

REFORMED CONTINUA

Magazine of The Reformed Churches (restored) of The Netherlands

Proverbs 8:32

- Volume 8 - March 2012 -

From the editor

March 2012

This is already the 8th edition of the Magazine Reformed Continua. For this we give thanks to the Lord.

This issue comes out in March and is less voluminous, making it more readable. Instead of twice-yearly, we have decided to publish the Magazine four times a year, in March, June, September and December.

It is also our intention to publish a number of issues in the future with a main topic such as Church History, Exegesis, Ethics, Hermeneutics, Training for the Ministry, Sister Churches, etc.

The Magazine is being well-read and clearly meets a need.

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In this issue the main topic will be *Church History*. The first article is about Order and Peace in the Church, written by Dr. P. van Gulp. There is also an article from our candidate C. Koster about the Canons of Dort. Both these article appeared earlier in 'De Bazuin'.

The congregation of Groningen introduces itself to you this time.

There is also a new topic for the Magazine: *From the Churches*.

From the Synod is another topic that will be added for you to read in the coming issues.

Thus far about the articles in this Magazine.

We know that God Himself protects His Church to the end and it is only thanks to Him that the Church still exists.

Finally, we hope and pray that this issue will also be well received and that world-wide eyes will be opened for the right view on the Church, such as we confess every Sunday, and that we may participate in God's church-gathering work, to the honour of His Holy Name.

Joh. Houweling, Bleiswijk

Click on this line to find information on internet about all the local churches

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www.reformedcontinua.nl

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This magazine is issued by the 'Deputies for Contact with Churches Abroad' and is distributed automatically via the website:

www.reformedcontinua.nl

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Order and peace in the congregation of Christ (1)

The blessing of the bond of churches (church federation)

Worldwide there are local churches that call themselves independent, or carry the name 'Free'. That means that they are of the opinion that it is not necessary for a local church to belong to a bond of churches. They even claim that it is a man-made invention to bring churches together in a bond of churches (federation). In this article we will let Scripture speak and from that prove that the Lord Jesus Christ gathers His church in the unity of true faith - locally, but then also worldwide.

Since the very beginning, after the pouring out of the Holy Spirit, the young churches have sought each other to live as churches of the Lord Jesus Christ, churches that He, after Pentecost, was gathering out of the whole human race.

It is a known fact that the apostles and elders came together in Jerusalem with the delegates of the church of Antioch to set rules for the development of the church federation on the subject of whether or not to maintain the Mosaic laws. They had recognized the danger of the heresy of Judaism. That was the heresy as though Christ's sacrifice would not be enough and that Christians had to add something to that, namely, the merits by maintaining the Mosaic ceremonial laws.

In that meeting, after hearing the report of the apostles Paul and Peter, they therefore came to a decision on this matter. They sent delegates to the churches to notify them of the decision and to urge that the churches comply to this. Because, they ventured to say: "For it seemed good to the Holy Spirit and to us" (Acts 15:28)!

Furthermore, the early practise of the bond of churches can be seen in the fact that the congregations cared for each other, not only in sympathy with, and the intercession for each other, but also in the material care through collections for the needy sister-churches. The proceeds of the collection held was for the needy church of Jerusalem. Paul, especially made efforts for this. He uses the congregations in Macedonia as example for the church of Corinth where it concerns the liberality of those sister-churches.

We also hear of the reading of Paul's letters: 1 Thess. 5:27: "I charge you by the Lord that this epistle be read to all the holy brethren", and: Col. 4:16: "Now when this epistle is read among you, see that it is read also in the church of the Laodiceans, and that you likewise read the epistle from Laodicea". Several letters are addressed to all the churches in a particular region, such as Galatia and Thessalonica.

The letters of Peter also go to various churches, namely to the churches that live in the unity of true faith in the province of Pontus. The letter of James is addressed to the churches in dispersion. The letter to the Hebrews is also addressed to various congregations and gives greetings from the brothers from Italy, Heb. 13:24. Like Paul, who often brings many greetings from brothers and sisters from sister-churches.

In short, maintaining the federation is in full accordance with what the Lord has revealed to us in His Word.

Rules for life in the congregations

Of course there must be rules for the practise of the federation. Not only for the constitution of the Synod and its work, but also for the work of classes. And we must above all, see the importance of the federation for the local congregations. In the following I wish to pay special attention to that. The church federation, namely, has the purpose to let everything be in good order and in peace in the congregations. This is also stated in the first article of the Church Order:

Everything must happen in good order In the Church of Christ, therefore it is necessary to have regulations with regard to:

- I. the offices
- II. the assemblies
- III. the supervision of doctrine and worship
- IV. the discipline

This is in accordance with the instructions of the apostle to the church at Corinth: "Let all things be done decently and in good order" (1 Cor. 14:40). That good order in the Church is necessary to maintain the peace. You can read that in 1 Cor. 14:33: "For God is not the author of confusion but

of peace". The contradistinction in this verse is not the *order* as opposed to chaos, but of *peace* as opposed to chaos. It is therefore not all about dry rules and rigid laws, but about life in the congregations. When the church federation is ignored, when congregations take no notice of what the churches, be it at synod or classes level, decide and regulate, then things will go wrong. Then chaos and division will develop.

Church history shows various examples of this. Especially in a time after a reformation, such as after the Separation in the 19th century and the Liberation in 1944.

In the Christelijke Gereformeerde Kerken (Christian Reformed Churches) this phenomenon occurs so pronounced, that recently a Christian Reformed minister in Bewaar het Pand wrote that holding a synod in his churches may as well be omitted because, according to him, the churches take little or no notice of what the synods decide. As examples he mentions the use of the New Bible Translation and the singing of all sorts of hymns and songs in the worship services - and that against the decisions of the synods. One man's fault is another man's lesson.

Contents

In these articles I first wish to say something about what the Church Order regulates.

Then something about the history of the Church Order.

Next: The purpose of the Church Order, namely the struggle against hierarchy and the expression of unity of faith.

Furthermore, a brief consideration about the offices and ecclesiastical meetings and its authority. In particular the work of classes and the relation of the local churches to the classis.

Finally about the calling of the church members.

The rules of the Church Order

The regulations of the Church Order therefore have as aim that peace may reign in the congregations and between local churches. The peace of Jerusalem of which the Word of God so often speaks.

The Church Order then, is an effect of what the LORD reveals to us in His Word about His church.

The Church Order is therefore certainly not some kind of man-made law-book but it is an effect of what the LORD reveals to us in His Word about His church. And especially about living together in a church federation (bond of churches).

It is a gift of grace from the Lord Jesus Christ that the bond of churches has now taken form and is well organized.

Shortly after the Liberation in 1944 there was a reaction to the hierarchy of the General Synods at that time and as a result, some preferred to do away with the Church Order.

Thankfully that was not an issue with our Liberation in 2003. Yet we must be thankful that our first General Synod adopted, not only the Holy Scripture and the Three Forms of Unity as basis for the churches, but also the Reformed Church Order. Some of the articles of the Church Order had to be adapted to the current situation, namely the fact that there are as yet no Regional Synods.

The Church Order, for the greater part, contains fundamental articles, which are derived directly from God's Word.

That clearly shows in all four of the above-mentioned parts of the Church Order.

From this we can see that these are matters that are directly mentioned in the Bible.

In addition, the Church Order also contains articles in which the Churches themselves have made mutual agreements.

For example, we think of the effect of the regulations for the admission to the office of Minister of the Word, the frequency of celebrating Holy Supper and ecclesiastical meetings, namely classis, Regional Synod and General Synod.

But these agreements are based on fundamental rules that we find in Holy Scripture.

We must always be firmly convinced that the purpose of the Church Order is that in the church peace is served by doing everything in good order (1 Cor. 14:33,40).

We, as a small federation of churches after our Liberation of 2003, are particularly dependent on each other. We may experience the blessing of the church federation, among other things, in the fact that in possible conflicts, a righteous judgment is passed by the major assemblies. And further, that the admission to the office of Minister of the Word is well organized. The bond of churches is a gift from the LORD. In it, the churches can be supportive towards each other.

The history of the Church order

The history of the Church Order shows that from the outset it has directed itself against every form

of hierarchy. That is explicitly clear in Article 74: No Church shall in any way lord it over other Churches, no office-bearer over other office-bearers.

Our Church Order goes back to the Church Order of 1561 that was formulated in the church of Geneva. People thought this so important that a final clause was attached stating that this Church Order be read out to the congregation every three years. This was to be done in the St Peter's Church on the first Sunday in June, commencing in 1564. Anyway, the congregation had to know the Church Order. The men who formulated the above-mentioned Church Order, said it was of great importance "that the doctrine of the holy Gospel of our LORD would be preserved in its purity and that the Christian Church would be maintained by proper government".

So they declared: "For this reason it seemed good to us that the spiritual governance, as our LORD had demonstrated and instituted by His Word, would be cast in the form of a good order that should find a place among us and be maintained".

A good Church Order does in fact do nothing more than lay down in what manner Christ wants to govern His church and wants to see His Church being governed. It wants to describe and work out further what the apostles have said about church discipline. And in this manner ensure unity between the various churches, churches that find and maintain their unity in Christ and under Him as its Head.

To be continued.

Dr. P. van Gorp



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The Canons of Dort (1)

Divine Election and Reprobation

How can God hold man responsible for his unbelief if he does not have true freedom of choice? And how can God make an unbeliever responsible for his unbelief if that was known from eternity? Is God really just? Can we rely on Him? Or is it always just 'wait and see' what will happen? Eternal salvation or eternal hell... Both the members of the Synod of Dort and the Remonstrants struggled with these questions. But they came to a totally different answer. What exactly was the problem and which answers were given?

We will look at the above-mentioned questions in the light of the Canons of Dort, Chapter 1, about Gods election and reprobation.

Freedom of choice!

Before we deal with the Canons of Dort about the election and reprobation, I will briefly describe the error of the Remonstrants concerning their teaching regarding the election. Then we will realize all the better what the essence is of the Canons of Dort.

The Remonstrants attach great value to freedom of man's choice. Man is responsible for his eternal weal and woe. Man must choose whether he shall serve God in faith or not. Only if man himself is free to choose whether he will believe, can he take upon himself the responsibility and the consequences of that choice. Only then can man in all conscience and in honour be punished or rewarded.

But if that choice to believe is not truly a free choice, if the outcome is known in advance and therefore inevitable, then man cannot be responsible for his (un)belief. For then he can say: "I could not prevent it! My unbelief was known from eternity! I did want to believe, but it was not possible!"

The Remonstrants therefore saw the election as a sort of pre-knowledge of God over the people. God knew from eternity who would choose to believe. Therefore God decided to save that man or that woman who chooses to believe. In other words: faith of man here on earth is the decisive element in God's election, it is the decisive element for his eternal future of life or death. Only in that way can God hold man responsible for his belief or his unbelief.

The Remonstrants therefore, wanted to stand up for God's justice and for the free choice of man. But here they hindered God's righteousness, as they did not submit themselves to the Scriptures. We are not to be wiser than God. Only God can tell us what is righteous and what is freedom. Therefore let us listen to the Bible: What does God tell us about His righteousness and about His election and reprobation? We will do this in the light of the Canons of Dort, which echo the Scriptures.

Man versus God

Who are we? This question is pithy and concerns everyone. It concerns our being and our future. The Canons of Dort start with that question (who we are). "All men..." Everybody must now pay attention, for here the Bible speaks about everybody. It concerns everybody, so everybody is to listen carefully. In this way we will learn to know ourselves. "All men have sinned in Adam, lie under the curse, deserve God's eternal death." That is the diagnosis that God reveals to us in His Word. God sees us: this is our worthiness. Sinful and therefore deserving death before God. God is our Maker and our Judge. He is the One and Only who can really judge us and Who has the right to judge us. Here the Lord teaches us who we are. Sinful and guilty. There is nothing in us that looks to God, that longs for Him, that expects it from Him (Rom. 3:10-20). Adam has changed. He was a man who was allowed to walk with God. But he became an enemy of God. Rebellion, revolution, running away from the truth, all these things became his own.

What the Canons of Dort teach us and what the Church confesses is based on Romans 5:12: "Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned". Further we think of 1 Corinthians 15:22: "For as in Adam all die, so also in Christ shall all be made alive". (See also Rom. 3:10-20; 5:18-19; John 3:5-7; Ef. 2:3; Belg. Conf. Art. 15). From this we see that men of all ages have become guilty through the one deed of Adam in paradise. That deed of Adam was also our deed, we are just as guilty as Adam. Just as rebellious and malicious.

The question then is how God responds. We are helpless. God has the right to make an end to it

and to cast us in hell. He has the right to blame you and me of our sin in Adam. For: "the wages of sin is death" (Rom.6:23). End of story.

God versus man

But that is not how God reacted. God revealed His love! God replied in love to the impious action of man. Man sinned, God came with love. It is good to mention here that the Canons of Dort focuses strongly on this. Here the doctrine of the election and reprobation is confessed. But often this is known as, somewhat negatively, a dry, tedious and negative part of our confession. Nevertheless, immediately after the bad news of Art. 1, God's love comes to the fore in Art. 2. Our confessing of the election and reprobation doesn't start dry, tedious and negative at all! God did not abandon us, but cared for us. In His inscrutable love He sent His Son to save the people. "Have I any pleasure in the death of the wicked, says the Lord God, and not rather that he should turn from his way and live?" (Ezek. 18:23). Here we may see the heart of God: His will is that everyone repents, serves God and lives.

In Article 2 of the Canons of Dort two texts are combined. In 1 John 4:9 we read: "In this the love of God was made manifest among us, that God sent his only Son into the world, so that we may live through Him". And in John 3:16: "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life".

Preaching

This very glad tidings however, remains useless if it is not preached. If the gospel is not preached to us, we do not accept it. For this God uses the service of angels, as that happened for example, with the shepherds in the fields. (Luke 2). And God makes use of the service of people. They become the preachers of this very glad tidings.

The point is not the people or the angels. But the point is what they say, the contents of their message. That content is Christ. He himself speaks to them in the preaching of the gospel and calls them to repentance and belief.

The Lord himself is free in this as to when He sends these preachers. He is also free as to where He sends them. In the Bible Book, the Acts of the Apostles, we see this becoming very concrete.

Paul receives visions from the Holy Spirit, Who directs him to where he must go. We see this for instance, in Acts 16 :6-10. Here we read that Paul is prevented by the Holy Spirit to go to Asia. And in the following verse it says that the Spirit of Jesus did not allow them to go to Bithynia. Thereafter a vision is received by Paul in the night, in which he is called to Macedonia. Herein we very clearly see where and when the Lord sends them, according to His will.

Based on Rom. 10:14-15, it becomes clear to us that the preaching is necessary to come to faith: "How are they to believe in Him of whom they have never heard? And how are they to hear without a preacher?" The Word is to be proclaimed, explained and imposed with stress. Otherwise we, rebellious people, will not accept it. Through preachers people are called to faith and repentance. (Belg. Conf. Art 31: necessity that an office-bearer is called by God).

When the Canons of Dort speak about the preaching in such a way, we can also refer to 1 Pet. 1: 23-25. There it says that the believers are born anew of imperishable seed, through the living and abiding Word of God. And of this Word verse 25 says: "That Word is the good news which was preached to you."

Consequence

We have seen that man out of himself shall not seek God, and that God does seek man. He sends the gospel and so wants to work faith and repentance. The Gospel is not preached everywhere. But what is strange, is that where this preaching does take place, the people do not always come to faith. We see that happening in practice. Some people do not accept it and just ignore the gospel. Others do embrace Christ, and come to a true and living faith.

Not only do we see this difference in practice, but it is also indicated in God's Word. For example, it is clearly said to Ezekiel that he is to bring God's Word to the people of Israel. When Ezekiel does so, and the people do not believe, then it is their own fault. Apparently it is taken into account that people will persist in their unbelief, despite the preaching of God's Word. (Ezek. 3:16-21; Ezek. 33:1-9).

Also in the New Testament it cuts both ways: he who believes the gospel is saved, but who does not

believe the gospel, the wrath of God rests on him. (Mark 16:16; John 3:1- 36; Rom. 10:9).

Responsibility

Is God accountable for the unbelief of the people? Man is totally dependent on the gift of faith, of the preaching of the gospel, of the love of God. We would be able to think that unbelief must be due to the lacking of it. Here we meet with the question we asked in the beginning. Can man be held responsible for his unbelief if he has no freedom to choose to believe? The Canons of Dort answers: By no means. The cause or guilt for this unbelief is by no means in God. (C. of D.I, 5). Man is accountable and responsible for his unbelief. When an unbeliever comes before God's throne, he will have to give account of the fact that he did not believe in God.

On the other hand, man himself is not the cause that he believes: that faith was given by God, it is a gift of grace. Moreover, this dependency on the Lord is not in contrast with the faithful use of the means, such as the preaching, sacraments, Bible studies, prayer etc. The Lord namely requires of us that we do not

have a passive attitude of 'wait and see', but He involves us. The Canons of Dort mention this also, but that comes later on in Chapter 1. So we will save that for a following article. In speaking about the guilt of the unbeliever and the dependency of the believer, the Canons of Dort listened well to the Scriptures. For example to Eph. 2 : 8, that faith is a gift of God. And in Philippians 1:29: "For it has been granted to you that you should believe in Christ".

In the Bible, unbelief however is ascribed to disobedience (Hebr. 4:6). That is also written in 1 Pet. 2:7-8 "... The very stone which the builders rejected has become the head of the corner", and, "a stone that will make men stumble, a rock that will make them fall, for they stumble because they disobey the Word, as they were destined to do". Here we see that the disobedience of the unbelievers does not occur outside the eternal council of God's will. And yet, it remains the responsibility of the unbelievers.

To be continued.

C. Koster



Introducing you to ...

the congregation of De Gereformeerde Kerk Groningen e.o. (and environs)

Many years of admonition, verbally, per letter, and also per magazine "Reformanda" had passed. But unfaithfulness remained and increased rapidly. Until it came to 2004. A choice had to be made.

On the 1st of June 2004 a meeting was held by brothers and sisters who were formerly members of the Geref. Kerk Vrijgemaakt (Reformed Church Liberated) of Groningen and surroundings. During that meeting a committee was formed with the task to found a congregation, and further arrange all things necessary, until office-bearers are ordained to form a consistory and the church is instituted.

Their work was blessed, and on the 4th of July 2004 the first worship service could be held in the Nederlands Hervormde Kerk of Adorp, a country village north of the city Groningen.

The first church bulletin, Vol. 1, number 1, dated 1 July 2004, was also presented after the service to those present. That also spoke words of encouragement in the main article.

Shout for joy or weep?

"But many of the priests and Levites and heads of fathers' houses, old men who had seen the first house wept with a loud voice when they saw the foundation of this house being laid, though many shouted aloud for joy; so that the people would not distinguish the sound of the joyful shout from the sound of the people's weeping, for the people shouted with a great shout, and the sound was heard afar."

Ezra 3:12, 13.

The foundation of the temple was laid by those returned from exile. Then we see two reactions: shouting for joy *and* weeping. Weeping, namely by the older men who had known the temple of Solomon. Likewise we can weep for all we have lost: a church with thousands of members, an own political party, an own trade union, and own schools. Comparing with that which we possessed, what can those 10 small churches mean? And also our minute church-to-be for the city and the province of Groningen? In Haggai 2:4 the Lord asks: *"Is it not in your sight as nothing?"* But then the Lord says: *"Take courage"*,

and to the governor, the high priest and the people of the land, *"Take courage, work!"* The Lord also gives reason (verse 7 - 10): *"The latter splendor of this house shall be greater than the former"*, and, *"in this place I will give prosperity"*.

We do not know whether the splendor of our congregation will become greater than our earlier congregations. But if it is true and will remain a place of salvation, meaning a place where the true gospel is preached and confessed, then the encouraging words given by the Lord at the time, is also for us: *"take courage!"* and *"work!"* Then there is also reason for us to shout for joy for what the Lord gives us today. Our text mentions shouts of joy and weeping. But.... The text ends with the joyful shout, the sound was heard afar! Shouts of joy: in the church when we sing, outside the church when we speak about the church, so that it is heard afar.

Thus a calling to rejoice also here in Groningen from the first service onwards, for the full rich gospel could again be heard.

So, Sunday 4th of July 2004 was an historical day. For the first time worship services could be held again. In the morning service a sermon from Rev. B. Holwerda was read. It was from the text Revelation 1:5b-8. Jesus Christ *"who has freed us from our sins by His blood. To Him be glory and dominion forever and ever. Amen"*. In the afternoon service a sermon from Rev. R. Bremmer was read. It presented the Lord's Day 1 of the H.C.

But was the number present (36) as expected? The church bulletin number 2 reminded of Matth. 18:20. *"For where two or three are gathered in my name, there am I in the midst of them."* Christ promises to be with them, namely with His Spirit and grace. Quotations with meaning: *"Better a small church with a public acknowledgement of God's Word, than a larger church in which the truth is abandoned"*. *"Better the gospel without people, than people without gospel."* Why are the words of the Lord: *"Fear not, little flock"*, encouraging words? *"For it is your Father's good pleasure to give you the kingdom"*. Therefore your fear for hardships, bereavement, robbery, misery, disaster

in this life is to yield, and your heart will be filled with joy and thankfulness for what God in His grace has granted us and shall give us.

This was the beginning. The committee remained active and on the 30th Jan. 2005 the church was instituted with the ordination of 3 elders and 2 deacons, forming the consistory.

The D.G.K. e.o is one of the 6 congregations of the N(orth)-E(ast) classis, and of the 11 congregations of the Netherlands.

Until March 2012, the services have mainly been held in the church in Adorp, but with the growth of the congregation it was necessary to find a new venue, which is the building opposite the church.

Browsing through our yearbook, it is clear that there is reason for thankfulness. The Lord has blessed the congregation in many aspects. In every field there has been growth. Membership has now increased to 138, being 114 confessed, and 24 baptized, and not having an own minister, it has been necessary to increase the consistory to 5 elders and 3 deacons. Catechism classes are given in 2 groups.

A confession group is arranged separately. Having been able to start with two Bible study associations before the institution of the church, one combined men and women and one of women only, it has now increased with another women's association, another combined association, a men's association and a youth association of 16 year-olds and older. With the increase of younger youth, a young youth Bible study group was also started.

A school association has been started together with other northern congregations. The learning programme is published in the bulletin, keeping all informed when the "Saturday" school is held, besides the subjects and what is to be learnt by the various groups.

The Lord has blessed the church of Groningen e.o.(and environs). May we "take courage!" and "work!", for the growing of His Church, and the coming of His Kingdom.

C. Bijsterveld-Terpstra, Ten Boer

Note: The Bible texts are from the Revised Standard Version



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From the Churches

Congregational work experience, br. C. Koster, theology student and candidate.

Br. C. Koster, studying for the Ministry, commenced his congregational work experience at the end of 2011 in the congregation of Berkel & Rodenrijs/Bergschenhoek. This work experience includes being present at and giving catechism lessons (DGK Berkel & Rodenrijs/Bergschenhoek has 4 groups of catechism pupils: 12-14 year-olds; 14-16 year-olds; 16-20 year-olds and a confession catechism class, totalling approx 40 pupils), and also being present at and leading consistory meetings, home visits, congregational meetings, courses for young married couples and courses for young confessing members. Also included is writing a number of articles for 'De Bazuin'.

He will also conduct a number of worship services, speaking an edifying word.

Br. Koster hopes to complete his studies for the Ministry at the end of 2012.

General Synod 2011/2012.

The General Synod 2011/2012, convened by DGK Hasselt, started on the 26th November 2011. Prior to this a prayer meeting was held in the Protestant Church building (PKN) "De Baak", in Hasselt.

'Good Beginning'.

The youth held its national "Goed Begin" (Good Beginning) meeting in January, at the start of the new year. Venue was the Cultural Centre "Het Teeuwland" in Hasselt. It is a meeting for study, interaction and also fun and enjoyment. Topics that were dealt with were: vision on the Church, discussion techniques and meeting skills, and congregational life - all under the theme: a serving life.

Skating

On the 18th February the youth also enjoyed an afternoon of ice skating in the National Skating Rink "Thialf" in Heerenveen.

DGK Zwolle

As from May this year the congregation of Zwolle will take possession of an own church building

DGK Berkel & Rodenrij/Bergschenhoek

The congregation of Berkel & Rodenrijs/Bergschenhoek has also started looking into the feasibility of building an own church.

League Day 2012

This year the League Day will be held on the 12th May in Leusden. The congregation of Amersfoort (ward of the church of Berkel & Rodenrijs/Bergschenhoek) will host this meeting. Br. C. Koster will be the speaker, DV.

Church Camp

The Church Camp for the youth will be held from 16th to 19th May in Balk (Friesland), a pleasant town in the midst of waterways and woods.

Summer Concert

The Reformed Men's Choir 'Looft de Heer' will give a concert on the 2nd June in Zwolle. This will be held in the new church building of DGK Zwolle.

Church Day

This will again be held in the "Zuiderkerk", church building of the Ned. Geref. Kerk, Zwolle, on the 22nd September.

Joh. Houweling



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