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Clarion

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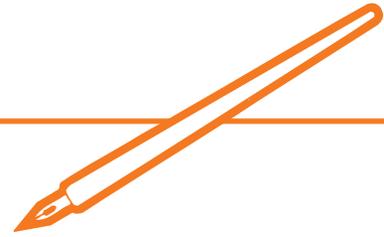


*The main offices of the
Korea Theological Seminary*

INSIDE:

- *Resurrection: The Glory of the Risen King*
- *Biblical Stewardship*
- *Presbyterian Church of Korea Fifty Year Jubilee*





By R. Aasman



Jesus Christ's Final Revival

Thirsty

The Bible gives us many details about the final hours of Jesus Christ's life: his arrest, his brutal treatment, his trial, the trip to Golgotha, the crucifixion, his descent into the three hours of darkness and absolute God-forsakenness, and a number of things that He said from the cross. One thing that is very striking in all of this is the deep awareness and consciousness of Jesus Christ himself as He endures these terrible things. Clearly, Scripture wants to leave no doubt in our minds that Jesus Christ willingly and knowingly made atonement for our sins.

The thought-provoking question is this: why did our Lord say He was thirsty?

One of the things we learn about our Lord Jesus Christ is that in the last minutes of his life He said: "I am thirsty." This comes as no surprise to anyone – of course He is thirsty! Had He received anything to drink or to fortify himself since He celebrated the Passover the previous day? He had been dragged around, beaten, made to carry his own cross to Golgotha; He had been hanging on the cross for several hours already; the relentless sun, pain, taunting, and emotional agony would have left him parched and dehydrated beyond anything most of us would ever have endured! We read in Matthew 27 that earlier He had been offered wine and gall to drink, but He had refused it. Therefore it is not a wonder that He was unbearably thirsty, and that at this moment, a drink would have been deeply satisfying.

The thought-provoking question is this: why did our Lord say He was thirsty? Why was He basically asking for a drink? Particularly after He had denied a drink earlier! We might even have a little bit of a problem with it. Was He not supposed to suffer for our sins? What was He doing, taking a drink which might alleviate his suffering?

Easier or harder?

The question becomes: would a drink alleviate his suffering or increase it? Would a drink make things easier or harder? We take note of what He has already endured. Besides all the suffering we already mentioned, He had also cried out "My God, my God, why have you forsaken me?" He had been brought to the open doors of hell and experienced the reality of eternal and spiritual death. He endured unspeakable anguish, pain, terror and agony. He suffered the anguish and torment of hell. We might even say that the worst for our Lord Jesus Christ is over by far. Having endured God-forsakenness in its most extreme form, what was there

left for Him that would be harder to bear? What is harder than hell and the second death? Surely He had fulfilled what Paul wrote in 2 Corinthians 5:21: "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God."

And yet, Jesus Christ is not finished. In fact, Scripture was not yet fulfilled. Something else had to be done. Jesus Christ also had to suffer physical death in order to make full payment for sin. It was not just spiritual and eternal death He had to suffer, which He had already done. He also had to suffer physical death and be laid in the grave. This is why He said: "I am thirsty."

Revival

What has the quenching of thirst to do with Jesus Christ suffering physical death? Think about it. Looking at all that He had endured on the cross so far, what could be easier now than to slip away in sweet, gentle death? What could be nicer after all of this, than to breathe his last and bow his head as his spirit departs? But then the question is this: who of us could be sure that this was a true high-priestly sacrifice – a conscious, willing, thoughtful laying down of his life in physical death so that we may be assured that He has paid the full price for all our sins?! It is for this reason that Jesus Christ announced that He was thirsty. It is for this reason that He asked for some of the cheap, weak wine of the soldiers. It was not to ease his suffering. It was not to take the edge off his pain. It was to revive himself. It was to make him fully conscious and aware of what He was doing.

Jesus Christ's thirst on the cross was his obedience in drinking the cup of God's wrath.

It was to show beyond the shadow of a doubt that He is the good Shepherd who lays down his life for his sheep. No one takes his life from Him. And no one may think that this death just happened. He entered physical death, like He had entered the three hours of darkness, as the great high-priest who took our sins and curse upon himself in order that we might never come into condemnation.

Our comfort

Jesus Christ completed his work. He died. He bowed his head. It is all finished. That is to say, Jesus Christ completed his work of atonement, of paying for the sins of his people. Now there is a new beginning of a resurrected and victorious King who would start his work of gathering his sheep from every tribe, tongue and nation.

Knowing the full story of Jesus Christ's sacrifice on the cross is a source of never-ending comfort to us. We know that it was the will of the Father that his Son suffer this. We know that for the joy set before Him, Jesus Christ endured the cross. We see how willingly and consciously He bore our curse and shame. We see his struggle to revive himself and to remain conscious to the bitter end. And then we see his lifeless, bloody, bruised body slumped on the cross. His head is bowed down in death. He did that so that through faith in Him our sins are completely washed away and we are liberated from the weaknesses of our old sinful nature.

This has tremendous implications for our daily lives as children of God. Daily we contend with trials, temptations and our own weaknesses. What does the teenager do who struggles with immorality or addictions? What does the older person do who is haunted by past sins? Look to Jesus Christ who not only knows exactly what we are going through and loves us very dearly, but who made full satisfaction for our sins on the cross of Golgotha. No matter how terribly we have sinned or how often we have sinned, the blood of Christ is sufficient to cover it and wash it away. Remember the cross and what He endured for us. By approaching God in faith and prayer, bringing to Him our trials, our temptations and our weaknesses, and asking for help and forgiveness in the name of Jesus Christ, is to experience the sweet and certain truth of forgiveness and renewal.

Jesus Christ's thirst on the cross was his obedience in drinking the cup of God's wrath. He drank the cup of God's

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What's inside?

This is our Good Friday and Easter issue. The editorial and meditation focus on the significance of Jesus Christ's death and resurrection. Truly, He who loved us, loved us to the end!

Christian stewardship is an important aspect of the lives of God's children. Rev. J.G. Slaa presents us with an article on this topic. Since it was originally a speech delivered to young people, this will be of benefit to our families where parents are trying to instil this principle of stewardship in their children.

We have a number of milestones and important events in this issue of *Clarion*: the fiftieth anniversary of our sister church, the Presbyterian Church of Korea, the arrival of Rev. J. Moesker and his family in Vernon, and Rev. J. DeGelder's twenty-fifth anniversary in the ministry.

A group of brothers and sisters are beckoning to us to make a move to the Quinte area of Ontario. Dr. W. Helder presents us with a new metrical version of Psalm 122. This is always appreciated.

Finally, we have some book notes by Dr. G. Nederveen, a reader's forum, a letter to the editor, and a press release of Classis Niagara.

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By J. Geertsema

Resurrection: The Glory of the Risen King

No one on earth saw the Lord Jesus Christ rise from the dead. The four Gospels do not give us any eye-witness account. What they report is the empty grave and Christ's appearances as the risen Lord. Their sober and simple account is sufficient and rich in its contents and message. In this article we will pay special attention to the great earthquake, the angels, and the Lord's appearing to his own.

God the Father and the earthquake

Early on the Sunday morning after the Lord's death, suddenly the earth quaked violently. It was the second time in three days. The first occurred on Friday, at the Lord's death. Then God tore the curtain of the temple from top to bottom. This first shaking of the earth split the rocks and broke open the tombs for the risen saints (Matt 27:51-53). Obviously, this first earthquake was an act of God, showing the glorious victory of the atoning death of Christ Jesus for God's people.

This new powerful shaking of the earth at the Lord's resurrection was caused by God's mighty hand again. Matthew tells us, "For an angel of the LORD, after he had come down from heaven, drew near and rolled the stone away." God honoured his incarnate Son by sending the angel and shaking the earth again. He said at the cross, "It is finished." Now the Father says, yes, the atoning work is finished. I raise you from the dead, and hereby I vindicate you. You are the victorious righteous Servant of the LORD, about whom Isaiah prophesied.

This is the first reason to rejoice on Easter. We have a righteous living King, vindicated, declared righteous, in Spirit, that is, in his new spiritual, risen existence (1Tim 3:16). It means that his people are declared righteous with Him (Rom 4:25). He was made our sin, that we might become righteousness of God in Him (2 Cor 5:21). When a good king is honoured, his people rejoice, for their king's victory is for them. So it is here. It was D-Day. Now the V-Day is sure too.

Easter means great joy also in today's situation. Deceitful, murderous, evil powers make themselves strong, tyrannizing many. We see the great wickedness in the Middle East where weapons of mass destruction are made to establish human empires of devilish might at the cost of oppressed subjects. Such wickedness is not less present in the West with its decadent immoral culture of violence and sex, ruled by an insatiable lust for unrighteous Mammon. The devil seems to rule in the East, as well as in the West. But he knows that his time is short. For Christ Jesus rose from the dead and is the living King at God's right hand. He governs this earth, allowing sinners to make the measure of sin full for the final judgment on God's great Day, the Day for the final deliverance of God's creation and God's people.

The angel rolling the stone away and sitting on it

The angel honoured the risen Lord by rolling the stone away. Not that the Lord needed the angel to do that. He could have come out of the tomb on his own. Now He no longer had an earthly body. The one moment He was not in the midst of the disciples, and the next He was; and then again He was just gone. Nothing could hold Him anymore. When the apostle John later entered the tomb, he saw the linen clothes lying there as they had been wrapped around the Lord's body, now an empty cocoon. Like the clothes, also the tomb could not hold Him. The one moment He was still in the tomb, the next moment, having come to life, He was outside with his new spiritual glorious body. No, the angel did not have to roll the stone away for Him.

Why then did he remove this stone and "sat on it"? So that the angel could wait for the women to tell them the gospel of the Lord's resurrection with, as proof, the empty grave. "Do not be afraid!" he said. "For I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just

as he said. Come and see the place where he lay." The place was empty. They had to go quickly to the disciples with the good news.

In other words, the service of the angel for the Lord is to serve the women and the disciples, the first fruits of his church. As Heb 1:14 says, angels are "ministering spirits, sent to serve those who are to inherit salvation."

Again, there is a comforting and strengthening encouragement for the church today in a world that threatens to be put upside down in intense turmoil. Angels are sent out by the living Lord to take care of the believers, those who are to inherit salvation. Against the raging of the enemies they are safe in the hands of their living Lord. He leads them to perfection. Also the measure of faith is to become full.

The women and the disciples worshipping

The women hurried away, glad. And, suddenly, the Lord Himself, the Shepherd of the sheep, was there to meet them (Matt 28:9). They fell down, clasped his feet, and worshipped Him, their Lord and their God, overjoyed. With this worshipping Him in faith, they now also honoured Him, the first fruits of his church. In fact, the Lord Himself worked this honouring. Those for whom He first died, He led to a renewed and completed faith.

This faithful loving care for his church is promised for the church of all times, also today. It calls us to trust in Him in thankful joy of faith. It calls us to worship and serve Him from day to day with our entire life, abiding by his word, going with Him to his great Day, being sanctified through his Holy Spirit, in the midst of evil. Justified by His death, sanctified by His living, His holy people go with Him to his glory.



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Biblical Stewardship¹

By J.G. Slaa

Webster's Dictionary defines the word *steward* as a person who is "employed in a large household or estate to manage domestic concerns." In other words, a steward is a manager. He manages another's property on behalf of and for the benefit of the owner. From a biblical perspective, stewardship carries a deeper meaning. God has made mankind the stewards of *all creation*. He has given to each of us a portion of his creation to manage.

The origins of stewardship

To fully understand biblical stewardship, we must go right to the very beginning, when God created all things. How did God create Adam and Eve? In a special way. After God had created all things – the earth and everything that is in it, including all the animals – He created man. God created Adam and Eve in his own image. He created them with special qualities or attributes that no other creature or creation possessed. God made them with qualities such as righteousness and holiness. He gave man an intellect, moral responsibility, a will, and a mind. There was a good reason for God to create man in this way. God made man his *representative* on earth. His ambassador. God put Adam and Eve, and all their descendants, in charge of the earth. Everything in the world, including the animals, were given to them to be managed for their use and service. In short, God made Adam and Eve *stewards*. Managers. Caretakers. God wanted them to take care of the earth on his behalf. They were to use all that was in the world for their service to God and for the glory of his Name. Because God made man perfect and without sin, he was able to fulfill his task without sin. He was able to be a faithful steward.

The distortion of stewardship

But Adam and Eve's fall into sin terribly distorted their ability to fulfill this task. The image of God which they

bore was severely marred. All the things that God gave them in creation, including what was given to them personally in their bodies and minds, Adam and Eve could no longer faithfully manage. Suddenly, they became very poor stewards. No longer were they able to manage everything for God's glory. Instead, it became their inclination and desire to use creation and their own personal gifts for their own glory. They wanted to subject everything to their own will. Being sinful, this led to all sorts of perversions in their position before God and of God's creation. Creation was used to glorify the self. This led to many abuses that have continued until today.

He was able to be a faithful steward.

For example, today we experience *pollution*. Mankind uses many of God's good gifts but does not properly dispose of the by-products. As another example, we think of *extinction*. Today many animals and plants that God created have become extinct, and thousands more are on the endangered species list. As another example of abuse, we are faced with the danger of *depletion* of natural resources. In many areas of the world natural resources such as oil, softwood lumber, arable land, clean air and fresh drinking water are severely expended or even no longer available. This is because man, in a sinful state, failed to properly control the use of these resources. All of these things God created for man to use, but because of bad stewardship, or mismanagement, many of these things can no longer be used to their optimum potential.

This does not mean that we may take the opposite far extreme position, such as those involved in the *environmental movement*. Environmentalism undermines the position of created man. It makes creation as important, if not more important than man. This is

also bad stewardship. For man no longer worships God by using creation for man's development and service to God, but instead worships the creation. Creation itself becomes a god. We are grateful for the efforts of environmental groups to alert us to the mismanagement of creation as well as the many aspects of danger that creation is in. However, we do not appreciate their basis. Their basis is not the service of God, but it is the service of the creation itself. This is also seen in the fact that environmental groups are often willing to endanger human life for the sake of creation. That is backwards. Creation was given by God to enhance humankind, not endanger it.

The restoration of stewardship

This all brings us to our Christian view. The Christian believes that all of creation is subject to man. However, this is not because mankind is god, or has ultimate power, but because *God* the creator has ordained it so. With the fall into sin, therefore, mankind rebelled against God. He did not want a position of steward. He wanted to be god himself. He wanted to worship other gods. Nevertheless, by grace, God gave his Son so that man, whose image was distorted by sin, may also be *restored* to God. Through renewal and restoration by the Holy Spirit, mankind can once again become faithful stewards for God's kingdom. The Lord Jesus Christ was willing to shed his glorious position over all creation and subject Himself to death – the consequence of man's rebellion. Jesus suffered God's wrath against the sin of the whole world. On this basis only God graciously promises us the Holy Spirit to make us new people, and to help us to be once again good managers and stewards of his creation, to his glory alone.

The Scriptures on stewardship

On this basis, we listen to what the Scriptures say further about godly stewardship. We consider what the Lord

Jesus teaches us in Matthew 25. Jesus begins by saying, "Again, it will be like a man going on a journey. . . ." What does the word "it" refer to in the words, "Again it will be. . ."? That word refers to the *kingdom of heaven*. In particular, the Lord Jesus means the *fulfillment* or *completion* of the kingdom, when our Saviour will return. The parable we read is reflecting on the return of the Lord Jesus, and what we must do in the meantime toward that end. It is like a man going on a journey, "who called his servants and entrusted property to them. To one he gave five talents of money, to another two talents, and to another one talent, *each according to his ability*." A talent was a unit of money. The owner wanted his servants to work with the money, investing it,

Through renewal and restoration by the Holy Spirit, mankind can once again become faithful stewards for God's kingdom.

and getting a return on it. When the man returned from his journey, he met with his servants (or stewards) in order to settle accounts. He wanted to see what his servants did with the property he gave them. In succession, we see that the first servants were able to reap a return of 100% of what was entrusted. This implies that they worked very hard with the property and the gifts that were given to them. They did this for their master out of love and devotion to him. But there is one who did not get a return. That's because he did not use the talent entrusted to him for the benefit of the master. In short, he was lazy. He did not feel like working hard. With him the master was not pleased.

In this parable, the talent represents the money or possessions that we own in this life. All the money or possessions we hold, whether that is through labour, gifts, bursary or inheritance, is in fact given to us to be used for the kingdom of God. However, the talent mentioned in the parable represents more than that. It refers to all that God gives us in the kingdom. Time. Abilities. Gifts. Creation itself. It represents any kind of resource that we are given. According to our abilities, God gives them to us. He, as our Master, expects us, as his stewards, to invest all these resources wisely until Christ returns. We are responsible to use well what God has given us. The issue is not *how much*

we have, but *how well we use* what we have been given. Everything that He gives us to do we must do for 100%. We must apply ourselves to develop every resource and opportunity that is given to us. We must not, like the last man, think only of ourselves. We must not be self-centred. We must not find excuses to avoid doing what God calls us to do. Rather, we must willingly obey our Master in heaven. All that we have, all that we will receive in the future – our money, our material possessions, our time, our abilities and our creation – we must use to God's glory. After all, none of this is really ours. We are only stewards. Managers. Caretakers. We are not the owners. Thus, when we ignore, squander, or abuse what we are given, we are rebellious and deserve to be punished. Then we show that we are unfaithful.

These words apply to all of us according to our specific circumstances. On the one hand, God has created us different. The creator gave us different abilities, likes, gifts, and treasures. On the other hand, God has created us the same. We are all stewards of his kingdom. We all receive the same command: use whatever God has given you only for his kingdom and for his sake.

Stewardship is managing another's property.

We must do our best with what God gives. A student who struggles in school cannot determine from this that he does not have to study. Rather, he must go to school, develop what God has given him, to the best of his ability. If he has been given one talent, so to speak, the Lord still wants to see a return on it. He may not bury it. Likewise, a student who does well should not be lazy in his study habits. Where several talents are given, the Lord wants several in return. Whatever God gives us to do, we must strive to do our best with the abilities we have.

We are bad stewards when we squander the gifts that God gives us. To use one example, when we drive our cars, recklessly or irresponsibly, we are behaving as bad stewards. Such exciting journeys usually end in accidents, expensive traffic tickets, higher insurance premiums, or all three! Not to mention that we put our lives or health at risk, which are also gifts from God! Driving recklessly today means that tomorrow, in future years, we shall continue to pay thousands of dollars, money which could have been much better spent in

other areas of God's kingdom. To use other examples, recreation, vacations, fun, material possessions and *even our health* are important and help us serve God. Let us learn to be responsible stewards with these gifts, always looking ahead and making wise choices. As one person said, "Every spending decision is a spiritual decision." Never squander what God gives you. Every breath we take is a gift from God.

In summary

What this all teaches us is that being a good steward and a living Christian involves a number of things. Let us then in summary fashion consider what good steward must do:

1. *Pray*. First and foremost, you are a steward of the Lord God in heaven. You are *his* servant. You work for *Him*, making use of his gifts and possessions. Therefore, you should call upon Him regularly seeking his blessing, and you should read his Word daily to learn his will for your lives. Ask God for help in being a faithful steward. Pray to Him.
2. *Plan*. In order to be a good steward, you must know where you are. You need to determine where the Lord wants you to go. Finally, you must decide what is the best and most faithful way of getting there. Being a good steward means that you learn how to budget your money and your time.

Whatever God gives us to do, we must strive to do our best with the abilities we have.

You need to take stock of your life. What abilities do you have? What resources has God given to you? How much time does He give? What is most important to do? Through careful planning you will know what you can do and when you ought to do it. You should make plans.

3. *Postpone*. Sometimes, in order to do what is right, we have to put certain things off. That may mean something special you like to have, or would like to do. Sometimes you have to say no to yourself, so that you will say yes to God. A good steward prioritizes his time and possessions. If necessary, you should postpone what is not important.
4. *Proceed*. Once you know what is important, don't delay with it. Do it



CHURCH NEWS

now. Do what the master wants. Do not be lazy and slothful. Don't waste time. Seize the day. A good steward does not bury his talent. Rather, he proceeds to use it, for time is of essence. We do not know when the Lord Jesus will return.

5. *Persevere*. Don't give up. The returns on our investments don't always appear right away. Results don't always come over night. To be the good steward as God wants us to be means that we have to work hard and give it our all. Stewardship is a long-term process. A good steward perseveres.
6. And finally, *Protect*. Take very good care of what you do have. Don't squander it. Do not be reckless with your possessions. Do not waste them. They are not yours. They are God's, to be used with care. That is what a caretaker is. He takes care of what God has given to Him. He protects and preserves all

of it, for the glory of the Lord. As good stewards, learn to protect. We began with defining stewardship. Stewardship is managing another's property. As Christians we understand from this that everything in this world belongs to God. God has given everything in the world, and all sorts of abilities, to us, to each in the proper measure, to be used and managed for his kingdom and glory. May the Lord God give us strength and wisdom to help us be faithful stewards. May it be so that when Christ returns, He will say to us, "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!"

'A revision of a speech presented to the grades 9-12 of Providence Reformed Collegiate, Komoka, Ontario.

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Declined the call from the Free Reformed church of Rockingham, Western Australia for mission-work in Bali, Indonesia:

Candidate E. Dethan

* * *

Accepted the call from the church of Smithville, Ontario for mission-work in West Timor, Indonesia:

Candidate E. Dethan

* * *

Called by the Free Reformed Church of Albany, Western Australia and the church of London, Ontario:

Rev. R.J. Eikelboom

of Calgary, Alberta.

Psalm 122

Melody: Geneva, 1551

1. My heart exulted. I was glad
When I heard eager voices call,
"Come, let us go now, one and all,
To Zion, to the house of God."
Our journey has been richly blest,
For, O Jerusalem, at last
Our feet within your gates are standing!
Jerusalem! We stood in awe
When we your strength and beauty saw
While to your citadels ascending.
2. Jerusalem, designed so well,
Is built as close-knit unity.
There flock together joyfully
The tribes and clans of Israel.
They to Jerusalem ascend,
According to the LORD's command,
To thank Him with their adoration.
For there are set the royal thrones
Of David's house, and there his sons
With righteous judgments rule the nation.
3. Pray that Jerusalem be blest:
"May peace prevail within your walls,
And safety in your citadels.
May those who love you there find rest."
Now for the sake of friends and kin,
Jerusalem, I say again,
"May lasting peace be yours to cherish."
And, mindful that the God of grace
Has in your midst His dwelling place,
I pray that you may thrive and flourish.

*New metrical version by
William Helder, 2003*

Presbyterian Church of Korea Fifty Year Jubilee

By Harold Leyenhorst

The Presbyterian Church of Korea (PCK) celebrated the 50-year jubilee of their federation on September 24, 2002 during their 52nd General Assembly. Special invitations were sent to the five federations with which they have formal relations. The invitations included all the costs for one delegate from each federation. As a member of the Committee on Relations with Churches Abroad, I was appointed as representative of the Canadian Reformed Churches to visit our sister churches in Korea. Together with my wife Annette, I visited Korea for ten days. What follows are our impressions of Korea and information about and from the PCK.

The country

South Korea has a population of fifty million of whom almost half live in the capital city of Seoul and its surrounding suburbs. Seventy percent of the country is mountains, resulting in very densely populated cities. Most of the people live in apartments of twelve to twenty story buildings, of which there are thousands. Korea has an extensive freeway system, many with tolls, and serious traffic congestion in the cities. We were impressed with the modern engineering of buildings and bridges and a nation that has a standard of living close to that of North America.

The people are very friendly, courteous and helpful. There are few who speak English, although there was always someone helping us with translation and directions. We have fond memories of the hospitality we received from Rev. Ahn and his wife Hanna. They took it upon themselves to be our guides and translators for most of the time we were in Korea.

Korea has very little crime, and security is not the concern that it is in Canada. There is a healthy respect for

authority and an obvious respect for personal and public property. The most difficult adjustment we had was with the food. Most of our meals were provided for us, with many of them being cafeteria style at the theological college or the Korea Youth centre where we were housed. Koreans eat often and they eat a lot, but it must be healthy because we saw few people that were overweight. Soup and rice with a large variety of spicy vegetables and various types of seafood did take some getting used to.

The church

The Presbyterian Church of Korea (Kosin) has thirty-four synods, 1500 churches, 2300 pastors, 3200 elders and 400,000 baptized members. Korea Theological Seminary has 400 students and fifteen faculty members. Kosin University has 3,500 undergrad-

uate students, 800 graduate students and 230 faculty members. The church has two hospitals with a total of 1,000 beds and 1,500 employees. The church has an extensive mission program with 220 missionaries in over forty countries. They have affiliate federations in the Southern Pacific, Europe and North America (approximately 100 churches).

The church operates an extensive Sunday school program, but there are no Christian elementary or high schools. The emphasis seems to be on post secondary education. This is in part caused by the severe restriction put in place by the government on non-government run schools. It was his desire for a Christian education for his children that brought Rev. Ahn to Canada in his sabbatical year. His two daughters are currently attending Credo Christian High School in Langley.



A gathering of the international delegates including Dr. Peels of the Christian Reformed Churches in the Netherlands (rear centre), I'm to his right, Rev. Osterhuis of the Reformed Churches Liberated (front left), to his left Rev. Petersen of the OPC and Dr. Ho Jin Jun, general secretary of PCK (right front).



The beautiful new campus of the Korea Theological Seminary in Chonan City.



Delegates on the main floor and guests in the balcony on the first day of the General Assembly.

We attended two church services on the Sunday we were in Korea. Although we could not understand what was being said, we were able to sing with the congregation with the help of the Korea/English Hymnal provided by Rev. Ahn. The ministers removed their shoes when they went up to the pulpit (also always done in the homes) and there was a meal served in the church basement after the morning service. This is normal for every Sunday in most of the churches. Having a delegate from the Canadian Churches attending their service was considered an honour and I was requested to address the congregation at the end of the service.

General Assembly and celebration

The Kosin churches have a General Assembly every year in the week following their Thanksgiving weekend (September). The assembly is held at the Theological Seminary, which has a chapel that seats 1,200, apartments and dorms for 600 and a cafeteria that can serve up to 2,000 per hour. There were 508 voting delegates at the assembly.

The assembly started at three p.m. on Monday with a church service that included Lord's Supper. This was followed with elections that required eight voting booths and computerized vote-counting system.

Tuesday morning was the international session where the delegates of the visiting churches could address the As-

sembly. I was the first international delegate to speak and my address was translated sentence by sentence as I spoke. As well as offering congratulations on behalf of our churches I encouraged the Kosin churches to be faithful to our God and Saviour. I also extended an invitation to their members to attend our churches when they visit Canada.

The Jubilee celebration was held on Tuesday evening and consisted of a two-hour concert, one hour of speeches and presentations and one hour that included a video presentation on the history of the church, concluding comments and a mission declaration.

I did not attend much of the rest of the Assembly because it was all in Korean and my time was better spent meeting with delegates and seminary professors on an individual basis. I was able to receive an update on the proceedings on the Saturday morning shortly before we left for the airport.

Concluding impressions

The PCK Kosin is a vibrant church committed to remaining Reformed and willing to be a leader in Asia in church development and mission cooperation. On more than one occasion the importance of the relationship with other Reformed churches was stressed. They recognized not only the importance of maintaining a Reformed character but also the difficulty to stay Re-

formed in a federation that is expecting to grow by fifty percent in the next eight years. Their churches struggle with many of the same problems that we do in our affluent society. There are also lingering effects of Confucianism in the Korean culture that are evident in the church.

We felt it was important that we visit the churches in Korea and our visit not only helped in establishing a better understanding of each other but it was also very beneficial for our relationship. I would like to conclude with some of the words spoken at the celebration by Rev. Sun Lee, the outgoing chairman of the Assembly. "We are the people who have received the grace of Jubilee. God has brought us this far in our denomination. Yes, we are few. But we are God centred, Bible centred and church centred. I encourage you to be thankful and joyful for the fact that we can identify with the Reformed faith. We need to step forward from defending God's truth to conquering the globe with God's truth. We need to be culture sensitive for that mission. God has given us the Spirit of power and let us embrace the world with his Word. Amen." C

Harold Leyenhorst is an elder in the Canadian Reformed Church in Cloverdale and serves on the Committee on Relations with Churches Abroad.

Installation and Welcome Evening of Rev. J. Moesker in Vernon, British Columbia

February 9, 2003

By Freda VanderLinde

The congregation of Vernon is very joyful to receive another minister from the hands of the Lord. Rev. P.H. Holtvlüwer, who was our counsellor during our time of vacancy, led the morning service. He chose as his text, Matthew 13:51-52, and preached under the theme: Christ gives ministers as his treasures on earth. The three points were, 1) The treasure, 2) The treasurer, 3) The treasure hunters. Rev. Moesker's task is to bring us the treasure each Sunday, and the congregation, as treasure hunters must eagerly seek this treasure.

For the afternoon worship service, Rev. Moesker chose as his text, John 6:35.

The theme was, "Christ is the bread of life." The congregation saw that He truly satisfies hunger for those who are truly hungry. This tied in very well with the morning message as we must seek

the treasure of the bread of life and our minister must feed us the bread of life.

In the evening the congregation got together to welcome Rev. Moesker and his family. Mr. George Van Delft welcomed everyone present, and the congregation sang Psalm 98. Mr. Van Delft read from 1 John and opened in prayer.

The younger children recited small poems, telling a little about themselves and their families in a humorous way. They presented Rev. Moesker with a map of Vernon. The male quartet, otherwise known as "The Fabulous Four," sang two songs for us, Psalm 23 and "How Great Thou Art."

Some of the young people entertained us by holding a kangaroo court. Certain members were accused, tried, and sentenced for events that have occurred in the church. This brought about a lot of laughter. A few other

young people played a game choosing three young couples including the Moeskers, testing them on their knowledge of "around the house."

Rev. Holtvlüwer passed on greetings from the Aldergrove congregation, expressing joy that the Lord has heard our prayers and provided us with a pastor and teacher. Also on behalf of Classes Pacific East, the Moeskers are welcomed back to British Columbia, and the Vernon church is congratulated on their new pastor. Rev. J. Reeves from the ORC in Kelowna spoke a few words. He was happy to celebrate this evening with us, and rejoices with the pastor and congregation.

Cathy Hofsink and Renee Hofsink presented the Moeskers with a scrapbook of pictures of all the members of the congregation. It also contained short paragraphs telling about each



Rev. Moesker receives the key to the church.

member. This will give the Moeskers a head start on getting to know everyone. Mary Aikema and Effie Sikma presented them with some plants for their new home.

Yolanda DeBoersap read a genealogy connecting each member of the congregation together through relations and a little imagination. She even found a way to fit the Moeskers in "Our Family." The "Fabulous Four" quartet entertained us again with two more songs, "My Grandfather's Clock," and "This Land is our Land."

Peter Vanspronsen challenged our biblical knowledge with a Bible Study quiz. Many difficult questions were left up to Rev. Moesker and Rev. Holtvluwer to answer. Our Golden Agers entertained us with their band, consisting of homemade instruments, and sang a few songs. After singing Psalm 134, Mr. Vanspronsen presented the Moeskers with a beautiful plant.

Ralph Leyenhorst, on behalf of the council, presented Rev. Moesker with a key to the church, and introduced the family to the congregation. He then read a letter from the Yarrow council congratulating Vernon church and Rev.



Rev. Holtvluwer and Rev. Moesker.

Moesker. They truly share in our joy with our new Shepherd.

Rev. Moesker was then given the floor. He thanked everyone for such a warm welcome. He also thanked Rick VanderGugten for driving his truck to Carman and moving their belongings. "Thanks" was also given to Larry VanderGugten for organizing all the work

done on the manse. With the help of many members it was a job well done. Rev. Moesker prays that the Lord will bless our relationship. Singing Hymn 61 closed the evening and Rev. Holtvluwer led in prayer.

This truly was a joyful day for which we can be thankful to our Lord for all He has blessed us with. C



The youngest members reciting their poems.

Rev. and Mrs. Moesker, James, Julia and John.



Congregation at Quinte, Ontario



This brief article is an appeal for the Canadian Reformed Churches to think of the Quinte area as a possible location to start a church. We believe that this area has plenty to offer as a place for Christian families to live and to work. The Golden Horseshoe area has become an expensive place to live. Not so the Quinte area.

May we start with housing costs? You may have noticed the minimal growth in congregations around Toronto, Brampton and Burlington. Some have declined in membership. These areas happen to have high house prices: according to the *Toronto Star* (Nov 9, 2002), house prices in Toronto will average \$295,000 in 2003. In the Quinte area, according to the Belleville Chamber of Commerce, recent house prices averaged \$107,000. It will be very attractive for the next generation to consider a move to the Quinte area. The next growth explosion may well be in the Cobourg to Kingston corridor.

What about employment opportunities? Our employment rate is the highest

in Ontario, and the unemployment rate is average for Ontario. Also, the Ontario government is putting in 7.8 million dollars, along with 8 million dollars from General Mills, to build North America's most advanced flour mixing, baking and dough facilities in Trenton. This project is creating 1250 steady jobs, with an estimated 1500 jobs as spin-off.

There are more facilities being built. Another factory is reopening and will require 600 employees. This is creating a "boom town." We have a diversified industrial base area, and yet, pollution is almost non-existent.

The Quinte area has a population of over 150,000 people spread over a number of pretty cities, towns and villages in what is a beautiful rural countryside. There are numerous parks, nature trails, beaches, and many recreational opportunities. Moreover, there are many shops, restaurants and malls for our pleasure and convenience.

We have a small church group which is under the supervision of the

Bethel Canadian Reformed Church in Toronto. We are getting more organized as we anticipate church growth. We now have Rev. J. Roke from the Brockville URC preaching for us on a regular basis. He also teaches catechism. The Toronto church sends us an elder for Lord's Supper celebrations.

We have two men who read sermons. Collections are held for church upkeep. We even have our own bulletin. It seems that the Lord is preparing to establish a church in this area as He blesses our efforts. We warmly welcome visitors and new members. We are willing to supply any additional information or help you might need regarding a visit or possible move to this area. You are needed and wanted here.

The Quinte congregation

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Rev. J. DeGelder – 25 Years in the Ministry

“How beautiful are the feet of those who bring good news.”

By Cynthia VanderLaan

February 15, 2003 marked a joyful occasion in the life of our pastor and teacher in Flamborough, Ontario. Almost exactly twenty-five years prior had been the ordination of Rev. J. DeGelder as minister of God’s Word.

A milestone such as this calls for joyful celebration, and that is precisely what took place on February 15. A committee from the Flamborough congregation had been set up to take care of arranging all the particulars for an Open House. The hall was booked and decorated beautifully, a variety of delicious food was ordered, and invitations were sent to all who wanted to celebrate with the DeGelder family. Many came to join in the celebration, including members of former congregations, particularly the congregation at Smithville as well as faculty of the Theological College. Nearly

every family from the Church at Flamborough was represented.

The reason for such a large turnout became evident through the several speeches that were given. Rev. DeGelder had been and still is a blessing to many.

Brother Charlie VanDam opened a short, formal part of the Open House with the reading of Isaiah 52, a particularly fitting passage, as it was from this chapter that the text for Rev. DeGelder’s ordination had been taken. Br. VanDam then led us in prayer and spoke a few words on behalf of the congregation and council of Flamborough. A brief history of Rev. DeGelder’s years in the ministry was outlined for us. He was ordained on February 12, 1978 by Prof. J. Kamphuis, one of his teachers at the Theological College in Kampen. The ordination took place in the congregations of Driesum c.a. and Damwoude, two small congregations in the Nether-

lands. After serving there until January 1984, Rev. DeGelder became pastor of the congregation at Groningen-Oost. Eight years later, in February 1992, the DeGelder family crossed the ocean and arrived in Canada, pastoring the congregation at Smithville, Ontario. After serving there for seven years they moved once again. In February 1999 they took up residence in Flamborough, Ontario where Rev. DeGelder continues to serve as minister.

Brother VanDam expressed how thankful the congregation and council at Flamborough are regarding the wisdom our pastor has been granted to be able to humbly and effectively work with and lead the members of the congregation and the matters of council.

A special surprise for our pastor was next on the planned, short program. For once we were thankful that, a few weeks prior to the Open House,



Temporary choir singing for our minister and his family.



Rev. and Mrs. J. DeGelder

Rev. DeGelder had taken a couple weeks off with his wife to visit family in Holland. Yes, we were thankful because this gave us a chance to plan a surprise song for the Open House. This song was very fitting since it was actually part of the text chosen for Rev. DeGelder's ordination twenty-five years earlier. "Ma na vu. . .", or "How beautiful. . ." (Isa 52: 7). Many children from the congregation sang and played the chimes, joined by many adults, making for quite a large choir. We even had to learn Hebrew, taught to us by our very capable and enthusiastic director, Mrs. Joanne Hordyk.

Dr. J. DeJong spoke words of thanks to Rev. DeGelder next. He expressed appreciation that, besides pastoring a number of congregations during the last twenty-five years, Rev. DeGelder is also involved in many other activities; he writes the Hiliter for *Clarion*, as well as coordinating the pastoral-training program for the students at the Theological College.

Rev. C. Bosch then spoke a few words on behalf of Classis Central Ontario. He had some real concerns to bring forward, which we were all quite shocked about! Concerns about Rev. DeGelder? It seems Rev. Bosch was afraid he was being followed. Both of them had begun in Holland. Then, after Rev. Bosch came to Canada, Rev. DeGelder also came to Canada, to precisely the same congregation that Rev. Bosch had just left: Smithville. Then, after Rev. Bosch moved to Burlington, Rev. DeGelder followed very closely once again to become minister at Flamborough. All in good humour, Rev. Bosch had given us all reason for some fun and laughter.

Rev. DeGelder was then given an opportunity to say a few words. He was sure to point out that at least he hadn't followed Rev. Bosch to Australia! He thanked everyone who had come and he expressed his joy of working with the Gospel. Our God is great and awesome and it is always a joy to proclaim his Word. He thanked the elders and dea-

cons whom he has always been able to work well with, as well as his wife, for being such a great support to him.

As an expression of thanks to Rev. DeGelder, and in view of this special milestone of twenty-five years in the ministry, the council of Flamborough has offered Rev. DeGelder a sabbatical. He will take this sabbatical in two stages, namely for the months of May, June, and July of 2003 and then May, June, and July of 2005.

All in all, the Open House was very much enjoyed by the DeGelder family. Much appreciation and thanks was expressed by all to Rev. DeGelder for all that he has done and continues to do for the churches. Our prayer is that God will grant him all he needs to be able to continue to serve the churches, being granted the strength and wisdom to bring God's message.

"How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings; who proclaim salvation, who say to Zion, 'Your God reigns'" (Isa 52:7). **C**

LETTER TO THE EDITOR

Please mail, e-mail or fax letters for publication to the editorial address. They should be 300 words or less. Those published may be edited for style or length. Please include address and phone number.

Dear Editor:

While reading the latest *Clarion* (March 14, 2003), I learned from Rev. Eikelboom that "covenant education can be given in only one institution: in the Canadian Reformed School. It cannot be given in an evangelical Christian school or in an interdenominational school." Several years ago, another minister (since moved to Classis Alberta) wrote in *Clarion* that those who send children to "General Christian Schools" actually attack their confession because they deny the "truth of Revelation." Just recently I had a conversation with an office bearer who suggested that one could not be an office bearer if he did not support "our own school." He claimed to have support on this opinion from two ministers within Classis Alberta. A few quick phone calls to these ministers revealed otherwise,

but the office bearer still insisted he had their support.

These thought processes are alive and prospering in Southern Alberta and in my opinion are bordering on idolatry. Why some people have elevated the Canadian Reformed Schools to such lofty and arrogant heights is beyond my understanding. Does this perhaps originate in our Theological College? I hope not. In an effort to please both sides of the school issue (Canadian Reformed or other) are some of our ministers perhaps speaking out of both sides of their mouths?

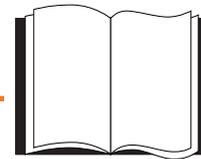
If our church leaders continue to use this rhetoric to promote "our own" schools, perhaps it is time to look at having our forms for Public Profession of Faith and Baptism of Infants reflect this. In our form for Public Profession of Faith we could add something like: "in order to remain a member in good standing, you should

realize that if you are blessed with covenant offspring, you will be expected to send them to the Canadian Reformed School nearest you." And in our Baptism form perhaps we could ask the question: "Do you promise to send your child to a Canadian Reformed School from kindergarten through grade 12, and should you not, will you accept the fact that you will be spoken to and written about (by some) as second rate members in Christ's Church?"

It might help all of us if words like these were added. At least we would know beforehand what is expected of us in regards to school issues.

A little too sarcastic? Perhaps for some – but sadly, more like reality for others.

Glenn Tams
Stafford Lake, Alberta



Advertising and Dress

By Joanna Vanderpol

In *Clarion* August 30, 2002¹, Rev. G. VanPopta wrote an article "Marketing sex to our little girls." Just before Christmas there was an article in the *Vancouver Sun* saying that clothing sales were down in the last quarter and the way to improve sales was by sexier advertising and by making sexier clothing. We are seeing this marketing trend with the tight, short, low-cut T-shirts, the deep vee's in blouses, the short, short skirts with bare legs and the low-cut jeans which will become lower this spring and summer. Recently a woman wrote a letter to the editor of a local paper in Abbotsford saying that as she was driving one day she saw some prostitutes on a corner. She was dismayed but not surprised because Abbotsford is a city now and with that status comes also the prostitutes. As she got closer she saw that they were two teen-aged girls from the local high school. She was shocked.

Recently in a local mall as I was coming around a corner, I met a few girls. My eyes were at a level that I gazed straight into a fat protruding navel. I was disgusted. All the magazines geared towards teen-aged girls and young women advertise this fashion where less is better. Open up a newspaper to the Society Pages and we see movie stars and other "idols" dressed with little covering (I sometimes wonder about men dressed warmly in tuxedos and women freezing in skimpy clothing. . .).

In this day of heightened awareness of sexual harassment, why do girls and women dress with such immodesty? It certainly is not fair to the other half of the human race. God teaches us in various places in his Word that we are to dress modestly. For the love of our neighbour, the men in our lives and the men we meet on the street, we need to be much more careful in our dress. One young man commented, "that it is every [godly] man's battle to resist

temptations of that sort [meaning adultery with the eyes]. As most of us know, men are wired to be visually stimulated; therefore, when seeing scantily clad women it takes resolve to keep a covenant with your eyes."

In the *Maclean's* December 23, 2002 issue² I read a rather startling statistic. Children born in North America after 1979 (about 60 million) are called the Gen Y kids. To them technology is second nature. "They're referred to as a generation wired, cyber tots, digital kids and screenagers, but what they really are is big business." In Canada, children between the ages of 9 and 14, also known as "tweens" spend nearly \$1.7 billion of their own money, and influence another \$20 billion in purchases by asking dad and mom (for example) to buy the minivan with the DVD player in it." Across North America, tweens control or influence about \$750 billion of spending every year." This article continues on how businesses and marketers are attracting this group of kids by advertising through games on the Internet. It's called Immersive Advertising techniques. If the "tweens" have so much money to spend what about teenagers, most with part time jobs? Many parents don't control the spending habits of their children. Businesses and

marketers will tap into this gold mine. They are not motivated by morals but by profits.

Let us as godly teen-aged girls and women be aware of the power of advertising. Resist the modern fashion trends where revealing more is considered better. We are walking advertisements for what lives inside of us. If we advertise our bodies by our lack of dress, we say to the world that we are one with them. Instead let us all advertise the fact that we are children of our great and wonderful Father by following the scriptural demands to dress modestly. As the Heidelberg Catechism says in Lord's Day 52, ". . . Moreover, our sworn enemies – the devil, the WORLD, and our own flesh – do not cease to attack us. . . ." We need to pray that we don't join the world in immodesty but that we see it for what it is and do our best to guide the younger generation by word and by example. Let us live by the light of the Golden Rule by showing our love for our Lord by living his good demand of modest dress and loving our neighbour by doing our best to prevent him lusting with his eyes.

¹*Clarion* vol. 51, no. 18, p. 429.

²*Maclean's* vol. 115, no. 51, p. 36.



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BOOK NOTES

Reviewed by G. Nederveen

Tinkering with Creation? The Promise and Perils of Genetic Engineering

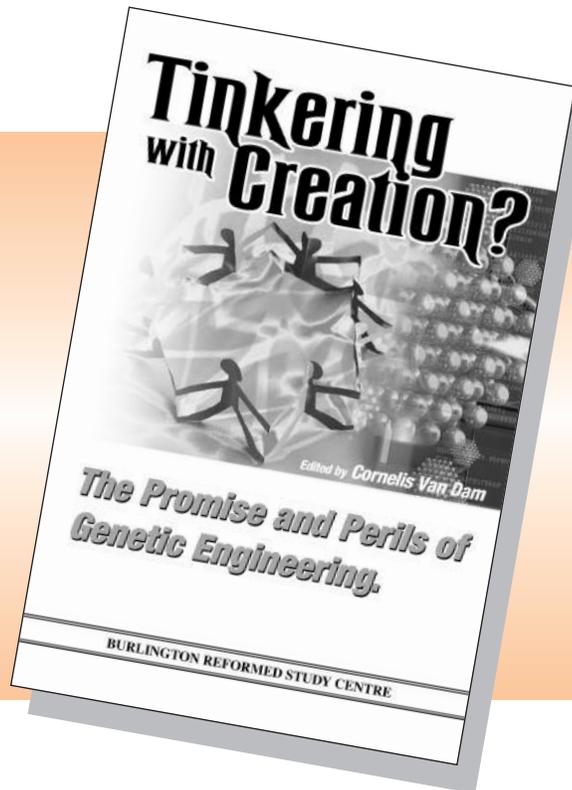
Cornelis Van Dam, ed. Premier Publishing, Winnipeg - 2002. (112 pages)
ISBN 0-88756-082-2 Can. \$8.25, U.S. \$6.90

Would you like to spend two engaging and informative hours for two evenings this week? If so, I suggest you read *Tinkering with Creation?* This book contains speeches on the promise and perils of genetic engineering. These speeches were held at a study conference hosted by the Burlington Reformed Study Centre in November 2001, and were presented by experts in their field of research.

The book consists of two sections. Part One deals with Genetically Modified Foods as presented by Dr. John Vanderstoep, a food scientist. In his address he seeks to remove some of the conflicting information about genetically modified foods that result in confusion for the consumer. Vanderstoep defends responsible genetic engineering. He is well aware of certain risks and he differentiates between technology-inherent risks and technology-transcending risks (14). In response to a question about the safety of modified foods he states his conviction that from a safety point of view "the evaluations are extensive and adequate" but that "the regulatory process is not transparent enough" (39, 40).

In his paper he also asks the question: "Are we playing God with genetic engineering?" Restricting himself to his field of research, Vanderstoep suggests that technology in itself is rarely the issue. The manner in which technology is used and to what end is the issue. Technology and all of science are tools given to us by God, the creator of all things (23).

I had the opportunity to be present at the conference for this address but, not having a scientific background, I found the topic somewhat difficult. Reading the address and the discussion that followed has cleared this up. If you, like me, were present but did not "get it all," here is your opportunity to make up for it and come out ahead.



Part Two looks at Human Engineering. In this section, Dr. Tony Jelsma addresses the area of human cloning and stem cell research. I am extremely grateful for this address. Not only does Jelsma explain several terms and the cloning process in a way I can understand, but he also explains why some procedures are acceptable to Christians and other are not. He rejects the cultivation and use of stem cells taken from embryos as ethically unacceptable because it destroys life that begins at conception. The use of adult stem cells, however, he considers ethically acceptable. This is a helpful and very relevant essay.

The book also contains responses to both speeches by Dr. Nelson Kloosterman. He hones in on the issue as an ethicist and his insights will be a great help to all. This book is a great read. I am grateful that these speeches, and the discussions they generated, are available in print. The Burlington Reformed Study Centre is to be congratulated for hosting conferences on current and relevant topics.

lated for hosting conferences on current and relevant topics.

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The Encyclopedia of the Middle Ages

Norman F. Cantor, ed.
Viking, 1999 (464 pages)
ISBN 0-670-10011-0 Can \$65.00

This one volume encyclopaedia is a real treasure. The articles vary in length from a few paragraphs to a few pages, and are often cross-referenced. There are maps and beautiful illustrations, and the book serves its purpose as a quick reference source. It contains facts and anecdotes, and just reading some of the articles for general information is a delight. This book would serve well for elementary school libraries.



Dr. G. Nederveen is minister of the Ebenezer Canadian Reformed Church at Burlington, Ontario.
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Press Release – Classis Niagara, March 19, 2003

1. Opening

On behalf of the convening church, Rev. J. Van Vliet calls the meeting to order. We read Matthew 24:1-14. Rev. Van Vliet speaks a few words from this passage. We sing Psalm 99:1, 2, 3 and pray for the Lord's blessing. Everyone is welcomed, especially br. and sr. E. Dethan and Rev. and sr. A. Souman.

2. Credentials and constitution of Classis

The credentials are examined and found to be in good order. Classis was declared constituted, and the suggested officers take their places:

Chairman – Rev. K. Kok

Vice-chairman – Rev. J. Van Vliet

Clerk – Rev. D. Agema

The chairman mentions a couple matters of memorabilia.

3. Adoption of Agenda

After adding one piece of correspondence the agenda is adopted.

4. Preparatory Examination of br. E. Dethan

Br. Dethan gives his sermon proposal on Mark 2:13-17. In closed session classis discusses the report of the deputies *ad examina* and decides to proceed with the rest of the examination. The brother is examined in Old Testament and New Testament, as well as the confessions of the church. After discussion in closed session, classis decides to declare br. E. Dethan eligible for call. We sing Psalm 105:1, 2, 3 and give thanks to the LORD our God. Then we break for lunch.

5. Colloquium with Rev. A. Souman

After lunch we continue, first by singing Psalm 126:1, 2. Revs. Kok and Agema lead the discussion with Rev. Souman on the topics of doctrine and church polity. In closed session the delegates discuss the colloquium and the outcome is favourable. Next, classis deals with the approbation of the call extended to Rev. Souman. All the documents are in order. The brother also signs the Subscription Form. The installation of Rev. Souman will take place, DV, March 23, 2003. We sing Psalm

36:2, 3 and Rev. Van Vliet leads us in thanksgiving prayer.

6. Question Period

The chairman asks the required questions. In their answers the churches at Smithville, Rockway and Lincoln ask for advice. Rockway has a request concerning the classical pulpit supply arrangements. They will bring this up again at the next classis. In closed session Smithville requests advice in a matter of discipline. Advice is given. Lincoln asks for general advice concerning how to deal with members who intend to withdraw from the church. Again, advice is given.

7. Regulations for Classis Niagara

Since Classis Niagara was formed, the regulations of the former Classis Ontario-South had still been in use. The church at Attercliffe had been asked to come with a proposal concerning Regulations for Classis Niagara. This proposal is discussed. Only a few minor changes have been proposed. After one more additional change, this proposal is adopted.

8. Correspondence

A letter from the Immanuel ORC at Jordan invites a fraternal delegate to attend the upcoming URC classis of Southern Ontario. Rev. Van Vliet is delegated.

9. Appointments

Next classis

Suggested officers: Chairman – Rev. Van Vliet; Vice-chairman – Rev. Agema; Clerk – Rev. Kok.

Convening church: Rockway

Date: June 18, 2003

Church Visitors

Revs. Agema and Kok (Rev. Van Vliet as alternate)

10. Question Period

Question is made use of.

11. Closing

The chairman judges that censure ad Art 34 is thankfully not needed. The acts are read and, after a few corrections, they are adopted. The press release is read and approved. The chairman asks us to sing Psalm 93:1-4. He then leads us in prayer. Classis is adjourned.

Rev. J. Van Vliet
Vice-chairman, e.t.

