.)

Here we see that the church can no longer assume a privileged position and be respected as a matter of course. The stars of the show are comedians who recognize that the politics of protest is happening, and are prepared to tackle any sacred cow. To the writers of Laugh-In the church is just another social institution, to be treated with good humor but a total lack of reverence. Some of their 45 million viewers share this view—how large a percent is unimportant. Even a small percent is a matter to take seriously. And there were some serious points made in the show which the church needs to take to heart.

RESPONSE TO CONTEMPORARY SOCIAL CHANGE — The overwhelming magnitude and rate of contemporary change pose a special problem for the church. Is the church's principal function to conserve traditional values or to be in the front lines as a "change agent?" Many differing forms of response to this dilemma are emerging. One is the idea that the church must grow into a new kind of diversity of forms, combining new forms with existing ones in order to become or to remain functional in relation to a changing society.

The NCC is making a study of new forms of mission. More than 400 experimental ministries have been located. From a study of these, information will be available to member communions to provide guidelines and warning signals for future experiments. It is expected that its value will be increased by a companion study of traditional ministries.

The Organizational Change Project is designed to equip church executives to cope with predictable and unpredictable change, to give them the necessary techniques to grapple with unexpected developments, and to create on their behalf "support structures" which will help them to find the professional and group resources necessary for productive work.

Many new forms of cooperative response to pressing needs are emerging. An *Education Commission* has been established to provide an expert resource whereby the vast investment of American mission boards in educational enterprises around the world, totalling perhaps 18 million dollars, can be made more effective. An *Overseas Personnel Recruitment Office* has been established to serve both the Division of Overseas Ministries and seven constituent boards. *Church World Service* has moved into increasingly close coordination with other ecumenical forces. In Biafra-Nigeria, for example, Nordchurchaid, developed by the Scandinavian churches, has been the major channel for food transport. Vietnam Christian Service involves a 3-way partnership among CWS, Lutheran World Relief and the Mennonite Central Committee which administers the joint program.

The Division of Christian Unity views ecumenical opportunities as an unfolding rather than an unresolved problem, one which the churches must meet together. Mutually helpful relationships with several non-member churches such as the Southern Baptists, Missouri-Synod Lutherans and American Lutherans are being advanced through an informal fellowship of ecumenical officers which meets several times a year.

But the very speed with which we are drawn by common concern into new contracts contributes to and compounds our problems of working together. Not only is it organizationally demanding but it sometimes obliges us to question our usual way of doing things and even our traditional convictions. Young people especially are confused on many great issues of our common life, morality and inter-personal relationships. For some, the Christian faith itself is seriously in question and there is a widespread crisis of belief.

Many of us in the church are not articulate about the claims of Christian social action, and what form any such action should take. Often we fail to distinguish between the premises of the Christian ethic and those of secular social idealism. There is a lack of clarity about the specifics of Christian love and justice. This confusion in the Christian posture unquestionably is rooted not only in the social situation but in our failure in the churches to be "renewed in the spirit of our minds." Our people are absorbing more of the culture than they are of the Gospel.

There have been evidences in 1968 of a further decline in serious study in many of our churches. In a year when the publishing and distribution of books have reached new highs, the circulation of religious books and even the Bible sharply declined! Again the church is a part of the problem as well as part of the answer.

EPILOGUE — In all these areas there have been successes and failures. The Council reflects both the strengths and weaknesses of the religious situation. It has undoubted strengths and weaknesses of its own. But if 1968 has shown anything it is that the churches must work together.

The problems we have discussed are so basic and massive that the churches can not resolve them in isolation from one another. No church, no nation, has the power or the wisdom to go it alone any more. No country can tackle continual and renewed threats of warfare without allies. No single economy can absorb the immensity of the world's refugee problem and of economic dislocation. No one humanitarian international agency can deal with present and potential starvation. No single communion can cope with today's world except in a fellowship of churches confronting common problems. We are bound together in councils and other arrangements by faith, by purpose, by strategy and indeed by necessity.

We come back to the global view of the astronauts. Whether we like the idea or not, we cannot escape the realization that we are all citizens of one small world, passengers in the same spaceship. The religious community must act unitedly in this society as witness, critic, questioner, goad, innovator and challenger. It can no longer be certain that it has all the answers. It can and should continue to ask the right questions—and ask them together.

III. The World Alliance of Reformed Churches

The oldest of all the world confessional bodies is the World Alliance of Reformed Churches Holding the Presbyterian System, founded in Edinburgh, Scotland, in 1877. The Reformed Church in America continues to be an active participant, along with other Presbyterian and Reformed bodies from the North American continent. During the past year there was a gathering of all churches in the Alliance

in the North American and Caribbean area at Ocean City, N. J., from January 7-9, 1969. Taking note of the continuing conflict in Biafra, where there is a large Presbyterian church, the North American Area called on the governments of the United States, Great Britain, and the Soviet Union to use their influence to bring about a cease-fire in Biafra. It further urged the governments of these countries to invite the United Nations to supervise the cease-fire and to bring the disputants together until a permanent peace can be established.

The dates for the Uniting General Council with the International Congregational Council were announced as August 20-30, 1970, and the probable location as Nairobi, Kenya. The theme of the conference will be "God Reconciles and Makes Free," with a study booklet on this theme being prepared for all delegates. This booklet will be received by all ministers of the Reformed Church in America. The General Secretary of the Alliance for the past 20 years, Dr. Marcel Pradervand, has announced his intention to retire after the uniting council in 1970. In addition, Dr. James I. McCord, Secretary of the North American Area, has announced his intention of resigning his position after the council in 1970.

Through the North American Area Theological Committee, discussions have been held with counterparts in the Roman Catholic Church in the United States. Dr. M. Eugene Osterhaven represented the Reformed Church at a meeting in Detroit, Mich. from Oct. 23-26, 1968, at which time the functions and office of bishop was under discussion.

Although financial support for the work of the Alliance on the part of the Reformed Church in America has normally come from the General Synod budget, the Interchurch Relations Committee favors direct giving also from churches or individuals who are interested in the work of the Alliance.

The report of the General Secretary, Dr. Marcel Pradervand, is included in the Appendix to this report (Appendix II, p. 278).

IV. Agencies

A. *American Bible Society*: During 1968 the Society distributed over 51.6 million Scriptures in the United States. Over 2 million Scriptures were distributed among the Armed Forces, the highest circulation since 1945. In cooperation with the United Bible Societies, which pool the resources of the various Bible Societies around the world, over 104.6 million Scriptures were distributed world wide. The American Bible Society continues to produce "popular language" translations of the Scriptures in a variety of languages as well as provide Scriptures for the blind, campus ministries, inner city work, Spanish Americans, and the Armed Forces. The Society is concerned about the decline in financial support from our denomination and hopes that this will be compensated by increased giving on the part of local churches. The annual report, by Roy I. Madsen, Executive Secretary of Church Relations, is included in the Appendix to this report (Appendix III, p. 284).

B. *World Home Bible League*: A brilliant new chapter in the history of the League began Nov. 1, 1968, when it accepted responsibility for the publication of Scriptures produced by the Wycliffe translators for use in Mexico, Bolivia, Peru,

and Brazil. The cost of these added commitments totals over $60,000 a year. The League has published materials for the Wycliffe translators for use in the South Sea Islands for many years. The League continues to explore ways of closer cooperation with the American Bible Society and is now distributing the Society's translation of the New Testment, *Good News for Modern Man.*

C. *Lord's Day Alliance*: The Alliance sponsored a "Consultation on the Lord's Day in Contemporary Culture" in October, 1968, at Valley Forge, Pa. Mr. Chester Evers, one of our committee members, attended and reported that it was a very worthwhile meeting. Twenty different denominations reflecting a broad theological spectrum were represented at this meeting. A position paper on "The Lord's Day in Contemporary Culture" will be forthcoming as a result of this gathering. During the past year two more denominations joined the Alliance, bringing the total membership to eleven. The Alliance, too, is having its financial struggles and has found it necessary to dip into its limited reserve funds. The annual report, by Marion G. Bradwell, Executive Director, is included in the Appendix to this report (Appendix IV, p. 287).

D. *Religion in American Life*: In recent years RIAL has shifted the emphasis of its materials from simply encouraging attendance at worship to putting faith into action. The materials deal with the problems of poverty, racial injustice, and moral decline. They do so in an eye-catching and straightforward manner. we commend RIAL for producing such material and encourage the churches to use *them* in their local papers. Because the question of the financial support of RIAL has been raised on the floor of General Synod several times, the Policy and Interpretation sub-committee made a special study of RIAL. On the basis of this study, the full committee is recommending continued support of RIAL through General Synod. The annual report, by Jerald Hatfield, Director of Community Relations, is included in the Appendix to this report (Appendix V. p. 288).

B. REFERRALS FROM GENERAL SYNOD

I. Conversations With The United Presbyterian Church

Sub-committees of the Interchurch Relations Committee and the Commission on Ecumenical Mission and Relations remain in contact in an effort to implement the 1966 actions of General Synod. Joint committees of various judicatories of the two churches have been formed in various parts of the country, along with close cooperation in the area of Christian education.

II. Conversations With The Roman Catholic Church

Dr. M. Eugene Osterhaven has represented the Reformed Church in the conversations with the Roman Catholic Church, conducted through the North American Area Council of the World Alliance of Reformed Churches. Among the topics of great interest to the church at large has been that of mixed marriages. In many areas of the country new ecumenical organizations are being formed which include Roman Catholic churches and dioceses as well as Protestant ones.

III. Conversations With The Orthodox Churches

Dr. John W. Beardslee III has represented the Reformed Church in the conversations which were initiated last year between the North American Area Council of the World Alliance of Reformed Churches and the Ecumenical Commission of the Standing Committee of the Orthodox Bishops of America.

IV. Pan-Presbyterian Conference

The fifth annual Pan-Presbyterian Conference took place in Atlanta on Sept. 16-17, 1968, with representation from the Associate Reformed Presbyterian, Cumberland Presbyterian, Presbyterian U.S., Reformed and United Presbyterian churches. Ecumenical actions of the various denominations were reviewed, in addition to a discussion of closer cooperation in theological education, national missions, and fraternal delegations.

V. Union Judicatories

The General Synod of 1968 referred the matter of union classes/presbyteries and union synods with classes, presbyteries, and synods of the Presbyterian Church, U.S., the United Presbyterian Church, and other Reformed churches to the Interchurch Relations Committee for study and report back to the 1969 General Synod. The committee, after careful study and deliberation, concluded that constitutional provision for such possible union judicatories would, by spelling out in clear detail the procedures to be followed, more carefully safeguard the interests of all involved than would similar unions without constitutional guidelines. The committee did, however, vote to amend the proposal by the inclusion of the following section to further safeguard the interests of the minority: "A particular church may remain outside a union judicatory by a two-thirds vote of those present at a duly-constituted meeting of the congregation held prior to the establishment of the union judicatory. A church which acts under this provision shall become a member of the nearest non-union judicatory of the denomination of original jurisdiction." The full text of the proposed amendments follows.

PROPOSED CHAPTER
OF UNION CLASSES (PRESBYTERIES)

1. A classis of this Church may unite with a presbytery or classis of the Presbyterian Church in the United States, the United Presbyterian Church in the USA, or another Reformed body, to form a union classis (presbytery), with the approval of the synod of jurisdiction of which the classis (presbytery) is a part. A union classis (presbytery) may be composed of two or more classes (presbyteries) from two or more Reformed bodies.
2. The following plan of union shall be adopted by each classis (presbytery) involved:
   (1) This plan of union is adopted by the Classis of ———— and the Classis (Presbytery) of ———— effective as of ———— (date), the classes (presbytery and classis) having each approved the plan by a

two-thirds majority of those present at a stated meeting of the classis (presbytery), the matter having been published beforehand on its docket and the union and this plan having been approved by the synod of jurisdiction over each classis (presbytery).

(2) The purpose of the union shall be the furtherance of a united witness and mission, the administration of a single program of nurture, sustenance and growth of the Church within the union classis (presbytery), and the oversight of all churches within its bounds by a union classis (presbytery), which will hold title to the properties of the uniting judicatories and provide the functions and fulfill the duties of a classis (presbytery), as specified in the constitution of each church.

(3) The union classis (presbytery) shall be subject to the constitution of each denomination as set forth below:

(a) The classis (presbytery) shall submit its records annually, and whenever requested, to each synod of jurisdiction.

(b) The classis (presbytery) shall be fully and equally responsible to each church. The classis (presbytery) shall adjust its benevolence or general mission askings of the particular churches annually, to the end that the classis (presbytery) shall equitably support the program of each denomination.

(c) Per capita apportionments or assessments shall be paid to each synod and general assembly of jurisdiction on the basis of the communicant strength of the union classis (presbytery), equally divided among the denominations involved. In the event that such a procedure proves inequitable, an alternative basis may be adopted, subject to approval by the synod of jurisdiction of each denomination. Such an alternative, if adopted, shall be subject to periodic review.

(d) The union classis (presbytery) shall be under the discipline of the synods and general assemblies, according to standing rules agreed upon in harmony with the constitutions of the denominations where they coincide, and in harmony with the mandatory provisions of the laws of each Church where the others are permissive, and at the choice of the classis (presbytery) where they may be contradictory.

(e) Appeals or complaints against the actions of the classis (presbytery) shall be made only to the synod of one denomination. That denomination shall be determined by the classis (presbytery), and all subsequent appeals or complaints in the same action shall be in the courts of the original determination, and decisions so reached shall be binding on all parties to such action.

(f) Complaints against administrative acts of the classis (presbytery) may be taken under the constitutional provisions of only one denomination, according to the determination of the classis (presbytery); and, once being complained to one court, courts of the other denominations may not accept jurisdiction in the same matter.

(g) Wherever the constitution of the denominations differ, any mandatory provisions of one shall apply in all cases where the others are permissive. Wherever there are conflicting mandatory provisions (except as provided in subsection (3) (d) above), the union classis (presbytery) shall overture the general assemblies of the denominations involved to resolve the conflict either by authoritative interpretation or by constitutional amendment.

(4) The membership of the union classis (presbytery) shall consist of all minister members of each uniting classis (presbytery and classis), and all the churches (elder representatives thereof) of the uniting classes (presbytery and classis), plus all others received by the union classis (presbytery), subsequent to the effective date of this union. When the constitutions of the churches vary as to elder representation, that provision which confers the largest representation shall apply.

(5) The churches of a union classis (presbytery) shall be considered union churches belonging to each denomination. Each particular church shall be reported to each general assembly and synod of jurisdiction on the basis of an equal division of its total membership, with a notation to the effect that this has been done.

(6) Ministers of the union classis (presbytery) shall be full and responsible members of each denomination. They shall be subject to the jurisdiction and discipline of the denomination as provided in this plan. Ministers and elders shall be eligible to serve as delegates (commissioners) to any general assembly, as provided in the constitution of each denomination. Delegates (commissioners) to general assembly shall be selected on the basis of an equal division of the total communicant membership of the classis (presbytery).

(7) The union classis (presbytery) shall be responsible to propose to all its churches a general mission and benevolence program which it judges to be an adequate and equitable response to the requests of the assemblies, the synods and to its own needs. Each consistory (session) shall give the members of its congregation opportunity to support this general mission and benevolence program.

(8) The union classis (presbytery) shall cause a corporation to be formed under the appropriate laws of the state. This corporation shall include in its articles or charter the substance of subsections (1), (2), and (3) above. All property of the uniting classes (presbytery and classis), real and personal, shall be transferred to the corporation or corporations formed under this section. The new corporation shall be the legal successor of the corporations, if any, of the uniting classes (presbytery and classis), and it shall be bound to administer any trust property or monies received in accordance with the provisions of the original establishment of the trust. All liabilities of each uniting classis (presbytery) shall be liabilities of the union classis (presbytery). In any state where

a church corporation is forbidden, the purpose of this paragraph shall be achieved in harmony with the laws of that state.

(9) The union classis (presbytery) shall draw up standing rules which shall define the operation of classis (presbytery) in such a manner as to fulfill all the functions of a classis (presbytery), as defined in the constitution of each denomination.

(10) Each minister who may be subject to the call of classis (presbytery) or any of its constituent churches in the exercise of his vocation, or who may be an employee of classis (presbytery), shall participate in the denominational pension plan of one of the churches. If the minister is already participating in one plan, he shall remain in that plan. If he is not a member of any, he shall choose among them.

(11) A union classis (presbytery) may be dissolved by a two-thirds vote at two stated meetings of classis (presbytery), not less than one year and not more than two years apart, subject to the concurrence of the synods involved.

(a) In case of dissolution of a union classis (presbytery), all the property, real and personal, of the union classis (presbytery) shall be divided between the denominations or their courts of jurisdiction on the basis of the origin of the property, if such is determinable. If the origin is not determinable, then the property shall be divided equally between the denominations or their courts of jurisdiction, as may be proper.

(b) The particular churches within the dissolved union classis (presbytery) shall retain their status as union churches, unless they vote to change that status under the provisions of the previous chapter.

3. No provision in this plan of union shall be construed as modifying or amending the constitution of this Church in its application to any but union classes (presbyteries) organized under this chapter, their churches, or ministers.

4. A particular church may remain outside a union judicatory by a two-thirds vote of those present at a duly-constituted meeting of the congregation held prior to the establishment of the union judicatory. A church which acts under this provision shall become a member of the nearest non-union judicatory of the denomination of original jurisdiction.

PROPOSED CHAPTER
OF UNION SYNODS

1. A Synod of this Church may unite to form a union synod with a synod of the Presbyterian Church in the United States, a synod of the United Presbyterian Church in the USA, or an analogous judicatory of another Reformed body, with the approval of each general assembly.

2. The following Plan of Union shall be adopted by each synod involved:

(1) This plan of union is adopted by the Particular Synod of ———— and the Synod of ————, effective as of ———— (date),

when each of the synods has approved the plan by a two-thirds majority of those present at a stated meeting, the matter having been published beforehand on its docket, or at a meeting specifically called for such a purpose; and when the particular plan has been approved by each general assembly.

(2) The purpose of the union shall be the furtherance of a united witness and mission for all churches and classes (presbyteries) within the union synod; the administration of a single program of nurture and service; and the responsible fulfillment of the functions and duties of a synod as specified in the constitutions of each Church.

(3) The union synod shall be subject to the constitutions of each denomination as set forth below:

(a) The synod shall submit its records at least annually, and whenever requested, to each general assembly.

(b) The union synod shall be under the discipline of each Church according to standing rules agreed upon in harmony with the constitution of each denomination where they coincide; and in harmony with the mandatory provisions of the laws of one Church where the others are permissive; and at the choice of the synod where they are contradictory.

(c) Wherever the constitutions of the denominations differ, the mandatory provisions of the one shall apply in all cases where the others are permissive. Wherever there are conflicting mandatory provisions (except as provided in subsection (3) (b) above), the union synod shall overture the general assemblies of the denominations to resolve the conflict, either by authoritative interpretation or by constitutional amendment.

(d) Complaints against the actions of the synod shall be made to one general assembly only, at the choice of the synod, and its decision shall be binding on all parties to such action.

(4) The membership of the union synod shall consist of all ministers and churches of all the classes (presbyteries) within the area encompassed by the uniting synods. The union synod may decide to organize itself as a delegated synod under the general provision of subsection (3) (c) above.

(5) By this act of uniting synods of the Reformed Church in America, the United Presbyterian Church in the United States of America, the Presbyterian Church in the United States, or other Reformed bodies, all classes (presbyteries) within the jurisdiction of the uniting synods shall become classes (presbyteries), and shall be governed according to the applicable provisions of this constitution.

(6) The union synod shall cause a corporation to be formed under the appropriate laws of the state. That corporation shall include in its articles of charter the substance of subsection (1), (2), and (3) above. All property of the uniting synods, real and personal, shall be transferred

to the corporation formed under this section. The new corporation shall be the legal successor of the corporations, if any, of the uniting synods, and it shall be bound to administer any trust property or moneys received in accordance with the provisions of the original establishment of the trust. All liabilities of each uniting synod shall be liabilities of the union synod. In any state where a church corporation is forbidden, the purpose of this paragraph shall be achieved in harmony with the laws of that state.

(7) The union synod shall adopt standing rules which shall define the operation of the union synod in such manner as to fulfill the functions of synods as defined in the constitution of each denomination.

(8) Each minister in a union synod staff position shall be, or become, a member of a classis (presbytery) within the union synod.

(9) A union synod may be dissolved by a two-thirds vote at two stated meetings of the synod, not less than one year nor more than two years apart, subject to the concurrence of the general assemblies involved.

(10) In case of dissolution of a union synod, all property, real and personal, of the union synod shall be divided between the denominations or their courts of jurisdiction on the basis of the origin of the property, if the origin is determinable. If the origin is not determinable, then the property shall be divided equally between the denominations or their courts of jurisdiction, as may be proper.

3. No provision in this plan of union shall be construed as modifying or amending the constitution of this Church in its application to any but union synods organized under this chapter.

4. A particular church may remain outside a union judicatory by a two-thirds vote of those present at a duly-constituted meeting of the congregation held prior to the establishment of the union judicatory. A church which acts under this provision shall become a member of the nearest non-union judicatory of the denomination of original jurisdiction.

VI. The National Presbyterian Center

The center, supported by the United Presbyterian Church, the Presbyterian Church, U.S., the Reformed Church, and the Hungarian Reformed Church, is located in the new building of the National Presbyterian Church at 4125 Nebraska Ave., N.W., Washington, D.C. A variety of conferences is held throughout the year, and special efforts are made to minister to Reformed and Presbyterian people living in or travelling through the capital city. A proposed revision of the by-laws of the Council of the National Presbyterian Center will provide for representation from all four churches participating in the center.

VII. Center For Study Of The Reformed Witness in Eastern Europe

The Rev. Imre Bertalan, pastor of our Magyar Church in New Brunswick, has proposed the establishment of a Center for Study of the Reformed Witness in

Eastern Europe, to be located at New Brunswick or Princeton. It is hoped that support might be secured from foundations and from Hungarian churches in various parts of the world. The committee will explore the proposal further with representatives of other bodies having Hungarian membership.

VIII. The "Four Moderators" Meeting

The annual meeting of the moderators/presidents of the Cumberland Presbyterian, Presbyterian U.S., Reformed and United Presbyterian Churches was held at Pompton Plains, N.J. (First Reformed Church) on March 14. An afternoon session was held for ministers in the area, and an evening session for the general membership of the churches. This is the first time this meeting has been held in a Reformed Church.

IX. South Africa

This committee is participating in the response to the communication from the Nederduits Gereformeerde Kerk of South Africa, "A Plea for Understanding."

X. Interchurch Relations Chairmen

Regular meetings are held of the chairmen of interchurch relations and ecumenical officers of the various denominations. At these meetings, matters of common concern are discussed, and information on interchurch activities and actions is shared.

XI. Consultation On Church Union

In the light of "The Unity We Seek To Manifest" (statement adopted by the General Synod in 1966), it is the theological conviction of the Interchurch Relations Committee that the Reformed Church should become a full participant in the Consultation on Church Union. In the 1966 statement, the Reformed Church pledged its willingness to converse with any church. The over-riding justification for full participation in the Consultation remains the same as it was when previously recommended to the General Synod: Here a discussion is taking place on the shape of a united church that may come into being, and we have an opportunity to help determine that shape. By entering the Consultation, we do not commit ourselves to approval of the eventual Plan of Union that may be produced, just as those now in the Consultation have not approved entrance into the ultimate united church that may be proposed. Each church, our own included, would have to decide on union through its own constitutional procedures. Meanwhile the discussion goes on, and as full participants the Reformed Church would have equal voice and representation with churches ten and twenty times as large. Our statement on the unity we seek to manifest, professing a willingness to talk to any church, certainly would include a group of churches talking about possible church union.

C. OTHER MATTERS

I. Financial Report

The following table indicates the 1969 budget for interchurch activities and the recommended amounts for the 1970 budget:

Support of Interchurch Councils and Agencies	1969	1970
Alliance of Reformed Churches	$ 3,500	$ 3,500
National Council of Churches		
a. General Administration	4,500	5,000
b. Division of Christian Unity	1,000	1,500
c. Broadcasting & Film Comm.	1,000	1,000
d. Long Range Planning	1,000	1,000
e. Washington Office	300	300
f. Faith and Order	300	300
g. Programme for Peace	500	——
World Council of Churches	4,580	4,000
Religion in American Life	1,500	1,500
National Presbyterian-Reformed Center	450	450
	$18,630	$18,550

Expenses of Reformed Church Representatives on Interchurch Councils and Agencies.

Alliance of Reformed Churches		
Representatives on Theol. Comm. (2)	$ 100	——
Delegates, 20th General Council (5)	——	4,500
National Council of Churches		
Members, General Board (3)	1,500	1,500
Rep., Broadcasting & Film Comm.	25	25
Delegates, General Assembly	1,800	——
Members, Div. of Chr. Unity Prog. Bd.	100	100
World Council of Churches		
Delegates to U. S. Conference	300	300
Delegates, 4th General Assembly	1,000	——
Contingency for Travel	400	400
	$ 4,225	$ 6,825

Interchurch Relations Committee Expenses		
Interchurch Relations Committee	3,550	3,550
Interdenominational Conversations	1,000	700
Literature and Postage	1,600	1,600
	$ 6,150	$ 5,850

II. RECOMMENDATIONS

1. We RECOMMEND that the General Synod commend the Staff Executives of the Reformed Church for their prompt response to the call from the National Council of Churches for the establishment of a task force for a fuller response to the Crisis in the Nation, 1968; for their communication of the task to the churches; for the establishment of special programmes and the enlistment of funds and personnel for the full support of and participation in the cooperative effort.

2. WE RECOMMEND that the General Synod call upon the churches to take particular note of the convening of the General Assembly of the National Council of Churches in Detroit on Sunday, Nov. 30, 1969 (Advent Sunday), by including the Assembly and the Reformed Church delegates in prayer on that Sunday (or other suitable service near that date) and providing such information and printed material as will be helpful to the congregation in understanding the nature of the Assembly and its task.

3. We RECOMMEND that the General Synod urge the churches to participate in the Week of Prayer for Christian Unity, Jan. 18-25, 1970, in whatever ways may be open to them, one of which is the use of the Prayer Guide, both in local churches and in community services.

4. We RECOMMEND that the General Synod reaffirm its commitment to the statement, "The Unity We Seek to Manifest," as the guiding spirit for all its interchurch relations.

5. We RECOMMEND that the General Synod, in the light of the theological conviction expressed in "The Unity We Seek to Manifest," become a full participant in the Consultation on Church Union.

6. We RECOMMEND that the General Synod adopt the proposed chapters of the Constitution on union classes/presbyteries and union synods (see B-V above), as amended, and refer them to the representatives of the Committee on Revision of the Constitution, here present, for proper form and recommendation to the Classes for their approval.

7. We RECOMMEND that the General Synod refer the following names to the Nominations Committee of General Synod for the following appointments:

National Council of Churches
Delegates for the Triennium, Dec. 5, 1969, to Dec. 5, 1972
and to the General Assembly, Dec. 1972

	Delegates	Alternates
Gen. Board	Rev. Marion de Velder	Rev. Russell Redeker
	Mr. Maurice Te Paske	Mr. Donald Waful
	Rev. Arie Brouwer	Rev. John Buteyn
	Rev. Herman Harmelink III	Rev. David W. Jenks
Gen. Assembly	Rev. Raymond Van Heukelom	Mr. Joseph W. Holt, Jr.
	Mrs. Howard Hageman	Mr. Harry De Bruyn

Rev. Daniel H. Fylstra
Rev. Herman Ridder
Mrs. J. Foster Welwood
Rev. B. Moses James
Rev. Arthur O. Van Eck
Young person to be named
Rev. Wilbur Washington
Rev. Wallace Jamison
Mrs. William Hiemstra
Rev. Milton Ortquist
Rev. Isaac Rottenberg

National Congress on Evangelism
Minneapolis, Minnesota, September, 1969
Mr. Chester Evers

Twentieth General Council, World Alliance of Reformed Churches, 1970
Rev. Marion de Velder
Rev. Herman Harmelink III
Rev. John W. Beardslee III
Rev. Joseph C. Holbrook, Jr.
Rev. Wilbur Washington
Mr. James Oldshue

8. We RECOMMEND that the proposed budget for 1970 (Item C-1 above) be approved and referred to the Standing Committee on the Board of Direction for inclusion in the 1970 Budget of General Synod.

Respectfully submitted,
Herman Harmelink III, Chairman

Appendix I

YEAR OF INVOLVEMENT IN HUMAN SUFFERING

1968 Year-end Summary
by Dr. Eugene L. Smith, Executive Secretary,
New York Office of World Council of Churches

The major development of 1968 was the deepening involvement of the churches at places of human suffering.

This was most evident at the Fourth Assembly of the World Council of Churches held at Uppsala, Sweden, in July. Never has there been a world meeting of the religious "establishment" in which the sufferings of the disestablished were so deeply felt.

At the present time the sharp growth of Christian unity is in the unity the churches discover as together they seek to serve in the alleviation of human suffering and lostness.

The signs of the intensification of the churches' attempt to make the gospel incarnate at the point of human need are many.

One of these was the launching of a major program for mobilizing the churches to deal with the causes of poverty. This "development" program is a joint Roman Catholic—World Council project, and has already received major grants from American and German foundations.

The chief thrust of this program is to seek a way the traditional Christian personal ethic can be brought to bear convincingly upon the vast impersonal problems of world poverty. A further example of the deepening involvement of the churches in the problems of human need came in the Consultation on Church Union (COCU). Major impetus to the work of COCU in 1968 came with a report on joint development in urban mission. The inability of the churches working in isolation from each other to deal effectively with the forces that cause suffering in our cities has been made unmistakably clear.

In the creative attempts in urban areas to deal jointly with these problems, groups of local Christians have often moved far ahead of national leadership in actions of Christian unity.

A notable illustration of the deepening churchly attack upon the sources of human suffering was the Second Assembly of the Roman Catholic Episcopate in Colombia which affirmed that the Church must have as its immediate goal transformation of the structures of Latin America society "and leading people to a personal, saving encounter with Jesus Christ."

The year has also noted developments marking a growing awareness of the social dimensions of Christian ethics among conservative evangelicals.

The National Association of Evangelicals' 1968 Assembly passed a resolution affirming that the Christian contribution to a world in crisis is "that of a whole Gospel for the whole man to the whole world, by the whole people of God." According to Religious News Service, it called the people of God to task for inadequate response to social issues. "While they are not of the world," the resolution read, "Christians live out their lives in the world and therefore it is in the world that they make their witness."

The year 1968 was marked by an intensive thrust toward unity in many parts of the world. Plans for church unity in Ceylon, India, Pakistan, and other countries have made further steps forward.

The forging of effective unity out of the common commitment to the Christian mission is the way the churches today are discovering again the ancient truth that we find our lives as we lose them for the sake of Christ and His gospel.

Appendix II

REPORT OF THE GENERAL SECRETARY TO THE MEMBER CHURCHES OF THE WORLD ALLIANCE OF REFORMED CHURCHES

For the year 1968

As I write these lines I am completing my 20th year as General Secretary of the WARC. It was in fact after the XVIth General Council, Geneva, August, 1948, had decided to transfer the General Secretariat of the Alliance from Edinburgh to Geneva and to reorganize its work that I was called to the post I now occupy. Perhaps I may be permitted at the conclusion of these 20 years to take a brief look at the past.

When I became General Secretary it was chiefly an Anglo-Saxon organization. Theoretically the European Continental Churches were part of it but they did not actively participate in its life. Latin America, Africa, and Asia were virtually absent from the Alliance. Happily the situation has indeed changed. Not only has the number of the member Churches of the Alliance more than doubled in the course of these last 20 years but the geographical spread of these Churches is truly worldwide. Of the 110 member Churches of the Alliance, 27 are in Africa, 15 in Latin America (including the Caribbean), 10 in North America, 26 in Asia, 3 in Australasia and 29 in Europe.

In 1948 the General Council of Geneva decided that the Alliance should work in an ecumenical spirit and give its full support to the WCC, then in formation. In taking this decision the Geneva Council was faithful to the spirit of the founders of the Alliance in 1875, as we read in the preamble to the constitution adopted at that time: "In forming this Alliance the Presbyterian Churches do not mean to change their fraternal relations with other Churches, but will be ready, as heretofore, to join with them in Christian fellowship, and in advancing the cause of the Redeemer, on the general principle maintained and taught in the Reformed Confessions that the Church of God on earth, though composed of many members, is One Body in the Communion of the Holy Ghost, of which Body Christ is the Supreme Head, and the Scriptures alone are the infallible law." It is also worthy of note that the first periodical of the Alliance was called *The Catholic Presbyterian,* thereby expressing a preoccupation with universality (or as is said today, "catholicity") which at that time was not very widespread.

In the course of these last 20 years the Alliance has truly sought to work in an ecumenical spirit. In 1961 the Executive Committee concerned itself with the problem of the confessional organizations and the ecumenical movement. In the declaration then adopted under the title of *The Basel Statement* there was recorded: "If the great world denominations, the Reformed Churches among them, pursue denominational preeminence and make their great world bodies ends in themselves, they will betray Jesus Christ. But if they desire, and succeed in

their desire, to make denominational emphasis an enrichment of the common evangelical heritage, they will, by so doing, fulfill the designs of the one Head of the Church and be true organs of the Holy Spirit. Let Presbyterians be in the best sense ecumenically-minded Presbyterians."

In 1956 the Executive Committee of the WARC, chaired by President John A. Mackay, took up afresh the problem of ecumenism and confessionalism and proposed a meeting of representatives of the world confessional organizations, to ensure closer cooperation between the WCC and the confessional organizations. That meeting, which took place during the Central Committee of the WCC at New Haven, Conn., July, 1957, was followed one week later by the Executive Committee of the WARC at Stony Point, N. Y. The Executive Committee requested the other world confessional families to continue the discussion which had just been entered upon and to organize a meeting of the General Secretaries of the various world confessional bodies. "Such a conference" declared the Executive Committee, "as is here proposed should engage in frank and friendly discussion of the place of confessionalism in the ecumenical movement; the contributions which resurgent confessionalism can make to the enrichment of that movement, and the points at which, if any, confessionalism becomes a threat to that growing oneness in Christ which the ecumenical movement seeks; and ways in which the commitment of the Churches to the ecumenical movement presupposes some restraint on the consciousness and practice of mission on the part of the confessional groups with reference to each other."

Because the Alliance wishes to preserve its ecumenical spirit it has abstained from developing its work in areas where the WCC seemed competent to represent all the non-Roman Churches. However, it is important to pose the question: Has the Alliance really fulfilled the tasks devolving upon it? We continually affirm that it is a fellowship. Indeed it is and we have often been made aware of a profound unity obtaining among the Churches of the various continents. But that in itself is insufficient. A family which is a fellowship must certainly demonstrate its unity in an active way.

Throughout these last 10 years the theological work of the Alliance has developed considerably. We believe we have been able to render a service to our Churches and that in this sphere important work has still to be accomplished. In the field of information we try to give publicity to what is important in the life of our member Churches in the belief that it can be of use for other Churches. But with our limited means we only pass on information to the extent to which we ourselves are informed. I should like to remind all our member Churches that we are happy to know of what is happening among them. With regard to inter-church aid, the Alliance has stood fast by the decision taken in 1948 to have no secretariat or department of inter-church aid, on the ground that inter-church aid has ecumenical implications and it is important that we go beyond confessional limitations. We are convinced, however, that without creating a special secretariat the Alliance ought to be able to do more in this area. We continually wish to be made aware of the needs of our Churches and to intervene on behalf of sister Churches so that the sense of belonging to a family, which is a fellowship binding us together, is concretely demonstrated. In this respect may I remind you that

we must have a world strategy and that in our planning the needs of the minority Churches, so often in a privileged position to proclaim the Gospel, must not be forgotten. Increasingly Churches are making use of the funds of inter-church aid at their disposal for development. We fully understand this. We believe that not only Churches but especially governments ought to do infinitely more for the development of the countries of Asia, Africa, and Latin America. But we should like to stress that within these same nations there are Churches proclaiming the liberating Gospel and they need our vigorous support.

The Department of Cooperation and Witness, set up in 1965, has already fulfilled certain worthwhile aims, but the resources at its disposal are far too modest. It is hoped that the next General Council of the WARC will examine this problem and provide the Department with the means for achieving its original purpose. The Department of Women's Work, established by the General Council, Princeton, 1954, has without any doubt fulfilled our expectations. It has assisted our Churches to incorporate more fully within their work the place of women with all that they can contribute.

We are convinced that today the Alliance has still duties to fulfill. They are indeed modest, but nonetheless significant. I also believe that the Alliance will have to be strengthened and I trust that my successor — since I retire at the end of October, 1970 — will be given the means of making the Alliance a better instrument of service.

* * *

Now a brief report on the activity of the WARC in 1968. Naturally the ecumenical task remains our central concern.

1. *WARC/ICC.* As our Churches are already aware the members of the Executive Committee of the Alliance and of the Executive Committee of the ICC met at Uppsala on the 13th of July to examine the replies received from the member Churches apropos the union of the two organizations, planned for 1970. It was noted that the member Churches of the two organizations had given their assent to the union. The member Churches of the WARC have already been informed of this by a circular letter.

If everything proceeds normally, the General Council signifying the union of the two bodies (Uniting General Council) will take place at the University College, Nairobi, Kenya, 20-30 August, 1970. The theme: "God Reconciles and Makes Free." While awaiting the union close cooperation has already been established between the WARC and the ICC. From the beginning of the year the *Reformed and Presbyterian World* has been jointly published by the WARC and the ICC. The Reformed and Presbyterian Press Service provides news of both the Congregational Churches and of the Reformed and Presbyterian Churches. But, even more important, in the Secretariat for Information the successor to the Reverend Lewis Wilkins, who returned to the States at the end of August, 1968, is the Reverend Fred H. Kaan, who is Dutch and for the last 13 years has served the Congregational Church of England and Wales and now continues on a part-time basis as Minister and Secretary of the ICC. From now on, due to this arrangement, a very close relationship exists between the two bodies and this will greatly help in promoting the union of 1970.

2. *Lutheran/Reformed Relations.* These continue to develop harmoniously. Not only is there now regularly an exchange of fraternal delegates at the level of the Executive Committees, but both Executive Committees have approved the findings of the *ad hoc* Study Committee, meeting at the beginning of 1968 to evaluate the conversations already held in Europe and North America. The two Executive Committees have likewise approved the setting up of a Lutheran-Reformed Joint Committee to proceed with the conversations. This Committee will consist of 8 members, 4 from each body, theologians and administrators, including one member from each of the Executive Committees. The Joint Committee is commissioned to supervise the continuing of the dialogue, to examine the practical implications of a theological consensus between Lutheran and Reformed and to interpret the meaning of the phrase "a closer working relationship."

We emphasize once again that the WARC will do everything in its power to help to recreate the unity of the Lutheran and Reformed Churches throughout the world. That appears to us as an essential step, if one day the greater unity of the Church is to be realized.

3. *Relations between the Roman Catholic Church and the WARC*: The Executive Committee of the Alliance, meeting at Cluj, Romania, at the end of June, 1968, commissioned the President, the Chairman of the Department of Theology, the Theological Secretary, the General Secretary, and the Reverend Dr. Norman Goodall (ICC) "to explore with the General Secretary of the WCC and the Director of Faith and Order and with representatives of the Roman Catholic Church the elements in the new situation that may make the initiation of Reformed/Roman Catholic dialogue wise at this time."

As a result a first exploration meeting of representatives of the WARC and of the Secretariat for Promoting Christian Unity of the Roman Catholic Church was held in Geneva from November 27 to 29, 1968. Unanimous agreement was reached on the need for further exploratory thinking, involving a larger group of representatives. For this purpose six representatives of the Roman Catholic Church and six of the WARC will meet in the spring of 1969. The terms of reference for the larger group will center around the examination of certain issues emerging in Reformed/Roman Catholic dialogue already taking place nationally and regionally, and around specific areas of theological concern. The findings of the spring meeting will be submitted for approval to the authorities of the Roman Catholic Church and to the Executive Committee of the WARC in 1969.

Deep-going differences still remain between the Roman Catholic Church and ourselves. A number of practical problems directly affecting all our Churches and in particular our minority Churches are not yet resolved. But the differences between us are those between brethren belonging together to the Church of Jesus Christ, which transcends our confessional limitations. That is significant. In a world where atheism, either in theory or in practice, makes continual progress, it is important that those professing to be disciples of Jesus Christ should devote themselves to strengthening their unity.

4. *The WARC and Church Union.* At present 38 member Churches of the Alliance are involved in conversations with a view to union with other Churches.

We can only rejoice in this fact; at the same time we should like to remind you that the Alliance possesses a Panel of Advisers which is at the service of those Churches wishing to make use of it. It has already functioned on several occasions and we hope it will go on being useful in the future.

5. *The WARC and World Problems.* If we have dwelt a little on ecclesiastical problems, we are nevertheless aware that the great issues of our world are not confessional problems. The problem of peace occupies the primary place among the great issues exercising the contemporary world — that peace for which men hope and which seems so difficult to obtain. Also, there is the problem of hunger, which is always directly or indirectly related to that of war. There is the shocking inequality between rich and developing countries. It gives us great joy to see that certain of our Churches are realizing their responsibilities albeit slowly. Indeed there is much still to be done. But we must express our gratitude to the Churches which have already resolved to devote 3% of their budget to the developing nations.

However, the year 1968 will be remembered throughout the world especially as the year in which authority has been called in question: the unrest of the students of East and West, North and South; the protest of many young people dissatisfied with the consumer society in which they live and who are searching for a society where life has real meaning. Many totally reject current society. They likewise reject the Church with her obsolete structures. We understand this attitude, and yet we are convinced that criticism in itself is insufficient. Fortunately many young people can involve themselves in the struggle for a better society, but there are too many who are merely content to register a protest and who think that anarchy is a solution. As Christians we can only stress that a living faith in God, the Father of our Lord Jesus Christ, is the one foundation of any better society. Apart from that one falls quickly into a vague humanitarianism, incapable of resolving the great issues which confront men today. All this represents a problem of tremendous perplexity. It is our prayer that the Reformed Churches, seeking in each generation to be reformed by the Word of God, can faithfully fulfil their mission.

* * *

Now some flashes from the life of the WARC. In the course of 1968 four new Churches were received as members of our organization: The Christian Church of Sumba (Indonesia), The Presbyterian Church of Guyana, the Evangelical Church in Morocco, and The Evangelical Church of Madagascar, which last is now part of the Church of Jesus Christ in Madagascar (United Church).

The Departments of the Alliance have continued to function normally. That I have not spoken of their work in detail does not at all imply that their activities have been curtailed.

With regard to the Areas, it is sufficient to report that the North American Area Council was held at Atlantic City, 9-11 January, 1968, while the Administrative Committee of the Area met for the first time outside Canada or the USA at Kingston, in Jamaica, 7 September, 1968. A little later, 22-24 September, the European Administrative Committee met at Copenhagen, Denmark.

On the subject of finance, we should note, as is already indicated in a letter sent to our member Churches, 20 September, 1968, that the financial situation of the Alliance is difficult. The accounts for 1968 are not yet closed, but a large deficit is foreseen, as will also be the case for 1969. The WARC operates extremely economically and personnel has not been increased for more than 10 years. Our budget for 1969, providing only for Fr. 352.079 expenses, plus Fr. 55.000 for the 1970 Council ($1 — Sw. Fr. 4, 28), if compared with that of other confessional organizations, is exceedingly modest. We are certain that the Churches which are able to do so will respond to the appeal addressed to them by the Executive Committee and that they will increase their contributions in 1969. We express our gratitude to them in advance.

* * *

I should not like to conclude this report without expressing my gratitude to the President of the WARC, Professor Wilhelm Niesel, who does not spare himself when it is a question of rendering a service for the Alliance. Not only does he come several times a year to Geneva and in addition maintains a continuous correspondence with the General Secretariat, but in November and December he undertook a journey of almost four weeks to Japan and Korea. We know that the lectures he has given in these two countries and the contacts he has had with the Church leaders have been very much appreciated.

I should also like to voice our deep gratitude to President James I. McCord, who, in addition to his work as North American Secretary and Chairman of the Department of Theology, has willingly accepted the invitation to be General Chairman, responsible for organizing the next General Council.

We further express our gratitude to the Chairmen of the other Departments: Miss Wilhelmina Timmermans, Mr. William P. Thompson, and Mr. H. M. Jackson, as well as to the Chairman of the Permanent Committee on Information, the Reverend Jacques Marchand. We would like to express a special word of appreciation for our General Treasurer, Mr. Georges Lombard, and to the Treasurer of the North American Area, the Reverend Dr. Glenn W. Moore. To those already mentioned we must add the chairmen and members of the committees and commissions of the Alliance and of the Areas, especially the members of Executive Committee.

The final word of thanks is for my colleagues of the General Secretariat in Geneva, Miss Paulette Piguet, the Reverend Richmond Smith, and the Reverend Fred Kaan. We work together in close collaboration as a team in the service of the Alliance, supported by the ever faithful translator-secretaries.

* * *

The year 1969 is now before us — a world filled with great tensions. We know not what the new year will bring. It is my prayer that our Churches may be faithful and work with Churches of other traditions towards the triumphant reign of peace of our Lord Jesus Christ alone who can finally secure the solution of our problems.

Marcel Pradervand

P.S.: This report was already written when we learned of the death of Karl Barth. We can only reiterate what we expressed in the telegram sent to the family: We give thanks to God for his life and witness. Through his theological work Karl Barth has fortified the whole Christian Church in the entire world.

M. P.

Appendix III

THE 1968 REPORT OF THE AMERICAN BIBLE SOCIETY TO THE REFORMED CHURCH IN AMERICA

On Christmas Eve 1968 a new star appeared in the Christmas sky. Apollo 8, with its three intrepid astronauts, kept a rendezvous with the moon and that night sent a message of assurance—taken from the Bible—across 240,000 miles of space. In this year of 1969 man expects to set foot for the first time on the Lunar soil and return to tell of his daring exploit. In the 70's, which lie just ahead, man will continue to probe the very citadels of infinity. It is in this setting that the Creator of the Universe calls us to serve.

The challenge confronting the churches and the Bible Societies is to distribute a transforming Book to mankind everywhere in the language and form he can best read and understand. The Bible Societies have this Book in nearly everyman's language, in many formats and in abundant supply. Demands are ever-increasing, and the only way that a continuous flow of the Scriptures can be assured is through the support and cooperation of the churches.

Last year the American Bible Society distributed 51,642,211 Scriptures in the United States, an increase of 17.5 percent over 1967. The scandal of our century has been the failure of churchmen to take seriously the world need for the Bible. As Christians we are all challenged! The ABS, ever since its founding 153 years ago, has served as a vital "arm" of the churches and the denominations of the United States in supplying the Holy Scriptures. Today it works with 35 national Bible Societies which comprise the United Bible Societies.

REFORMED CHURCH IN AMERICA: The ABS is deeply appreciative to the Reformed Church in America for its sustained support of the society through the years, and looks to it for continued and increased support. Exactly what has the RCA done to assist the Society in its growing service to the spiritually-hungry world?

1963	1964	1965	1966	1967	1968
$18,563.03	$17,398.27	$20,390.44	$20,764.01	$19,615.82	$17,128.93

A steady increase in RCA giving reached a high point in 1966, the 150th Anniversary of the Society. In 1967 there was a decrease of $1000.00 and in 1968 the decrease amounted to $2,486.89. This is a matter of concern to the Bible Society in view of the fact that the RCA was an integral part of the organizing body that helped to begin the American Bible Society. When the ABS was removed from the official benevolent allocations of the RCA in the late 50's there was a strong conviction on the part of its leaders that gifts from the churches would increase. A study of this period indicates that there was an increase of approximately $8,000 in 1958, because of a special gift of $5,000 for the Chol New Testament in Mexico. Since then there has been a leveling off during the past decade. It is hoped that this decrease in giving last year will be compensated by increased giving on the part of the local church.

UNITED BIBLE SOCIETIES: To reach its goal of providing a copy of Scripture for every person in the world in the language and form he can best read and understand, the ABS coordinates its eforts through the United Bible Societies. The cost of translation, publication and distribution of God's Word through the world is implemented through the United Bible Societies" World Service Budget. World resources are pooled to meet world needs and apportioned on the basis of a world strategy. Last year the ABS supplied just under 50% of the total World Service Budget of the United Bible Societies.

TRANSLATIONS: "Popular language" translations are now in progress in French, Portuguese, Chinese and Thai. Also, because of the popularity of the New Testaments in the Spanish Version Popular and in Today's English Version, crash programs have been set up to complete the translation of the entire Old Testament in both of these languages. During the past year Translators' Institutes have been held in the Philippines, New Guinea and Congo.

DISTRIBUTION: Total distribution by the Bible Societies last year equalled, but did not surpass, the 1967 figure—104,680,722. The overseas mission distribution was 53,038,561, 2.8% below 1967. The encouraging fact in world-wide distribution is the ever-increasing cooperation between the churches of all lands and the Bible Societies. Patterns of extensive church-based distribution, developed in Latin America, have now spread to other continents (Australia, Asia, Africa, North America). It appears that growth of this program is limited only to the extent that the Bible Societies can train local leaders and by the amount of funds available to underwrite inexpensive Scriptures for church-related distribution.

BEQUESTS: When a bequest is made to the Society, the provisions of the will are faithfully observed. Restricted legacies are carefully invested to produce income for use in accordance with the testator's wishes. Unrestricted legacies are spent for current work.

SPECIAL NATIONAL DESKS:

Service to the Blind. The Society is constantly broadening its service to the more than 400,000 legally blind people in the U.S. For those who cannot read newsprint (approx. 1,000,000), the Society has produced Scriptures in 18-point

type. And for those who can neither read large type nor Braille, the Society has Scripture offerings on Talking Bible Records and tapes. "Good News for Modern man," the N.T. in Today's English Version, is now available on records.

Campus Ministry. New Scriptures in a variety of formats have given an added thrust to the Campus Ministry program. Two popular editions for campus use are "Good News for Modern Man" and "The Inside Story," the J. B. Phillips translation of Luke, John, Acts and Romans, with contemporary photographs.

Inner-City Work. In an effort to meet the special needs of the millions of Americans living in the urban sprawl and in the inner-city, the ABS is supplying Scriptures to existing agencies already at work in the inner-city. A number of attractive Scripture formats have been prepared for this special ministry.

Spanish-American Work. Numerous Scripture Portions are being prepared in English-Spanish diglot form to aid Spanish-Americans in both their linguistic and religious orientation to the United States.

Armed Forces. A total of 2,153,015 Scriptures was distributed in 1968, an increase of 80.8% over 1967, and the highest circulation to the Services in a single year since 1945.

Women's Activities. The Director of Women's Activities and the regional field secretaries, assisted by 150 highly qualified members of the ABS Speakers Bureau (located in all 50 states), have been telling the ABS story across the length and breadth of the land. Their ultimate aim is to leave each group addressed with desire to share the Scriptures with others. Some 3,000 additional women, enrolled in the Circle of the Concerned, are also indicating their "concern" by greatly increasing Scripture distribution and support of the Society's work.

EDUCATION AND INFORMATION: Informing, inspiring and involving people in regard to the Bible cause is an important concern of the Society. This is done through the *Bible Society Record,* radio, television, press releases, exhibits, etc. One of the Society's largest programs annually is WORLDWIDE BIBLE READING (Thanksgiving to Christmas in the U.S.), now in its 26th year. The interfaith emphasis on this program, acquired in 1967 through co-sponsorship with the Laymen's National Bible Committee, was widened in 1968. Action was taken by the Catholic Biblical Bible Association and the National Conference of Catholic Bishops to cooperate with the ABS program fostering Bible reading. This broadened sponsorship was in keeping with the directive of the 1967 Advisory Council calling for cooperation "with other interested groups in coordinating all programs promoting Bible reading for the purpose of achieving greater involvement and impact."

ADVISORY COUNCIL — 1968: The Rev. Herman Harmelink III represented the RCA at the 50th annual meeting of the Advisory Council of the ABS in New York, Nov. 11-13, 1968. Sixty-two denominations and communions having more than 126 million members were represented. The Council gave renewed endorsement to the special five-year AFRICA ADVANCE PROGRAM.

Roy I. Madsen, Exec. Sec'y., Church Relations

Appendix IV

REPORT OF THE LORD'S DAY ALLIANCE OF THE U.S. to the GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA

Nineteen hundred sixty-eight, the 80th Anniversary year of the Lord's Day Alliance, was marked by several significant and hopeful developments.

The most important of these was the "Consultation on the Lord's Day in Contemporary Culture," convened in October at Valley Forge, Penna. Those attending this meeting represented a broad spectrum of theological thought and geographical location. Some 20 different denominations (including Roman Catholic and Reorganized Latter Day Saints) coming from Maine to California and from Michigan to Florida were in attendance. Among these was Chester L. Evers Sr., of the Interchurch Relations Committee of the RCA.

A study of the materials presented in four "Foundation Papers" and taped discussions is now underway by a Committee of the Alliance. Plans are for a "Position Paper" on the Lord's Day in Contemporary Culture to be issued as a result of the study of this material.

There is a growing awareness of the problems posed for the church in the growing secularization of Sunday, the Lord's Day. During the past year, two more denominations (Assemblies of God and the Evangelical-Covenant) became officially identified with the Alliance. This brings a total of eleven denominations now represented in the Alliance as against only 5 four years ago.

There is also growing activity by the Church expressing concern in this regard. In suburban Cincinnati, Ohio, one hundred ministers are now engaged in an educational program designed to call the attention of the Church and the community to the need of keeping God's Day, God's Way. In Miami, Florida, the women of one of the large U.S. Presbyterian churches staged protest marches when certain stores decided to open in their neighborhood on Sunday. In Michigan, a member of the Board of Directors of a large retail chain recently used his influence to prevent those stores from "falling in line" with their competitors and making Sunday just another day of business. In Albany, Georgia, concerned ministers joined with retail merchants and successfully prevented two discount houses from altering that city's Sunday stance.

The one great problem of the Alliance continues to be financial. We cannot "make bricks without straw." In order to mount the aggressive program of the past four years it has been necessary for us to dip into the small reserve funds of the Alliance. This cannot continue for more than one, or, at most, two years. We therefore ask that the Reformed Church in America—one of the six founding denominations of the Alliance—urge its people to more generous support of the Alliance.

Respectfully submitted,

Marion G. Bradwell, Executive Director

Appendix V

REPORT OF RELIGION IN AMERICAN LIFE TO GENERAL SYNOD

Newspapermen across the nation have been doing a double-take at the cover of one public service advertising kit this past year. The stern, accusing stare of three Negro children greets them, accompanied by a bold, even rude, caption which urges, "For God's sake, do something;" The phrase seems irreverent at first glance, especially when one opens the cover to see the kit is distributed by Religion In American Life.

Then, as one reads on, the copy reveals the deeply religious intent of the kit's title. It tells newspapers what they can do: "This special series of advertisements from Religion In American Life challenges your readers to take a good, hard look at themselves. The ads pull no punches because prejudice and poverty can't be countered with platitudes. But their message is clear: 'Love thy neighbor' was never meant to be a once-a-week commandment. Only by realizing this—and acting accordingly—can we achieve a better America for all Americans."

One important characteristic of these ads developed by RIAL'S volunteer advertising agency, the J. Walter Thompson Co., is that they go beyond mere analysis of prejudice and poverty to suggest to persons of religious faith that they can and *must* act. They point people toward their houses of worship as spiritual powerhouses for the love and principles of brotherhood which can motivate a change in our society. And the ads offer help in directing that action, through a booklet prepared by Urban America called "The Turning Point." The booklet gives facts, suggested courses for community action, and a list of resources for publications and specific programs designed to meet the crisis of the nation. Over a thousand copies have been requested so far.

"The Turning Point" is also offered at the end of a 60-second and a 3-second T.V. spot prepared especially for the summer crisis by the Division of Mass Media of the United Presbyterian Church, USA. Written and produced under the direction of Charles Brackbill, with the cooperation of the Advertising Council and RIAL'S television team at J. Walter Thompson, the spots touch on the black man's need for the same respect and opportunities enjoyed by the white man, and remind us that the source of these is love — God's love. The Presbyterians donated the production costs in addition to their annual contribution of $18,000 and RIAL distributed the films to over 250 television stations in the fifty largest metropolitan areas.

The radio spots have the same emphasis on brotherhood and God's love. One of them has a text similar to the 60-second televison spot — another follows the theme of the newspaper ad, "Religion? Cornball!" It is fitting that the tragic assassination which acted as a catalyst for RIAL'S special summer crisis campaign should be memorialized by a series of radio spots which feature the voice of Dr. Martin Luther King Jr. The spots, which have been narrated for adult and teenage audiences in

separate versions, focus on two especially appropriate passages from recorded speeches by Dr. King.

RIAL also places emphasis on its Faith-In-Action Program. Here is an opportunity for men and women of religious faith to implement the RIAL advertising message in their own community. It takes the concerns of poverty, racial injustice, moral decline, etc., and translates them into action programs. It utilizes the strength of organized religion to bolster the efforts of concerned people working to involve responsible elements of the community. The goal is to express God's love for all men, and by improving the lives of individuals and their community, to serve God's will for man.

RIAL has dedicated this year's advertising campaign to what we all hope and pray will be "The Turning Point." The solutions are not easy, to be sure, but we can look for inspiration to the theme chosen for this year's posters which appear all over the nation from country roadsides to city buses and subways: "United we stand. Divided we fall. Put your Faith to work, Today."

Jerald Hatfield, Director
Community Relations

REPORT OF THE STANDING COMMITTEE ON INTERCHURCH RELATIONS

Fathers and Brethren:

The Standing Committee on Interchurch Relations has received and reviewed the report of the Permanent Committee on Interchurch Relations (pages 93-128 in Reports and Overtures to General Synod) and the statements of the Joint Committee of Twenty-Four and the Committee of Twelve (pages 128-130). Your committee studied reports on interchurch organizations in which the Reformed Church in America holds membership:

World Council of Churches
National Council of Churches
World Alliance of Reformed Churches

We also reviewed the reports of the following agencies:

American Bible Society
World Home Bible League
Lord's Day Alliance
Religion in American Life

Reports received and reviewed included those on conversations with the United Presbyterian Church, the Roman Catholic Church and the Orthodox Churches;

reports on the Pan-Presbyterian Conference, union judicatories, the National Presbyterian Center, the proposal for a center for study of the Reformed Witness in Eastern Europe, the "Four Moderators" Meeting, and the Consultation on Church Union.

Your Standing Committee commends the members of the Permanent Committee on Interchurch Relations for their good work throughout the past year. Your committee is also grateful for the helpful counsel of the Rev. Herman Harmelink III during its deliberations.

On the matter of union classes and union synods, information was received by your Standing Committee that the stated clerks of the five Reformed and Presbyterian Churches are developing a simplified form which will be ready in a year. Since this matter is under such further study, we are not recommending any action at this time on the subject of union classes and union synods.

RECOMMENDATIONS

1. We RECOMMEND that as a foundation for all its interchurch relations, the General Synod reaffirm its commitment to the statement entitled "The Unity We Seek to Manifest," as adopted by the General Synod of 1966, to wit:

   "The REFORMED CHURCH IN AMERICA believes God calls forth through His Word and Holy Spirit from among lost men a people - - His Church — whom He commissions to proclaim to the world His Gospel of Christ's redemption.

   "This calling and commissioning belong to one Church, a united fellowship, having one Lord, one faith, one baptism, one God and Father, and commissioned with one task to the one human race.

   "We beileve our task to be the proclamation of the Gospel of Jesus Christ as we worship the Lord when we hear His Word and celebrate the sacraments, as we witness to the mightly acts of God in history, and as we serve the world with a ministry of love.

   "In obedience to this divine revelation we of the Reformed Church in America resolve to manifest the God-given unity of the church by working to overcome our divisions. The ways and means to unity are not always known. The goal of Unity is a venture of faith. Therefore, trusting in the Holy Spirit for guidance we shall be open to His counsel, willing to converse with any church, ready to cooperate with all Christians, committed to participate in councils of churches on all levels, prepared to merge with any church when it is clearly the will of God, eager to heal the brokenness of the body of Christ in all ways known to us, until all are one, so that the world may know that the Father has sent the Son as Saviour and Lord."

2. In the light of the unity we seek to manifest, it is our conviction that the Reformed Church should become a full participant in the Consultation on Church Union and should enter into conversation with the Christian Reformed Church. In the 1966 statement "The Unity We Seek to Manifest," the Reformed Church pledged its willingness to converse with any church.

The over-riding justification for full participation in the Consultation remains the same as it was when previously recommended to the General Synod. In the Consultation a discussion is taking place on the shape of a united church that may come into being, and we have an opportunity to help determine that shape. By entering the Consultation, we do not commit ourselves to approval of the eventual plan of union that may be produced, just as those now in the Consultation have not approved entrance into the ultimate united church that may be proposed. Each church, our own included, would have to decide on union through its own constitutional procedures. Meanwhile the discussion goes on, and as full participants the Reformed Church would have equal voice and representation with all participating churches regardless of size.

A willingness to talk to any church, as expressed in "The Unity We Seek To Manifest," certainly would include a group of churches talking about possible union as well as an individual church.

WE RECOMMEND

a. that the General Synod become a full participant in the Consultation on Church Union;

b. that the General Synod initiate conversations exploring the possibility of union with the Christian Reformed Church.

3. Your committee notes with concern the reduction of contributions to the American Bible Society during 1968, some $3,600 below the peak year of 1966, and the urgent financial needs of the Lord's Day Alliance and the World Home Bible League. Therefore,

We RECOMMEND that the General Synod urge the churches to give serious consideration to increased support of the American Bible Society, the World Home Bible League, and the Lord's Day Alliance, in order that their valued contribution to the promulgation of the Gospel may be significantly strengthened.

Persons making individual contributions are reminded to indicate their membership in the Reformed Church in America, when contributing, so that the Reformed Church will be credited for such gifts.

4. WE RECOMMEND that the General Synod commend the Staff Executives of the Reformed Church for their prompt response to the call from the National Council of Churches for the establishment of a task force for a fuller response to the Crisis in the Nation, 1968; for their communication of the task to the churches; for the establishment of special programmes and the enlistment of funds and personnel for the full support of and participation in that cooperative effort.

5. We RECOMMEND that the General Synod call upon the churches to take particular note of the convening of the General Assembly of the National Council of Churches in Detroit on Sunday, November 30, 1969 (Advent Sunday, by including the Assembly and the Reformed Church delegates in prayer on that Sunday (or other suitable service near that date), and by

providing such information and printed materials as will be helpful to the congregation in understanding the nature of the Assembly and its task.

6. We RECOMMEND that the General Synod urge the churches to participate in the Week of Prayer for Christian Unity, January 18-25, 1970, in whatever ways may be open to them, one of which is the use of the Prayer Guide, both in local churches and in community services.

7. We RECOMMEND that the General Synod commend the members of the Committee of Twelve for their devoted efforts in seeking to promote the union of the Reformed Church in America and the Presbyterian Church in the United States. We endorse the hope expressed by the members of that committee for continued cooperation with other Reformed Churches in the areas of education, mission, and ecumenical fellowship. Such endeavors will contribute to a stronger and more effective Reformed witness in our society and in the world.

8. Inasmuch as interchurch relations begin at the local level, We RECOMMEND that the General Synod strongly suggest that individual churches look to ways to relate with other churches in their community, and share experiences with the Permanent Committee on Interchurch Relations and the agent for interchurch relations in their classis.

9. We RECOMMEND that the General Synod refer the following names to the Nominations Committee of General Synod for the following Appointments:

National Council of Churches

Delegates for the Triennium, Dec. 5, 1969, to Dec. 5, 1972
and to The General Assembly, Dec. 1972

	Delegates	*Alternates*
General Board	Rev. Marion de Velder	Rev. Russell Redeker
	Mr. Maurice Te Paske	Mr. Donald Waful
	Rev. Arie Brouwer	Rev. John Buteyn
	Rev. Herman Harmelink III	Rev. David W. Jenks
	Delegates	*Alternates*
General Assembly	Rev. Raymond Van Heukelom	Mr. Joseph Holt, Jr.
	Mrs. Howard Hageman	Mr. Harry De Bruyn
	Rev. Daniel H. Fylstra	Rev. Wilbur Washington
	Rev. Herman Ridder	Rev. Wallace Jamison
	Mrs. J. Foster Welwood	Mrs. William Hiemstra
	Rev. B. Moses James	Rev. Milton Ortquist
	Rev. Arthur O. Van Eck	Rev. Isaac Rottenberg
	Young person to be named	

National Congress on Evangelism
Minneapolis, Minnesota, September 1969

Mr. Chester Evers

Twentieth General Council, World Alliance of Reformed Churches
1970
Nairobi, South Africa

Rev. Marion de Velder
Rev. Herman Harmelink III
Rev. John W. Beardslee III
Rev. Joseph C. Holbrook, Jr.
Rev. Wilbur Washington
Mr. James Oldshue

10. We RECOMMEND that the proposed budget for 1970, (page 113 in Reports and Overtures) be approved and referred to the Standing Committee on the Board of Direction for inclusion in the 1970 Budget of General Synod.

Respectfully submitted,

Howard C. Schade, Chairman
J. David Muyskens
Roger Leonard
Ronald Lokhorst
Carl Vogelaar
John P. Drost
John F. Nordstrom
Paul Vande Hoef
Albert Kinsey
Robert S. Standing
Willard Moore
Raymond Miller, Sr.
Ray B. Gosselink
Eugene Vande Vusse
Edward Breen
Jay Pruis

The Report of the Standing Committee on Interchurch Relations was presented by the chairman, Rev. Howard C. Schade. The report was received and the recommendations considered seriatim.

Recommendation 1 was adopted.

Recommendation 2 was moved and seconded. By common consent Recommendation 2 was divided into two parts, 2 a and 2 b, for consideration and voting.

There was discussion on the methods of voting. The parliamentarian stated that motions as to manner of voting could be made and then voted on as follows: longest way, first; if that motion is lost, then vote is to be taken on the second longest way, and so on. Motions were then made and seconded to have 1. a roll call vote, 2. a secret ballot, and 3. a voice vote. The motion on roll call vote was lost Yes 106 to No 127, and on secret ballot vote was lost Yes 96 to No 137. The chair ruled for regular voice vote. A motion to hear the recommendations of the Standing Committee on Overtures 34, 35, 36 and 37, relating to the Consultation on Church Union, was adopted. Rev. Bert E. Van Soest, chairman of the Standing Committee on Overtures, presented the recommendations.

A motion was made and seconded to postpone indefinitely action on Recommendation 2 a. Chairman Howard C. Schade asked for privilege of inviting the Rev. Herman Harmelink, III, Chairman of the Permanent Committee on Interchurch Relations, to the platform to answer questions as to procedures and time

schedule relating to the Consultation on Church Union. Mr. Harmelink requested permission for Dr. William P. Thompson, Stated Clerk of the United Presbyterian Church in the U.S.A. and a member of the Commission on COCU, present as a fraternal delegate, to speak to these matters. Dr. Thompson addressed the General Synod.

The previous question was voted and the motion to postpone indefinitely action on Recommendation 2 a was adopted. Division was called and the vote was reported by the temporary clerks as Yes 170, No 103. (Note — it was later determined by the tellers that the actual vote was Yes 130 and No 103.)

At the next session President Raymond R. Van Heukelom stated that a two-thirds vote rather than a simple majority is required by General Synod's Rules of Order for reconsideration of an action, and since the Synod had been misinformed about this requirement and since the reported vote by the temporary clerks was in error, that by common consent on Monday, without debate, a new vote would be taken on Recommendation 2 a of the Report of the Standing Committee on Interchurch Relations.

At the Monday session the parliamentarian presented the reasons for taking a new vote on Recommendation 2 a. An appeal to the decision of the chair to take a a vote again was made. The Synod sustained the chair. The motion to postpone indefinitely action on Recommendation 2 a was adopted. Division was called and the vote was Yes 133, No 126.

A motion from the floor relating to a publication of the National Council of Churches called "TEMPO" requesting that the matter of the nature of this publication and the source of funds for its publication be referred for investigation and study to the Permanent Committee on Interchurch Relations and that the Committee look into the editorial policy with constructive critique, was adopted.

A motion from the floor that the General Synod rescind the statement "The Unity We Seek to Manifest", adopted by the General Synod of 1966 and reaffirmed by the General Synod 1969, was lost.

Recommendation 2 b was adopted.

Recommendations 4, 5, 6, 7 and 8 were adopted.

Recommendation 9 was referred to the Committee on Nominations.

Recommendation 10 was referred to the Standing Committee on the Board of Direction.

A motion from the floor "that the General Program Council in cooperation with the General Synod Executive Committee and Board of Theological Education be instructed to prepare a contingency plan for an orderly transfer and/or phase out of the RCA programs, institutions and investments to appropriate continuing bodies and/or to ecclesiastical bodies and agencies of new alignment" was lost.

A resolution by Reverend Harold J. Schut was presented and it was moved and seconded to refer it to the Committee of Reference for consideration and later report to this General Synod.

Division was called on the motion and the vote was Yes 134, No 98. The resolution was referred to the Committee of Reference.

NOTE: See Report of the Committee of Reference for wording of the resolution and action taken.

Appendix IV (of GSEC report)

Report of the Special Committee to Evaluate the Relationship of the Reformed Church in America to the National Council of Churches

The General Synod of 1968 adopted the following overture: ". . . that they appoint an entirely new committee of the General Synod to investigate the programs, goals and declarations of groups under the control of the National Council of Churches of Christ in America, and to determine if this is to be the continuing pattern of action by groups of the council and the council itself in the future. And if such be found in contradiction of our Reformed standards of faith that the needed steps be prepared to withdraw from the National Council of Churches of Christ in America."

The special committee, appointed by the General Synod Executive Committee, met three times in New York City to investigate, study, and deliberate on these matters referred to it.

They met with and interviewed key staff personnel of the National Council of Churches in order to get a firsthand interpretation of the work of the National Council of Churches. They met with and interviewed key staff persons of the Reformed Church in America in order to understand the Reformed Church in America's involvement in the programs of the National Council of Churches. They read quantities of literature submitted to them by the National Council of Churches and by the office of the General Secretary of the Reformed Church in America.

One cannot possibly understand the National Council of Churches by a superficial look at some of its well-publicized and often controversial actions that happen to appear in the press across the country. One must look at the Council as a whole and understand something of its program and goals. It is well, therefore, to look first of all at the structure and program of the National Council of Churches.

The National Council of Churches is an official representative organization. This point must be emphasized as strongly as possible. The National Council of Churches has no independent existence or authority apart from the 33 denominations which make up its membership.

The Preamble to the Constitution of the National Council of Churches says:

> "Under the providence of God, communions which confess Jesus Christ as Divine Lord and Saviour, in order more fully to manifest oneness in Him, do now create an inclusive cooperative agency of Christian Churches of the United States of America to show forth their unity and mission in specific ways and to bring the churches into living contact with one another for fellowship, study and cooperative action."

The purposes of the National Council of Churches are set forth in Article II of the Constitution of the National Council of Churches. We quote in part:

- "To manifest more fully the oneness of the Church of Christ according to the Scriptures and to further the efforts of the member churches in proclaiming the Gospel of Jesus Christ to the end that all men may believe in Him.
- To encourage the study and use of the Bible.
- To carry on programs for and with the churches by which the life of the Church may be renewed and the mission of the Church may be fulfilled.
- To foster and encourage cooperation, fellowship, and mutual counsel among churches . . . .
- To assist the churches in self-examination of their life and witness in accordance with their understanding of the will of God and of the Lordship of Jesus Christ as Divine Head of the Church.
- To further works of Christian love and service throughout the nation and the world.
- To study and to speak and act on conditions and issues in the nation and the world which involve moral, ethical, and spiritual principles inherent in the Christian Gospel."

Your committee believes that these purposes are not inconsistent with the standards of the Reformed Church in America. Furthermore, the Constitution of the National Council of Churches states, Article V, section 2, that

> "The Council shall have no authority or administrative control over the churches which constitute its membership. It shall have no authority to prescribe a common creed, form of church government, form of worship, or to limit the autonomy of the churches cooperating in it."

The National Council of Churches, thus, in no sense of the word, is attempting to be or to become a so-called "super church" in the United States. It is rather a cooperative agency of the churches which constitute its membership. Like any

other agency, it must have a structure and organization to carry out and implement its aims and goals.

The source of authority in the National Council of Churches lies in the representatives elected to the General Assembly and the General Board. The General Assembly consists of approximately 800 delegates appointed by the member denominations in proportion to the size of the denominations. They meet once every three years.

The members of the General Board are elected by nomination from the member communions who are in the General Assembly. The General Board consists of 250 members and meets three times a year. The General Board is the governing body of the National Council of Churches. The major work of this board is carried on through four program divisions. It would not be possible in a report of this kind to detail the variety, scope and depth of the work of these divisions, but one must at least look at them if he is to have some understanding of the National Council of Churches.

(1) The Division of Christian Life and Mission has as its purpose to:

— develop, renew, and extend ministry in and to the nation;

— seek to understand the Gospel in its application to contemporary society;

— bring individuals to personal Christian commitment;

— bring Christian witness to bear on persons, groups, institutions and the culture of our times;

— aid in preparing the laity for their ministry in the world.

(2) The Division of Christian Education seeks to meet the challenge of a changing world through the education of God's people, and to measure up to its responsibility in the educational enterprises of society. It functions through four departments: Educational Development, Higher Education, Education for Mission and Department of Ministry.

(3) The Division of Overseas Ministries has as its purpose to:

— study mission and service needs and problems outside the bounds of the United States and evaluate requests made to the churches to meet such needs;

— develop and coordinate or administer cooperative programs and projects to advance the Christian world mission;

— develop and coordinate or administer cooperative programs and projects of Christian mercy and service including relief, reconstruction, interchurch aid, and social, economic and cultural development;

— provide service as a clearing house and reporting center for overseas mission.

(4) The Division of Christian Unity is established to serve as an arm of the Council through which the communions, their boards and agencies cooperate to manifest the unity of Christ's Church through faith and order studies, through dialogue with non-member Christian bodies, and through strengthening Christian unity in local communities, states and regions. It works through

four departments: Faith and Order, Councils of Churches, United Church Men, Women's Relations, and Youth Ministry.

These divisions hold conferences, seminars, consultations, etc. As a result of their studies and conferences, the divisions bring recommendations to the General Board for action. The divisions are not permitted to make policy decisions independently as a division. Policy statements have the authorization of the General Board and General Assembly and are made only by them. However, a conference of a division or other unit of the National Council of Churches does have the authority to issue statements on its own views, its own findings, on a given subject with the clear specification that in doing so it acknowledges that it does not do it in the name of the National Council of Churches. It can speak only for itself, but it cannot presume or give the impression that it is speaking for the National Council of Churches.

Because there is evidence that this whole matter of pronouncements and reports from conferences has been one of concern to many in the Reformed Church in America, it might be well to speak at more length on the subject.

Your committee spent a good deal of time and thought on the Policy Statements of the National Council of Churches. It studied and discussed every statement issued since 1951. They found them to be deeply Christian and prophetic statements on the great issues confronting our times. A few (and we emphasize this), a few were the highly controversial kind that were publicized by the press of our nation and caused no little disturbance.

We do, of course, have to distinguish among the various kinds of statements issued by the National Council of Churches. There are Policy Statements, Resolutions, Messages, Study Documents, Reports of a Study Conference. Each is different and has its own purpose. Again, we will not take time to detail these in this report. Our constituents can be informed on these things if they wish to be — indeed, ought to be, before they presume to speak about the National Council of Churches. For example, we need to know that the reports of study conferences of any of the units of the National Council of Churches are not authoritative statements of the Council. They are the findings and the views of that conference on a specific subject. Sometimes they are tentative and inconclusive and are meant to be the basis for further research and study. At other times they are submitted as material for the churches to study in their own peculiar situations.

Secondly, we need to remember that no Council action is binding on any member communion. The council is not a jurisdictional body. When the Council adopts a policy statment or resolution it speaks only for itself. However, because the consultation process has been thorough, democratic and ecumenical, the statement usually reflects a consensus of positions already accepted. At every level of decision making, the duly elected representatives of the Council's member communions consult and vote. The Council's procedures safeguard the deliberative process so that member communions have time to study proposed statements and programs. By the time a proposal reaches the General Board it has already undergone a pro-

longed period of study and discussion in interdenominational committees. A proposed policy statement must be presented for a first reading to the General Board at least one month, and preferably one meeting, in advance of the formal vote. Adoption of a policy statement requires a standing vote. Any representative or communion can abstain from voting or register formal dissent. This is recorded as part of the action taken. Perhaps here would be the place to stress the fact that individual congregations and, at times, even a denomination, not only have the right but the duty to dissent from a certain action or statement.

We cite these procedures in some detail to show that the policy statements of the National Council of Churches are the products of careful and deliberate thought, arrived at in a thoroughly democratic process. It is highly unlikely that any representative body represents a unanimity of thinking on any issue, not even the Reformed Church in America.

The subjects upon which the National Council of Churches makes its official pronouncements are often highly controversial. Nonetheless, the Council has a responsibility to speak. No individual Christian who accepts his responsibility to Christ, to his nation, and to the world can long remain silent on issues he feels have a moral, ethical or spiritual dimension. This responsibility rests not only upon individual Christians, but upon their local churches and their national fellowships. Hence in December 1958, the General Board adopted a resolution that reads in part as follows:

> "The Christian Churches of the United States and their councils not only have the right but also the duty to study and comment upon issues, no matter how controversial, in the realm of politics, economics, and social affairs, in view of their common faith in Jesus Christ as both Lord and Savior. For all matters of concern for human beings are matters of concern to the churches and to the churches' Lord."

Some people, of course, question the Council's competence to speak on complex social, economic, political or technological issues. We need to remember that the pronouncements of the National Council of Churches go through a period of rigorous study before they are adopted. This includes calling on Christians throughout the nation who are recognized leaders in their professional and technical fields. *Policy* statements are drafted only after consultation with such specialists.

This does not mean that the statements of the National Council of Churches thus issued are of necessity right or that there is only one side to such questions that affect great numbers of people. It does mean that representatives to the National Council of Churches, in good conscience, in the context of their best thinking, and under the guidance of the Holy Spirit, feel *they must speak* to the churches and to the nation on a given issue. Others of us in the name of the same conscience and under the guidance of the same Spirit, may feel impelled to disagree. It then becomes not only our right but our duty to dissent.

The question comes up in some Reformed Church in America circles as to whether these pronouncements and statements of the National Council of Churches

are in harmony with or in contradiction to the standards of faith of the Reformed Church in America. Your committee has been asked to address itself to this question.

We would note, first of all, that the National Council of Churches does not issue statements on doctrine. This is the field of the individual confessing communions. The National Council of Churches is a cooperative agency of the churches seeking to undergird and further the work of the churches in those areas that call for action and common witness.

Secondly, we note that the policy statements are almost, if not wholly, in the field of social action — the area of public welfare both for the nation and for the world. This concern springs from a conviction that is deep at the heart of the Reformed Faith, i.e., the conviction that God is sovereign. Nothing in our common life, nothing on earth is beyond or outside the concern of God who is sovereign over all and of Christ who is the Lord of Life. The National Council of Churches holds that this conviction must be expressed in the life and witness of the church. The National Council of Churches is an arm of the churches to help them express this concern and make that witness.

The third thing to be faced fully and frankly is that the Reformed Church in America is divided on its own standards. There is no unanimity of belief; no unanimity of common interpretation. Indeed, honesty would compel us to admit that there is wide divergence of belief and opinion and practice. Few, if any of us, accept everything from our synods. To expect from the National Council of Churches what we do not practice in our own body is not only unrealistic but may be hypocrisy of a high order.

The fourth thing to be said is that the published statements of the National Council of Churches are as responsive to the standards of the Reformed Church in America as a group of statements representing diverse Christian backgrounds can be, and are as responsive to the Reformed Standards as are many of the actions and statements of the Reformed Church in America itself.

RECOMMENDATIONS

1. Your committee, therefore, in the light of its studies of the programs and goals of the National Council of Churches, and after serious consideration of the pronouncements of the National Council of Churches, recommends that the Reformed Church in America continue its historic affiliation with the National Council of Churches. We submit the following reasons:
   - — It would be extremely difficult to operate effectively in the twentieth century without cooperative work. Your committee faced seriously the question of live and effective options to the National Council of Churches and concluded that there were no realistic ones. We do not have to agree on all matters of the faith in order to work cooperatively for the cause of Christ.
   - — Our program divisions of the Reformed Church in America depend upon involvement with like divisions of the National Council of Church-

es to keep abreast with current developments in the realm of ideas and program.

— We do not have the staff nor the funds that would be necessary to keep us working as we ought in the various fields in which the National Council of Churches now operates. To cite just a few — Church World Service, RAVEMCCO, United Indian Ministry, the Migrant Ministry, a Christian Ministry in the National Parks, Committee on World Literacy and Christian Literature.

— The Reformed Church in America has a witness and a contribution to make in the life of the American Christian churches. It is our conviction that the National Council of Churches is one of the significant and critical places for this witness.

2. Having made the above statement, your committee nonetheless feels that there are problems involved in our affiliation with the National Council of Churches and that these need to be faced honestly for the welfare of the whole church.

   Your committee is concerned with a continuing Christian witness to the university community. In view of the fact that the University Christian Movement is going out of existence, June 30, 1969, we recommend that the Reformed Church in America General Program Council study and evaluate alternative programs available for Reformed Church in America youth on the campuses of the nation, and that the results of such study be made available to the churches.

3. Your committee feels that the Reformed Church in America's relationship to the National Council of Churches would be strengthened if our representatives to the General Assembly and General Board were more representative of the whole church. The critical factor here is communication and understanding. Therefore, we recommend that each Particular Synod nominate four individuals, two ministers and two lay persons (two of whom would be delegates and two of whom would be alternates), and that these four names be submitted to the Inter-Church Relations Committee which would present one delegate and one alternate to the Nominating Committee of General Synod. The other six positions are, or should be filled by General Program Council and denominational officers.

   We recommend further that the Particular Synods be instructed to take more seriously their representation on the National Council of Churches; and that they put on the agenda of their annual meeting a report from their official representative to the National Council of Churches, and that the General Secretary of the Reformed Church in America communicate these instructions to the Particular Synods.

4. Your committee recommends that the appropriation of General Synod to the National Council of Churches, which is received from the Classes, as an assessment be made an asking.

The procedure to be followed in implementing this recommendation shall be:

That, when the General Synod Treasurer sends the General Synod assessments to the Stated Clerk of each Classis, he include as a separate item an asking for the National Council of Churches based on the Reformed Church in America's share per communicant member.

That each Classis through its treasurer assume the responsibility for collecting these funds and disbursing them (*in one check*) to the Treasurer of General Synod.

Your committee recommends further that this procedure of giving to the National Council of Churches be reviewed after two years by the General Synod Executive Committee to see whether it is functioning effectively.

William Babinsky, Chairman
Louis H. Benes Jr.
Raymond Brondyke
Frederic Dolfin
Albert H. Van Dyke

William Babinsky and Raymond Brondyke voted nay on Recommendation 4.

The Report of the Special Committee to Evaluate the Relationship of the Reformed Church in America to the National Council of Churches was presented by the chairman, Rev. William Babinsky. The report was received and the recommendations considered seriatim.

Recommendation R-1 was moved and seconded. A motion to postpone action until later was lost. A motion to recess was lost. Recommendation R-1 was adopted.

Recommendations R-2 and R-3 were adopted.

Recommendation R-4 was lost.

JOINT COMMITTEE OF TWENTY-FOUR

In 1962 the General Synod and the General Assembly each appointed a Committee of Twelve and charged them to consider together ways of achieving "a more effective witness to the Gospel of our Lord Jesus Christ."

After long and careful study, it appeared to the Committee of Twenty-Four that the route to this "more effective witness" lay in the direction of union of the Presbyterian Church in the United States and the Reformed Church in America. A plan of union was prepared and endorsed officially by the General Synod and

the General Assembly. We are pleased that more than a majority of the Classes and Presbyteries voted favorably on the plan but disappointed that the constitutional requirements were not met.

We express our gratitude to those who have given understanding and support to this venture of faith. A large number in both communions have worked, witnessed and prayed for the consummation of this union. The widespread support of this proposal, resulting from their efforts, is a heartening fact which we note with hope.

While the plan of union was not adopted, we believe that many of the features of the plan are of considerable merit. Examples of these features would include some of the proposed innovations in liturgy and in polity. We express the hope that the appropriate agencies will consider these proposals and bring into the life of our respective churches as many of them as may be considered valuable.

We do not believe that the decision reached on the plan of union will occasion any lessening of the activities which the Presbyterian Church in the United States and the Reformed Church in America have been carrying on in concert for many years. The awareness and mutual appreciation resulting from the widespread acquaintance which has taken place during the last seven years are genuine gains not likely to be lost. Indeed, this acquaintance may lead us to new cooperative undertakings which will increase the effectiveness of our two Churches.

We have shared a vision which should not be allowed to fade. The task of "a more effective witness" remains. Since the union is not to be consummated, we must, as responsible denominations, reaffirm whatever forms of church life into which the Spirit of God may lead us.

We are grateful as members of the Committee of Twenty-Four for the experiences which we have shared with each other during the last seven years. They have been for us means of grace. We now request that the General Assembly and the General Synod dismiss their Committees.

Respectfully submitted,

John A. Fulton,
Co-Chairman

Norman E. Thomas,
Co-Chairman

Andrew R. Bird, Jr.
Marion A. Boggs
John E. Bryan
Royal E. Cabell
E. Hoyt Evans
Alton H. Glasure
Henry Goodpasture
Warner L. Hall
James A. Millard, Jr.
J. J. Murray
J. Sherrard Rice

Bernard R. Brunsting
Ekdal J. Buys
Marion de Velder
Howard G. Hageman
Arend D. Lubbers
Chester W. Meengs
Ruth Stafford Peale
Arad M. Riggs
Henry J. Te Paske
Raymond R. Van Heukelom
Gerrit T. Vander Lugt (deceased)

COMMITTEE OF TWELVE

Fathers and Brethren:

1) Inevitably a discussion of the kind involved in a consideration of merger reveals sharp disagreements and widely divergent points of view. We are well aware that such disagreements about the nature and mission of the church will not disappear with the decision on this question but continue to be with us. It is vitally necessary if we are to fulfill our mission at this point in history we must bend every effort to understand each other's position, each other's situation, each other's needs. Disagreements will always be present; disunity can hinder and mar our effectiveness as an instrument of the kingdom of God in proclaiming the Gospel of reconciliation for the individual and in society.

2) The ecumenical commitments of the Reformed Church in America were made long before the discussion of this merger was begun. We believe that they have in no way been affected by the decision on this particular question. Deeply involved as we are with our brethren in other Reformed Churches in education, mission, and ecumenical fellowship, we must confess ourselves always ready to listen for any possibility of further cooperation with them in making the Reformed Witness stronger and more effective in our society and in our world.

3) It is not only and perhaps not even primarily at the denominational level that opportunities for ecumenical witness and mission exist. Regional judicatories and local congregations are often confronted by challenges which require the united efforts of Christians. Congregations located in the same geographical area must seriously be asking in what forms of mission they can engage for greater effectiveness in bringing the Gospel to bear in their communities. We challenge all of our congregations to an awareness of these possibilities and encourage them to explore them in full seriousness.

Respectfully submitted,

Norman E. Thomas, Chairman
Marion de Velder
Bernard Brunsting
Ekdal Buys
Howard G. Hageman
Arend D. Lubbers
Chester Meengs
Mrs. Norman Vincent Peale
Arad Riggs
Henry Te Paske
Raymond R. Van Heukelom
Gerrit T. Vander Lugt, Dec'd.

The Reports of the Joint Committee of Twenty Four to the General Assembly of the Presbyterian Church in the United States and the General Synod of the Reformed Church in America and the Report of the Committee of Twelve, RCA, were presented by the chairman, Rev. Norman E. Thomas.

The reports were received and the committees dismissed with gratitude to all the members who served on the committees and with special commendation to Rev. Norman E. Thomas.

ARTICLE 18

Synodical Archives

REPORT OF THE PERMANENT COMMITTEE ON NECROLOGY

Fathers and Brethren:

Your Committee on Necrology presents the following report: Since the last meeting of the General Synod 14 ministers of the Reformed Church in America have gone to their reward. Their average age was 72.

Name	Date	Age
John Benes	June 20, 1968	49
John A. Dykstra	July 12, 1968	82
Raymond J. Vedder	July 26, 1968	35
Willard Dayton Brown	September 12, 1968	94
Domenico N. Febrile	September 12, 1968	80
George I. Robertson	September 24, 1968	74
Henry Mollema	November 18, 1968	90
Earl Dwight Compton	December 12, 1968	60
Henry J. Harsevoort	December 30, 1968	76
Henry Vander Naald	January 10, 1969	90
Henry A. Vruwink	February 4, 1969	82
George Bernard Muyskens	February 5, 1969	63
Carl W. Fleth	February 17, 1969	67
Hubert S. Muilenburg	February 19, 1969	84
A. B. Waldorf Smith	February 27, 1969	79
Henry Peter De Pree	May 10, 1969	88

JOHN BENES

John Benes was born in Armour, South Dakota, June 21, 1918. He was graduated from Central College in 1939 and from Western Theological Seminary in 1942. He was licensed by the Classis of Chicago in 1942 and ordained by the Classis of Kalamazoo in 1942.

Mr. Benes received an A.B. degree from Central College in 1939.

He served the following churches: South Haven, 1942-1944; Beechwood, Holland, Michigan, 1944-1954; Spring Lake, Michigan, 1954-1958; Grace, Lansing, Illinois, 1958-1965; Third, Pella, Iowa, 1965-1968.

Mr. Benes died June 20, 1968.

JOHN A. DYKSTRA

John A. Dykstra was born in Grand Rapids, Michigan, June 10, 1886. He was graduated from Hope College in 1909 and from New Brunswick Theological Seminary in 1912. He was licensed by the Classis of Michigan in 1912 and ordained by the Classis of Greene in 1912.

Mr. Dykstra received an A.B. from Hope College in 1909 and a D.D. in 1924.

He served the First Reformed Church, Catskill, N. Y., from 1912-1917; Hamilton Grange Reformed Church, New York City, 1917-1918; Central Reformed Church, Grand Rapids, Michigan, 1918-1954.

Mr. Dykstra was the author of one book: *"Heavenly Days."*

He was President of General Synod in 1939.

Mr. Dykstra died July 12, 1968.

RAYMOND J. VEDDER

Raymond J. Vedder was born in Schenectady, N.Y., May 14, 1933. He was graduated from Hope College in 1954 and from New Brunswick Theological Seminary in 1960. He was licensed by the Classis of Schenectady in 1960, and was ordained by the Classis of Saratoga in 1960.

Mr. Vedder received an A.B. from Hope College in 1954 and a B.D. from New Brunswick Seminary in 1960. He served two years in the United States Army.

He served two churches: Fort Miller, N.Y., 1960-1963; and Claverack, 1963-1968.

He was Vice President of the Particular Synod of Albany 1966-1967.

Mr. Vedder died July 26, 1968.

WILLARD DAYTON BROWN

Willard Dayton Brown was born in Seward, N.Y., February 15, 1874. He was graduated from Union College, Schenectady,N. Y., in 1900 and from New Brunswick Seminary in 1903. He was licensed by the Classis of Schoharie and ordained by the Classis of Monmouth in 1903.

Mr. Brown received an A.B. from Union College in 1900 and a D.D. from Hope College in 1921.

He served the Middletown, N. J. Church from 1903-1905 and the North Church of Passaic, N. J. from 1905-1920. He was Stated Supply, Roxbury, N. Y., 1945-1948.

Mr. Brown was Secretary of the Progress Council 1919-1920 and Secretary of the Board of Education 1920-1945.

He is the author of *History of the Reformed Church in America,* published in 1928 and *My Confession of Faith,* published in 1939.

Mr. Brown died September 12, 1968.

DOMENICO N. FEBRILE

Domenico N. Febrile was born in Caserta, Italy, January 3, 1888. He was graduated from Giordano Bruno, Maaddalony, Italy in 1904, and from Bloomfield College and Seminary in 1915. He was licensed and ordained by the Classis of Newark in 1918.

Mr. Febrile served the following churches: First Baptist Church, for the Italian Congregation as Student Missionary, Southington, Conn., 1906-1908; Clarck Mission, New York, N. Y., 1908-1918; Mt. Olivet, Newark, N. J., 1918-1948; and Trinity, Chicago, Ill., 1948-1959.

He edited and published *La Protesta* weekly magazine from 1912-1933.

Mr. Febrile died September 12, 1968.

GEORGE I. ROBERTSON

George I. Robertson was born in Kearney, N. J., June 24, 1894. He was graduated from Presbyterian College, Montreal, Canada in 1917; from Queens University, Kingston, Canda in 1918; and from the New Brunswick Theological Seminary in 1922. He was licensed by the Classis of Newark in 1922 and ordained by the Classis of Raritan in 1922.

Mr. Robertson served the following churches: Annandale, N. J., 1922-1926; Church of the Master, Bronx, N. Y., 1926-1930; First, Mt. Vernon, N. Y., 1931-1941; Bedminster, N. J., 1946-1950; and First, Long Island City, N. Y., 1950-1959.

He was an Army Chaplain from 1941-1946.

Mr. Robertson died September 24, 1968.

HENRY MOLLEMA

Henry Mollema was born in Wellsberg, Iowa, January 15, 1878. He was graduated from Hope College in 1907 and from Western Seminary in 1910. He was licensed by the Classis of Holland and ordained by the Classis of Pella in 1910.

Mr. Mollema received an A.B. degree from Hope College in 1907.

He served churches in Muscantine, Iowa, 1910-1912; Vriesland, Michigan, 1912-1917; Spring Lake, Michigan, 1917-1925; Hingham, Wisconsin, 1925-1930; Trinity, Fulton, Illinois, 1930-1946; and Associate Pastor, Third, Kalamazoo, Michigan, 1948-1951.

Mr. Mollema died November 18, 1968.

EARL DWIGHT COMPTON

Earl Dwight Compton was born in Tappan, N. Y., May 25, 1908. He was graduated from Rutgers University in 1931 and from New Brunswick Seminary in 1934. He was licensed by the Classis of Rensselaer and ordained by the Classis of Monmouth in 1934.

Mr. Compton received an A.B. from Rutgers in 1931 and a B.D. from New Brunswick in 1934.

He served the Middletown, N. J. church from 1934-1936; Alexandria Bay, N. Y., 1936-1939; was commissioned in the Army as Chaplain from 1939 to 1962; and served the Middletown Church from 1962-1968.

Mr. Compton died December 12, 1968.

HENRY J. HARSEVOORT

Henry J. Harsevoort was born in Holland, Michigan, November 24, 1892. He was graduated from Hope College in 1922 and from Western Seminary in 1925. He was licensed by the Classis of Holland and ordained by the Classis of West Sioux in 1925.

Mr. Harsevoort received an A.B. from Hope College in 1922 and an A.M. in 1925.

He served churches in Doon, Iowa, 1925-1927; Prairie View, Kansas, 1927-1943; Ireton, Iowa, 1943-1949; and Clinton, Emanuel, Wisconsin, 1949-1960.

Mr. Harsevoort died December 30, 1968.

HENRY VANDER NAALD

Henry Vander Naald was born in Hospers, Iowa, September 27, 1878. He was graduated from Hope College in 1903 and from Princeton Theological Seminary in 1906. He was licensed by the Classis of Iowa and ordained by the Classis of Dakota in 1906.

Mr. Vander Naald received an A.B. degree from Hope College in 1903 and an A.M. from Princeton in 1906.

He served churches in Yakima, Washington, 1906-1910; Sheldon, Iowa, 1910-1922; and West Side, Cicero, Illinois, 1922-1944.

Mr. Vander Naald died January 10, 1969.

HENRY A. VRUWINK

Henry A. Vruwink was born in Grand Rapids, Michigan, April 29, 1886. He was graduated from Hope College in 1910 and from New Brunswick Seminary in 1913. He was licensed and ordained by the Classis of Muskegon in 1913.

Mr. Vruwink received an A.B. in 1910 and an A.M. from Hope College in 1913 and a D.D. in 1941.

He was a missionary to the Indians in Oklahoma from 1913 to 1917 and then served the following churches: Second, Grand Haven, Michigan, 1917 - 1923; Herkimer, N. Y., 1923-1926; Madison Avenue, Albany, N. Y., 1926-1938; Ft. Washington Collegiate, New York, N. Y., 1938-1946; and Flatbush, Brooklyn, N. Y., 1946-1957.

He was President of the General Synod in 1950.

Mr. Vruwink died February 4, 1969.

GEORGE BERNARD MUYSKENS

George Bernard Muyskens was born in Alton, Iowa, May 22, 1905. He was graduated from Central College in 1928 and from Western Seminary in 1931. He was licensed and ordained by the Classis of East Sioux in 1931.

Mr. Muyskens received an A.B. degree from Central in 1928 and a Th. B. and Th. M. from Hope College in 1931.

He served churches in Matlock, Iowa, 1931-1939; Holland, Nesbraska, 1939-1945; Roseland, Minnesota, 1945-1952; Chandler, Minnesota, 1952-1958; and Mitchell, South Dakota, 1958-1968.

Mr. Muyskens died February 5, 1969.

CARL W. FLETH

Carl W. Fleth was born in Dunmore, Pa., on August 2, 1901. He was graduated from Bloomfield College and Seminary in 1931. He was licensed and ordained by the Classis of Queens in 1931.

He served First, Far Rockaway, L. I., from 1932-1945; as Superintendent and Chaplain of the Evangelical Home, Brooklyn, N. Y., 1945-1947; the Jerusalem and Onesquethaw churches, Feura Bush, N. Y., 1947-1953; and Sixth Albany, N. Y., 1953-1966.

Mr. Fleth died February 17, 1969.

HUBERT S. MUILENBURG

Hubert S. Muilenburg was born in Orange City, Iowa, October 13, 1884. He was graduated from Grinnell College in 1912 and from Western Seminary in 1915. He was licensed and ordained by the Classis of Iowa in 1915.

Mr. Muilenburg served churches at Inwood, Iowa, 1915-1923, and Chandler, Minn., 1924-1937. In 1937 he became the Representative of Northwestern Junior College, Orange City, Iowa. He was also Stated Supply at Bellflower, Cal., Lynden, Wash., and Armour, S. Dak.

He was author of one book, *Our Milestones.*

Mr. Muilenburg died February 19, 1969.

A. B. WALDORF SMITH

A. B. Waldorf Smith was born in Livingston, New York, February 16, 1890. He was graduated from New York University in 1918 and from the New Brunswick Theological Seminary in 1922. He was licensed by the Classis of Hudson and ordained by the Classis of Rensselaer in 1922.

He served the following churches: East Greenbush, New York, 1922-1930; Rensselaer, First as Stated Supply, 1923-1931; and Schodack Landing as Stated Supply, 1932-1940.

Mr. Smith died February 27, 1969.

HENRY PETER DE PREE

Henry Peter De Pree was born in Zeeland, Michigan, March 14, 1881. He was graduated from Hope College in 1902 and from Princeton Theological Seminary in 1905. He was licensed by the Classis of Holland and ordained by the Classis of Pella in 1905. He received a D.D. degree from Hope College in 1931 and a Th.M. from Princeton in 1939.

Mr. De Pree was minister at Bethel, Iowa, from 1905-07. He was a missionary in China from 1907-48, serving as Professor and President of South Fukien Theological Seminary from 1925-46. He was Head of the Dept. of Religious Education at Hope College 1948-52.

He was the author of one book, "Lessons in the Amoy Vernacular."

Mr. De Pree died May 10, 1969.

The Report of the Committee on Necrology was presented by the chairman, Rev. J. Dean Martin.

The Hymn "For All The Saints Who From Their Labors Rest" was sung. The prayer of thanksgiving and dedication was offered by Rev. J. Dean Martin.

REPORT OF THE COMMISSION ON HISTORY

Fathers and Brethren:

1. The Responsibilities of the Commission.

The Commission on History which was reorganized by the General Synod of 1966 has just completed three years of operation. The commission has been attempting to carry out the functions as directed by the General Synod in the following areas:

1. to collect and preserve the official records and documents of the Reformed Church, its churches, judicatories, boards, and institutions;

2. to maintain a permanent archive where such data will be available for historical research;

3. to promote an interest in the history and traditions of the Reformed Church, and

4. to furnish information about and to further research on the history of the Reformed Church in America.

In the effort to carry out the directives of one and two, the commission administers an office in Sage Library of the New Brunswick Theological Seminary where the archives of the General Synod are stored. Dr. John W. Beardslee, archivist of the church, carries the responsibilities for the care of the archives and Miss Elsie Stryker is in charge of the day-to-day operation. These two people have a very great responsibility and the Commission on History is very pleased with their work. The first two directives are carried out to the best ability of the Commission although the Synod should realize that no major work can really be done as long as the commission has to operate on such a small budget. Two denominations smaller than the Reformed Church, namely, the Moravian Church and the Christian Reformed Church, carry on full scale archival work with budgets that exceed $20,000 a year. Nevertheless, the commission is happy that the Reformed Church is doing at least this much because the denomination is rich in historical resources.

In connection with the directives three and four, the commission is very pleased that, under the leadership of Dr. Donald J. Bruggink, as general editor of the Historical Series, the first book of the series was published in September, 1968. This book was written by the Rev. Herman Harmelink and entitled, *Ecumenism and the Reformed Church*. It has had a wide distribution and for an historical work, a very good sale. One important factor in its wide sale has been, in the opinion of the commission, the fact that it was published by a commercial publisher, the William B. Eerdmans Publishing Company, rather than under the Half Moon Press which is unknown outside of the denomination and has severely limited publicity and distribution capacities. The book will be listed repeatedly in the Eerdmans catalogues in the future and this will insure a continuing sale to libraries and to people outside the denomination who are interested in the history of the Reformed Church. The volume is important not only to Reformed Church members but to many students of American Protestantism. Two more manuscripts have been approved by the commission for publication. The commission welcomes the submission of manuscripts on Reformed Church history for possible inclusion in the series in the future.

2. The Meetings of the Commission.

The commission has been meeting twice yearly; the fall meeting is held at the New Brunswick Seminary and the winter meeting in New York City. Unfortunately

the February 10 meeting of this year was prevented because of the heavy snow which fell on New York City February 9. Last year the American Bible Society was host for the winter meeting and this year the Middle Collegiate Church was to have been the host.

3. A call for Records.

The archives of the Reformed Church rise in quality if the General Program Council, agencies, and institutions of the church send copies of their minutes to the archivist at New Brunswick. All secretaries are urged to comply with the General Synod directive of 1966 in that matter.

RECOMMENDATIONS

1. That Elder Gerald F. De Jong and Rev. Elton J. Bruins be appointed to another term on the commission.

2. That the General Synod approve a budget of $5,000 for the work of the commission in 1970 and that the request be referred to the standing committee on the Board of Direction. The proposed budget for 1970 is as follows:

Meetings	$ 950
Stationery and supplies	200
Microfilming	1,000
Secretarial work	2,250
Archivist's fee	600
	$5,000

   For the year 1968, $3,096 was expended for the work of the commission. An increase in appropriations for 1970 is requested for the following reasons: the salary of the secretary needs to be raised in order to give a fairer compensation to Miss Stryker; an extension telephone needs to be installed in the Dutch Church room where Miss Stryker works; supplies and equipment and secretarial help are needed to handle and process the large number of records expected from the Boards of Education, World Missions and North American Missions.

3. Since the commission has received financial assistance from the four program boards previously, it is *recommended* that the General Program Council contribute $600 and the Board of Pensions $200 to the work of the commission.

4. In reference to the funding of the Historical Series, the General Synods of 1967 and 1968 ruled that "recoverable capital expenditures" be not included in the General Synod budget. (See the minutes of the General Synod, 1968, p. 309, for details). Since the capital funds used for the financing of this publishing venture are recoverable, the previous Synod directed that capital funds be obtained from the Board of Education and

that if there were any losses incurred by the Board of Education, the deficit up to $3000, for publications contracted in 1969, be assumed by the General Synod. The Board of Education, having gone out of existence at the end of 1968, is no longer available for the funding of the series. The commission now *recommends* that the capital funding of the Historical Series be provided by the Office of Administration and Finance.

Respectfully submitted,

Elton J. Bruins, chairman

The Report of the Commission on History was presented by the Archivist, Rev. John W. Beardslee, III, at the request of Rev. Elton J. Bruins, Chairman, who could not be present. The report was received and the recommendations considered seriatim.

Recommendation 1 was referred to the Committee on Nominations.

Recommendation 2 was referred to the Standing Committee on the Board of Direction.

Recommendation 3 was adopted and referred to the General Program Council and to the Board of Pensions.

Recommendation 4 was adopted and referred to the Office of Administration and Finance.

A motion from the floor "that the General Synod Executive Committee take some definite steps in arranging, or trying to arrange for the construction of an historical library and museum for the Reformed Church" was adopted.

ARTICLE 19

PROGRAM AND DEVOTIONAL EXERCISES

REPORT OF COMMITTEE ON PROGRAM

The final report of the Program Committee was made by the chairman, Rev. Norman V. Peale. The report was accepted, with thanks.

DEVOTIONAL EXERCISES AT GENERAL SYNOD

FRIDAY AFTERNOON

Opening Worship Service — Rev. Raymond R. Van Heukelom
Business Session — President Presiding
Closing Prayer — Mr. Maurice Te Paske

FRIDAY EVENING

Opening Prayer — Rev. Donner Atwood
Business Session — President Presiding
Closing Prayer — Chaplain Jack Van Dyken

SATURDAY MORNING

Worship Service — Mr. Arthur Peabody, NBTS
Business Session — President Presiding
Closing Prayer — Rev. Robert Vander Aarde

SATURDAY AFTERNOON

Opening Prayer — Mr. Willard Moore
Business Session — President Presiding
Closing Prayer — Rev. Harry Hager

SATURDAY EVENING

Opening Prayer — Rev. John Tien
Business Session — President Presiding
Closing Prayer — Mr. Jacob Louwenaar

MONDAY MORNING

Worship Service — Mr. Richard Brihn, NBTS
Business Session — President Presiding
Closing Prayer — Rev. J. Robert Swart

MONDAY AFTERNOON

Opening Prayer — Chaplain William Hunter
Business Session — President Presiding
Closing Session — Dr. James Stegman

MONDAY EVENING

Opening Prayer — Mr. William MacElveen
Business Session — Vice-President Presiding
Closing Prayer — Mr. Gerrit Veenendaal

TUESDAY MORNING

Worship Service — Mr. George Van Pelt, Jr., NBTS
Business Session — President Presiding
Closing Prayer — Mr. Robert Black

TUESDAY AFTERNOON

Opening Prayer — Rev. Vernon Kooy
Business Session — President Presiding
Closing Prayer — Mr. William Van Dop

TUESDAY EVENING

Opening Prayer — Rev. David Jenks
Business Session — President Presiding
Closing Prayer — Rev. Russell Redeker

WEDNESDAY MORNING

Worship Service — Mr. Paul Z. Ruter, NBTS
Business Session — President Presiding
Closing Prayer — Rev. Norman V. Peale

SPECIAL PROGRAMS

Saturday, June 7

Presentation during dinner — Mrs. Patricia Sheehan, Mayor of New Brunswick

Play, "Murder in the Cathedral", T. S. Eliot
Presented by the Geneva Players of Wyckoff, New Jersey

Sunday, June 8

Communion Service — Special Music by the choirs of the Magyar Reformed and the First Reformed Churches of New Brunswick

Reception at New Brunswick Theological Seminary, with Missionaries as Special Guests

Worship Service — "Festival of Heritage and Hope"
Presented by the General Program Council,
led by Rev. Richard Avery and Mr. Donald Marsh,
First Presbyterian Church, Port Jervis, New York

Monday, June 9

Presentation at Dinner — Dr. Mason Gross, President of Rutgers University

Tuesday, June 10

Presentation at Dinner — Rev. Hadley Harper, Chaplain of the United Campus Ministry, Rutgers University

OFFERINGS

Communion Service — $380.96 for Church World Service

Synod Offering — $738 for Response to the Black Manifesto

Dr. Van Heukelom announced that the offering taken will be the first commitment toward the $100,000.00 for the Black Council.

ARTICLE 20

STEWARDSHIP

The Stewardship Report is part of the Promotion and Communications Report, which is included in the General Synod Executive Committee Report.. See pages 179-183.

ARTICLE 21

STATE OF RELIGION

PRESIDENT'S REPORT

Fathers and Brethren:

The life of the Reformed Church in America this past year was one of waiting. Many projects were held in abeyance, decisions delayed, advances postponed until it became clear what direction the denomination was to take. We had to pause to weigh and evaluate alternative courses of action, and above all, to learn to love and understand one another. Your President presented no programs nor offered any challenges. I was able to do but a small fraction of what I had hoped to achieve during the year. My energies were spent in an effort to interpret one section of the church to the other and to assure each section that it was loved by the whole church. I give special thanks to the vice president who aided greatly in this work. Dr. Peale visited several areas of the denomination and brought everywhere his own peculiar brand of hope and love.

This was a year of decision. The Reformed Church in America is, for the moment at least, to continue its own life and work. That more classes voted for union with the Presbyterian Church in the United States than against it suggests that the denomination must now give special attention to the needs of those areas which thought union would prove helpful. No one ever gets exactly what he wishes. Adjustment to one another is essential to group action, no less in the church than in secular organizations. If one views only the debits, he may be inclined to say that real progress demands release from the limits imposed by such relationships. But let him view the credits as well and he must conclude that there is promise of opportunity and achievement within the fellowship of the Reformed Church. We believe that love and mutual forbearance will create a climate in which we can work at our problems and cause this old church to become freshly new and daring in the work of Christ.

Those of us who in good conscience decided that we should not unite with our brethren in the South must now justify that decision in action. Let there be no delay. Let every congregation and every member rise up in greater service than before.. If the ecumenical spirit of our age grew, as men say, out of mission, let mission bring us together within the denomination. Differences there are, and we were impressed by them. But it is God who causes men to differ. Among the millions of oak leaves no two are exactly alike, and yet each is easily identifiable as an oak leaf. So among churches, no two are alike, but each is easily identifiable as Christian if devoted to the Lord and Head of the church. Let us have done with the dishonest fiction that we are all alike in the Reformed Church. We aren't. Our history is different. Our problems are different. But let us alike give ourselves to

Christ in obedience to his Word Written. What impressed us far more than our differences is the deep earnest devotion to mission we found everywhere.

We may not now draw in our own skirts and say to our fellow Christians, "Stand thou by thyself and come not near me for I am holier than thou." We must, rather, in the face of an increasingly rampant pursuit of pleasure and indulgence of the flesh and a denial of the Lordship of Christ, make evident that the richer life is found in surrender to him. "Mission achieved," is a great word in the army of the Lord as in the Army of the United States.

This was a year of implementation. The reorganization of denominational structure was accomplished with a minimum of abrasion and disruption. As was to be expected, difficulties were encountered, but these were minimal because of the cooperation and dedication of staff, the sympathy and understanding of elected officers of boards and agencies, the careful work of the management consultants and the coordinator for restructure, and the long years of study and planning by the General Synod Executive Committee and its subcommittee on restructuring. The Reformed Church is indebted to the staff members who pursued the goals of reorganization even though they did not find a place in the new structure. The people who put Church before self deserve our praise and gratitude.

The General Program Council has much to commend it. With 45 of its 60 members nominated directly by the classes and each responsible to his own classis, it can and must be far more responsive to the church than any previous denominational agency. It is also possible to select necessary skills and include special interest groups like women, youth, and minorities because it has 15 members at large.

During this first year of its existence the Council has been largely concerned with its own organization. It carried on the work begun by the boards it replaces and is already active in study and evaluation of various programs. Flexibility and rapid response to need and opportunity are its aims. There is a larger interest in man power on the field than in formal organization or buildings. The future is more largely dependent on the kind of people who make up the Council and who work under its direction than on its organization. Therefore, classes must be at special pains to send their very best, keep him free from all other entanglements, as Paul would say, and make certain that he represents the classis in the Council and the Council in classis.

We believe that the boards which served the church in years past did their work well. They have not been replaced, but have been joined in the interest of better stewardship and larger service. It is a significant sign of the spirit of cooperation that marks the various agencies of our communion that the Board of Pensions has entered into an agreement which brings it more largely into the orbit of the overall structure of General Synod and relates it more effectively to the Office of Human Resources and the Office of Administration and Finance. The relationship of the Office of Human Resources to the Board for Theological Education is being established through consultation. Restructuring is going on well and is nearing completion.

The Minister

The local pastor is still a major key to the life of the church. As a denomination we are exceptionally blessed in the number and quality of our ministers. I have been impressed by the dedication and ability of the men of God who shepherd the flocks. In many areas of the denomination they are maintained at lower levels than high school teachers who require far less education, teach but nine months of the year, and do not have the burden of having to pay many congregational operating expenses out of their salaries. It seemed that among younger and middle-aged ministers fully half of the wives worked. The sons and daughters of the men who raised the money for our denominational colleges could not go there themselves. And yet, the only complaint we heard in the whole year of travel is that lack of adequate income limited their ministry. If they had a little more, they could do so much more. Never was the proverb truer: Penny wise, pound foolish.

The problem is not with minimums which in the past twenty-five years have been raised almost twice as rapidly as inflation. The problem is rather that so many congregations are content to allow their pastors to labor at or near the minimum. One would expect revolt from wives and children, but we testify for them that there is a kind of loving pride in the sacrifice the family makes in the interests of Christ's Church. I have talked with ministers' children who go to state and city colleges, sometimes at night while working for a living, who are proud to think of their fathers as their missionaries to America. They have a right to their pride. If ten families in each congregation made one tenth the sacrifice the pastor's family makes, that sacrifice would no longer be necessary.

The time may come when the church will no longer have a supported ministry. Or it may be that only those with independent means of support, or working wives, or a skill which permits them to "moonlight" will be able to enter the ministry in the years before us.

A more crucial concern is the "credibility gap" about which so much was spoken. Ministers find it difficult to believe in the sincerity of ruling elders who seem far more adept and interested in saying "no" to every forward-looking project than in shepherding the flock. Elders lose confidence in a minister who somehow isn't playing in the same ball field with them. Upon occasion we have observed that the congregation was nearer the pastor than were the elders whom they nevertheless elected year after year. Fortunately where the gap existed between pastor and elders, it was less likely to exist between pastor and young people. An executive in another denomination said that in his travels he was at first appalled at the large number of unhappy pastors until he observed that the unhappy ones included many of the most effective and the happy ones were frequently the useless.

In his lectures at the Yale Divinity School in 1960, Donald Soper described a problem which we observed as well. On the one hand, many ministers speak almost exclusively to groups of people who come from one social, economic, and intellectual level. "This situation," he says, "gives some substance to the assertion that the preacher speaks to a more or less conforming group and is required sooner or later to conform thereto himself." The result is that the minister ceases to be a

prophet and, by conforming to one group, separates himself from the rest of the community.

On the other hand, some face very heterogeneous congregations. No matter what subject the minister may choose he will have within the worshipping congregation individuals more knowledgeable about that one thing than is he. He will then be tempted to speak in vague and general terms. No longer is the Gospel applied explicitly and with great specificness to the life of the believer. In addition, the prophet and the message both appear alien to the life and world where the members seem to find their main business. The minister must have a strong mind and profound piety if he is to break either pattern.

A pastor must lead. He is a prophet as well as a priest. His priestly functions are gladly received; but when the Word of God is carefully applied to the traditions and customs of men, the experience can be traumatic for people and for prophet. Let the man of God be faithful as a prophet, but also as a loving pastor and teacher, and renewal will come to the church. There may be a long wait and many obstacles to overcome, but love eventually overcomes all. Here and there a layman will join the pastor and the revival is on.

Traditionalism is often the greatest difficulty. While it gives stability to any organization, it frequently prevents progress and thus means a slow but sure death. The danger is that one identifies the practices received from the fathers with the faith once for all delivered to the saints. Great patience must be exercised here for traditionalists are often pious and sincere. Yet there can be a mere form of godliness without its power, to use the vernacular, to kick the habit of living for self. The outward life may be like the saints we admire without any renewal within ourselves. Traditionalism, like provincialism, is not a matter of geography, but is an almost universal factor overcome only by the Spirit.

Renewal is not mere modernization. No pastor can hope to enlist the support of consistory and congregation if he represents change for the sake of change. Rather he must be a responsible witness for God. How can he be? Floyd Shafer of Salem, Indiana, has an answer: "Fling him into his office, tear the office sign from the door and nail on the sign: STUDY. Take him off the mailing list, lock him up with his books—get him all kinds of books—and his typewriter and his Bible. . . . Force him to be the one man in our surfeited communities who knows about God." No pastor may withdraw from the life of the community of believers nor that of the world. He must, however, find the quiet place of thought and prayer if he is to preach.

With the rapid changes our times bring and the explosion of knowledge, the busy pastor is soon a "has-been" unless he can be freed for continuing education. We are grateful that the Board for Theological Education is giving serious thought to this matter and that the colleges are beginning to make their resources available in a helpful way to ministers. We expect significant progress in this area in the years to come and suggest that consistories be alert to the need for release from parish duties and the underwriting of expenses for the continuing education of their pastors.

Still there are problems. One congregation has sent its fourth pastor in succession into secular employment. Another, after its pastor left for another field said, "It will probably be hard for us to get another because we expect so much. We are so spoiled. We have always had such great pastors." We had the privilege of saying to them, "No, you do not get great pastors. You make them." So we have heard round the denomination the question, "What is it in the life of certain congregations that destroys ministers and in others that makes them?"

A related question often raised is why do bright young men go to college with the idea of becoming ministers and then change while in college. Any why do so many seminary graduates fear or disdain the parish ministry? While we do not yet have a shortage of ministers in the Reformed Church, we cannot be complacent. Both the quantity and the quality of replacements may become crucial. Therefore, we recommend that General Synod request the Board for Theological Education in cooperation with the Office of Human Resources to continue in greater depth its study of the whole problem of recruitment for and retention in the parish ministry.

Unity In Mission

In our discussions with lay and ordained leaders in various parts of the church, we learned it was common to fear that part of the church which was distant and not well known was not true to the full Gospel. The tension was between a recognized need for the conversion of the individual and a need for action in the interest of society. Yet everywhere men agreed that no amount of social action can make a bad man good. He must be born again by the living word of God. The Gospel preached is God's way of spiritual reproduction. And also they agreed that reborn men must live in the power of the Spirit the life which changes society. Social action flows as naturally from the redeemed life as water from a living spring. In all sections of the church we confess that evangelism is never rightly conceived until it sees as its object renewed men renewing relations between men to the glory of God.

Why, then, do we distrust one another? Perhaps because each section has sought to emphasize the elements it feared others neglected. Thus the rift appeared wider than it was in fact. Let me say that in each area I have heard real wrestling before God for power to lead lost sinners to Jesus Christ and observed sacrificial and even dangerous efforts to improve the lot of men. While emphases vary because of differences in situations, we do agree far more than we realize.

Bishop Lesslie Newbigin, quoted in *Update,* one of the bright new ventures in the Reformed Church, opened his report for 1968 by saying, "There are those who see the Christian task wholly in terms of proclaiming the Gospel to those who have not heard it, and there are those who see it in terms of humble and anonymous service to the needy. Of course it is easy to say that both are needed and that there is no necessary conflict between them, but we have not yet developed a kind of spirituality which holds them both together in their integrity. This is our greatest need."

This need should be easily met by those who stand in the tradition of Paul, Augustine, and Calvin. We have a world and life view. How can we who accept the Reformed faith involving as it does covenant, divine sovereignty, and grace, be guilty of dichotomy? God rules in the world as he does in the church. God's people must work in both.

Surely no man remains long in ministry unless his heart has been strangely warmed by the Spirit. (Must not the presumption be that if anyone continues to serve, he does so because of Jesus Christ?) No one can grasp to himself all the riches of Gospel meaning and implication, but let each be true to what he sees, and let all accept him as a brother loved and trusted. Working out our faith we shall develop an awareness of the oneness of the church. Unity can come through mission.

One can hardly expect better credentials than those of Dr. John A. Mackay who in the Summer, 1968, issue of the Bulletin of the Department of Theology of the World Alliance of Reformed Churches gives a concise but illuminating review of the history of ecumenism. He then presents three crucial realities which have top priority for our consideration. First is the fact of revolution in every aspect of human life. This means that Christianity must have a "beyond", a new dimension, a living personal relationship to Christ. It is only in the great inner revolution that Christ brings that the revolutions of our time can be met. Brethren, Mackay is right. We are wrong if we deny revolution or face it with anything less than Jesus Christ. Next he suggests that to look to structural oneness as the ecumenical ideal is to take the same flight from revolutionary reality of which Rome was guilty in the Hispanic world where, possessing the one structure, it yet failed in mission. Structure and unity may not be considered ends in themselves but means by which the church fulfills its mission. Finally, he calls for "an evangelical renaissance." New men, not merely more members, is the need of the day, revolutionary men totally committed to God, transformed by the Spirit. But such renaissance can come only through the full Gospel. So he concludes, as does Newbigin, that Word and deed must be joined. "Evangelistic effort, 'Evangelism in Depth', in which a luminous communication of the Gospel is accompanied by a Christ-like incarnation on the part of the evangelists in every situation in which they find themselves, should be given top priority in the Church's encounter with the world."

Fathers and brethren, surely we are able to agree with these great voices in the church and thus with one another. Let the rifts which divide us be bridged in common devotion to a common mission, the bringing of the whole Good News in Christ to all men in every circumstance.

Holiness

Perhaps one reason why we have not achieved our own goals which, God knows, were low enough is that we did not as a people strive to be well pleasing unto God. It was not a preacher who said: "We literally are wallowing in sensual pleasure, catering to the demands of status, feverishly chasing the look of youth —or at least of youngness." It was William Ewen, chairman of the Association of

National Advertisers, whose speech was read for him in his absence at the A.N.A. meeting in San Diego on Macrh 19. Must the secular world now proclaim that we have failed in godliness?

Ezekiel complained that "when the people build a wall, these prophets daub it with whitewash" (13:10). It is far more pleasant to whitewash than to outline the demands of righteousness or underscore failures in achievement. But whitewash will hold no walls together, though it may make them look pretty, and ready approval of what comes natural to men builds no kingdom of glory.

Pietism if it is Reformed, is not quietism. The Puritans and even John Wesley always insisted that holy striving in the power of the Spirit is the very nature of sanctification. If we become unconcerned about the call of holiness and allow the reborn soul to take care of itself, we shall soon discover that the lusts of the flesh will lead us on a downward path. It is not enough to profess to be Christ's. We must be Christ-like. The Holy Spirit began renewal. He continues it. But continuance is precisely his work in and through our work. Or else why "watch and pray," "give earnest heed," and "put to death the old man"?

What the Puritans did three centuries ago, and the Methodists two, and the Christophers are trying to do now, we too must do. Far more important than any practical matter to which this report or this Synod can address itself is the question, how shall we please God?

Surely not by the petty bickering that marks so much of our congregational life. We major in the minors and have no zeal for the real thing. Young families are concerned with money. Bills must be paid and gadgets from snowmobiles to colored TV sets purchased. Expensive vacations are almost a divine status symbol: a Caribbean cruise, skiing at Aspen, Europe in the summer, Florida in the winter. This fills the thought and talk of the leisure hours rather than the things of God.

In reply to Hans Kung's invitation for Protestants to respond to his work on reforms desired in the Roman Catholic Church a group of young theologians wrote *Protestant Churches and Reform Today*. In the epilogue Daniel J. O'Hanlon, Professor of Fundamental Theology, California Jesuit School of Theology, evaluates what they have written with appreciation and a feeling of uneasiness. He writes, "The Church most certainly has a mission to the world, the whole world, and she belongs out in the midst of change. But she needs a strong life of her own before she can fulfill that mission. She must *be* something if she is to *give* something."

A retired missionary whose orthodoxy is about suspicion writes: "We make our theology a circumference instead of a base-mark. We tend to be so obsessed with Romans Chapter 1-11, that we ignore chapters 12-16, and we disregard the book of James entirely. We assiduously repeat the Ten Commandments and give the Prophets only a cursory reading. I find much of the preaching I hear very irrelevant. The most prophetic messages have come from the students in the Seminary. . . . I am frequently appalled by the spiritual insensitivity of so large a proportion of the church membership. I find much self-congratulation on our

doctrinal correctness, and an abysmal moral obtuseness. . . . Jesus may well say of us, as of those whose blood Pilate mingled with their sacrifices, 'Unless you repent you will all likewise perish!" Brethren, let us confess that we too are culpable and beseech God for that fulness of the Spirit that will enable us to live as pilgrims in a world that, though our field of endeavor, is not our home. "For this is the will of God even your sanctification."

Insurance

The church belongs to another but it does its work in this world. Perhaps it is a sign of our lack of real heat or of Satan's indifference to what we are doing that so seldom does the place where the church meets burn down. But when it does, it can be a near tragedy. One congregation had just enough insurance to cover what was left of the old mortgage. Another found that its own membership could demand large sums for accidents occurring on church property. Still another discovered that by combining its coverage it could save a thousand dollars a year in premiums. If fifty percent of our congregations could do that and contribute the savings to the denominational benevolent program, one very pressing problem would be greatly relieved.

The Particular Synod of New Jersey has devised a comprehensive insurance program including seven items. While this is not the place to discuss the details the plan gives wider coverage at an estimated saving of from 15 to 30 percent if 75 percent of the churches will join. In addition it will include the urban churches some of which have very great difficulty in obtaining insurance and only at increased rates. Without additional cost to themselves, rural and suburban churches could help urban churches if the denomination were in a single plan.

It is recommended that General Synod ask the Office of Administration and Finance to study the feasibility of a denominational program of insurance for our churches and to report to the General Synod Executive Committee.

The Struggling Congregation

In some areas of our denomination the number of congregations increased during the past years while the total membership in the area decreased. In Town and Country and in Inner City situations the problem is often acute. In either case, have we the right to deprive God's children of the ministries of the church? The Division of Church Planning and Development and the Particular Synod Field Secretaries are providing excellent leadership and obtaining considerable cooperation from the congregations involved. Yoked pastorates are becoming more common in rural areas. The uniting of two or three struggling churches into one thriving congregation is sometimes the goal. The relating of a small congregation to a large one near enough to share work and means can be mutually profitable. Where congregations cannot or should not be joined, it should often be helpful to organize a parish council as has been done in a few areas. Each church retains its own local structure, but the churches in a parish are bound together in a common effort and cause through a council on which all are represented. In-

terest groups outside the churches can be involved in the council. Prosperous suburban churches can be enlisted to share many things, but most especially the skills that are often a surplus in a highly privileged community. Time yielded to Christ in service of people in the Inner City can well be the largest gift and the most rewarding any affluent suburbanite can bring.

We commend staff persons for their patient leadership in this important area of the work of the denomination and the members of the churches involved who, continuing to love the old home congregation with the attendant sacred memories and blessed experiences, are, nevertheless, devoted even more to Christ Jesus and ready for such new relationships as give promises of being more helpful in the advance of the kingdom.

Youth

The classes of the Reformed Church honored themselves by lowering the age at which communicant members may be permitted by consistories to vote at congregational meetings. We trust that this action is indicative of a new interest and confidence in Christian youth. There seems to be a great deal of truth in what Father Hesburgh, President of Notre Dame, said on a *Today* program recently, He insisted that today's youth are the best of any generation. The real gap is not between the generations but between elements within each generation. If we see our campuses as having a few revolting students and complaint professors on one side and hosts of hard-working, eager learners and progressive teachers on the other, we are nearer reality than if we see the situation as one of active youth opposed by repressive administrators. Probably no generation has been more ready to become the allies of right than this one. The problem is to discover the right in relationship to the new situations.

It is also true, however, that the few students who seek confrontation have the sympathy of many more. While the specifics vary from place to place there is a common thread running through the protests and demands made by youth in the Western World. We are in a post-industrial society. No one has defined this new society in a definitive way but many have found it dehumanizing. Neither government nor business seems to care about persons. The church, for all its pious phraseology is so divorced from "a world out there" that it is no longer worth a thought. Youth did not experience the thrill of a confessional church daring alone to speak a solid "no" to Hitler. And, in truth, there does not appear to be any great act of heroism since.

There was a time when a student could find refuge in the academic world from the things he wished to escape in society. Now the great centers of learning seem to be as success oriented as any entrepreneur. Professors spend their energies in research or writing rather than teaching, in transferring information and skill rather than building persons. In the whole vast complex of contemporary life there seems to be no place where one can be simply human.

This concern for humanness shows itself most clearly in objection to the war in Vietnam. We misunderstand terribly and misjudge youth cruelly if we dismiss

their protests as expressive of a weak refusal to endure hardship and face danger in the service of country. Many feel that this war merely reveals how little we care about our own youth, the poor to whom help is denied in the name of a costly war, and, most of all, the people of Vietnam. Here, as elsewhere, they may fail to see the total reality, but what they see they see sharply.

The questions of race are to youth but symptomatic of the same disease. Blacks are needed as means of production but are not treated as ends.

Youth discounts the church because its worship and most of its work are not relevant to a world that has lost its human values. Men say their prayers and sing their songs without being the better. Nothing that happens in church helps the revolters correct the injustices outside the church. The good some members do outside the church is outweighed by what they or others do to dehumanize society.

Youth may demonstrate in ways offensive to an older generation. Perhaps it is because we have talked to them year after year without ever stopping to really listen. Youth has something to say. Their criticisms of society and church are much too accurate to allow us to be comfortable. Christian youth has answers as well. Often they come to of what we taught, but too seldom practiced.

Youth is action, not word, centered. Strangely enough, so is the older generation except that for it action is for the world of business. In the realm of the spirit it is largely passive. Youth has no confidence in a religion or ethics that is not practised. Had our youth made their peace with a society so out of harmony with the revealed will of our Lord, we would be hopeless indeed.

The Reformed Church must seek to understand its youth, to share with them openly all the hopes and dreams, all the failures and disappointments, all the sin and experienced grace of the years and then invite them to join forces with men of good will of whatever age to improve the imperfect but still aspiring society of men. Progress comes through evolution, not revolution. Impatient youth must be freed to work for better things or they may well overthrow the present system and what follows will almost inevitably be worse. They are much too earnest and alive to accept things as they are. Given freedom and help, they have the talent to build. Resisted ignorantly and intolerantly, they will destroy a system and ignore a church that have not measured up to the standards of our Lord.

Campus Ministries

We believe that the struggle for civil rights of minorities is being won. There will be pockets of resistance. Skirmishes will make headlines for a few years longer. We shall have to add red and yellow to the slogan, "Black is beautiful." But the conscience of America has been awakened and her citizenry will not heed a call to retreat in the area of the rights of men.

Civil rights do not automatically produce opportunity. But many segments of our society are alert to this fact. Industry, education, and government are ac-

tive in seeking to correct the results of long continued wrong. Soon, but none too soon, men of all races will have not merely have the right, but the ability to grasp the opportunity that is America.

We do not believe that the church needs to hang her head in shame in these areas. True, the full implication of the Good News of God to men was not always worked out in the life and work of the church. Nevertheless, it was precisely that Gospel proclaimed by the church which was a prick to conscience and moved individuals in government and elsewhere to take positive action. Much of the good in the civil rights movement grew out of man's sense of responsibility before God for his fellow. For triumphs experienced and the hope for final victory, we give God thanks.

To us it seems that the real conflict of the future is going to be for the minds, and through those minds, the hearts, of men upon the campuses of our secular universities and regional and city colleges. We can win every other battle and still lose the war if we lose this one.

Old forms of campus ministries may still have their place but new forms are needed to meet a new situation and a changed attitude. The new element in the campus situation is the increasingly large percentage of students who are commuters. Many states are creating either new institutions or branches of old ones in such a pattern that soon every one can live at home and go to college if he wishes. A regular campus ministry does not reach these people at all. They come to classes, do their laboratory work, visit the library, and go home to study.

The new attitude is reflected in a disdain for the conventional forms of worship and ministry. . This distate for things conventional is not universal. Some students come to the university with a real desire to hold to the faith received in home and church while stretching the mind through college work. Tensions soon develop between the religious faith with which the student came and the presuppositions of his professor or text book. The campus minister is looked to as a supporter of the faith. If his approach is too unconventional, he may be seen as an ally of the secular forces of the campus and a threat to the faith. Such students need help to see that the faith has validity and can be intellectually respectable in spite of the unbelief of men of stature, but, also, that this faith is infinitely flexible in its expression and life while remaining true to itself.

The skill needed by a pastor to lead these students to active participation under the banner of the Christian faith in the intellectual and moral ferment of the campus will help him make contact also with that larger group which stands in danger of rejecting the faith because it will not accept the old forms in which it comes. In the past year reports from independent sources give support to the idea that the old forms of preaching services and Bible study classes simply do not reach students. Pastors of evangelical persuasion working together in a cooperative venture in Iowa say what a campus pastor in Michigan says. The students bypass the formally structured activities of church and chapel. At the University of Northern Iowa three local congregations of the Reformed-Presbyterian family aided by staff members at the university and money from the Mis-

sions Committee of the Christian Reformed Church arranged a series of meetings involving news, legal, and civil agencies, and using fun activities which drew about ten percent of the Reformed students on campus. The program itself was well planned, advertised, and executed. There was nothing of the conventional or dated about it. But the pastors involved concluded that what was lacking was person to person contact.

More than half of all high school graduates go to college. A small percentage of our own go to one of our three denominational colleges. It is obvious that the Reformed Church cannot carry the load of a special ministry on every campus with Reformed students, much less on every campus in the nation. It would seem that it would be better to do a few tasks well, than many poorly. We are now one of ten denominations in the United Ministries in Higher Education. This is one approach to the problem. United Ministries reach a section of the student and faculty body but not the whole. We believe that especially in those areas where the RCA is strong it needs to be supplemented with a specifically Reformed kind of effort. These efforts must never be against the united or other denominational efforts. They can be cooperative yet distinctive. They will not reach all men, but can supplement other efforts. Experience gained in the last few years indicates that the emphasis must be placed on manpower, rather than a structured program. A good mind and a warm heart living and working where the students are can employ the local resources of churches and university to guide students into the viable and working faith so much needed by our communion and the world.

It is recommended that the Program Council give high priority to a study of how to obtain, train, and support a larger number of Reformed Church ministers for personal work on secular campuses.

While far fewer of our Reformed young people go to one of our three colleges than to the secular institutions, these colleges train very nearly all of our ministers and missionaries, and a disproportionately high percentage of our lay leaders in local congregations and society. In addition, the private school which is loyal to distinctive principles continues to be the conscience and standard that prods the state institution to higher levels. The very existence of our colleges helps maintain a higher level at secular institutions. University administrators want very much to see the private colleges prosper. They have a reason for existence, however, only so long as they are, in fact, distinctive and seek to be superior. The support of the church is most essential if our colleges are to remain enthusiastic and intelligent developers and appliers of the faith and progressive in their mastery of knowledge and skills needed for life in our times.

It is recommended that General Synod instruct its office of Promotion and Communications to make a special effort to activate all the congregations of the Reformed Church to financial support of our three colleges.

Reconciliation is the theme of this General Synod. God must have guided those who selected it several years ago for they could not then know what we would now need. The rich resources of God are available to his church and

they are more than enough for the tasks at hand. But he neither gives nor receives gifts until his people are reconciled to one another (Cf.Matt. 5:24). If we knew one another better we would trust and love one another more. But reconciliation is the product of the heart, not the mind. It requires an attitude rather than mere knowledge. The Holy Spirit alone can change the heart of stone to one of warm and responsive flesh. We wait expectantly for his filling. It is in the heat of his fire that men, like separate grains of sand melted to form one glass, are joined into one church through which shines the glory of divine grace.

We wait for the Spirit but not in emptiness. Our hearts are full of the wonder of God's work "who hath reconciled us to himself by Jesus Christ" (II Cor. 5:18). As we contemplate how that greatest of all gaps, the one between our own sinful selves and the holy God, was bridged in the cross of Christ we can only feel that the infinitely smaller separations between man and man can be overcome through the blood of the Lamb. Of Jew and Gentile God made one new man, so making peace (Eph. 2:15). As the Holy Spirit makes new men of us and binds us up in the bundle of life with the Lord our God we shall be bound to one another in peace.

Fathers and brethren, God has given to us the ministry of reconciliation. That this ministry may be blessed by God to the healing of our nation let us be reconciled in Christ Jesus to one another.

The Report of the President was presented by the President of General Synod, Rev. Raymond R. Van Heukelom.

A motion to receive the report with deep appreciation and to refer the report to the Standing Committee on the President's Report was adopted.

REPORT OF THE STANDING COMMITTEE ON THE PRESIDENT'S REPORT

Fathers and Brethren:

Your committee finds the report of our President a very moving and provocative document. He comments that during the year he presented no programs nor offered any challenges. His report, however, reveals that he did what we feel was far more important. He listened. He listened to the ground swell of feeling as it was in evidence throughout the denomination. In this report he calls us, each and every one, to listen with him. It behooves us to heed that call and listen to each other as we together seek a sense of direction in carrying out our call to mission. Let each of us listen to our brother who sees his mis-

sion differently than we see his mission. Let us try to understand what our President is saying to us when he says, "If the ecumenical spirit of our age grew, as men say,out of mission, let mission bring us together within the denomination."

We call your attention to our President's observations relative to the important work done by those elected by classes to the General Program Council. Let each classical delegate here heed this admonition by doing all wtihin his power to see that only the most qualified men in his classis are chosen to this high position.

There are a number of things which our President points out about today's pastoral ministry which are worthy of our attention. First, he says, "the time may come when the church will no longer have a supported ministry." If this observation is correct then we had best busy ourselves in making the necessary provisions in our government and seminary program which will give some imaginative direction to this trend. Secondly, he sites a "credibility gap" between ministers, the congregations they serve and/or their board of elders. Our President calls for a more prophetic ministry recognizing that both the seminary and the congregations must share in the responsibility for tooling the man for such a ministry. He offers this recommendation:

R-1 "I RECOMMEND THAT GENERAL SYNOD REQUEST THE BOARD OF THEOLOGICAL EDUCATION IN COOPERATION WITH THE OFFICE OF HUMAN RESOURCES TO CONTINUE IN GREATER DEPTH ITS STUDY OF THE WHOLE PROBLEM OF RECRUITMENT FOR AND RETENTION IN THE PARISH MINISTRY."

Your committee recognizes a twofold need and therefore RECOMMEND: (a) THAT GENERAL SYNOD ADOPT RECOMMENDATION NO. 1 AND THAT (b) GENERAL SYNOD URGE THE GENERAL PROGRAM COUNCIL, THROUGH ITS DIVISION ON CHURCH LIFE AND MISSION, TO DEVELOP SUCH LAY LEADERSHIP TRAINING COURSES AS SHALL CREATE IN OUR CONGREGATIONS GREATER AWARENESS TO THE END THAT CONGREGATION AND PASTOR MAY BECOME A TEAM RATHER THAN STRANGERS.

"The President's Report" offers three more recommendations which your committee feels are worthy of our consideration and we present them to you.

R-2 WE RECOMMEND THAT GENERAL SYNOD ASK THE OFFICE OF ADMINISTRATION AND FINANCE TO STUDY THE FEASIBILITY OF A DENOMINATIONAL PROGRAM OF INSURANCE FOR OUR CHURCHES AND TO REPORT TO THE GENERAL SYNOD EXECUTIVE COMMITTEE.

Your committee feels that there would be value in this study of group property insurance plans, therefore WE RECOMMEND: THAT SYNOD ADOPT RECOMMENDATION NO. 2.

R-3 WE RECOMMEND THAT THE GENERAL PROGRAM COUNCIL GIVE HIGH PRIORITY TO A STUDY OF HOW TO OBTAIN, TRAIN

AND SUPPORT A LARGER NUMBER OF REFORMED CHURCH MINISTERS FOR PERSONAL WORK ON SECULAR CAMPUSES.

Your committee feels that, in light of present trends in college education, we have a growing mission field on our secular campuses and therefore WE RECOMMEND: THAT GENERAL SYNOD ADOPT THIS RECOMMENDATION, AND REFER ITS ACTION TO THE PROGRAM COUNCIL.

R-4 WE RECOMMEND THAT GENERAL SYNOD INSTRUCT ITS OFFICE OF PROMOTION AND COMMUNICATIONS TO MAKE A SPECIAL EFFORT TO ACTIVATE ALL THE CONGREGATIONS OF THE REFORMED CHURCH TO FINANCIAL SUPPORT OF OUR THREE COLLEGES.

Where as our colleges feel a real need to maintain their relationship with the church and whereas the church needs the colleges to train its leaders, your committee feels that the church must do all within its power to support these institutions through benevolent gifts and therefore WE RECOMMEND THAT SYNOD ADOPT THIS RECOMMENDATION.

Respectfull submitted,

Gilbert L. Visser, Chairman
Douglas A. Walrath
Donald Vandenberg
William Bernatz, Jr.
Dirk Bol

The Report of the Standing Committee on the President's Report was presented by the Chairman, Rev. Gilbert L. Visser. The report was received and the recommendations considered seriatim.

Recommendation R-1, a, was adopted with referral to the Board of Theological Education in cooperation with the Office of Human Resources. Recommendation R-1, b, was adopted, with referral to the General Program Council, Division of Church Life and Mission.

Recommendation R-2 was adopted, with referral to the Office of Administration and Finance.

Recommendation R-3 was adopted, with referral to the General Program Council.

Recommendation R-4 was adopted, with referral to the Office of Promotion and Communications.

ARTICLE 22

ACCOUNTS (TRAVEL)

REPORT OF THE STANDING COMMITTEE ON TRAVEL AND LEAVE OF ABSENCE

Fathers and Brethren:

The Committee on Travel and Leave of Absence has received, examined and approved the requests for leave of absence and travel vouchers as listed below and wishes to express appreciation to Mr. Hudson Brack and Mr. Robert J. Kleiman for their assistance.

Synod	*Number of Checks*	*Amount*
Albany	21	$ 881.32
Chicago	23	2,590.01
Michigan	37	3,645.35
New Jersey	22	192.15
New York	26	471.26
West	42	6,129.36
Synod Officers, etc.	12	1,294.50
Total	183	$15,203.95

The following members of General Synod requested and were granted leave of absence by the Committee:

Rev. John W. Carter	Saturday, 9 a.m. to Sunday, 5 p.m.
Rev. Louis H. Chisman	Tuesday 9 a.m. to end of Synod
Rev. Elie F. deLattre	Saturday evening
Rev. Vernon L. Dethmers	Saturday, 6 p.m. to Sunday, 8 p.m.
Rev. Peter DeJong	Wednesday noon to end of Synod
Rev. Robert G. Dickson	Monday evening
Rev. A. Nelson Doak	Saturday evening to Sunday evening
Rev. Charles R. Harrah	Saturday, 4 p.m. to Monday, 9 a.m.
Rev. Jack H. Hascup	Saturday, 6 p.m. to Monday, 9 a.m.
Rev. Martin Hoeksema	Saturday, 8 p.m. to Sunday 8 p.m., Tues a.m.
Rev. David W. Jenks	Sunday, 9 a.m. to Sunday, 11 p.m.
Rev. William H. Jewett	Saturday, 8 p.m. to Sunday, 8 p.m.
Rev. J. Addison McIntosh	Saturday 8 p.m. and Monday — part day
Rev. John Nyitray	Sunday, 9 a.m. to Sunday, 11 p.m.
Rev. James B. Parsons	Sunday, 8 a.m. to Sunday, 7 p.m.
Rev. Sharon T. Scholten	Saturday 2 p.m. to Sunday, 6 p.m.
Rev. H. Eugene Speckman	Saturday, 8 p.m. to Monday, 9 a.m.
Rev. Donald A. Vandenberg	Tuesday, 8 p.m. to end of Synod
Rev. Gerald Vander Hart	Saturday, 8 p.m. to Monday,, 9 a.m. and Tues. p.m.
Rev. Sam Vander Schaaf	Wednesday, 9 a.m. to end of Synod

Rev. Peter Van Es, Jr.	Saturday, 10 p.m. to Sunday, 3 p.m.
Rev. Harold G. Van Dort	Friday, 9 a.m. to Monday, 9 a.m.
Rev. W. Wagoner	Tuesday a.m.
Elder Albert E. Feather	Saturday, 8 p.m. to Monday, 10 p.m.
Elder Wesley E. Linquist	Sunday p.m. to end of Synod
Elder Raymond Miller, Sr.	Saturday, 5 p.m. to end of Synod
Elder John M. Pikkaart	Tuesday, 8 p.m. to end of Synod
Elder Kenneth Sandberg	Tuesday, 9 a.m. to end of Synod
Elder Theodore F. Schultz	Tuesday, 8 p.m. to end of Synod
Elder Robert M. Selkirk	Tuesday, 8 p.m. to end of Synod
Elder John E. Sloan	Monday, 3 p.m. to Tuesday, 9 a.m.
Elder Peter Vander Feer	Wednesday, 10 a.m. to end of Synod

23 ministers and 9 elders were granted leaves of absence for the following reasons:

Pastoral and Witness Related	16
Elder Return to Work	3
To Assure Plane Connections	1
Personal	9
Emergency	3
The Number of Business Sessions Missed	49

We make the following recommendations:

1. That the delegate expense account as submitted above be paid.

2. That the Synod Treasurer, Mr. Robert J. Kleiman, be authorized to pay additional valid expense accounts that may have been delayed.

3. That the rules governing travel for the 1970 General Synod be the same as those used this year with these exceptions:
   A. Lodging allowance of $6.00 per 500-1,000 miles be raised to $10.00 per 500-1,000 miles.
   B. Meal allowance of $4.00 per 500-1,000 miles be raised to $6.00 per 500-1,000 miles.
   C. The last paragraph of future travel expense vouchers dealing with exceptions for those traveling more than 1,000 miles clearly state that it does not apply to meals and lodging.

4. That the General Synod Operations Office continue to urge delegates to travel in groups.

Respectfully submitted,

John E. Hibma	Roy W. Wagoner, Chairman
Harold Ringenoldus	J. Allen Mohn
Jon Hinkamp	Claire Heun
James B. Parsons	Cornelius Tilstra

The Report of the Standing Committee on Travel and Leave of Absence was presented by the chairman, Rev. Roy W. Wagner. The report was received and the recommendations considered seriatim.

Recommendations R-1, R-2, R-3, and R-4 were adopted.

ARTICLE 23

NOMINATIONS

REPORT OF THE COMMITTEE (STANDING AND PERMANENT) ON NOMINATIONS

Fathers and Brethren:

Your committee submits the following schedules of names for your consideration and approval to serve the various named agencies of General Synod for three year terms.

The work of the committee was made rewarding by virtue of the fact that the Classes and Particular Synods and other involved agencies of Synod graciously cooperated in submission of their needs, and assisted us promptly with nominations needed, together with addresses and the qualifications. The committee expresses to these who cooperated its sincere thanks, and especially to Mr. Robert Harrison, for his assistance in many, many ways as an assigned staff assistant to this committee.

Respectfully submitted,

Permanent Committee Members

Franklin J. Hinkamp, Chairman Synod of New York	Charles Boonstra Synod of Albany
Harry de Bruyn Synod of Chicago	Harry Wiersma Synod of Michigan
Lee L. Kester, Jr. Synod of New Jersey	Peter Vos Synod of The West

Standing Committee Members

Robert J. Hoeksema	Ralph Harrington
John Nyitray	Edward Ritsema
John D. Pontier	David Hiemstra
Gerald Vande Velde	Henry Klein
William Kroon	

The Report of the Committee on Nominations (Standing and Permanent) was presented by the chairman, Rev. Franklin J. Hinkamp. The report was received and the recommendations considered seriatim.

A motion that the entire list, as presented, be approved was adopted and the entire list was declared nominated and/or elected as indicated.

NOTE: The entire list appears in the 1969 DIRECTORY OF THE GENERAL SYNOD OF THE RCA, Appendix 2, under the Sections "Permanent Committees and Commissions", "Delegations" and "Boards and Agencies".

ARTICLE 24

PARTICULARIA

REPORT OF THE COMMISSION ON CHAPLAINS, R.C.A.

Fathers and Brethren:

The Commission on Chaplains is appointed by the General Synod and held its 1969 meeting in the Central Reformed Church, Grand Rapids, Michigan, on March 13-14, concluding with a joint meeting with its counterpart of the Christian Reformed Church. Present at all sessions were: James I. Cook, James Hebert, William Hiemstra (co-chm), Earl Jabay, Wallace N. Jamison, Herman J. Kregel (chm), Donald R. Lenderink (secy), Johan Mulder.

Your Commission continues to serve as the representative of the denomination in a program that for many years has demonstrated a unique example of the extension of the ministry of the Church in providing care for its members who are away from the nurture and support of the home church in hospitals or the military services through its dedicated chaplains of the Army, Navy, Air Force, Veterans Administrations, prisons, and civilian care-giving institutions, who have gone out from the more conventionally based parish churches and have carried the witness and concern of Christ and His Church to untold thousands of men and women in need.

The reports of the experiences of these servants of God and His Church provide a continuing and consistent witness to the necessity of their services and the spiritual value of their ministry to their fellow children of God. Many men have entered the gospel ministry because of the example and encouragement of the chaplains who influenced them, and, in many instances, helped them to know Christ for the first time during their military service.

We continue to encourage eligible ministers and seminary students to give serious consideration to the chaplain requirements of our Church. At present there is a limited number of vacancies for our denomination, in the military and Veterans Administration chaplaincies. There are also openings in the non-active duty Reserves and National Guard. For the seminary student who may feel uncomfortable about exercising his draft exemption, there is the opportunity to enroll in one of the junior officer programs of the three military services. The demands in the foreseeable future are such that there is little likelihood of being involuntarily called to active duty upon graduation, but the offer of services will have been made, and the student is under no obligation to continue in the program after graduation unless he volunteers for continued availability for service.

Eighteen chaplains are currently on active duty in the military services, ministering without benefit of consistory or the organization of a local church. They

serve men, women and children of all creeds, color, and ranks - - on the battlefield, in barracks and bunkers, camps and stations, housing areas and hospitals, confinement facilities and beautiful chapels, on wide-open fields, flight lines, and on board ship. In short, wherever our people are — through their ministry our church is there to comfort, counsel, and witness. One of our chaplains serving with the Marines in Viet Nam (LCDR Robert W. Bedingfield) has been awarded the purple heart for wounds received while ministering to his troops.

During the past year further attention has been given to the pension coverage for chaplains and discussions have been held with the Board of Pensions for a plan designed to protect every ordained minister who serves as an active-duty chaplain and to make it possible for every chaplain to be free to resign or leave the chaplaincy with some adequate pension provision. We have a moral obligation to provide the same protection for the chaplains and their families as is provided all other Reformed Church in America ministers should the chaplain fail to qualify for pension benefits provided by the government.

The Commission has again shared in the sponsorship of the annual Reformed-Presbyterian Retreat for service-men and their families at Berchtesgaden, Germany. These retreats are designed to bring together Presbyterian and Reformed Church personnel stationed in Europe for the strengthening of their Christian living and Church ties. Six denominations, including the United Presbyterian, Presbyterian Church in the United States, Christian Reformed, Cumberland Presbyterian, Associate Reformed Presbyterian, and our own Reformed Church share in this five-day nurturing of Christian faith and living.

The Commission continues to have a working relationship with other denominations' agencies and programs, the most important with the General Commission on Chaplains and Armed Forces Personnel. This non-governmental agency, established in 1917, is a permanent conference of approximately 100 official chaplaincy representatives, and is supported by 37 Protestant denominations with a membership of approximately 40 million. Since its earliest beginnings, our denomination has been active in this joint enterprise to establish the present character and effectiveness of the military and Veterans' Administration chaplaincies. Our representatives have held the highest offices in this organization. At present the chairman of our Commission is a member of the Executive Committee and two other committees of the General Commission.

During the past year our Commission has attempted to increase the sense of mutual responsibility between the denomination and its chaplain representatives on active duty. Despite an absence of paid staff, plans for personal visits with the chaplains in state-side service were completed except in two instances where weather conditions and an unexpected early transfer took place. These visits are helpful in encouraging the chaplains in their duties, in strengthening the relationships between the chaplains and the denomination they serve, and in making it possible for the Commission to understand and help the chaplains with their unique problems and responsibilities. This is an area in which our denomination with its completely voluntary Commission membership since World War II has

lagged far behind other denominations. The 1967 General Synod adopted the recommendation that consideration be given to the appointment of a responsible and competent member of our denomination to serve as a part-time Executive Secretary for the Commission. Due to budgetary limitations and other cogent reasons no action was requested last year, despite the need and apparent sympathetic attitude of General Synod and its appropriate committees. In view of the failure of the recent merger proposal it is the unanimous conviction of the members of the Commission that action to implement that recommendation should no longer be delayed.

Dr. William Hiemstra continues to maintain liaison for the Commission with the Department of Pastoral Services of the National Council of Churches and is also one of the senior officers of the Christian Association of Psychologists. Both Dr. Hiemstra and Chaplain Earl Jabay continue to maintain close relationships with our two seminaries. At the annual meeting a vote of appreciation was passed for the services of Dr. Douglas Blocksma and Mr. James Hebert, retiring members of the Commission.

The editor of *The Church Herald,* Dr. Louis H. Benes, continues to be highly cooperative and helpful in the Commission's program. In addition to his willingness to provide space for news copy in the official publication of our denomination, he is also continuing the arrangement with the Commission to assist those congregations unable to afford sending *The Church Herald* to their members in the armed forces with partial reduction of the subscription costs.

Reformed Church in America identification crosses are made available by the Commission. They may be purchased at cost ($2.00) from our Commission member, Rev. Johan Mulder, Interlaken, New York, 14847.

In addition to those enrolled in the seminary student program of the military services, and others whose applications are pending, the following is the roster of ministers representing the Reformed Church in America in the various forms of chaplaincies:

ACTIVE DUTY IN MILITARY SERVICE

Air Force

Ch. Col. Thomas M. Groome Jr., Office Chief of Air Force Chaplains, Washington, D. C. 20333
Ch. Lt. Col. Vernon J. Meerdink, Kincheloe AFB, Michigan 49788
Ch. Capt. Derrick W. Bluschke, Offutt AFB, Omaha, Nebraska 68113
Ch. Capt. Michael Romano, 6200 A.B. Wing, Box 120, APO San Francisco 96274

Army

Ch. (Col.) David M. Reardon, Hq., 8th U. S. Army, APO San Francisco 96301 (Korea)*

Ch. (LTC) Jack Van Dyken, USA Chaplain School, Ft. Hamilton, Brooklyn, N. Y. 11252 (On orders for Viet Nam)
Ch. (Maj.) Earle W. Hutchison, Fort Jackson, South Carolina 29207
Ch. (Maj.) John C. Zwiers, USA Chaplain School, Ft. Hamilton, Brooklyn, N. Y. 11252 (On orders for Korea)
Ch. (Cpt.) Douglas J. Groen, Fitzsimons Army Hospital, Denver, Colorado 80240
Ch. (Cpt.) Henry Haga, HHC, 4th TC, APO San Francisco 96307 (Viet Nam)*
Ch. (Cpt.) Donald Jansen, Hq. 184th Ord. Bn (Ammo), APO San Francisco 96226 (Viet Nam)*
Ch. (Cpt.) E. Don Teusink, Hq. 2nd Bde, 2nd Inf. Civ., APO San Francisco 96224 (Korea)

Navy

CDR William M. Hunter, CHC, USN, Naval Air Station, Brunswick, Me. 04011
LCDR Robert W. Bedingfield, CHC, USN, 3/3 Hp. Co., 3rd MARDIV, FPO San Francisco 96602 (Viet Nam)*
LCDR Gordon S. Cook, CHC, USN, USN Hospital, Box 65-1515, FPO Seattle 98765 (Yokosuka, Japan)
LCDR George Murray, CHC, USN, Comphibron 8, FPO New York 09501
LCDR R. Alan Plishker, CHC, USN, NAS Oceana, Virginia Beach, Va. 23460
LT. David E. White, CHC, USN, USN Hospital, Newport, R. I. 02840

* Location given in parentheses is for information only and should not be included in mail address. Also, if writing chaplains listed above, include "Office of the Chaplain" for additional identification on envelope.

VETERAN'S ADMINISTRATION
(Part-time)

Robert F. Dorer, Montrose, New York Ira J. Hesselink, Lincoln, Nebraska

INSTITUTIONAL CHAPLAINS
(Full-time and/or requiring Commission's endorsement)

A. Nelson Doak, City Hospital, Elmhurst, New York
William L. Hiemstra, Pine Rest Christian Hospital, Grand Rapids, Mich.
Earl Jabay, New Jersey Neuro-Psychiatric Inst., Princeton, N. J.
Donald D. Jiskoot, Federal Reformatory, Alderson, W. Va. 24910
Robert A. Jones, Allentown, Pa., Hospital
John H. Kotun, Willard, N. Y., State Hospital
Warren G. Martens, Rockland, N. Y., State Hospital
Paul Miller, Ypsilanti, Mich., State Hospital
Reuben Ten Haken, Sheboygan, Wisc., County Hospital
A. A. Tinklenberg, Oak Forest (Illinois) Hospital of Cook County
Emmett B. Waite, Hyde Park, N. Y., County Jail and Infirmary

NON-ACTIVE DUTY MILITARY RESERVE CHAPLAINS

CDR Charles T. Botkin, USNR
Lt. Col. Elie F. Delattre, USAR
Lt. Howard P. Hanko, USNR
Maj. Roger P. Hendricks, USAF-NG
CDR Herman T. J. Hilbrands, USNR
LCDR Richard Huls, USNR
CDR Wallace N. Jamison, USNR
LCDR Donald R. Lenderink, USNR
LT. Stanley A. Rock, USNR
LCDR William Swets, USNR
Col. Raymond R. Van Heukelom, USAR

CIVIL AIR PATROL

1st Lt. Randall Bosch
1st Lt. Earl Laman

RECOMMENDATIONS

Ever mindful that the ministry of our chaplains, whether to the military services or with institutions, is our church extending its interest and concern and meeting its obligations wherever there is need and wherever our members are scattered beyond the boundaries of our parishes, the Chaplains' Commission voted the following recommendations for submission to General Synod.

1. That Chaplain William M. Hunter be permitted to address Synod as a representative of the Chaplains' Commission.

2. That all active duty military and full-time institutional chaplains attending Synod be recognized.

3. That Synod recommend that our members continue to remember in prayer our members in the services and in confinement and the clergymen who minister to them.

4. That Synod encourage our congregations and individual members to maintain as close a relationship as possible with their members in the Armed Forces, the Peace Corps, away at college, or wherever they may be through personal and pastoral letters, forwarding of church bulletins and other congregational news media, and particularly recommending that all churches send *The Church Herald* to their members in the military services and Peace Corps.

5. That Synod recommend to its congregations that they assist their members in the military service overseas to attend the annual Reformed-Presbyterian retreat at Berchtesgaden and other places such retreats may be held by reminding the service personnel of these happenings and contributing to the expenses involved in attending these extensions of our church's ministry to them.

6. That this General Synod commend all of our chaplains and their wives and families for the sacrificial service they are giving for the men and women of our military services and those confined to hospitals and other institutions.

7. Inasmuch as under present provisions an active duty military chaplain is eligible only once every eighteen years, since there are now eighteen active duty

chaplains, and then can attend only as a corresponding delegate and is unable to vote on the issues before the church, the following replacement of Part IV, Article 3, Section 10 of the *Government* is recommended, and further recommends it to the Classes for their approval:

AN ACTIVE DUTY MILITARY CHAPLAIN WITH AT LEAST FIVE YEARS IN THE MILITARY SERVICE SHALL BE ELIGIBLE FOR APPOINTMENT AS A DELEGATE TO THE GENERAL SYNOD. HE SHALL BE ELIGIBLE FOR SUCH APPOINTMENT ONCE IN EACH SUCCEEDING FIVE YEAR PERIOD.

8. That General Synod appropriate the sum of $6,500 for the Commission's operations in 1970 and that this request be referred to the Standing Committee on the Board of Direction.

Respectfully submitted,

Herman J. Kregel, Chairman
William L. Hiemstra, Co-Chairman

The Report of the Commission on Chaplains, RCA, was presented by the chairman, Rev. Herman J. Kregel. The report was received and the recommendations considered seriatim.

Recommendation 1 was adopted, with the addition of the name of Chaplain Earl Jabay also to address Synod. Chaplain William M. Hunter and Chaplain Earl Jabay addressed General Synod.

Recommendation 2 was adopted. Chairman Herman J. Kregel introduced Chaplains Derrick W. Bluskhke and R. Alan Plishker.

Recommendation 3, 4, 5 and 6 were adopted.

Recommendation 7 was postponed for consideration and action when the report of the Standing Committee on Overtures is presented and this matter is under consideration.

Recommendation 8 was referred to the Standing Committee on the Board of Direction.

On behalf of the Chaplains' Commission Chaplain Herman J. Kregel presented a silver Chaplain's Cross to President Raymond R. Van Heukelom.

REPORT OF THE
NATIONAL DEPARTMENT OF WOMEN'S WORK

The officers and members of the Executive Committee of the N. D. W. W. for 1968 are:

President — Mrs. Russell Redeker

Vice President — Mrs. Chester Meengs

Secretary of Spiritual Life — Mrs. William Hiemstra

Secretary of Education — Mrs. John Ludwick

Secretary of Service — Mrs. Harold Hugen

Secretary of Organization — Mrs. C. Robert Harrah

Synodical Presidents:

Albany — Mrs. Ernest Crounse
Chicago — Mrs. Paul Schmidt
Michigan — Mrs. Donald Walchenbach
New Jersey — Mrs. Herman Harmelink
New York — Mrs. Jack Hascup
The West — Mrs. Nicholas Gosselink

The National Department of Women's Work reports the continued support of the General Synod Benevolent program as follows:

Spring and Fall Conference Offerings	$22,068.00
(Divided among Program Boards)	
Baby Roll	4,297.40
(Divided between BWM & BONAM)	
Triennial Offering(Open Meeting)	2,556.00
(Divided among Program Boards)	
Triennial Offering (Crisis in the Nation)	3,351.00
Service Projects	63,708.00
Board of Education	25,803.00
Board of North American Missions	137,655.00
Board of World Missions	124,248.00
Gross Amount of Per Member Dues to Department of Women's Work @ $1.25 per Member	48,744.00

Each Classical Union retains for operating expenses a minimal amount of the total dues received from the Guilds within its bounds. The total retained by the 54 Unions was $3,904.45.

The Third Triennial Assembly was held in Philadelphia, April 23-25, 1968. To say "Thank You" seems so little for the great task that took two and a half years of consecrated planning on the part of the General Chairman, Mrs. Ekdal Buys

and the Co-chairman, Mrs. Christian Walvoord. Also the hours of work and attention to details of:

The Program Committee — Mrs. William Hillegonds, Chairman.
Dialogue Leaders — Mrs. William Bennett, Chairman
Exhibits — Mrs. Frank White, Chairman
Promotion and Publicity — Mrs. Everett Griek who also served as Triennial Organist.
Finance Chairman and Registrar —Mrs. Arthur Van Eck
Packets — Miss Anna Baar, Chairman
Processional — Mrs. Delbert Vander Haar, Chairman

To these persons, members of these committees and to the sub-committee chairman and their members we also say, "Thank You."

This appreciation includes, too, the Reformed Church Staff Executives who participated in this great event to such a supportive way. Seventeen hundred women attended this Assembly. One hundred sixty-five women and nine men were leaders at the dialogue luncheons. We welcomed 14 Fraternal Delegates who attended the Assembly. This is the best attendance yet from our sister denominations.

This appreciation includes the outstanding speakers and leaders who led us to ask ourselves, "What Is the Living God Calling Me to Do?"

The N. D. W. W.participated in:

1. Leadership Training experiences for 30 Synodical Leaders at the 1968 Program Counsel Meetings held at Pawling, New York and South Holland, Illinois. The chairman of the committee was Mrs. William Hiemstra.

Leaders were: Mrs. Russell Redeker, Mrs. Harold Hugen, Mrs. Robert Dickson, Mrs. John Flikkema, Mrs. Christian Walvoord, Mrs. J. Foster Welwood, Mrs. William Hiemstra

2. The response of the Classical Union Presidents to the request from the Executive Committee of General Synod for help in "The Crisis In The Nation" was most gratifying. Union presidents formed telephone teams and contacted each church within their Unions asking: What is being done in your church about "The Crisis?"

Reports of their efforts were then sent to the General Chairman of this Task Force — Dr. Russell Redeker. Mr. Redeker expressed his personal appreciation for such cooperation.

Workshops were held in each Synod in seven areas of work: Presidents, Treasurers, Spiritual Life, Education, Service, Organization and Circle Chairmen.

Workshops in these same areas of work were held in 54 Classical Unions to train the officers of the Guilds. Workshops were also held in Florida.

One hundred eight Classical Conferences have been held in 1968 — 54 in the Spring and 54 in the Fall and special conferences were held in Florida and Arizona.

We are most grateful to the Program Boards for providing speakers for each of these meetings.

Retreats have been held in each Synod.

Recent developments: A selected evaluation of the use of the Adult Program book has been made and the results are being reviewed carefully.

An Editorial Committee has been appointed to prepare Bible Study and program materials for publications.

The National Department of Women's Work is directly responsible to General Synod. Beginning in 1969, a three-member committee, consisting of: The President, Vice President and Finance Chairman will confer with the General Secretary of General Synod regarding the work of the Department Director and other items.

A Committee of 12 persons has been appointed for Self-Study, Evaluation and Goal Setting and Planning. Mrs. Robert Dickson is Chairman and Mrs. Herbert Van Wyk, assistant chairman.

Mrs. William Hiemstra is chairman of the committee to continue exploring the Role of Women in the church and in the world.

Mrs. Marion de Velder is representing the R. C. A. in the Women's Department of the World Alliance of Reformed Churches.

Mrs. John Ludwick and Mrs. Lee Kester represent R. C. A. women on the Christian Action Commission.

Mrs. Chester Meengs is the R. C. A. representative to Church Women United.

Twelve women are serving on the R. C. A. Program Council. There is a close liaison between the General Program Council and the N.D.W.W. Four women have been elected by the General Program Council to serve on the Board of Managers of the

N.D.W.W. — Mrs. George Befus
Mrs. Alfred Vande Waa
Mrs. Everett Griek
Mrs. Gerard Van Heest

Two women, Mrs. Robert Dickson and Mrs. William Hiemstra, have been appointed as official observers to the sessions of the 1969 General Synod.

This report is submitted with the recognition that we need each Guild member, with acknowledgment of our complete dependence on God for guidance and growth and with appreciation for the work of each Guild member as she seeks to fulfill the goals of Guild work as defined in our stated purpose: to make Christ known throughout the world, to deepen the spiritual life of each of its members, and to develop a sense of personal responsibility for the whole mission of the Church, through a program of Prayer, Education, Giving, and Service.

Respectfully submitted,

Anita J. Welwood, Director

Present Status (1969) of The National Department of Women's Work in The Reformed Church in America

PURPOSE: The purpose of the National Department of Women's Work shall be to unite all the women of the Reformed Church in America in Christian fellowship in order to make Christ known throughout the world, to deepen the spiritual life of each of its members, and to develop a sense of personal responsibility for the whole mission of the church, through a program of Prayer, Education, Giving and Service.

I. Relationship to General Synod:
The National Department of Women's Work is directly accountable to General Synod;

1. Through the General Synod Executive Committee and the General Secretary, Dr. Marion de Velder.
2. In November 1968 it was agreed that a three person committee be appointed comprised of the President, Vice President and Finance Chairman of the National Department of Women's Work to work in close liaison with the General Secretary of the Reformed Church in America in order to supervise the Director of the N. D. W. W. and recommend her salary increases, etc. and to coordinate the activities of the Director of the N.D.W.W. with staff of the General Program Council and the Service Offices.

   For 1969 these persons are: Mrs. Russell Redeker
   Mrs. Chester Meengs
   Mrs. Everett Griek
3. Since 1967 the National Department of Women's Work has reported annually at the Budget Hearings of the General Synod Executive Committee.
4. The N.D.W.W. reports annually at the meeting of General Synod.
5. Two official observers to General Synod 1969:
   Mrs. Robert Dickson
   Mrs. William Hiemstra

II. Relationship to the General Program Council:

1. The Director of the National Department of Women's Work is invited to staff meetings of the General Program Council and is an observer at stated meetings of the General Program Council.
2. For a three year term four women members of the General Program Council (elected by the council) serve as members of the Board of Managers of the National Department of Women's Work.

   In 1969 these persons are: Mrs. George Befus
   Mrs. Everett Griek
   Serving on 1971 Triennial Comm. Mrs. Gerard Van Heest
   Mrs. Alfred Vande Waa

3. Two General Program Council Staff Resource Persons attend annual meeting of the Board of Managers of the National Department of Women's Work.
   These persons are: Rev. Isaac Rottenberg
   Rev. Gordon Timmerman
4. An Editorial Committee has been appointed to review all publications of the National Department of Women's Work:
   Committee Members
   1. Director of the National Department of Women's Work.
   2. National Committee Chairman responsible for the specific publication.
   3. Secretary for Program Interpretation and Resource Development.

III. Relationship to Office of Promotion and Communications:

1. The Director of Promotion and Communications attends our Executive Committee. (Dr. Beth Marcus)
2. Three Staff Members of P A C attend the annual meeting of the Board of Managers as resource persons:
   Miss Anna Baar
   Mrs. Marshall Pierec
   Rev. James Baar
3. One Staff Member is appointed as the liaison person and attends Executive Committee Meetings and other stated meetings of the National Department of Women's Work including meetings of the Triennial Committee. Currently this Staff Person is Mrs. Marshall Pierce.

IV. Relationship to Office of Administration and Finance:
The Office of Administration and Finance handles the bookkeeping of the National Department of Women's Work.

V. Support of Reformed Church in America Benevolences through; the personal giving of members of its guilds, offerings of Classical Union Meetings and the Triennial Assembly.

1967 — $453,954 (see attached leaflet for details of 1967 giving — "The YOU in G-you-I-L-D)

1968 — $451,184 — (1968 leaflet is in the process of preparation)

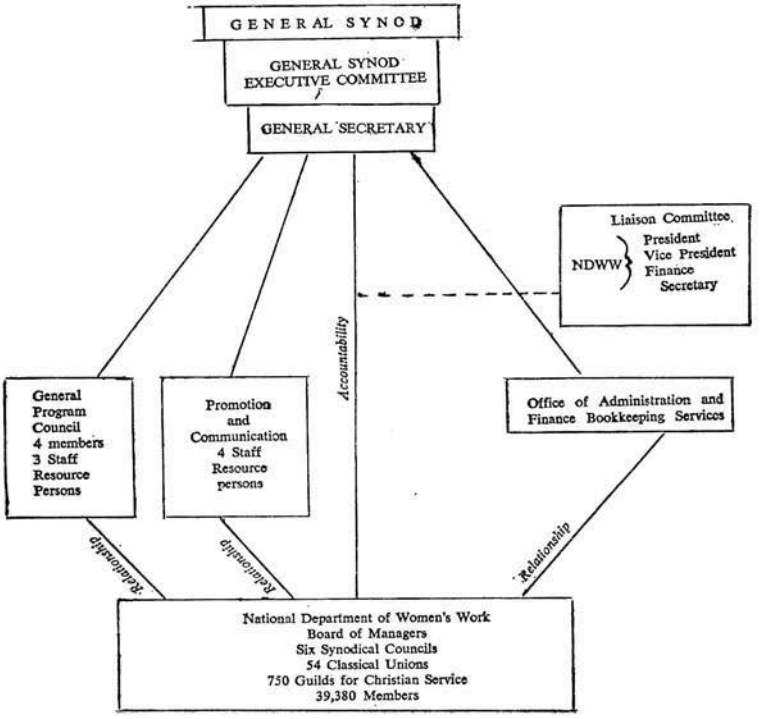
VI. The National Department of Women's Work is Self-Supporting:
The N. D. W. W. continues to be self-supporting for its operational Expenses through:

1. The annual $1.25 Per-member Dues.
2. Literature Sales
3. Bank Interest

Operational Expenses include:

1. Salaries for three full time staff persons:
   Mrs. Anita Welwood
   Mrs. John Flikkema
   Miss Theresa De Noia
   and one part-time person: Mrs. Alvin J. Neevel
2. Expenses of operating 54 Classical Union Conferences; each *Spring* and *Fall.*
3. Expenses for training Synodical Leaders.
4. Expenses for holding Synodical Council Meetings annually in each of the six Synods for training Classical Union Officers.
5. Expenses of holding the Annual Board of Managers meeting with a Manager from each Classical Union within the Denomination.
6. Expenses of producing the annual Guild Programming.

REFORMED CHURCH IN AMERICA
NATIONAL DEPARTMENT OF WOMEN'S WORK
LINES OF ACCOUNTABILITY AND RELATIONSHIPS



The Report of the National Department of Women's Work was presented by Mrs. J. Foster Welwood, the Executive Director, and by Mrs. Russell J. Redeker, President NDWW.

The report was received for information.

REPORT OF THE STANDING COMMITTEE ON RESOLUTIONS

Fathers and Brethren:

The 163rd assembly of the General Synod of the Reformed Church in America met at Douglass College, Rutgers-The State University of New Jersey, New Brunswick, New Jersey, June 6 through June 11, 1969. The theme of the meeting was "Reconciliation," of which we are in great need. It was a meeting of special importance, testified to by other committee reports of General Synod. In addition, this meeting of General Synod coincides with the 150th anniversary of the incorporation of the General Synod of the Reformed Church in America. Of significance is the fact that 1969 marks the 100th anniversary of the removal of the word "Dutch" from the name of the denomination. This year also marks the Centennial of the Particular Synod of New Jersey, in whose bounds the meeting was held. The following resolutions are presented:

BE IT RESOLVED:

1. That we thank the Rev. Raymond Van Heukelom, President of General Synod, for his sincerity of purpose; the Rev. Norman Vincent Peale, Vice-President; for his able assistance to the president; the Rev. Marion de Velder, General Secretary, for his guidance and courage of conviction; and the Rev. Elton M. Eenigenburg, Parliamentarian, for his many cool decisions. We also express our appreciation of their various brands of humor.

2. That we thank the officers of Douglass College and Rutgers-The State University of New Jersey for the use of their facilities and the staff who graciously served us.

3. That we thank Dr. Wallace Jamison, President of New Brunswick Theological Seminary, and Mrs. Jamison for their gracious concern as host and hostess; the Seminary for the Open House; and the women who served us there.

4. That we thank the several Fraternal Delegates for their words of greeting and expressions of hope and affection.

5. That we thank the entire office staff for their many hours of preparation and work during the sessions of General Synod; and the several members of the press for their reporting of the news.

6. That we thank the students of New Brunswick Theological Seminary for their meditations and participation as observers; the students from Western Seminary, Hope College, Central College, Northwestern College, for their participation as observers; the women of the Reformed Church for their presence and participation, the Rev. Nicholas Gosselink for his ministry of music; the Rev. Douglas Smith and the Geneva Players of Wyckoff Reformed Church for their inspirational drama; the Rev. Glenn Van Oort and the First Reformed Church of New Brunswick for the Sunday morning service of Communion; and the General Program Council and delegates who presented the experimental "Festival of Heritage and Hope."

7. That we thank the area Youth who provided a "Coffee House" ministry; the Reformed Bookstore for the display and availability of books; and the Chaplains who shared some aspects of their ministry with us.

8. That we express our appreciation to Elder Arad M. Riggs for his 25 years of service on the Board of Direction, the last 17 years as President.

In view of the tensions and heat generated during this meeting of General Synod, BE IT FURTHER RESOLVED:

9. That, since we are a church both Reformed and Reforming according to the Word of God, we pledge ourselves during the year 1969-70 to actively participate in every effort to bring about understanding and unity within our denomination, by prayer, study and dialogue; and that we call upon our fellow members of the Reformed Church in America to join us in the same.

10. That the statement in Resolution Number 9 be publicized in the CHURCH HERALD and by any other means the General Synod Executive Committee may deem proper.

Respectfully submitted,

H. Eugene Speckman, Chairman
A. Nelson Doak
Leroy Koopman
Harris Verkaik
George H. Boyd
Myron E. Hermance, Jr.
Almon Saxsma
John Louis

The Report of the Standing Committee on Resolutions was presented by the chairman, Rev. Eugene Speckman. The report was received and the recommendations considered seriatim.

Recommendations 1, 2, 3, 4, 5, 6, 7, 8, 9, and 10 were adopted.

The General Secretary called attention to the fact that Mrs. Miriam Hunt has completed twenty consecutive years of service at General Synod meetings. Mrs. Hunt was given a standing ovation by the Synod. A motion to prepare a resolution honoring Mrs. Hunt was adopted. The resolution is as follows:

That we express our appreciation to Mrs. Miriam Hunt for her twenty years of faithful and efficient service as stenographer at General Synod

meetings and also her twenty-three years of service as secretary in the former Board of North American Missions (now under the General Program Council).

A motion "that the General Synod Executive Committee recognize the services of Mr. Arad M. Riggs for his 25 years of service to the Board of Direction, as noted in Resolution 8, in some concrete way" was adopted.

OTHER MATTERS

Length of General Synod Meeting

A motion from the floor "That the General Synod Executive Committee study the feasibility of returning to a six-day schedule of the General Synod of 1970 to provide more time for study and discussion of issues by committees and delegates as well as more free time for dialogue between delegates" was adopted and referred to the GSEC.

Study Biennial or Triennial Synod

A motion "that the General Synod request the GSEC to prepare an administrative plan to make possible a biennial or triennial meeting of the General Synod and to report back to the Synod of 1970" was adopted and referred to the GSEC.

ARTICLE 25

CLOSE AND ADJOURNMENT

The 163rd General Synod concluded its business and adjourned at 12:10 P.M., E.D.T., on Wednesday, June 11, 1969 to meet in Holland, Michigan, with Hope College as host between Monday, June 8 and Saturday, June 13, 1970.

The officers of General Synod were authorized to approve the journal for Tuesday and Wednesday.

The General Secretary read the Minutes of the 1969 General Synod by title.

Rev. Raymond R. Van Heukelom addressed the Synod in closing remarks, expressing the pleasure he has had serving the General Synod as President and his appreciation for the cooperation of all. He then introduced Rev. Norman Vincent Peale as the new President. Mr. Adrian Heerschap, in behalf of the Reformed Church Men, presented Rev. Peale with a bell and gavel.

Rev. Peale and Rev. Lester J. Kuyper, the new Vice President, addresed Synod briefly.

A motion to adjourn was adopted. Synod adjourned after singing "Blest Be The Tie That Binds" and the prayer led by President Peale.

Temporary Clerks:

Richard Vander Borgh
Nicholas Vander Weide
Sherwin D. Weener
Gordon Dragt
David P. Risseeuw
Norman Van Manen
Gary Vande Kamp
Harold Rust
Gordon Damsteegt
Robert Wildman

Raymond R. Van Heukelom, President
Norman V. Peale, Vice President
Marion de Velder, General Secretary

STATED MEETINGS

Stated Meetings of the Synods and Classes of the Church are held as follows: THE GENERAL SYNOD meets in Holland, Michigan, June 8-13, 1970.

THE PARTICULAR SYNODS:

ALBANY, May 5, 1970, Pitcher Hill Community Church, North Syracuse, New York
CHICAGO, April 22-23, 1970, Bethel Reformed Church, Chicago, Illinois
MICHIGAN, May 5, 1970, Trinity Reformed Church, Holland, Michigan
NEW JERSEY, May 4-5, 1970, Warwick Conference Center, Warwick, New York
NEW YORK, April 27-28, 1970, Warwick Conference Center, Warwick, New York
THE WEST, April 22-23, 1970, Northwestern College, Orange City, Iowa

THE CLASSES:

Albany, third Tuesday in January, March, June and October
Bergen, third Tuesday in March and second Tuesday in October
Brooklyn, third Tuesday in January, March and June and first Tuesday in October
California, first Tuesday in March, last Tuesday in May and third Tuesday in October
Cascades, third Tuesday and Wednesday in March and first Tuesday and Wednesday in October
Central California, second Friday and Saturday in March and last Friday and Saturday in September
Chicago, second Tuesday in March and October
Columbia-Greene, second Tuesday in March and fourth Tuesday in September
Dakota, fourth Tuesday and Wednesday in March (except during Holy Week) and September
East Sioux, third Tuesday in March and fourth Tuesday in October
Holland, second Tuesday in March and fourth Monday and Tuesday in September
Illiana, second Monday in March and last Tuesday in September. Provisional: second Friday in March and Saturday and fourth Saturday in September
Illinois, third Tuesday in March and fourth Tuesday in October
Kalamazoo, second Tuesday in March and fourth Tuesday in September
Lake Erie, third Saturday in March and second Saturday in November
Mid-Hudson, third Tuesday in January, March, June and October
Minnesota, third Wednesday in March and fourth Wednesday in September
Montgomery, second Saturday in March and fourth Saturday in September
Muskegon, second Tuesday in March and third Tuesday in October
Nassau-Suffolk, third Tuesday in February, June, September and November
Newark, third Monday in January, March, June, September and November
New Brunswick, second Tuesday in February, first Tuesday after the General Synod in June, and the second Tuesday in October
New York, third Tuesday in February, April, June, September and November
North Central, Classis ceases to exist on September 1, 1969
North Grand Rapids, third Tuesday in January, March, September and November
Ontario, second Monday and Tuesday in March and fourth Monday and Tuesday in September
Orange, second Tuesday in March, third Tuesday in June and first Tuesday in October
Palisades, first Thursdays of January, March and October; and the Thursday after the week of the General Synod adjournment
Paramus, third Wednesday in January, March and October; June on call
Passaic, first Tuesday in March and the first Tuesday in October
Pella, third Tuesday in March (except during Holy Week) and September
Philadelphia, second Tuesday in March and fourth Tuesday in September
Pleasant Prairie, third Monday and Tuesday of March and fourth Monday and Tuesday of September
Queens, third Tuesday in March, June and October
Raritan, fourth Tuesday in January, March, May, June, September and November
Rochester, second Tuesday in March and October.
Rockland-Westchester, third Tuesday in January, March and October
Saratoga, second Saturday in March and October
Schenectady, third Tuesday in January, February, June and October
Schoharie, fourth Tuesday in January, second Tuesday in March, third Tuesday in June, and second Tuesday in October
South Grand Rapids, second Tuesday in March and third Tuesday in September
West Central, third Tuesday and Wednesday in March and fourth Tuesday and Wednesday in September
West Sioux, second Tuesday in March and fourth Tuesday in September
Wisconsin, second Tuesday in March and first Tuesday in October
Zeeland, second Tuesday in March and fourth Tuesday in September

THE SEMINARIES:

Board of Theological Education, fourth Monday and Tuesday in October and January, second Monday and Tuesday in May