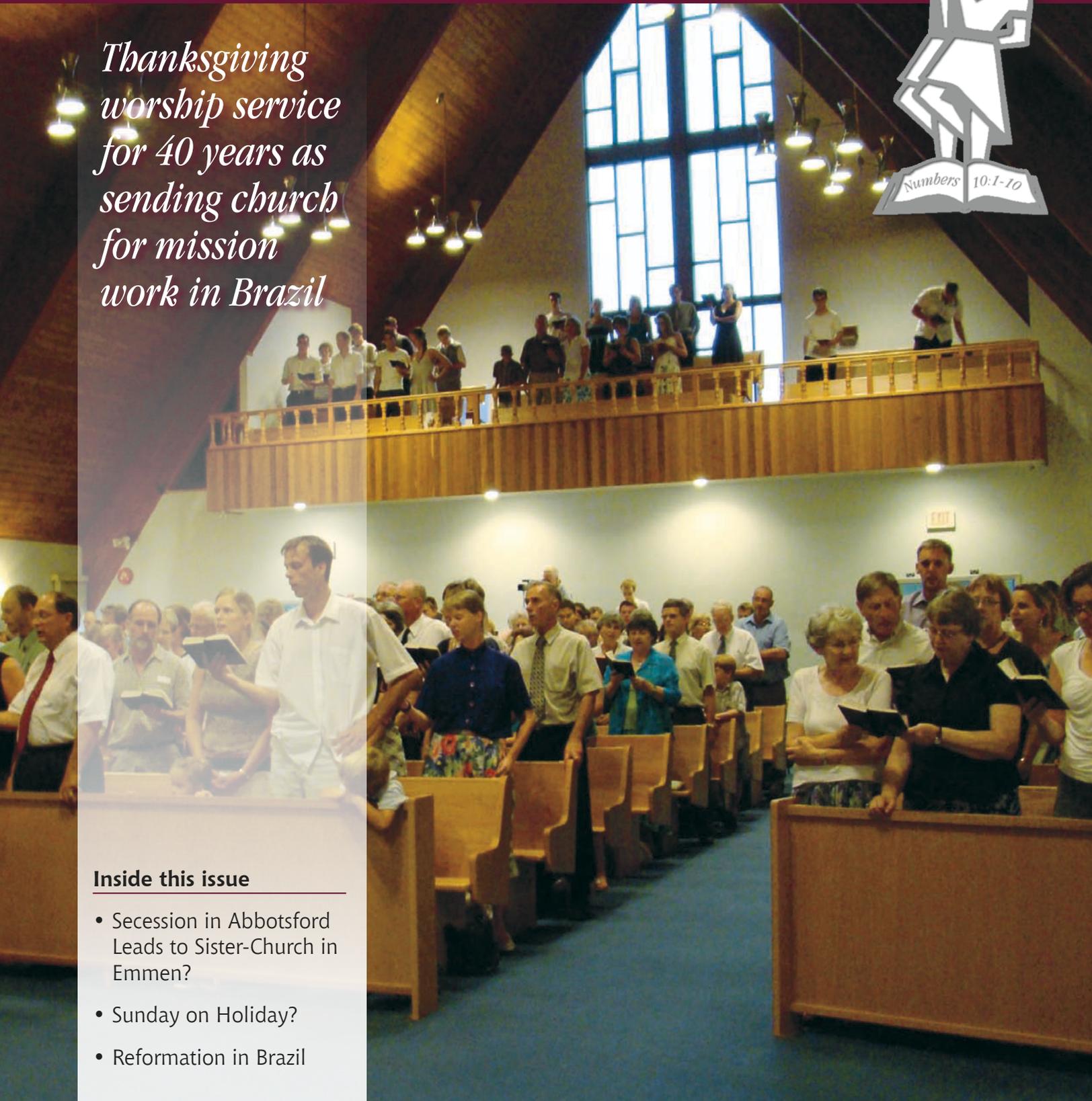


Clarion

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*Thanksgiving
worship service
for 40 years as
sending church
for mission
work in Brazil*



Inside this issue

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- Sunday on Holiday?
- Reformation in Brazil



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Secession in Abbotsford Leads to Sister-Church in Emmen?

False allegations should be unmasked

Certain items have a way of resurfacing. In your face, so to speak. This happened when I was reading the latest (digital) edition of the Internet magazine *Reformed Continua* which is published by the DGK (De Gereformeerde Kerken) in The Netherlands, i.e. the first church group that a few years ago separated from our sister churches, the GKN-Vrijgemaakt. The purpose of this magazine is to present the life and views of this minute but vivacious federation. I also received a copy of *De Bazuin*, official magazine of the same churches, De Gereformeerde Kerken (DGK), June 30, 2010, no. 25.

This federation received a request, so I read, from the Liberated Canadian Reformed Church at Abbotsford to enter into a sister-church relationship. After much consideration and personal visits, this relationship was granted "with great joy" at their Synod Emmen (June, 2010).

So we now have a seceded Canadian Reformed Church (calling itself the *Liberated Canadian Reformed Church*, LCR) in Abbotsford that has an official sister-church relationship with the (newly-seceded) Reformed Churches in The Netherlands (calling themselves DGK, the *true* Reformed Churches). We have two new acronyms, LCR and DGK, to which we must become accustomed.

A carefully-researched decision?

Getting involved in a foreign church conflict can lead to confusion and dissension at home. You have to do a lot of research and on the spot investigation. Besides, there are sometimes underlying motives and hidden agendas that are not so easily seen at

first. Take time, therefore, to test the waters and the spirits. Check the closets, too, for there may be some skeletons lounging around. I am not convinced that the Abbotsford investigation was proper and conclusive.

As I understand it now, a delegation from the DGK did visit Canada and interviewed the elders and other members of the Liberated Canadian Reformed Church at Abbotsford. They did not consult with Abbotsford's legitimate consistory. They did not dignify our Deputies for Ecclesiastical Unity with a visit. I remind you that we may not condemn others "rashly and unheard" (HC, LD 43).

The Dutch delegation, so I read, "reported" their findings at the Synod of Emmen. I take it to have been an *oral* report. Hence we really cannot interact with any details or specific statements. A bona-fide federation should make its reports available ahead of time especially to those churches that are severely chastised.

Liberated Reformed Church at Abbotsford?

I said to myself: "Abbotsford? Hey, that's in Canada." To be frank, I had never until this time read documents about an officially Liberated *Canadian* Reformed Church. I scrutinized the Acts of Synods after 2001 but found no mention of any Liberated Reformed Church at Abbotsford.

I question whether there is a properly instituted (newly-liberated) church in Abbotsford where the offices have been instituted according to the command of Christ. Where lies the beginning of this group? As far as I am informed, the beginning of this group is found



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in opposition to the ecumenical decisions of Synod Neerlandia (2001), whose decisions were upheld by later synods. When the Abbotsford council also accepted these decisions as settled and binding, these persons and families felt that the time to liberate had come.

Open table and open pulpit?

If people feel that they have to liberate themselves, this is *their* business. But it is unacceptable when this “liberation” decision is accompanied by spreading falsehood about the churches one has left. False allegations should be unmasked. That is *our* business.

I read in the said issue of *De Bazuin* that our churches are guilty of having “an open Lord’s Supper celebration and an open pulpit.” In reality, so I read, this leads to all kinds of objectionable practices which are against Scripture. These “questionable practices” are not specified: it’s all rather vague and nebulous. I find this unacceptable. Because the OPC and the URC have these things “open,” so it is presumed, we cannot oppose these practices but are said to have instead adopted them ourselves. This kind of forceful reasoning blows you away, doesn’t it?

I readily admit that there has been disagreement among us on the divergences that exist between the Presbyterian and Reformed churches. We had to come to grips with practices that are different than in our own churches. If we had never raised these matters in our discussions with others, we may have been lax. But these matters were raised in a clear and unequivocal manner.

With respect to the OPC (Orthodox Presbyterian Church) and others of the same background (e.g. Scotland, Korea), we identified and noted various “divergences.” One of these divergences is the manner of supervision over the Lord’s Supper. Another is the required supervision over the pulpit. General Synod 1986 decided that the evaluation of the divergences stating that these were *not impediments to unity* should be adopted. The existing differences could be discussed *within* the framework of a sister church relationship. This means that our churches did not hide or bury these divergences but decided that they should and could be discussed further in a new context.

With respect to the URC we also investigated whether pulpit and table were properly guarded. Here, too, we raised some concerns. But we learned that the OPC and the URC are serious about proper discipline in this respect. Their method of supervision may be different than ours, leaving something to be desired

perhaps, but participation by others in the celebration is considered a serious matter. We accepted this as being true and sincere. More importantly, *our churches* maintained the manner of supervision by way of attestations. Truthfully, *there is no open table*.

Both churches, CanRC and URC, agreed that “fully trained and ordained ministers are called to preach the whole counsel of God” (Acts, Synod Neerlandia, Appendices, page 153). The OPC and URC may have different practices in this respect, but the pulpit is not simply “open” for anyone who would like to preach. Truthfully, *there is no open pulpit*.

Even if one would insist that in the OPC and URC there are open tables and pulpits, these certainly do not exist (by implication) in our churches. In Hamilton, for example, before every administration of the Lord’s Supper it is publicly stated from the pulpit that the celebration is open only for communicant members and those from sister-churches with an attestation. In Hamilton, only ordained Canadian Reformed ministers, students with preaching consent, and recognized ministers of sister-churches are admitted to the pulpit.

Wrong information must be rectified

The Dutch Hersteld Churches have spoken too quickly and have impatiently written the Canadian Reformed Churches off. Because our churches did not immediately agree with the DGK, excuse me, we were promptly designated as “false” churches. Since our churches did not outrightly condemn the GKN-Vrijgemaakt, we were considered to be like them, co-responsible for all their decisions.

In fact, our last Synod at Burlington-Ebenezer sought to find a way to discuss matters with the DGK (Hersteld). With respect to our sister-churches (GKN-Vrijgemaakt), some important matters were raised. *It ain’t over till it’s over*. We know this in Canada.

Press Release Synod Burlington 2010

Just to be sure, and so that everyone is up to snuff, let me quote parts of some pertinent articles from the Press Release of our Synod.

Reformed Churches in the Netherlands (RCN)

With regard to our relationship with our sister churches in the Netherlands (RCN) Synod decided to express our prayerful concern for our brothers and sisters in the Lord that they be committed to the Reformed faith. Synod appointed a temporary sub-committee to investigate further the situation in our sister churches in the Netherlands. This Committee will also seek contact with the GKH (the churches

that left the RCN). The committee consists of Rev. J. de Gelder, Rev. J. Moesker, br. G. J. Nordeman and Dr. C. Van Dam. Among other things, this committee was mandated to express our grave concerns that:

- Synod Zwolle of the RCN did not demand that Dr. Harinck, a professor associated with the Theological University in Kampen, retract his controversial remarks;
- the Theological University did not exercise greater care in the case of the appointment of Dr. Paas as lecturer. Synod considered these matters to be of such a serious nature that the RCN be urged to deal with these matters as yet. Furthermore, the Committee was mandated
- to express and discuss our grave concerns about a change in how biblical hermeneutics are functioning in the RCN;
- to pay special attention to the upcoming report on the role of women in the church.

It seems to me that our Synod 2010 made clear and important decisions with respect to the GKN. We even had an open eye for those churches that left the GKN.

Where do we go from here?

This means in the least that the DGK (Hersteld) reconsider their statements on the points mentioned. Our churches should request an apology for their impertinence. These churches should forthwith rescind their decision to recognize the so-called Liberated Church of Abbotsford, which really is no church but a group of stubborn dissenters. This may help to clear the air.

We have been forthwith labelled as “false churches” by the DGK. This makes it very difficult to begin any fruitful conversation. Perhaps it is this “do-or-die” mentality that prevents more churches and people in The Netherlands from joining the DGK. It is important to understand that we as churches do not “make” unity. The unity is already there in our common acceptance of Jesus Christ as our Saviour and Lord. Christ breaks down barriers. Unity of faith is a gift in Christ and not our achievement. Unity is precious. Therefore we have to do our utmost to *maintain* the unity of faith.

Do you know where to start? In the Bible we are exhorted to “keep” the unity of the Spirit through the bond of peace (Eph 4:3). For this we need to be completely humble and gentle, patient, and bearing with one another in love. We may certainly not disseminate outright falsehoods about each other.





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MATTHEW 13:52

God Richly Provides Us with Everything (Part 2)

"God richly provides us with everything for our enjoyment."

1 Timothy 6:17

Paul's exhortation is addressed to us. Paul proclaims the Word of God for the church of all times and all places. He proclaims God and who he is, and what he does, and how he gives – that is, richly!

God is not cheap but generous; he is an overflowing fountain of all good in every way. That's how we know him from his work of creation, when he gave an abundance of food, of resources, of potential, and means of development. He entrusted this creation to man, to govern it. Even after the fall into sin this creation is rich and plentiful, as Paul testifies to the heathen in Lystra, "Yet he has not left himself without testimony: he has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy" (Acts 14:17). Paul also testifies to this in his exhortation to Timothy and the congregation: "God richly provides us with everything." And he adds that God richly provides us with everything "for our enjoyment!"

That makes it even more festive, don't you think? It's typical for our generous and gracious God that he provides us with everything for our enjoyment. That's not to say that we can use it all for our own pleasure. He's not giving a *carte blanche* for a life of luxury, of eating and drinking, feasting and holidaying. He's not saying, "*Carpe diem* – live it up!"

How then should we enjoy God's rich provisions? Well, in the same

way that God enjoys this world with all its riches. "Be imitators of God," Paul writes in his letter to the Ephesians (5:1), and it's that image of God which Paul promotes here. What Paul is saying is this: "God richly provides us with everything for our enjoyment, to do good, to be rich in good deeds, and to be generous and willing to share." So give as God gives. Do as God does. God enjoys giving; so you too, use what God gives, and enjoy doing good with it.

Yes, do this in thankfulness to God for his provisions and love. God so loved this world that he gave his only Son, so give yourself with all that God provides to him and to your neighbour. That's the basis of our hope, our love, and our joy. Of course, we may enjoy God's gifts and blessings in our life as children of the Father. Yet He also wants us to be involved with his work in this world. He wants us to be rich in good deeds, and to be generous and willing to share (1 Tim 6:18).

Is that possible? Would you be able to enjoy God's riches and give with joy? That's how David rejoiced, "But who am I, and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand" (1 Chron 29:14). That's the joy we experience when we may give our gifts and talents to the communion of saints. That's how

we may give generously to the many causes here and abroad.

The Scriptures direct us to "do good to all people, especially to those who belong to the family of believers" (Gal 6:10). But the only way we can enjoy such giving is by faith. We know God as the Creator, as our Father, and as our generous Giver, even the Giver of his only Son – and by faith in him we accept his gifts by grace and share his gifts by grace.

The apostle gives us another incentive to help us in this. He opens our eyes to a reality that we may also know by faith; namely, that the gifts we receive and enjoy using in his service are not lost but are rather a deposit in a savings account for the future: "You will lay up treasure for yourself as a firm foundation for the coming age, so that you may take hold of the life that is truly life" (1 Tim 6:19). Your gifts are investments! You're not depleting your means and possessions, but you're ensuring a good foundation for a life in the Lord, today and in the future.

That doesn't mean you earn your place in heaven, or that you deserve new life with God. That's possible only by faith in Christ, who gives it by grace. But what rich prospects we have when we use God's gifts and blessings in thankfulness and love to him, being rich in good deeds and being generous in our sharing! **C**



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Sunday on Holiday?

The summer holidays are just behind us now and it's good to reflect on how we use the spare time the Lord gives us. We are richly blessed to live in a time and place where more and more of us enjoy increased vacation time. Two weeks per year is usually the starting point but quickly many jobs provide for three, four, or more weeks depending on years of service. Some of us use the extra time off to work at a different job for some extra money or to volunteer at camps or retreats while others will use it to get away. It is not uncommon to hear of people having a summer vacation, a winter break, and a spring holiday too.

Along with more available time off work, *planning* for holidays is becoming a growing part of our lives. Months in advance we try to book our favourite campsite. It will be longer for a cottage, maybe even a year or two years in advance if we want to book several cottages together. A vacation down south or over-seas or a road-trip most often require months of fore-thought. More and more single young adults plan a tour of Europe, Australia, or even the world before settling into a career or married life.

Naturally, all the details will be carefully planned, particularly if we travel with our family or a group of friends. We will work out how much food and clothing to bring along, how much money to take, how much to travel on certain days, and which routes to take. We will make arrangements for our home to be looked after, our pets to be cared for, and our businesses to run smoothly. But in the midst of all this forethought, do we also remember to plan for worship on the Lord's Day while away? What happens to the Sunday on holiday?

Last on the list

I've had sincere people ask me a couple of days before they leave for vacation if I knew whether there was a true church in the area of their destination. I've done the very same thing myself: pick a good place to holiday, choose the right-sized cabin near a nice beach and then: "Oh yeah, what about church?" The point

is that thinking about Sunday worship – the special corporate worship of God in his church on the Lord's Day – usually comes last on our list, and that's a shame.

I realize that many people take along CDs or even videos of church services when they know they will not be near a faithful church, and I can only applaud that forethought. But could we not do better? After all, listening to a recording of a worship service is significantly different than being there in person, in the midst of God's people. It is second-best. Ask anyone who's been sick for a few Sundays and listened to CDs at home or who's had to do necessary shift work and could at best hear a sermon on their break. It's not the same as being there, sitting among the people, joining in with the "choir of voices," listening to the Word and having the Spirit make his presence felt in the church by applying the Word to the hearts of all. Listening to a recording is a good option for those who are *prevented* from attending church, but it's only a poor substitute for those who *are able* – with the proper planning – to attend. Why can't we simply plan our holidays so that Sunday worship in Christ's church receives top priority?

Fellowship on the Lord's Day

The opportunity to do so has never been greater. Over the last decade or more, we as a federation of churches have entered into ecclesiastical fellowship with many churches throughout Canada and the United States: the Free Church of Scotland, the United Reformed Churches of North America, the Orthodox Presbyterian Church, the Reformed Church in the United States, and L'Église Réformée du Québec (ERQ). We've also had favourable reports about the faithfulness of the Reformed Presbyterian Church of North America. Together these churches make up hundreds of congregations all over Canada and the United States. Among them most provinces in Canada are represented as well as nearly every state in the union (even Hawaii!) – surely we can find a campground or cottage near one of them? Can we not

first look at a map of where the churches are and then plan our vacation around them? Would that not be more pleasing to the Lord than automatically relying on the default method of worship around a CD player?

We should also consider the great blessing of engaging in fellowship with brothers and sisters in these other true churches. As a family we've had this experience several times now and in each case we were warmly received as visitors. We've had occasion to worship in the Free Church of Scotland, in various United Reformed Churches, and an RCUS congregation and every time the people were genuinely appreciative that we made an effort to join them in worship on the Lord's Day. We ourselves were encouraged by the Word preached and the fellowship of the saints.

Many of these congregations are small or isolated or sometimes both. It is a real boost of encouragement for them when brothers and sisters make it a priority to seek them out for Sunday worship and fellowship. It reminds them that they are not alone in this world, that the church is indeed catholic, universal. It also underlines for them that their commitment to the truth of God's Word sets them apart from other churches which don't share that commitment and that others recognize them as Christ's faithful church in that location. In an age which tolerates everything and lets slip one standard after another, it is most encouraging to find others seeking you out because you (by God's grace alone, to be sure!) are determined to hold to God's Word in everything and follow only the voice of the Good Shepherd.

Not just another church

That brings to mind another trend that seems to be gaining ground: simply going to whatever church is close by without due consideration of its faithfulness to Scripture. In places where there is no sister church, a quick look Sunday morning in the phone book for the nearest protestant church is a growing pattern – Presbyterian, Baptist, Independent, often in that general order. For some, taking along recordings of what they know to be a faithful worship service is not desirable. They prefer to spend time in "real" worship with flesh and blood people in a congregation and so the most "reasonable" church near their vacation spot will do. As such, that desire for in-person church worship is to be commended but then does it not follow that we who know from Scripture what the church of Christ is, what it "looks" like, then also plan ahead and look carefully and diligently for a church which bears those marks?

There is no excuse in our day and age with access to the Internet and information available on virtually any church in any town to not make ourselves aware

of the nature of a particular church *before* we attend it Sunday morning. If the Internet does not give enough information, a phone call can almost always be made. What does this church stand for? What are its beliefs? What are its commitments? What we should want to know is: is this church intent on governing itself according to the pure Word of God alone?

Now, sometimes those who do their "investigation" just by showing up at the local church found in the phone book that morning speak about the sermon heard as being "good," by which I take them to mean, "scriptural." This is fine. A message that does not contradict Scripture and appears to be in agreement with it is in itself encouraging. But is that all there is to being church? And is a single sermon sufficient to assess whether that assembly is Christ's *faithful* church or whether it is sectarian or even false? After all, even a Roman Catholic priest can speak a message that is scripturally sound!

Do we also remember to plan for worship on the Lord's Day while away?

For a pastor to speak a message that is in accord with the Bible is one thing (again, a positive), but from one sermon alone one cannot judge the faithfulness of a church to the Lord of the church. What we need to know is: does this church strive to obey its Lord across the board, for example, in administering the sacraments given by Christ according to the Scriptures? Does this church obey its Lord in disciplining its members according to the command of Jesus in Matthew 18? Does this church appoint elders and deacons for this task according to the command of Christ's apostle in 1 Timothy 3 and Titus 1? In short, does this congregation submit itself entirely to the pure Word of God, rejecting all things contrary to it and regard Jesus Christ as the only head of the church (Belgic Confession Art. 29)? If not, should a Christian who himself wishes to obey his Lord and Saviour join such an assembly for worship when he has choices? Particularly when he is able to plan otherwise in advance?

Not every assembly that calls itself "church" is worthy of the name and we are called to be discerning. Particularly in our worship of God on the Lord's Day we should strive to find an assembly which is faithful to the Lord and wants in every way to worship and serve him according to his Word alone. The easy thing is to go to whatever church we can find, perhaps choosing the best of the lot according to our judgment.

But the catholic church of Christ is not just another church listed in the phone book – it is his one church gathered in many assemblies *which bear the marks of faithfulness to him*. The better thing, more honouring to the Lord, is to plan ahead and worship with believers in those assemblies.

Worship a nuisance?

A different issue for some is that going to church while on holiday appears to be somewhat of a nuisance or a bother. It's not unheard of for people to camp within an hour's driving distance of a faithful church but attend only one service or none at all. What is the attitude and thinking behind these choices? Do these decisions reflect a desire to please the Lord or please ourselves? Do we think God rejoices when we take a vacation from church? Are we growing so weary with two worship services each Sunday that we welcome the break? We need to do some soul searching here: what is the thought of my heart that leads me to stay away from regular church worship and how does the Lord look upon my thinking?

Occasionally the response heard is that worship is done at the beach or in the cottage or at the campground and so the need to go to church is not felt. A meditation around the campfire is sufficient during a holiday, some feel. Now, family worship is good. Worshipping with friends is also commendable. And let us have many meditations and discussions of God's Word around the campfire! But let's not confuse this with worshipping in and with the church, the *ecclesia* of the Lord Jesus Christ!

The worship of the church is the official gathering of God's covenant people, under the authority of the elders appointed by Christ (Eph 4:11-16; 1 Tim 3:15), to praise the Lord and hear his Word. It is a special, unique gathering of the saints in an assembly that Scripture describes as the temple of the Holy Spirit (1 Cor 3:16) and the precious Bride of Christ (Revelation 21:2, 9). Unlike our worship with family or with friends, in that assembly alone God has his Word *officially* proclaimed by his servants and gives his sacraments to be used. Therefore God's people are called to be in *that* assembly Lord's Day after Lord's Day as much as they possibly can (Hebrews 10:25).

Call the Sabbath a delight!

And it is a joy for God's people to go to church – at least, it should be! Psalm 122:1 sings it loud and clear, "How glad I was when unto me / They said, 'Let us with one accord / Go to the temple of the LORD, / There to adore His majesty'" (*Book of Praise*). Psalm 100 echoes the same sentiments, "Shout for joy to the LORD, all the earth. Worship the LORD with gladness; come before him with joyful songs. Know that the LORD is God. It is he who made us, and we are his; we are his people, the sheep of his pasture."

*Do these decisions reflect a desire
to please the Lord or
please ourselves?*

Let's remind ourselves that to be among the faithful people of God is a rich privilege – there we hear the tidings of the complete forgiveness of all our sins in the blood of the Lamb, Jesus Christ! There we meet with our covenant God who issues us peace and blessings of grace upon grace! There we meet and commune with our brothers and sisters in Christ, singing and praying together, later speaking together and encouraging one another. In church we may hear the LORD speak to us, instruct us, encourage us, reproof us, direct us and comfort us – who would want to miss that? There in the "workshop of the Holy Spirit" we are "worked on" by the Spirit, spiritually sharpened and shaped into God's image – we can't afford to miss that!

In the faithful assembly we may – sometimes even on vacation in a sister church – eat of the Lord's Supper for the strengthening of our faith – what a breath-taking benefit! No wonder the LORD commands us in Isaiah 58:13 to "call the Sabbath a delight" for whether in the old covenant worship in the temple of stone or in the new covenant's worship in the temple of flesh (the church), God's blessings are poured out bountifully upon his people. How can God's people ever need (or want!) a holiday from that?



Reformation in Brazil

It was a warm Sunday evening, when Pastor Thyago Lins climbed the stairs to the pulpit and preached a sermon based on Matthew 13:31-32. As the sermon began at 7:30 p.m., the outside temperatures were in the mid-thirties and the inside temperature of the local church was toying with the high thirties and possibly the low forties. The building was at capacity as the message of grace was preached.

On August 15, 2010, the Maranatha Canadian Reformed Church held a special thanksgiving worship service in the evening to give thanks to the Lord for allowing the sending church to celebrate the fortieth year of mission work in North eastern Brazil. The congregation along with many members from the supporting churches were blessed to hear the words of Pastor Thyago preached in his native tongue and translated by our missionary Pastor Ken Wieske.

Message

Pastor Thyago began by calling attention to the historic moment—how the message of the Jewish Old Testament had come to Canada and Brazil; how a Brazilian, being translated by an Australian, could stand preaching to Canadians, Americans, and Brazilians about the gospel that has gone out to all Gentiles. This is part of the mystery of the gospel, but not all of it. The mystery was further explored with the parable of the mustard seed. It was noted that such a small seed can turn into such a large tree. Yet more amazing is the fact that no mustard trees exist. Mustard seeds produce bushes, not trees. Why then does Christ say it would be a tree? Jesus is grabbing our attention, teaching that the kingdom of heaven is outside the normal. It is not what we might expect from such a small seed. Yet this type of growth was already prophesied in Ezekiel and Daniel.

Pastor Thyago preached that all nations will be gathered by Christ and that the Gentiles are included in the promises of Abraham. The Gentiles are heirs, together with the Jews. The mystery of the gospel, then, is not merely the inclusion of the Gentiles but rather



(L-R) Pastor Thyago (Maragogi), Pastor Ted Van Raalte, Moisés (Thyago's father), Pastor Ken Wieske (current missionary), Pastor Kees VanSpronsen (first missionary), Pastor Julius VanSpronsen (current missionary).

the equality of the Gentiles. We have all the same promises, the same God, the same salvation. The Word is the gospel of grace, not race. Salvation is not by religion, but by faith alone. "Birds" from every nation, from China, from Indonesia, from Brazil and from others will find shelter in this tree. Pastor Thyago then charged all who heard the message that we need to reach out to those around us and give them this gospel of grace. The last psalm sung was Psalm 150. The heat did not deter the congregation from shaking the ground with this psalm.

*"Let the breath of all things living
praise Him with a mighty sound.
Let your voices shake the ground.
Praise the LORD! Sing HALLELUJAH!"*

Program

A short program was held after the sermon. The chairman of the Mission Board, John Vanderstoep, opened with the reading of Psalm 96 and prayer. Pastor Thyago and his father, Presbitero (elder) Moisés brought greetings from the Igrejas Reformadas do Brasil. The latter read from Psalm 117, explaining that this was the first psalm sung in the small congregation of Maragogi



Pastor Thyago Lin preaching in native Brazilian, translated by Pastor Ken Wieske

thirty years ago. The message of grace was preached that day. "We were blind and you brought the word that opened our eyes." Today churches throughout Brazil are waking up because of the word that was brought to Brazil forty years ago.

Several message of greeting were read. These came from former missionaries and Maranatha ministers. Rev. Kees VanSpronsen, the first missionary sent to Brazil, addressed the congregation with his memories of the early September day in 1970 when he and his family boarded a plane for Brazil. Unsure of what lay ahead, he went to investigate Brazil for the viability of a mission point. The criteria were threefold. First it must

be virgin territory, second it had to be close to the work of the Dutch in Curitiba, and finally it needed to avoid duplication of others. After initial assessments, the post in North eastern Brazil was established.

Today, the Lord is hastening the advancement of the gospel in Brazil. Rev. Julius VanSpronsen, one of the current missionaries, concluded the evening by addressing the congregation and mentioning how we are now in the back seat of the car so to speak. In the year 2000 the IRB federation was established and has since become a sister federation of the Canadian Reformed Churches. This puts us in a supporting role. We do not dictate to the Brazilians; rather we work closely with them according to their requests.

As sending church and Mission Board, we praise God that the IRB now wants to reach all of Brazil with the gospel. In fact, their resources are stretched to the breaking point as they try to heed the incessant requests to help individuals, groups, and whole churches on the path of Reformation. The Lord willing, our involvement in the work may come to an end before another forty years elapse, but for now the IRB has urgently requested our support to train more men as elders, evangelists, and pastors. There is a clamour arising all over Brazil for the gospel of grace.

We ask you, dear reader, to join us in thanking God for the progress of the IRB and to ask him for the Reformation of all of Brazil. Who knows what will be written forty years from now, if Christ lingers?

Mission Board 



*Ted Van Raalte,
with extensive reliance on a history of the
mission work drawn up by Rick Baartman*

Forty Years in Brazil

*Pastor Ted Van Raalte is minister of
the Maranatha Canadian Reformed
Church at Surrey, British Columbia*

Today's service of thanksgiving marks forty years of Canadian Reformed mission work in Brazil. To God be the glory for building up and gathering his church there! The federation of Igrejas Reformadas do Brasil (IRB, or Brazilian Reformed Churches) which formed in 2000 has become a sister church federation to ours, and we are happy to receive the preaching of the Word today from Pastor Thyago Lins, missionary pastor of the church of Maragogi in Brazil.

The mission work in Brazil began in 1970 but its planning preceded that. In 1951 the newly formed federation of Canadian Reformed Churches decided to support Dutch sister churches. In 1955 the churches of Western Canada asked New Westminster (now Surrey "Maranatha") and Aldergrove (now Cloverdale) to investigate the possibility of starting a CanRC mission work. In 1956 they decided on South Africa, but in 1957 ended up supporting the Eastern churches working in New Guinea. Yet the West kept their own goal of a work independent of the East. In 1963 the Mission Committee of the Fraser Valley asked New Westminster to send out a missionary. The churches agreed.

The choice of field came down to Brazil, working among natives. Many extra hurdles accompanied this choice, but the churches considered it a matter of faith to reach untouched people groups at "the ends of the earth." This was affirmed in 1967. On May 31, 1970 Rev. Kees Van Spronsen, a CanRC minister from Carman, Manitoba, was installed as the first missionary. His own investigations led him to the North eastern coast of Brazil, where Maranatha has, forty years later, shifted into the role of supporting what is now a Reformed church federation, the IRB. Our sister church in Hamilton (Cornerstone) also works in this area, a bit south, in Maceió. Currently Rev. Abram de Graaf is their missionary. Before him Rev. John Kroeze was sent out.

In the last forty years Maranatha has received support from all the churches of our federation in Western Canada and Western USA. This has made it possible to send out several missionary families. When Rev. C. Van Spronsen and family returned to Canada in 1978, Rev. Ralph Boersema and Rev. Pieter Meijer took their place with their families. Rev. Boersema stayed until ill health required an early retirement in 1997. Nevertheless, with his wife's help, he remains active with online theological education in Portuguese. He is the president of the IRTC (<http://pro-rege.net/>). Rev. Meijer

repatriated to The Netherlands in 1996. In 1993 Rev. Elso Venema and his wife entered the field. He remained until 2004. Rev. Ken Wieske began serving in Brazil in 2000 and remains there with his family. Rev. Julius Van Spronsen, son of Rev. C. Van Spronsen, arrived in 2008 and remains there with his family.

The work has seen many changes, but the early choice of location was richly blessed. Work expanded up into Recife and is presently exploding all over Brazil, a country of 200 million people. This year the local church of Maragogi celebrated its thirtieth anniversary. The federation of Brazilian Reformed Churches came into existence on July 5, 2000. Ten years later many individuals, groups, and even whole churches in the process of Reformation are looking to the IRB for leadership and training. The IRB and our missionaries are unable to keep up with the clamour all over Brazil for Reformed teaching and office bearer training. In July 2009 the IRB decided to ask Surrey to help them establish a program of theological education. Our missionaries are currently busy with this. Please pray for this project, specifically that the funds for this will become available and that through the IRB all of Brazil may be reached with the gospel of God's rich grace. This is the desire of the IRB.

This fortieth anniversary of our involvement in Brazil is being marked by thanksgiving to God in an evening worship service today. We have moved it to 7:30 p.m. so that members of the supporting churches can join us. Pastor Thyago, who will preach the sermon, is a second generation Reformed Christian. His father, Moisés, is principal of Escola Bíblica Cristã, a large Christian school in the São Jose and elder in the church of Maragogi (hence we call him Elder Moisés, or Presbítero Moisés). Pastor Thyago received his theological training through the missionaries in Brazil from about 2001-2006 and he now works as a missionary pastor for the church of Maragogi, reaching out in their area. This work has been blessed and he is now taking care of congregations in three separate locations near Maragogi.

Let us rejoice and give God the glory, for the faith he has entrusted to us is the biblical truth, powerful to transform individuals and communities. May we never cease to be amazed by his grace, empowered by his Word, and filled with his Holy Spirit! Please continue to pray for our brothers and sisters in Brazil and for the worldwide revival of the Reformed faith.





Kent Dykstra is principal at William of Orange Christian School in Surrey, BC

Church, Home, and School – A Three-Legged Stool?

A popular metaphor for education in the Reformed community is the image of a triangle, a tripod, or a three-legged stool. The legs of the stool are named church, home, and school. If one of them is missing, the entire chair comes crashing down. By keeping this model in mind, we can keep three key institutions functioning properly in the community.

The tripod model of education has a long history in our Reformed circles. Its proponents have used it to defend a number of principles related to Reformed education. According to the model, the institution of the Christian school is a responsibility of all members of the church, and therefore should be financed by all. Also, the model assumes that children belong in the school rather than in the home. Families that home-school their children are not only depriving them of the school's influence, they are also not supporting their brothers and sisters by sharing the burden of operating the Christian school.

The view of education as a three-legged stool has its strengths. Communal support of Reformed education is certainly a positive thing. Also, the model does a good job describing the influences on a child's education – children are indeed influenced by church, home, and school. (I shall leave it to other writers to debate the impact of the world in this equation.)

Tripod limitations

However, in my view, the triangle or tripod model of education also has its limitations. If we attempt to use the model to describe the responsibilities of various parties in a child's education, the model breaks down. It ascribes too much importance to one leg – the school.

When schools give themselves too much importance, they can be seen as institutions that have a life of their own. Educational experts, called teachers, gather the children of the congregation together. They assume responsibility for the educational wellbeing of the children in their charge. Parental involvement in education is limited to providing physical nourishment, while the school provides mental nourishment. At

best, spiritual nourishment is shared between home and school; at worst, the responsibility for spiritual wellbeing shifts more and more to the school. The school board provides financial resources and takes care of the school building without getting too involved in educational matters. Attempts to involve parents in educational decision-making are easily dismissed. After all, what do parents know about education, anyway?

This picture of education is far from what Scripture teaches. The famous passage in Deuteronomy 6:4-9, which has been used to open many school society meetings, is directed squarely at the parents: "Impress them on your children. . . ." In Psalm 78, we again see the picture of fathers telling their children the great deeds of the Lord. While we find ample mention in Scripture of the role of the church and of the home, we do not find a mention of the institution of the school.

Scripture teaches that education is a parental responsibility. And with responsibility, God also gives the means to fulfil that responsibility. In Hebrews 13:21, God promises to equip us with everything that we need to do his will, which certainly includes the education of our children. This means that every parent is, in some way, an educational expert.

To be sure, not all parents are equipped to the same degree for specific educational tasks. Part of being responsible is to recognize one's own weaknesses. Because of this, parents can, and often should, use schools to help in fulfilling their task. But this does not take away from the fact that the responsibility for this education lies at the feet of each parent, not at the feet of the school – and certainly not at the feet of government.

Parents come first

In view of this, perhaps a bipod model would be more appropriate. The school should not be viewed as a separate entity with its own responsibilities to the children of the congregation, but as an extension of the home.

In one sense, we are all home-schoolers. However, the demands of education in modern society are beyond the capabilities, energy, or time of many (if not most) parents. As a result, we bond together as a group of like-minded parents and form a society. We build a building. We hire professional teachers and administrators. We pool our financial resources. We ask for assistance from other members of the congregation who do not have school-age children. We form a school, a Christian school.

This view of schooling is in direct opposition to the secular view of schools, which sees schools as agents of socialization. In public schools, children are caught in the tension of the question – to whom do the children belong: the parents or the state?

Our schools recognize the fact that the answer to this question is clearly – the parents! For example, the parent handbook at William of Orange School states “According to Deuteronomy 6 and Psalm 78, parents have the task of raising their children in the fear of the Lord. . . The same values that are treasured by the parents need a resounding echo in. . . class” (*From the Garden to the City*, p 26 and 27).

The school should not be viewed as a separate entity with its own responsibilities to the children of the congregation, but as an extension of the home

The idea that the school is an extension of the home has implications for our schools, a few of which I want to highlight here. First, it means that parental involvement is not only desired, it is a necessity! We cannot leave the education of our children to “the experts” behind their closed classroom doors. We need to be involved in making ourselves aware of what our children are learning, both by asking our children, but also in perhaps paying a visit to their classroom. Being involved also means giving input on what curricular direction the school must take, and helping to keep the school running smoothly by sharing our talents and time.

This parental involvement also takes the form of volunteer work in the trenches – in the classrooms! A strong volunteer culture in a school is a huge blessing to the students. Teachers need to welcome and embrace

such a culture. Not only can volunteers make their work easier and more effective, but they are living proof that the parents of the school take their roles seriously. In addition, volunteers have a positive effect on the students, as they see that their education is important enough for their parents to spend time at school.

Second, this view of the school highlights the importance of good communication between the school and the home. This communication needs to happen in both directions. Schools have an obligation to keep parents informed of what is happening in the classrooms and around the school. Parents also need to keep the communication channels open. They need to provide information about their children that will help the school make the best educational decisions for them. They need to be proactive in dealing with problems and challenges at school. They need to make their views on curricular direction known so that what is taught in the school can be a reflection of what is taught in the home.

However, this model does *not* imply that each parent has the authority to make educational decisions for the school. Our schools are parental schools, to be sure: but they are not parent-run schools. Instead, they are board-run schools. The difference is a fine one, but it means that parents delegate some of their authority to the board that they elect. As a board (not individual parents), they make decisions for the school that they believe are in the best interests of the community. Although we may not agree with every decision, there comes a time where we submit to the best judgement of our elected board.

In addition, this model does not imply that home-schooling is necessarily better than community schools. Our schools allow us to pool our resources and our strengths. Especially at a high-school level, few parents can match the breadth of knowledge or experience that is represented by a staff. Our schools provide opportunities for our students that they would not receive at home, such as instrumental music groups, sports teams, and volunteer opportunities. Our schools are a good way for parents to fulfil their responsibility to educate their children.

A stool with two legs does not stand very easily. And it is true that if we stood on our own, as parents and church, all of our efforts would come crashing down in short order. But fortunately we do not stand on our own. It is the Lord who holds up our efforts to educate our children in his ways in an atmosphere in which they can be surrounded by his covenant people. 

Where's "What's New?"

Parents with little children sooner or later discover the "Where's Waldo" books. Children love to spend time sitting with Mom or Dad trying to find Waldo hidden somewhere in the picture.

From the feedback received, I got the distinct impression that many readers of *Clarion* would eagerly scan their new issue, not looking for Waldo but "What's New???" No doubt, the search in this year's issues has proven fruitless. There has not been one instalment of "What's New?"

Let me assure you that this was not due to the fact that churches stopped sending bulletins nor that I stopped scanning them as they came in. The reality is, however, that it was hard to find something that was truly new. A review of the various columns will indicate that often items were chosen more from the "new to you" category. Further, often items were chosen because they gave the opportunity to make an observation on a church political or church historical aspect. Care was always taken not to put any church on the spot. Often a certain matter was found in several bulletins, indicating a general trend or approach. In such cases, the particular churches were not mentioned but an approach or issue was addressed.

Scanning the various bulletins, however, did not continue to turn up items of interest. I should qualify that. At times, there might have been an interesting item but because I did not wish to put a church on the spot, I passed over it. In terms of news, the bulletins indicated that in various churches congregational life

was moving along at a normal, steady pace. To be sure, there were reports of building activity, challenges in congregational life, saying farewell and welcoming ministers. Many of these items, however, receive attention in their own way. The fact that most of the bulletins contained evidence of normal congregational life need not be seen as a negative. It indicates the Lord allows us to live quiet and peaceful lives. We often overlook the blessing of the normal pace of life. We rediscover the blessing when that peace is disturbed by something new and unusual. We are thankful when life settles down again. This is not meant to promote complacency. Rather, life has enough challenges and burdens. We can be thankful when our church life offers us some stability.

At our last *Clarion* editorial meeting we discussed the future of the column and it was decided to discontinue it. I hereby thank all those who faithfully sent copies of local bulletins and trusted me to glean items for inclusion in the column. Altogether, it was possible to publish sixteen columns. Since I will continue in my role as co-editor of *Clarion*, feel free to send me items and suggestions that may serve as a starting point for an editorial touching on practical aspects of church life. In that way, though retired as a column, the spirit of "What's New?" can live on with the aim of mutual edification and stimulating discussion.

Signing off for the last time for "What's New?"
Rev. Eric Kampen 

Ray of Sunshine

Corinne Gelms and
Patricia Gelms

"I am the good shepherd; I know my sheep and my sheep know me – just as the Father knows me and I know the Father – and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd."

John 10:14-16

The Lord Is My Shepherd

I'm just like the sheep and have gone astray,
Wandering away from the Shepherd's care;
Often turning away to go my own careless way,
Those who love me, lift me up in prayer.

Then the Shepherd comes to search for me,
He will find me even though I may try to hide;
He turns me back again and so tenderly,
In His Love ~ I still may abide.

It's easy to drift in the dread sway of sin,
To then become tossed about to and fro;
But when Jesus calls, I will run to Him,
My Saviour died and loves me, I know.

The Lord is my Shepherd and knows my name,
I am thankful for His Love and tender care;
Every day given, Jesus is always the same,
He takes all my burdens and sins to bear.

The Shepherd leads me from the stony path,
I find I cannot make it in life on my own;
The enemy comes and pours out his wrath,
The Shepherd stays with me. . . I'm never alone.

With this poem, we can see the rich promises that we have in Christ, and when we follow in his ways. He is our Shepherd and we are his sheep. He will take care of those who love and follow his ways and commands. May we go forward in joy and thanksgiving; and also as we may celebrate another birthday. Wilma, we wish you a very enjoyable day together with your family and friends. We pray for God's continued blessings in this new year.

*O Israel's Shepherd, hear our pleading,
O Thou who Joseph's flock art leading,
Enthroned above the cherubim!
Shine forth before Thy Ephraim,
Show Benjamin, Manasseh light!
Come, save us God! Stir up Thy might!*

Psalms 80:1

Birthdays in November

3 **WILMA VAN DRONGELEN** will be 53
306-33375 Mayfair Avenue,
Abbotsford, BC V2S 1P4

A note to all parents and caregivers

If there are any address or other changes that we need to be aware of please let us know as soon as possible.

You can contact us by the following means:

Mail: Corinne Gelms
8301 Range 1 Road, Smithville, ON LOR 2A0
Phone: 905-957-0380
Email: jcorgelms@porchlight.ca





Rev. George van Popta
is minister of the Jubilee
Canadian Reformed
Church at
Ottawa, Ontario
gvanpopta@gmail.com

Canticles

The Greatest of These is Love

1. Were I to speak in tongues of men and an - gels but had not love, I'd
2. Had I the gift of proph - e - cy and knowl - edge, had I the faith to
3. If I gave all I had to need - y peo - ple and of - fered up my
4. True love is pa - tient and it does not en - vy; it is not pride - ful,
5. Love is not rude and it is not self - seek - ing. In e - vil deeds it

be a nois - y gong. I would be no - thing more than clang - ing
move the moun - tain hills, were I to know the mys - tries of all
▷ bo - dy to the flame but had not love it would be on - ly
nei - ther does it boast. Love's al - ways kind and it does not get
does not take de - light, but in the truth it al - ways is re -

cym - bals that made dis - cor - dant nois - es all day long.
ag - es, but had not love I'd be an emp - ty shell.
▷ waste - ful; I would not there - by glo - ri - fy my name.
an - gry, love does not keep a list of o - thers' faults.
joic - ing. Love al - ways trusts, pro - tects, and does what's right.

6. Where there are prophecies, they will be ended;
where there is knowledge, it will pass away;
where there are tongues, they will all be concluded.
Love never fails nor ever leads astray.

7. In this old age our gifts are all unfinished,
but when perfection comes, all will be full.
Then childish ways forever will be banished
and we in rich maturity will dwell.

8. While in this age, we see a poor reflection
as when one bends to look into a mirror.
But in the coming age of full perfection
we will know all, our vision will be clear.

9. Faith, hope, and love upon the earth are dwelling
and all the church by these three gifts are blest.
But faith and hope must yield to love unending,
for love alone is greater than the rest.

10. Hope shall arise and reach its full completion.
Faith will one day see all the things above.
These are but means to bind us all in union
by the most exc'llent way, the way of love.

Wes Bredenhof



Dr. Wes Bredenhof is pastor of the Providence Canadian Reformed Church, Hamilton, Ontario
wbredenhof@bell.net

***Pierre Viret: A Forgotten Giant of the Reformation, The Apologetics, Ethics and Economics of the Bible*, Jean-Marc Berthoud, Tallahassee: Zurich Publishing, 2010.**

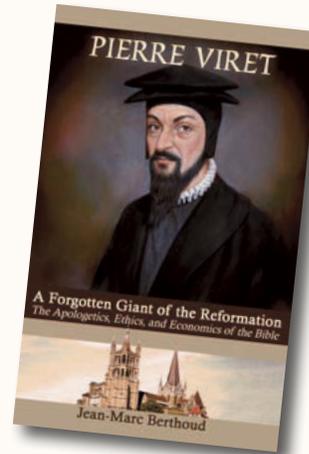
Additional Information: Soft cover, 98 pages, \$10.00 USD.

Everybody knows John Calvin, but few know about one of his closest friends, Pierre Viret. In his day, Viret was a popular preacher and prolific writer. Guido de Brès spent some time under his tutelage at the Reformed academy in Lausanne. Yet for all that, very little has been written about Viret, “the angel of the Reformation.” This book is only one of a handful in English about this Reformer, and certainly the only recent one. Furthermore, all of his writings are still in French or Latin, waiting to be translated.

The author, Jean-Marc Berthoud, is a Swiss Reformed writer. He appears to be largely self-taught when it comes to theology. According to the biographical information on the inside flap, he worked for the Swiss postal service for many years before retiring in 2004. He has written a number of books in French and also many articles in English for the Christian Reconstructionist publication *Chalcedon Report* (now published as *Faith for All of Life*).

After a brief survey of Viret’s life, Berthoud goes on to describe Viret’s efforts as a reformer, ethicist, apologist, economist, and philosopher. One of the strengths of this little volume is the lengthy quotes that Berthoud provides from Viret’s books. This allows us to get a taste of his writing style and to hear him in his own words. Berthoud also provides description, analysis, and evaluation of Viret’s views.

This book is not an arms-length approach to Viret. It does not even try to be. Rather, it is a book with a definite agenda. As hinted at earlier, Berthoud is a Christian Reconstructionist and he sees a friend in Pierre Viret. So, when it comes to ethics and economics, the views of Viret are portrayed as being sympathetic to theonomic ethics. Theonomy is a movement which argues for the abiding validity of the Mosaic civil code for contemporary governments. It is a component of Christian Reconstructionism. The presuppositional apologetic of Cornelius Van Til is as well, and Berthoud attempts to portray Viret as a proto-presuppositionalist. While there are connections and the author does attempt to be nuanced, this inevitably comes off as anachronistic. Further, since so little of Viret’s writings are available, it is impossible to responsibly assess Berthoud’s assertions at this time.



Berthoud also considers the relationship between Viret and later post-Reformation developments. In his concluding chapter, he notes how rationalism developed in the later seventeenth century as a fruit of the philosophy of Descartes and the science of Galileo. He also lays blame at the feet of a French philosopher, Petrus Ramus. Ramus influenced a number of significant Reformed theologians, including William Ames. Berthoud claims that Ramus’ simplified binary logic “inevitably made rationalism the intellectual order of the day” (82). This was opposed to the “more complex Aristotelian form of logic” which is “to be found both in the created order and Holy Scripture.” He concludes that these developments were “wholly foreign to Pierre Viret’s thinking” (83). One problem here is that Berthoud is long on assertions and short on evidence. Another problem is that Ames and others adopted Ramism as way to improve on Aristotelian pedagogical methodology, specifically to wed better the practical and theoretical. To place part of the blame for the ascendancy of the Enlightenment on Ramism and its reception among post-Reformation theologians requires a lot more evidence to be persuasive. Berthoud provides no primary or secondary sources to support his case here.

Those items notwithstanding, this is a helpful gateway to the study of an important figure in Reformation history. The author has included copious footnotes that point us to primary and secondary sources (with some exceptions, as noted above). An appendix includes a lengthy bibliography of the French works of Viret. According to the website for the Pierre Viret Association (www.pierreviret.org), efforts are being made to get some of Viret’s French writings into English. This book certainly whets one’s appetite. No doubt as more of his works come to light again it will be revealing to compare Viret with Calvin and also to assess his influence on de Brès.



Press Release of Classis Central Ontario, September 17, 2010

1. On behalf of the convening church of Toronto the Rev. William den Hollander opened the meeting with Scripture reading and prayer.
2. The credentials were examined by the delegates of Ottawa and were found to be in good order. There were no instructions.
3. Classis was declared constituted and the officers suggested by the previous classis were appointed: Chairman: Rev. Doug Vandeburg; Vice-chairman: Rev. Gijbert Nederveen; Clerk: Rev. Jan DeGelder
4. In his memorabilia the chairman mentioned that Candidate Ryan Kampen received a call to the church at Denver. It was also mentioned that on October 3 it will be fifty years ago that the Rev. Dr. Hendrik Krabbendam was ordained as Ottawa's first minister and he hopes to celebrate this in Ottawa.
5. The proposed agenda was adopted.
6. Reports:
 - 6.1 Burlington Fellowship reported on the inspection of the archives and found the archives to be complete and in good order.
 - 6.2 The treasurer, br. H.J. Sloots, reported on the financial position of Classis. He indicated that there were sufficient funds in the past year. He suggested that the assessment for the next year be \$2.00 per communicant member. The assessment for Regional Synod East is also \$2.00.
 - 6.3 Burlington Rehoboth presented its audit of the books of the treasurer and reported that the books were found to be in good order. The treasurer was discharged from his responsibility for the previous year and is thanked for his diligence as treasurer.
 - 6.4 Flamborough presented its report on the Fund for Financial Aid to Students for the Ministry. There are sufficient funds. The bank balance at the time of the report was around \$8000. No requests for funds were made in the past year. Five churches still need to pay the assessment for 2010. Flamborough did not recommend an assessment for 2011 as General Synod 2010 appointed the church at Grassie as the church to manage the Needy Student Fund. See 9a below.
 - 6.5 Burlington Rehoboth submitted its audit of the Fund for Financial Aid to Students for the Ministry and stated that the books were found to be in good order. The church of Flamborough was discharged of its duties with respect to the previous year.
 - 6.6 The report from the Committee for Needy Churches indicated that the church at Ottawa is seeking continued support. This support was granted and the churches are assessed \$14.50 per communicant member. This is a decrease from the previous year. The delegates from Ottawa expressed their thanks and appreciation for the ongoing assistance they receive.
 - 6.7 Burlington Rehoboth submitted its audit of the books of the Fund for Needy Churches and reported that the books were found to be in good order. The treasurer of the Fund was discharged of his duties with respect to the previous year.
 - 6.8 Verbal report from church visitors regarding a special visit that resolved the issue at hand. The reports were received with thankfulness. The chairman thanked the churches and the individuals for their faithful service to Classis.
7. Question period according to Article 44 C.O. In reply to the questions asked by the chairman "whether the ministry of the office-bearers is being continued, whether the decisions of the major assemblies are being honoured, and whether there is any matter in which the consistories need the judgment and help of classis for the proper government of their church," all the churches answered the first two questions in the affirmative, and none of the churches sought the help or judgment of Classis. The chairman expressed gratitude to the Lord that the work in the churches continues unhindered.
8. Proposals or instructions Burlington Rehoboth proposed the possibility of teleconferencing if there is little on the agenda and classis cannot be cancelled as per the Church Order regulations. Classis is in favour of this direction and requested Rehoboth to table this at a subsequent meeting with the suggested revisions.
9. Correspondence
 - a. Letter from the Grassie CanRC re Canadian Reformed Needy Student Fund. As the church appointed by General Synod 2010 to manage the Needy Student Fund, Grassie requested the transference of funds and related matters. Classis instructed the church at Flamborough to cooperate fully with Grassie to make the necessary transition.

10. Appointments:

- 10.1 Delegates to the Regional Synod East to be convened on November 10, 2010
Ministers: G. Nederveen and D. Vandeburgt
Alternates: J.L. van Popta and W. den Hollander (in that order)
Elders: R. Jager and H. Kampen
Alternates: R. Ludwig and P. Broekema (in that order)
- 10.2 For next classis:
Convening church: Burlington Ebenezer;
date: December 10, 2010.

Suggested officers: Chairman: G.Ph. van Popta;
Vice-chairman: D. Vandeburgt;
Clerk: G. Nederveen

11. Question period was made use of.
12. Censure according to art. 34 C.O. was not necessary.
13. The Acts were adopted and the Press Release approved.
14. The chairman requested the brothers to sing Hymn 46:2 and led in closing prayer.

For Classis Central Ontario of September 17, 2010
Gijsbert Nederveen, vice-chairman 



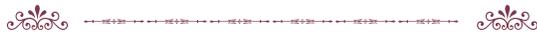
Advertisements:
Announcements of Weddings, Anniversaries (with Open House) should be submitted six weeks in advance.

BIRTHS

One generation will commend Your works to another, they will tell of Your mighty acts. Psalm 145:4
With thankfulness to the Lord, we are happy to announce the safe arrival of our daughter

KALI RENAE

Born on August 9th, 2010
Kali is welcomed with much love by her parents
Brian and Marian Vandenoever
and proud siblings *Levi and Lani*
6th grandchild for Nick and Janet Vandenoever
19th grandchild for Jack and Jenny Vanderveen
4518 John Street, Beamsville, ON L0R 1B1



Praise God from whom all blessings flow. . . Psalm 6
With joy and thankfulness to the Lord, we are happy to announce the birth of a covenant child

LIAM JOSHUA

Born on August 21, 2010 to
Chris and Rebecca Feenstra (nee Penninga)
Welcomed by proud sisters *Mackenzie and Taylor*
and thrilled brothers *Zachary and Gavin*
10th grandchild for Hein and Christine Penninga
36th grandchild for Wim and Saakje Feenstra

BIRTHDAYS

1930 ~ November 11 ~ 2010

For great is His love toward us, and the faithfulness of the LORD endures forever. Praise the LORD. Psalm 117:2

JOHN VANDENBOS

We are joyful that our husband and father will be celebrating his 80th birthday, and thankful that the Lord has allowed him to reach this milestone.
We pray that God will continue to bless him and cause him to be a blessing to those around him.

His thankful wife and family:

Bauk Vandebos
Henk and Annette Nobel
Jack and Teresa Van Duyn
Ron and Marcy Vandebos
Stan and Shelley Vandebos
Bernice Vandebos
and his grandchildren and great-grandchildren

1 Shadow Court, Hamilton, Ontario L9A 5K4

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