



Clarion

371 EDITORIAL: CO-OPTING GOD'S WORD *373* SPORTS BETTING AND CHRISTIAN ETHICS

378 CHURCHES OUTSIDE THE PARC *381* WITNESS AT WORK

what's inside

The Word of God is a powerful thing and woe unto anyone who misuses it. That warning comes across clearly in Eric Kampen's editorial and also by way of example in his latest entry of *Churches Outside the PARC*. As he also points out, each of us needs to take this warning to heart personally (and also collectively as churches), a truth brought home by Calvin Vanderlinde in the area of sports gambling. Have you thrown \$20 into the office hockey pool? Read his piece and ponder what God's Word says about the matter. Whether we admit it or not, no one can be a law unto himself as Wes Bredenhof's "The Myth of the Sovereign Citizen" makes clear—for God will judge each one of us according to his Word.

Do you use Church Social? I guess that most of us do. In Ilse VanderMeulen's *Witness at Work* we get to meet the man behind the app and catch a glimpse into what his field is like for a Reformed Christian. Witnessing to others about Christ happens locally and abroad in a multitude of ways such as the online teaching of Reformed theology in Portuguese, as the IRTC Newsletter relates. Meanwhile, the boards and teachers in our Christian schools witness to the students in the policies they make and the material they teach, also in the sensitive area of sexuality and gender. Much food for thought came forth from a recent curriculum conference on this issue, as reported inside. Ministers, of course, witness by teaching and preaching the gospel and we may rejoice that two young men have recently been ordained and installed as ministers of the Word in Orangeville and Neerlandia respectively—congratulations to all involved!

Feedback from readers is important to us, whether to agree, disagree, or challenge. It is good to listen carefully to one another and reflect. To that end you'll find a letter to the editor and a longer response in *Readers' Forum*. Responses to such letters are also welcome, if you wish. Elsewhere, the kids are nearly done the Heidelberg Catechism as they work this time on Lord's Day 48. To finish we have the cousins Bredenhof presenting a couple of interesting and timely book reviews. Enjoy your summer reading!

Peter Holtlüber

contents

- 371 EDITORIAL
Eric Kampen
- 372 TREASURES, NEW & OLD
Clarence Vandervelde
- 373 Sports Betting And Christian Ethics
Calvin Vanderlinde
- 377 The Myth Of The Sovereign Citizen
Wes Bredenhof
- 378 Churches Outside The PARC
Eric Kampen
- 380 The Song Of Deborah
George Van Popta
- 381 Witness At Work
Ilse Vandermeulen
- 385 Orangeville Welcomes
Mark And Sheri Vanderlinde
Danielle Degroot
- 387 Neerlandia Welcomes Faustijn
And Magdalena Emadjeu
- 389 IRTC Newsletter
- 391 Seven Takeaways
From The RCDC/CARE/CCRTC SOGI
and Curriculum Conference
Kent Dykstra
- 394 Clarion Kids
Amanda Deboer
- BOOK REVIEW
- 395 Scribes and Scripture:
Reuben Bredenhof
- 396 Raising Confident Kids in a
Confusing World
Wes Bredenhof
- 397 Letter To The Editor
- 398 Readers' Forum

CLARION (ISSN 0383-0438) is published 16 times per year (tri-weekly) by Premier Printing Ltd., 1 Beghin Ave, Winnipeg MB R2J 3X5.

EDITORIAL COMMITTEE:

Editor in Chief: Peter Holtlüber
E: pholtluber@clarionmagazine.ca
Managing Editor: Laura Veenendaal
Contributing Editors: Eric Kampen, Jason Van Vliet, Matthew VanLuik, Jim Witteveen

CONTENT INQUIRIES

E: editor@clarionmagazine.ca

ADMINISTRATIVE INQUIRIES

W: clarionmagazine.ca
E: publisher@clarionmagazine.ca
T: 204-663-9000

ARCHIVE

Search and read past volumes online at clarionmagazine.ca/archive

LETTERS TO THE EDITOR

E: letters@clarionmagazine.ca
Letters to the Editor must not exceed 300 words and are to be written in a Christian manner. See clarionmagazine.ca for guidelines.

SUBMIT AN ARTICLE

E: submissions@clarionmagazine.ca
Only articles which agree with Clarion's guidelines will be considered for publication. See clarionmagazine.ca for guidelines.

SUBMIT A BOOK REVIEW

E: bookreview@clarionmagazine.ca
Reviews should be 600-700 words and concern books which fit with Clarion's purpose. See clarionmagazine.ca for more.

SUBSCRIPTIONS

clarionmagazine.ca/subscriptions

	Regular Mail	Air Mail
Canada	\$ 59	\$ 104
USA (USD)	\$ 74	\$ 134
International	\$ 104	\$ 178
Digital	\$ 40	

Digital can be added to print subscription at no cost.

Taxes extra for Canadian subscribers.

Subscription renewals will be invoiced unless written subscription cancellation is received.

ADVERTISEMENTS

[clarionmagazine.ca/advertisements](mailto:ads@clarionmagazine.ca)
ads@clarionmagazine.ca
Full page \$434 | ½ \$234 | ¼ \$119 | 1/8 \$64
We reserve the right to refuse ads.

Clarion

A trustworthy and engaging magazine, widely spread and read in Canadian Reformed households and beyond.

To equip God's people for his glory, in faithfulness to Scripture, as summarized in the Reformed confessions, Clarion adheres to the following core values:

- C onfessionally Reformed
- L oving in manner
- A ttuned to current issues
- R eadable and Reliable
- I n Submission to Scripture
- O pen to constructive criticism
- N urturing Christian living

CO-OPTING GOD'S WORD

Some months ago, a story in the news reported Donald Trump recommending the *God Bless the USA Bible*. This particular Bible uses the King James Version and also features a handwritten chorus to *God Bless the USA* by Lee Greenwood (a song often heard at Trump rallies), the US Constitution, the Bill of Rights, the Declaration of Independence, and the Pledge of Allegiance.

There is also a *God Bless America Bible* (Independently published, 2024). It is different in that it uses the American Standard Version and, instead of the lyrics of *God bless the USA*, has the song *America the Beautiful*. A promotional line on the website reads, “The *God Bless America Bible* is the ONLY Bible inspired by the most beautiful country in God’s creation, *America the Beautiful*.”

There is also the *American Patriot’s Bible*, with the subtitle, “The Word of God and the Shaping of America.” The description states, “This beautiful Bible spotlights the people and events that demonstrate the godly qualities that have made America great. *The American Patriot’s Bible* connects three important elements: the teachings of the Bible, the history of the United States, and the connection it has to our lives today.” It was published in 2009 by Thomas Nelson and uses the NKJV.

A BIBLE FOR EVERY CAUSE?

What these three Bibles have in common is that they co-opt God’s Word for the cause of American Christian Nationalism. Kindly put, that is a misuse of God’s Word. Put stronger, it is blasphemous.

This co-opting is not limited to nationalism. We see this in the publication of the *Green Bible*, published by Harper Bibles in 2008. The accompanying writeup states, “Is God green? Did Jesus have anything to say about the environment? With over 1,000 references to the earth in the Bible, the message is clear. All of God’s creation—nature, animals, and humanity—are inextricably linked to one another. As creation cares for us, we too are called to care for creation and engage in the work of healing and sustaining it. Read the scriptures anew with *The Green Bible* as your guide and discover how caring for the earth is not only a calling, but also a lifestyle.” The relevant verses (over 1000) are conveniently highlighted in green. Here God’s Word is co-opted for the green movement.

Such uses of Scripture are contrary to its purpose. The Lord Jesus said that the Scriptures bear witness to him and that Moses wrote of him (John 5:39, 46). Talking with the two men on the

road to Emmaus, he began with the writings of Moses and all the prophets and interpreted to them in all the Scriptures the things concerning himself (Luke 24:28; c.f. also Luke 24:44–49). The gospel is about God reconciling the world to himself through Jesus Christ. We confess that God has made himself known in his divine Word as far as is necessary for us in this life, to his glory, and our salvation (BC, Art 2).

As we can readily see a problem with Bibles co-opted for causes like nationalism or environmentalism, what about the many other speciality Bibles, ranging from editions for men, women, teens, children, and even a sportsman’s Bible (available in camouflage editions). For a sample of how these promote themselves, here is the description with the *NIV Ultimate Bible for Girls*, “This beautiful Bible shows every tween girl she’s totally unique and special! Packed with exciting features that help tween girls better understand themselves and Scripture, the *NIV Ultimate Bible for Girls* teaches girls that the Bible is real, relevant, and, best of all, that the story of God and his people is also their story.”

ONE MESSAGE FOR ALL

Again, this does not do justice to the Bible as God’s Word. Paul says that when it comes to salvation, there is neither Jew nor Greek, slave nor free, male nor female, for all are one in Christ (Gal 3:28). The only time we can see messages aimed at specific groups is when there is ethical instruction aimed at husbands, wives, children, slaves, and masters. The gospel is a universal message of hope for all sinners.

Seeing the core message of the Bible, I see merit in the way the original KJV was left free from marginal notes beyond some pertaining to translation. The Bible is not to be co-opted by nationalism, environmentalism, or commercialism. To be sure, there are helpful commentaries, and cross references may be helpful, but there is merit in having an uncluttered copy of the Holy Bible, where sinners can hear the voice of God. 



Eric Kampen
Minister Emeritus
Canadian Reformed Church of Orangeville
rev.e.kampen@gmail.com

SET FREE FROM SPIRITUAL OPPRESSION

But Jesus rebuked him, saying, “Be silent and come out of him!” And when the demon had thrown him down in their midst, he came out of him, having done him no harm

– LUKE 4:35

We read often in the Gospels that Christ healed people who suffered from various ailments, but when we read about Christ healing a demon-possessed person it intrigues us. To be demon-possessed is to be a captive of the devil.

Luke sets the tone for his Gospel when he records that at Nazareth Christ read from the scroll of the prophet Isaiah: “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord’s favor” (4:18, 19). The Year of Jubilee was the Old Testament year when debts were cancelled and slaves were freed. It was a year of joy.

Christ came to bring the fulfillment of the Year of Jubilee. For that reason, Christ set this demon-possessed man free from spiritual oppression. Christ did so on the Sabbath because the Sabbath rest finds its deepest meaning in Christ who came to bring liberty and rest from Satan, sin, and the brokenness of life.

Christ was teaching in the synagogue at Capernaum when suddenly a jarring voice called out, “Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God” (4:34). The devil disrupted Christ’s teaching at the point when the people were astonished at Christ’s teaching, thereby trying to break down what Christ was building up. Also today, the devil tries to undo the work of Christ. The devil never misses a church service because he knows that where the Word is proclaimed, there the power of God is at work. The devil attends church and whispers in our hearts to sow doubt and unbelief.

The demon asked whether Christ had come to cast the demons into eternal destruction, and the demon made a confession of sorts when he identified Christ as the Holy One of God. It was not yet the time to cast the demons into eternal destruction, but Christ did command the demon to be silent. It wasn’t because Christ didn’t want the people to know that he is the Holy One of God—that’s what Christ was teaching!—but Christ didn’t want the gospel to be associated with demonic testimony. People might associate Christ with the demons.

Christ commanded the demon to come out of the man. The demon threw the man down violently in their midst. In this way the demon still hoped to thwart Christ’s work, because if the man

had been seriously injured or killed, then Christ would have been discredited. People would have concluded that Christ hadn’t come to bring life but death. That’s why it’s noteworthy that the text says the man was unharmed.

What does this demon-possessed man have to do with us? I have only heard accounts of demon-possession from mission fields. If we think it through, however, we are not so different by nature from the demon-possessed man. At the fall into sin, we all became captives of the devil and under his control. By nature, each one of us does Satan’s will. Jesus Christ came to set us free from spiritual oppression by his death and resurrection. Believers have been set free by God’s grace. The *power* of Satan and sin is still strong in our lives, but the *dominion* is broken.

The message of the gospel is that Christ is the Saviour who sets us free from the captivity of sin and all its resulting brokenness. By his death and resurrection, Christ paid for our sins and broke the stranglehold of Satan, sin, and death. Now we await the arrival of the Sabbath rest from Satan, sin, and death in all its fullness when Christ returns in glory. 📖

FOR FURTHER READING

Luke 4:31–37

FOR FURTHER STUDY

1. What is the significance of the fact that afterwards people brought their sick to Christ for healing “when the sun was setting” (4:40)? What does this say about whether they understood the relationship between the rest Christ came to bring and the Sabbath?
2. Find other instances in the Gospel of Luke where Christ healed people on the Sabbath. What was the reaction of the leaders of the people?



Clarence VanderVelde
Minister
Rehoboth Canadian Reformed Church,
Burlington-Waterdown
cjvandervelde98@gmail.com



Sports Betting

AND CHRISTIAN ETHICS

CALVIN VANDERLINDE

The aim of this article is to address the topic of sports betting and outline some ethical considerations and principles to help Christians respond to this form of gambling.

One writer defines sports betting simply as “any wager between two or more people made on the outcome of a sports event” and adds that “the term primarily refers to the facilitation of sports wagers through corporations known as sportsbooks.”¹ Bets of varying amounts are placed on a sporting event (its outcome or the accomplishments of individual athletes) in the hopes that one will gain a greater return.

ON THE RISE

In the last decade, sports betting has skyrocketed in prominence in North America, due in no small part to its legalization in many states and provinces. One simple indicator of this is the prevalence of advertisements during the coverage of any televised major sporting event. Viewers are subjected to advertisements featuring various sports betting companies who sponsor the event and attempt to raise their public profile. This does not necessarily mean that there is increased participation and engagement in sports betting but that is certainly the goal of the publicity as sport betting companies hope to remove the stigma and attract more people.

¹ Joe Carter, “The FAQs: What Christians Should Know About Sports Betting,” *Gospel Coalition*, February 10, 2023, <https://www.thegospelcoalition.org/article/faqs-sports-betting/>

It would be naïve to think that sports betting has not also affected and infiltrated Christian households and thus presents a temptation and ethical questions that warrant a Christian response

Even some Christians have grown favourable towards sports betting. In an article for *The Gospel Coalition*, Darin White and Robert Brooks come to the conclusion: “As Spirit-filled Christians, we can navigate sports betting with wisdom—for some, it may be an addictive struggle to be avoided. For others, it may be an entertaining bridge builder. For all of us, it should be handled with wisdom and appropriate caution.”² And lest anyone should dismiss that position as rare, even the Christian news website *Not The Bee* published an article in which the author admitted to placing a wager of an undisclosed amount on Super Bowl LVIII.³ It would therefore be naïve to think that sports betting has not also affected and infiltrated Christian households and thus presents a temptation and ethical questions that warrant a Christian response.

This article is not the place to unearth all the facts and analyze the various formats in which sports betting takes place. Nor is it the intent of this article to detail and dissect the statistics about sports gambling (how many play, how much money is moving, etc.), but from all indications, it should suffice to say there are significant sums in each of these departments.

The internet has also undoubtedly contributed to the rising prominence of sports gambling. No longer must one physically go somewhere to gamble (Las Vegas, the casino, the racetrack) but the internet has, as it were, brought those places as near as any computer or app on any device with an internet connection. Advances in technology also allow bets to be placed instantaneously and on the basis of the evolving aspects of the game, when formerly one could only place simple bets ahead of the game by predicting the winner or margin of victory. Nowadays a gambler can have essentially constant interaction with a sporting event, navigating changing odds, parlays, and statistics.

HISTORY

With an online search, anyone can quickly and easily survey the history of legalized sports betting in North America. In general, it has followed the legalization of other forms of gambling such

as lotteries and casinos, but illegal sports betting was certainly in existence for a long time, likely stemming back in some form or another to the inception of organized sports themselves.

For many years, major sports leagues in North America were opposed to legalized sports betting because of the risk of corruption. In past eras, match-fixing scandals ruined the integrity of various sports and sabotaged more than a few former leagues. This stands to reason since consumers will lose interest in a sporting event they believe is rigged and the competition contrived so that there is no uncertainty of outcome.

This anti-gambling position, however, has shifted more recently as most sports leagues have realized the potential amounts of money to be made. Regulations prohibiting sports betting were struck down and the industry expanded rapidly. One element that has proven pivotal in this change is the fact that today there is less worry than in former times that elite athletes, who have the greater potential to impact the game, can be bought off since they already have high-paying contracts. Lower-paid athletes, who might otherwise be targeted, have lesser ability to impact the game. Sports leagues nevertheless recognize the danger that sports betting poses to the sport. Therefore, leagues closely monitor the players, as well as officials and coaches, and when infractions occur hefty punishments are handed out.

THE ATTRACTION

What entices anyone to sports betting is the rush of adrenaline that comes from making correct winning predictions or taking a risk, and the accompanying sense of pride and superiority when one prevails over the competition.

One could have reasonably suspected that the legalization of another form of gambling would not have much of an effect since gambling was already happening in so many places and in so many ways that most people who were likely to be addicted have already become addicted. What could the legalization of one more gambling product do?

² Darin White and Robert Brooks, “Should a Christian Bet on Sports?” *Gospel Coalition*, September 7, 2022, <https://www.thegospelcoalition.org/article/bet-sports/>

³ Cardinal Pritchard, “1 in 4 Americans will bet on the Super Bowl. That’s 67.8 million people, a new record.” *Not The Bee* February 11, 2024, <https://notthebee.com/article/1-in-4-americans-will-bet-on-the-super-bowl-thats-678-million-people-a-new-record>.

As it turns out: a whole lot actually! For sports betting is a different product that has unique characteristics making it uniquely alluring and addictive to a unique type of person. Contrary to other forms of gambling which involve pure chance (under God's providence, of course, as Proverbs 16:33 teaches), the sports bettor can do their homework regarding their selections whereas one cannot do homework on a lottery ticket or roulette wheel or slot machine. This means if someone has an interest in athletic competition—whatever the sport of preference may be—they will be inclined to think they know the sport better than others and therefore possess the skill and ability to prognosticate based on their knowledge or statistical analysis. This gives sports bettors an illusion of control. This is similar to why many people feel safer driving in a car than flying in an airplane. When they are clutching the steering wheel and pressing the pedals, they enhance their sense of control. But when flying, it is another person who pilots the aircraft, and so passengers relinquish their sense of control. And yet, aside from any other variables at play, statistically speaking, based on the number of injuries and fatalities incurred, air-travel is the safer mode of transportation. The point is, just as the idea that driving is safer than flying is an illusion, so also those who bet on sports buy into the illusion that they have more insight which gives them an advantage. The reality is, of course, that however educated their guesses may be, no one is a fail-safe prognosticator.

CHRISTIAN RESPONSE

The ethical principles that relate to sports betting are not particular to this one form of gambling alone but apply broadly to all forms of gambling. Though there is no particular chapter or verse in the Bible that directly condemns gambling, the Bible is not silent on the matter by any means. The practice of gambling violates the first, fourth, eighth, and tenth commandments of God's Law in which God forbids idolatry, the failure to exercise oneself in meaningful work, the abuse or squandering of his gifts, and covetousness.

This list certainly gives Christians ample reason to call all forms of gambling, sports betting included, not only unwise but sinful, and thus to abstain.

BETTING OR INVESTING?

Now what if someone objects to this claim with the argument that sports betting, by the knowledgeable sports fanatic, is really a work of investment where someone puts their knowledge and insight to

good use in order to reap a return? Can this not be compared to starting a business where one must first risk some capital, which may or may not pan out positively? Similarly, they may say, investment in the stock market involves risk. How is sports betting any different? How is sports betting not actually good stewardship?

These might seem like challenging objections on the surface, but upon deeper reflection, some key differences become apparent. If someone invests money in a company and the goods and services it provides, while this puts money at risk, it is not gambling. However, if someone engages in the activity of "playing the market" by throwing money around based on whims or hunches or tips, then that is essentially another form of gambling. Sound investments are made with careful consideration and often through diversified portfolios and over a long-term duration. Sports betting, on the other hand, lacks this diversification and is short-term in nature, making it a riskier endeavour.

Scripture advocates for prudent financial stewardship and exalts work as the means God has ordained for making money. In contrast, gambling feeds off a get-rich-quick mentality and the desire to get something for nothing.

Invariably, gambling is designed to take more money than it gives out. This explains why sports betting companies can afford to bombard viewers with costly advertisements and why casinos (though the term originates from the diminutive of the Latin word *casa* meaning "little house") are always big, bright, and fancy modern-day castles. In this regard, an unknown source has made the keen observation that gambling is a tax on the poor and on people who are mathematically illiterate.⁴

WHO BENEFITS?

When a person works and creates goods or services to offer on the open market, both the buyer and the seller profit from it. But in a gambling transaction, only one party wins while the other goes away empty-handed. The transaction benefits one party and is a detriment to the other and to society at large. This shows no concern for the flourishing of our neighbour whom Christians are called to love. Here it should be added as well that putting money toward sports betting also draws resources away from productive economic activities.

Sports betting, like other forms of gambling, is grounded in selfish interests, not in seeking the neighbour's good. Gambling is a zero-sum game where the amounts won by the game winners and game providers equal the combined losses of the other people

⁴ The poor are more susceptible than the rich because they are more tempted to bet more than they can afford to lose and are more susceptible to get-rich-quick schemes. The mathematically illiterate do not realize that the odds are stacked against them.

The transaction benefits one party and is a detriment to the other and to society at large

(the game losers). Despite the obligatory messaging to “please bet responsibly” and “know your limit and play within it” and the gambling addiction phone numbers given at the end of their ads, sports betting companies are predatory and seek to arouse the addictive nature in people.

While someone might think that sports betting is just an innocent and harmless activity if it does not hurt them financially and if they personally stay free from addiction, they must nevertheless reckon with the reality that they are supporting an industry that does create bondage for many. True neighbourly love seeks to see people lifted out of bondage, not to be responsible, in part, for pushing them into it. Few things are sadder than to see an addict develop an unhealthy obsession and compulsive behaviour that is driven by an overwhelming urge to keep on gambling despite the toll it takes on their life. Time has told far too many stories of addicts who trap themselves in a vicious cycle of compulsive gambling which fosters poor time and money management, which if left uncorrected leads to enslavement, financial ruin, broken relationships, and lost trust, among many other broader social repercussions.

GOD’S BETTER DESIGN

Any consideration of sports betting from a Christian perspective would be incomplete without addressing the idols that are at play, namely wealth and winning. The Bible consistently warns against “the love of money” as well as greed and covetousness (Prov 13:11; 15:27; 23:4; 28:22, 25). Christ plainly taught, “Take care, and be on your guard against all covetousness, for one’s life does not consist in the abundance of his possessions” (Luke 12:15). Paul echoed this warning when he wrote “those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs” (1 Tim 6:9–10).

God calls all people to love him supremely and wholeheartedly. One cannot serve two masters such as God and money (Matt 6:24). But it is the desire and craving for wealth and rewards and the thrill of winning that sports gambling latches onto in order to draw people in.

This is why, besides all the other reasons to refrain from sports betting, even when a free and innocent alternative form of contest is found,⁵ the key question for Christians is “What does the way I play this game reveal about my heart?” Our greatest fear should not be what will happen if we lose but rather what will happen if we win. Looking to anything else but God will never satisfy or bring fullness of joy. It will, however, expose the idols that have come to reside in our hearts and overtake our love for God which is the most important thing he requires, as Christ taught in the first and greatest commandment. Truly there are ways in which one can lose by winning.

CONCLUSION

With the growth and proliferation of legal sports betting, Christians need to be aware that it does not provide a form of fun and innocent entertainment. It inevitably breaks the two greatest commandments: to love the Lord your God with all your heart and with all your soul and with all your mind and to love your neighbor as yourself. We must, therefore, exercise the strongest caution against sports betting and, in keeping with Proverbs 4:23, guard the heart with all vigilance, for from it flow the springs of life. **C**



Calvin Vanderlinde

Minister

Nooksack Valley American Reformed Church

calvinvanderlinde@gmail.com

⁵ Free fantasy leagues, office pools, bracket-filling contests, etc.

THE MYTH

OF THE SOVEREIGN CITIZEN

Watching delusional people is strangely compelling. There's just something *fascinating* about watching someone disconnected from reality get confronted with the truth. There's this movement in the United States and elsewhere where individuals regard themselves as "sovereign citizens." They believe they're not subject to any government dictates unless they consent to them. There are many YouTube videos of these "sovereign citizens" running up against the real world. I've watched a few.



Sovereign Citizen Arrested Twice in One Day | Then Gets His Car Towed

It usually begins with a traffic stop because they're driving a car without license plates. It then moves on to a confrontation with the police officer. They refuse to provide their driver's license, insurance, and proof of registration. The "sovereign citizen" insists he or she isn't driving but traveling. Driving, they say, is a commercial activity, but every citizen is free to travel without having their vehicle registered, etc. They refuse to acknowledge the authority of the police officer. They try to educate the police officer on their supposed constitutional rights. When the police officer inevitably asks them to get out of the vehicle, they refuse and usually have to be pulled out. The "sovereign citizen" gets arrested and goes to jail. The script is amusingly predictable.

A LAW UNTO THEMSELVES

It occurred to me that this is exactly the situation with unbelievers. They act like "sovereign citizens." Christian theology would say they're acting as if they're *autonomous*—a law unto themselves. Except instead of running up against a human government, their resistance is directed to the divine.

They refuse to acknowledge the lawful authority of God. They insist they have no responsibility to follow his laws. Instead, they will do things their own way and they believe they will be vindicated for such a stance. Just like "sovereign citizens," the unbeliever believes he or she has inalienable rights that even God cannot violate. For example, they have the right to be happy doing whatever they want to do, regardless of what God says.

Eventually "sovereign citizens" run up against the real world and so do "autonomous" unbelievers. It eventually becomes evident that their autonomy is only pretended. It can only ever be pretended. In the end, every "sovereign citizen" ends up before the Judge. The Judge doesn't put up with pretensions. There's an eternal death sentence for these defendants.

Here's the thing that bothers me the most when I watch the "sovereign citizen" silliness: that's sometimes me. Sometimes I buy the myth and pretend like that too. I'm tempted to insist on my own way—like driving without license plates—and I've given into that temptation. But if I'm a Christian, God's Word wakes me up to reality again. I see how I've been acting is wrong. I ask for forgiveness for my pretensions through Jesus, the perfect citizen who lived and died in my place. I ask for strength from the Holy Spirit to help me live like a loyal subject of the King, rather than as a "sovereign citizen." I put the license plates back on, so to speak. To do otherwise is tomfoolery. 🇺🇸



Wes Bredenhof

Minister

Free Reformed Church of Launceston

wes.bredenhof@gmail.com

The Reformed Church *in America*



In this second installment about “Churches outside the PARC,” we will focus on the Reformed Church in America (RCA). Though it has never been part of NAPARC, it does merit attention after the Christian Reformed Church, as there is an historic affinity with the Reformed member churches of NAPARC.

HISTORICAL CONNECTION

The RCA has been called the oldest denomination in North America. The first church was founded in 1628 by Dutch settlers in Manhattan, now known as New York City. By the time the English took control of the area in 1664, many churches had been established and continued their existence under English rule. The churches remained closely tied to the Reformed Churches in the Netherlands, depending on them for ordained ministers, and holding services in Dutch into the latter half of the eighteenth century. After the American war for independence, the churches began to function independently. While first known as the Reformed Protestant Dutch Church, in 1867 it took the name Reformed Church in America.

With its roots in the Netherlands, it was only natural that Dutch immigrants from the Seceded Churches in the late 1840s sought contact with the RCA. While some of the Seceders joined the RCA, others formed what is now known as the Christian Reformed

Church. Some of the points of contention were the singing of hymns instead of exclusively psalms, and membership in societies like the Freemasons.

Over the years, the RCA expanded throughout the continental United States. In the years after the Second World War, the RCA saw its membership base increase beyond those of Dutch background. When many members from Reformed Churches in the Netherlands immigrated to Canada in the post war period, the RCA sent ministers to Canada to help the newly arriving immigrants. In the 1950s, two congregations were established in Ontario. This number increased over the following decades. At its peak, there were about forty churches located in British Columbia, Alberta, Manitoba, Ontario, and Quebec. The RCA is organized by synods, with Synod Canada being one of them.

Besides the Ecumenical Creeds and the Reformed Confessions, in 2009 the RCA adopted the Belhar Confession, a document originating in South Africa. In the introduction to this confession on the RCA website it is stated that “it addresses three key issues of concern to all churches: unity of the church and unity among all people, reconciliation within church and society, and God’s justice.”

While the RCA is not a member of NAPARC, it is a member of the World Alliance of Reformed Churches, the World Council of Churches, and the National Council of the Churches of Christ in the United States of America. It is worth noting as well that the RCA is in a relationship of full communion with the Christian Reformed Church, a relationship comparable to the Canadian Reformed category of Ecclesiastical Fellowship.

CHURCH IN FREE FALL

If one goes by statistics, the RCA has been in free fall, losing about 70% of its membership since its peak of 360,000 members in 1980. It has lost over 122,000 members in the last year. The membership totals for 2022 were 104,901. At its peak, there were over

1000 churches. In the report of the General Secretary to the 2023 Synod, it states that 222 churches have left the RCA, about 25% of the congregations.

ISSUES

The General Secretary of the RCA, who functions as a permanent clerk and spokesman for the church, gave what he considered the three main reasons for churches leaving. In his opinion, the first is money, in the sense that churches thought the assessments for denominational activities were too high for the value they were getting in return. The second reason is the conversation about human sexuality, including LGBTQ ordination and marriage. The RCA has been grappling with this issue for some years and various suggestions were being discussed on how to move forward. All suggestions were designed to enable the denomination to remain outwardly united despite the sharp division in thought about the issue. The third reason he mentioned is women in ministry. Women have served in all the offices in the RCA since the 1970s. It appears that the reason this has become an issue is that the RCA removed the freedom of conscience clause with respect to the ordination of women. This means that while previously someone could excuse himself from being involved in the ordination of women on ground of conscience, this possibility has been taken away.

WHERE THOSE LEAVING ARE GOING

Those leaving the RCA are going in different directions. Many congregations have joined the Presbyterian Church in America (PCA), which is a member of NAPARC. This movement has been going on for some years. Among them is Pastor Kevin DeYoung, and the congregation he serves. Kevin DeYoung is well known in Canadian Reformed circles through his many books.

In the USA, currently, most of those leaving appear to be joining the Alliance of Reformed Churches (ARC). This name was used previously by churches that have since become the United Reformed Churches of North America. This version of the ARC was formed in 2021 when some fifty-five churches left the RCA over the human sexuality issue. On their website, they describe themselves as “A community of congregations who join together. As friends and partners in Christ, seeking first the Kingdom of God with the presence and power of the Holy Spirit. Pursuing unrelentingly innovative ways to engage a changing world with the Good News of Jesus Christ. Embracing the diversity of the human experience under obedience to Christ our King.” (<https://arc21.org/who-we-are>). They subscribe to the Ecumenical Creeds, the

Reformed Creeds, and the Belhar Confession. They also subscribe to the Great Lakes Catechism on Marriage and Sexuality. Rather than speak of Classes and Presbyteries, they speak of Regional Networks. These are to meet at least once annually “to connect, debrief, be refreshed, and stoke the fire among each other with the spark of God’s gospel.”

In Canada, those leaving the RCA have founded the Reformation Canada Network. On their website, they state their reason for leaving the RCA was its refusal to hold to its own biblical creeds and confessions. It was founded in October 2022. Currently, it has twelve churches in British Columbia, Manitoba, and Ontario.

WARNING & PRAYER

The issue of human sexuality is proving to be a watershed issue in many denominations. In a previous column, it was shown to be an issue in the Christian Reformed Church. The effort to maintain external unity despite the division of views on human sexuality is, not surprisingly, proving to be impossible. These divisions show that where the Word is, the Holy Spirit is still convincing and convicting. It will be of interest to follow developments in the Alliance of Reformed Churches and the Reformation Canada Network.

As we read about these developments, we also do well to remember Paul’s words in 1 Corinthians 10:12, “Therefore let anyone who thinks that he stands take heed lest he fall.” The RCA did not reach this point overnight. We also do well to remember the saying, “There but for the grace of God go I.” Therefore, also in the case of the RCA and the groups that have separated from it, it is fitting to offer the prayer *For the Church Universal* found in the Book of Common Prayer:

Most gracious God, we humbly beseech thee for thy holy Catholic Church. Fill it with all truth; in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where any thing is amiss, reform it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, make it whole again; through Jesus Christ our Lord. Amen. 

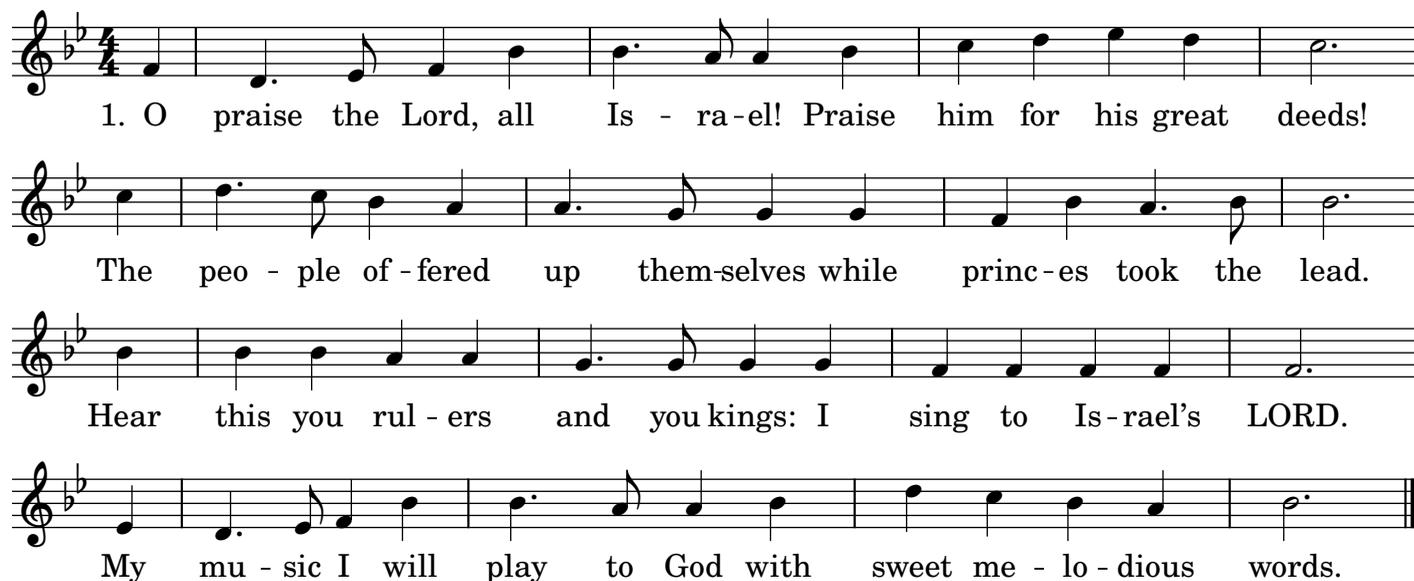


Eric Kampen
Minister Emeritus
Canadian Reformed Church of Orangeville
rev.e.kampen@gmail.com

CORRECTION TO ARTICLE ABOUT CRC An astute reader drew my attention to an error in the paragraph titled “Current Issues.” The word, “unchastity” in the sentence, “The report concluded that homosexual sex was a practice that contravened the definition of unchastity,” should have read “chastity.” For greater clarity, it would have been beneficial to quote the actual wording in the Acts of the CRCNA 2022, Art. 65, p. 922, “That synod affirm that unchastity in Heidelberg Catechism Q. and A. 108 encompasses adultery, premarital sex, extramarital sex, polyamory, pornography, and homosexual sex, all of which violate the seventh commandment.”

The Song of Deborah (1)

Stanzas 1-5



1. O praise the Lord, all Is - ra-el! Praise him for his great deeds!
The peo - ple of - fered up them-selves while princ-es took the lead.
Hear this you rul - ers and you kings: I sing to Is-rael's LORD.
My mu - sic I will play to God with sweet me - lo - dious words.

2. When you went out from Seir's land,
and Edom's fields you trod,
the mountains quaked, the heavens poured,
earth shook before our God.
The LORD at Sinai's mount appeared;
his power he there displayed.
The clouds rained water on the earth
and all were much afraid.

3. In Shamgar's and in Jael's days
abandoned were the streets.
The travelers took to winding paths
and village life had ceased.
Then I arose, I, Deborah;
the LORD had called on me,
a mother in all Israel,
to set the people free.

4. Before my time they chose new gods;
their wars they could not win.
Though forty thousand men were there
no shield or spear was seen.
But when I called they all came forth;
the battles they did fight.
With willing hearts, they fought with strength,
with courage, and with might.

5. My heart is with the princes and
the eager volunteers
among the people. Praise the LORD!
Exalt the God who hears!
I call upon all you who ride
prize donkeys coloured white,
mounted on blankets rich and thick:
Praise God to heaven's height!

Text: George van Popta, 2023
Tune: All Saints New (CMD), Henry S. Cutler, 1872
Based on Judges 5.

These stanzas are the first of sixteen total verses. Please contact George van Popta (gvanpopta@gmail.com) for a copy of the song with all stanzas included.

CHURCH SOCIAL CREATOR

ILSE VANDERMEULEN

Clarion is interviewing various professionals in our Reformed community to highlight how they are serving the Lord in their particular industry or calling. In this issue we interview Jonathan Reinink (age 40), the owner of Church Social Inc. and co-owner of Tailwind Labs Inc.

BACKGROUND

Jonathan graduated from West Hill Secondary School in Owen Sound and obtained a college diploma at the RCC Institute of Technology in Toronto (now part of Yorkville University) to become an IT technician, but pursued web development instead. He self-taught his programming skills, as web development courses were scarce at that time.

Jonathan is on the Canadian Reformed Website Committee that maintains the federation's website (<https://canrc.org>). He has done speaking engagements at conferences for the tech industry in Canada, the US, France, and Italy, with a highlight being the Lاراcon conference at the PlayStation Theater in Times Square, New York, speaking to over 1,000 web developers. Jonathan is married to Amy, and they have three children.

Tell us about the work you do

These days I manage two businesses—Church Social Inc. and Tailwind Labs Inc. Church Social is very familiar to most of *Clarion's* readers. Tailwind Labs started in 2017 when my business partner and I created an open-source framework, called Tailwind CSS, that makes it easier to style websites. This tool became very popular and it's being installed over 8 million times per week now. Significant companies use it like Open AI, Shopify, Netflix, NASA, and Google. Although Tailwind CSS itself is free, due to its popularity we now have a large audience of developers that we're able to sell products to.

Church Social is a software as a service (SaaS) platform designed specifically for Reformed churches that helps churches get organized and stay connected online. It includes a membership directory, ward lists, messaging tools, contribution tracking, file sharing, schedule management, calendar of events, photo galleries, bulletin archive, and more.

The idea for Church Social came in 2009 when we attended Covenant Canadian Reformed Church in Grassie and I was asked to help a member of our church who was taking care of our church records. She was using an outdated software platform to manage the records, and the program could not be updated anymore. So, I thought, why don't I create something more modern by creating a website with a secure login to manage all this information? Once all that data is on that website, others in the congregation, like office-bearers or even regular members, can also access it.

What started as a small project for Grassie piqued the interests of other churches as well and I rebuilt the site in such a way that many churches could benefit from this idea. In 2012 we incorporated and started Church Social Inc. It took another three years to finish the development of the platform. It was way more work than I initially thought—that's how it always goes!—and I had to do the majority of it in my spare time alongside a full-time job.

Today, we have one full-time employee, Reuel Feenstra in Grand Valley who does development, and Fernand Jonker in Winnipeg as part-time support staff. Today there are over 160 churches on the platform. This includes sixty-seven Canadian Reformed Churches, thirty-four United Reformed Churches, and most of

the Free Reformed Churches in Australia. Fun fact: we have sent over twenty million emails over Church Social to date. The users who log in the most? While often it is the older members who are most hesitant about the system at first, the data shows that they use the platform most frequently!

What makes for a good work day?

My daily work consists of managing both teams and building new software. A certain amount of my time is managing my staff, but I still love the craft of software development and the creative process—to design and build something. As a team, we plan out new features, discuss what the goals are, put together a spec, design the interface, and finally program it. Once built, we thoroughly test new features, both on the website as well as the mobile iOS and Android apps. If everything looks good, we “merge it in” and it deploys to production. To be able to collaborate with others on Church Social is a lot of fun, and it's great having others on the team sharing their ideas.

One of the features we are working on right now is adding the ability to track the terms of elders and deacons, so you know exactly when certain men have been in office. After that's finished the next big feature we're planning is visit tracking, which will give office-bearers a place to record member visits so elders, deacons, and pastors can see which members have received a visit and when. This way they can ensure that all members of the congregation are being properly cared for.

The name Church Social came from the idea of our coffee socials: a group of people connecting and having fellowship. It was in no way meant to create some sort of social media platform for church members to spend their time on, like Facebook. The opposite is true: it was always my intention that Church Social is a helpful tool to spend *less* time on administrative work and repetitive tasks in the church so we have more time for kingdom work.

What are some challenges?

While the language used in our federation is generally transferable to other Reformed churches, there are differences and we had to learn them. One difference for example is our shepherding groups. Our churches call them “wards,” but United Reformed Churches call them “districts,” others call them “care groups” or “parishes.” Another one is what you call a person who has done profession of faith. For us it is common to call them a communicant member; others call them confessing or professing members. There are settings in Church Social where you can customize the terminology that your church uses.

We have the odd church outside of our core audience of Reformed churches where Church Social is not always as good of a fit. For example, for some churches it is problematic that we only have male and female options for the gender field, but that's not something we intend to change.

Theology is also connected to technology! The concept of church membership in the Reformed church is unique and determines how we keep our church records. It comes back to what we believe about the true church: it is an assembly where the gospel is being preached faithfully, the sacraments administered scripturally, and church discipline exercised as the Word teaches. As Reformed churches our church membership lists tend to be well maintained, compared to other churches where membership is defined less strictly.

One thing I struggle with personally is charging churches money for the use of the platform. It all started as kingdom work, but to keep up the site, it is now a full-time job. Years ago, a good friend said to me: you have to charge for the use of the site, otherwise you will burn out and will not have the resources to continue working on it. That was good advice. By the time I was done developing the platform in the evenings and weekends, I was burnt out. Today the revenue from subscriptions has allowed us to hire staff and continue developing the platform—making it better for all our customers.

Describe some dangers of internet technology

For me it comes back to how I've always viewed technology: it's a double-edged sword. Technology can either be used for God's glory or for human sin to serve ourselves. The percentage of the internet used for pornography is astounding. It's polluted with horrible stuff, but at the same time, the internet is an amazing outreach tool to spread the gospel. My church here in Lincoln supports a mission project in Africa called the Timothy Project. It is a website that helps ministers in Africa access Reformed resources to help them write their sermons. Many ministers benefit from that. Technology is always changing and there are always new things. The internet was once new and scary, and these days we are trying to grasp the possibilities of artificial intelligence. As Christians, we must always be on our guard.

Church Social stores a lot of personally identifiable information (PII), and I feel a huge level of responsibility towards our churches to protect that data. Security is a big part of our business, and we

invest a lot of time and resources into it, including contracting third-party security firms each year to do audits on the platform to ensure the safety of the data we house. This responsibility carries a certain weight to it, and while we do everything in our control to keep this data safe, I have learned to put my trust in the Lord in this area too, as he is ultimately in control.

Another challenge is that there are no guidelines for transitioning from physical filing cabinets to storing information online. There is not a lot of advice on what the right process is for doing this. [Chuckles] I sometimes joke that Rev. Van Oene's book on the church order, *With Common Consent*, has a lot of good to say, but not a lot about how to manage digital files in an internet age!

How does the Reformed faith affect you in your job?

The software industry in general is very left wing and I stick out as a Christian. I remember several years ago I went to speak at a conference in Minneapolis, and I was invited by other speakers to play a blasphemous card game. That was an uncomfortable situation to be in. I am careful how I present myself online and I want to represent Jesus correctly. As a Christian, I want to be a witness and not hide who I am. I add to my online profiles that I am a Christian, which has led to good conversations, and has also been an encouragement to other Christians in the same space.

Working on Church Social I am keenly aware of the brokenness of this world; we need a setting for a date of death for example. What speaks of the brokenness of the world more than the fact we die one day? We also have dates for withdrawal of membership and excommunications, and separation and divorce for the status of marriages.

As a Reformed Christian, being able to serve our Reformed churches with the gifts I have been given, has been an amazing blessing and privilege. The church needs software developers, that's the reality. When I see how many churches are now on the platform, I am humbled. I see God's providence in how he has blessed me in both businesses. My hope for Church Social is that it continues to make church life better for many congregations. 



Ilse VanderMeulen
Elora, Ontario
ilsevandermeulen@hotmail.com



ORANGEVILLE WELCOMES

Mark and Sheri VanderLinde

DANIELLE DEGROOT

With great joy and thankfulness, on February 25, the Orangeville Canadian Reformed Church received their new minister. While the church had been vacant for less than a year, any pastoral vacancy triggers a feeling of “missing something” and being “unsettled.” Members of council had filled these gaps, working through necessary tasks such as catechism class teaching. Preaching arrangements were made with many retired ministers, professors, and current seminary students. Rev. Eric Kampen, recently retired as minister of this church, was willing to continue as church counsellor in the interim. A calling committee was created, and the members of this committee worked hard to bring names of candidates to the congregation. With the uncertainty of how long pastoral vacancies can be, this hard work was appreciated, and the Lord’s care felt by the congregation.

CALLING & EXAMINATION

The Lord blessed the activities of the calling committee and on November 6, Orangeville extended a call to recent seminary graduate, Candidate Mark VanderLinde. Soon the VanderLindes made plans to visit the community and our excited congregation. Unfortunately, this meeting process was not without its own trials as the family fell sick over the course of the weekend. The family rallied and Mark was able to come back the following Lord’s Day to preach in Orangeville and spend time socializing afterwards with members of the congregation.

Early in December, the council received Mark’s formal acceptance of the call to be our pastor. The congregation received the news of this shortly thereafter, and the excitement levels rose again. Underneath this excitement was also the knowledge that the process was not over—Mark would have to undergo rigorous preparation and studying as he prepared to be examined by classis. Classis Northern Ontario was scheduled for the beginning of February, and the congregation kept Mark and his family in their prayers, asking the Lord to give him strength, wisdom, and knowledge in the task before him. On the day of the examination, many congregational members came to support Mark and watch the examination process. Senior grade elementary students from Dufferin Area Christian School were able to attend and, upon request, were granted permission to participate in the process by asking a few questions—such a blessing and a wonderful experience! That afternoon, the congregation was notified that Mark had sustained the examination and would be formally ordained and installed as minister of the Orangeville church on February 25. This undoubtedly brought joy (and relief!) to Mark and the congregation alike!

ORDINATION

To welcome the family to Orangeville, many people were involved, and plans were made. While council prepared for the ordination, a welcome committee was established to organize an evening to

Photo credit: Rob Kampen

Clockwise, from bottom: Ordination; laying on of hands; Mark VanderLinde’s first service as pastor.



Welcome evening, social and potluck



Words from Rev. VanderLinde

formally welcome the VanderLindes. The manse was also treated to some TLC by the building committee and volunteers, to ready the house for its newest inhabitants.

The morning ordination service was lead by Dr. Ted VanRaalte, and the message was one of passionate encouragement. The sermon, rooted in the book of 1 Timothy, delved into Timothy's call as a new minister. It was shared how Paul urged Timothy on in his work, and stressed how God uses weak men to be conduits in bringing unending life to mankind. Dr. VanRaalte emphasized the honour of being one of these undeserving men, a tool that the Lord uses for his glory and praise.

Rev. VanderLinde led his first worship service as newly ordained pastor that afternoon and it was a busy service. The message from Matthew 13 was about how it is a privilege to participate in God's Word and what this participation entails. The congregation was reminded how important it is to work with God's Word, to develop roots based in understanding. In addition to this preaching, Rev. VanderLinde was able to administer the sacrament of baptism to the congregation's newest member!

WELCOME EVENING

A welcome evening the following Friday was another chance for the new minister and family to "meet and greet." Throughout an informal potluck of appetizers and finger foods, the attendees were able to socialize with the VanderLindes while enjoying a slide-show featuring both Mark and Sheri VanderLinde from birth to

their current family of five. A formal program followed, featuring a variety of games that Mark and Sheri competed in. Information and details emerged to help the couple become more familiarized with the congregation.

The MC entertained all with his account of discovering (in preparing for his role for the evening) just how many cousins he actually had from the church. As groups began their games, he identified many of these cousins . . . and when introducing his wife when she presented a game, clarified she was *not* his cousin! The evening was capped with the presentation of a gift voucher for Mark and Sheri to purchase indoor or outdoor furniture to help fill the large space of the manse. Zoe, Sarah, and William VanderLinde were able to receive furniture of their own as they were presented with a children's wooden picnic table, made from the wood that was once a pew at the Orangeville church prior to its recent renovations.

May the Lord bless this new minister and his family as he takes up his tasks. May God strengthen him in the charge to dutifully carry out his calling, watching over himself and the congregation, and preaching in obedience to God's Word. May God also bless the congregation and its charge to joyfully receive this minister and to submit to this messenger of the Word of God. Above all things, as is stated in 1 Timothy 6:16b: "To him be honor and eternal dominion. Amen." 🙏

Danielle DeGroot



NEERLANDIA WELCOMES

Faustin and Magdalena Emadjeu



Sunday March 17, 2024 was a long-awaited day of celebration for Faustin and Magdalena Emadjeu as well as Neerlandia Canadian Reformed Church. It had been almost four months since Candidate Emadjeu had accepted the call to serve the congregation. The ordination service for the new Reverend Emadjeu was led by Rev. Ken Wieske, in whose St. Albert congregation Faustin completed his internship. There were many members of St. Albert church in attendance to show their love and support for the Emadjeus. The text was Isaiah 61:1-3 and the theme was “Spirit-Anointed Gospel Preaching” about the beautiful task of those chosen to preach. Rev. Wieske exhorted the new minister to remember that preaching God’s Word is for God’s glory and honour, and not the preacher’s. The laying on of hands was done by Rev. Wieske and some office bearers as well as two retired ministers who were in attendance—Rev. B. Tiggelaar and Rev. G. Wieske. After the service, greetings and congratulations were shared from the St. Albert, Hope Neerlandia, Devon, Edmonton Providence, and Taber congregations as well Emmanuel Reformed Church.

For his inaugural sermon, Rev. Emadjeu chose Psalm 22:1-5, the first in a planned series. The theme of his comforting message



was “Through David, God exhorts us to turn to him even when he is silent.” The first point presented David’s struggle with God’s silence. David called out, like Christ later did, “My God, my God, why have you forsaken me?” David despaired of God’s seeming distance from his groaning, as also Job did. But David and Job pale in comparison to the silence faced by our Lord on the cross. They were sinful men whom God rescued, but our Lord died drinking the full cup of God’s wrath. If God had rescued Christ from the cross his own holiness would have suffered. In the second point, Rev. Emadjeu expounded on David’s taking hold of God’s Word, the rock that is higher than he. David reached back in redemptive history, and persevered in prayer to a glorious God who always remains the same. We must do the same. After the service, the congregation and guests were invited to a time of fellowship and refreshments, and the opportunity to congratulate and welcome Faustin and Magdalena.

WELCOME EVENING

Nine days later we congregated again, this time in the gym of Covenant Canadian Reformed School, to officially welcome the Emadjeus to the Neerlandia community. The evening was organized by the church’s Ladies Aid and emceed by Mr. John Wierenga. It was a full house and all were treated to good food, good laughs, and good spirits while Faustin and Magdalena were treated to the true character of Neerlandia. Cynthia VanDasselaar and Nicole VanLeeuwen of the Tuesday morning Bible study presented the Emadjeus with a wide variety of gifts and practical items which can all be purchased at our one-stop shopping place, the Neerlandia

Co-op. One of the gifts was a set of gloves to hang in their vehicle, necessary in a community known for drivers waving to each other when they meet on the road. Felicia Wierenga and Marie Steenbergen shared a humorous presentation on the quirks of living in Neerlandia. For example, if you hit the ditch, news of your incident will reach home before you do.

The Emadjeus were also gifted with a map of the community, with all the church members’ homes pinpointed on it. Both the Young Peoples’ Society and the Wednesday Evening Bible study tested Faustin and Magdalena’s knowledge of the congregation by playing a matching game. The young people asked the Emadjeus to match their society members with the moms, and the ladies asked them to match various sibling pairs of all ages. They did a very impressive job of showing just how well they already knew us! There were also musical presentations by the Janssen family and a little banter of remembrances from one of the people who had opened their homes to the Emadjeus when they visited Neerlandia.

Faustin and Magdalena were presented with a set of deck furniture, a lovely set of mugs, and some plants and lights as gifts from the congregation. Rev. Gerard Veurink spoke a few words on behalf of Barrhead CanRC and Classis Alberta, and as our former minister. His wife prevented him from actually wearing three hats. Rev. Steve VanLeeuwen of the Calgary CanRC shared best wishes from his congregation.

Rev. Emadjeu closed the evening with prayer and thanksgiving. We hope and pray for a long relationship of mutual care and respect, and that Faustin and Magdalena soon feel at home in our community. **C**



IRTC

INTERNATIONAL REFORMED THEOLOGICAL COLLEGE

Strategically Advancing the Great Commission

In the key passage from Matthew 28:19-20, we find the heart of the Great Commission—a clarion call to go forth, make disciples of all nations, baptize them, and teach them the ways of Christ. It's this divine mandate that inspires and directs the mission of the International Reformed Theological College (IRTC). Since our inception, we have dedicated ourselves to the task of nurturing and preparing the leaders of today and tomorrow for impactful service in their communities and beyond. Our commitment transcends the academic sphere, embedding itself in the practical and spiritual realms, ensuring that our strategy aligns closely with the Commission's call to teach and disciple.

Fostering Global Connections Through Education

With the dawn of the internet era, the scope of "going and teaching" has been radically expanded. The IRTC embarked on this journey in 2001, initially reaching a modest group of Brazilian students. Today, our reach is truly global, touching lives across continents—from the Americas to Africa, Asia, and beyond. This expansion is not just about numbers; it's about real, transformative impacts on individuals and communities. A testament to this is a missionary in Cape Verde who, against challenges of connectivity and logistics, leverages our

resources to bolster his church-planting efforts. This story is but one of many, illustrating the pivotal role of the IRTC in spreading Reformed theology and inspiring church leaders with the truth of the Gospel.

Encouraging Through Discipleship

A distinctive aspect of our educational philosophy is the emphasis on mentorship and discipleship. Each student is encouraged to forge a mentorship bond with a leader in their local ministry, fostering a supportive environment that extends beyond academic learning. This is complemented by the relationships cultivated between students and instructors, which often grow into spiritual and ministerial guidance networks. Such connections underscore the unique, communal aspect of our learning model, reflecting a commitment to holistic growth.

Moreover, our Student Affairs team actively monitors and supports our student body, recognizing the unique challenges of distance learning, especially for those engaged in missions or ministry. Personalized support, prayer, and guidance are but a few facets of our comprehensive approach to student welfare, trying to ensure no one is left behind due to unforeseen obstacles.



Excellence in Teaching and Character

At the core of the IRTC's mission is a dedication to scriptural teaching, framed by the rich traditions of the Reformed Confessions. Our faculty's commitment extends beyond academic rigor to include the molding of character and the nurturing of a Christ-like demeanor in our students. This dual focus ensures that our graduates are not only knowledgeable but embody the virtues and ethics of Christ in their ministries and daily lives.

Vice-president for Academic Affairs, Alexandre Lessa, encapsulates our challenge and mission: "...our job is not only to be faithful in regard to the content we teach, but also to make sure that our graduates display the excellence of Christ in their character and attitudes. This can take the form of wisely applying academic discipline to a student who grew up in a context where unhealthy or unethical study habits were tolerated, or it can mean

spending time helping a student understand how to apply a difficult concept in their ministerial context. Transferring the right knowledge is not enough—it must have a transformative effect upon our students and upon those who are reached through their ministries."

A United Mission

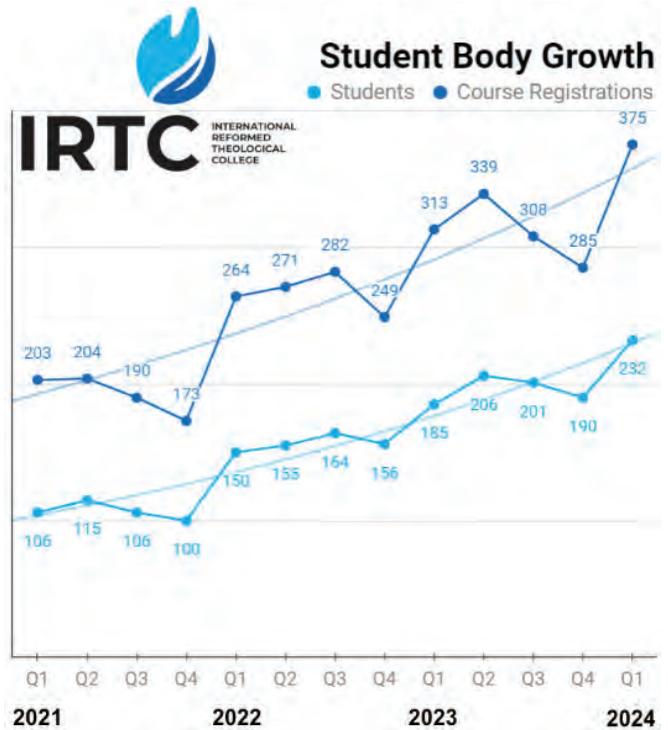
As we reflect on our journey and look to the future, the IRTC remains steadfast in its commitment to the Great Commission. Through innovative educational strategies, a supportive community, and a deep-rooted desire to serve God's kingdom, we continue to forge paths for the gospel's advancement. Our mission is more than an educational endeavor; it's a calling to equip and inspire leaders who will go forth and make a lasting difference in the world for Christ. This is our pledge, our mission, and our prayer as we continue to serve and grow together in faith and knowledge.

The IRTC's Record Growth and Future Prospects

We kicked off 2024 with gratitude and a sense of responsibility at the IRTC. The chart to the right not only shows our growth in numbers, but also represents stories of dedication to the expansion of Reformed theological knowledge. This first term, we achieved a record enrollment of 232 students and 375 course registrations, exceeding all expectations and affirming the IRTC as a center of excellence in distance Reformed theological education.

This consistent and significant growth over the years stands as a testament to divine grace and the collective efforts of our academic community. We are addressing the operational challenges that come with this expansion with an eye towards the future. We are gearing up to accommodate up to 500 students in the near future, while still maintaining the quality and depth of our education.

With this, we warmly invite you to join this movement that goes beyond borders and connects continents through the Reformed faith in Portuguese. If you are eager to be part of this global initiative that shapes the next generation of Christian leaders, please connect with us. Your participation is crucial for the continued growth and success of our mission at the IRTC.



\$203,879
2024 Budget

48%

\$99,000
Raised (Mar 31)

Your support reaches around the world

Canada (card, cheque or e-Transfer): <https://irtcsociety.ca/donate>

International Reformed Theological College Society
PO Box 838 Stn A
Abbotsford, BC V2T 7A2 Canada

US & International (card or check): <https://irtc.online/donations>

International Reformed Theological College
210 Pace Dr.
Bristol, VA 24201 USA

E-mail: contact@irtc.online

Seven Takeaways

FROM THE RCDC/CARE/CCRTC SOGI AND CURRICULUM CONFERENCE

How many times do you see four acronyms in a row in a single phrase? A few of you will know the meaning of each of the letters in the title of this article, and some will be in the dark. To both groups, I invite you to read on!

On April 11–12, 2024, almost forty Reformed educators gathered at Tyndale Christian School in Calgary, Alberta, for a conference presented by the Curriculum Assistance for Reformed Education committee (serving Reformed schools in Ontario) and its sister organization, the Reformed Curriculum Development Committee (serving Reformed schools in Western Canada). The Covenant Canadian Reformed Teachers' College was also involved in planning and presenting.

Almost all of the schools that serve Canadian Reformed families were represented at the conference, from small schools like Ambassadors in Ottawa to large schools like Parkland Immanuel in Edmonton; from long-established schools like JCCS Smithville to recently instituted schools like Trinity Academy in Vernon.

By now you should be aware of the first three acronyms in the article title. Here comes the fourth . . .

The topic of the conference was SOGI and curriculum. The acronym SOGI was coined in the Western regions of our country and stands for Sexual Orientation/Gender Identity. It serves as a catch-all phrase for topics related to sexual ethics, especially recent controversial developments in this area. Some may equate the term with the SOGI 123 curriculum that is used in many BC schools, but strictly speaking it's a catch-all acronym used for a variety of current issues.

Some may wonder why Reformed schools need to deal with topics like sexual orientation and gender identity. Do these issues affect our schools? Unfortunately, they do. On the one hand, our students are bombarded by cultural messages that preach acceptance and affirmation of homosexual behaviour and transgenderism. On the other hand, our students are also exposed to reactionary stereotypes and tropes that are not helpful, and sometimes harmful (more on that later). But anyone involved in Reformed education also knows that we have students who struggle with same-sex attraction or confusion about their gender. We and our children are not immune to effects of the fall!



To accomplish the conference objectives, participants listened to presentations by JoJo Ruba (executive director of Redeeming Conversations), Rev. Chris Gordon (author of the New Reformation Catechism on Human Sexuality, Mark den Hollander (instructor at CCRTC), and John Wynia (Coordinator for the League of Canadian Reformed School Societies). In addition, book studies were held on four helpful books: *Holy Sexuality* by Christopher Yuan, *Love Thy Body* by Nancy Pearcy, *Do Not Follow Your Heart* by Kevin DeYoung, and *Strange New World* by Carl Trueman.

Near the end of the conference, we were encouraged to identify some “takeaways”—important concepts or ideas that we could take back and apply in our schools. I couldn’t limit myself to just one, so here are seven:

1. IDENTITY TRANSCENDS SEXUALITY

Jojo Ruba reminded us that sexual attractions are things that we have, not things that we are. They don’t define us. We need to encourage our kids not to let them define them, either, despite the overwhelming messages from our culture that seem to prioritize sexuality above many other aspects of identity.

2. FEELINGS DON’T TRUMP REALITY

In his book, DeYoung argues that we must avoid the trap of listening to our “authentic” feelings as the source of ultimate truth. Chris Gordon echoed this by noting that our emotions are subject to the fall, just like our intellect and our will, and will often lead us astray. Some people define aspects of themselves (even their gender!) by how they feel. We need to define ourselves by reality as revealed in God’s Word and world.



3. OUR BODIES ARE GIFTS FROM GOD

In *Love Thy Body*, Nancy Pearcey shows that our current culture has a disdain for the body, which has resulted in a two-tiered view of the human being—one that sees no value in the living human body but places all our worth in the mind or consciousness. This (in line with ancient gnostic thinking) results in secular views on euthanasia, sexuality, homosexuality, transgenderism, and related ethical issues.

4. IDEAS HAVE CONSEQUENCES

Carl Trueman’s book outlined the connection between current sexual ethics and historical philosophers, including Karl Marx, Wilhelm Reich, and Sigmund Freud. Even if you have never read any of these thinkers, you are being influenced by their ideas every day.

5. WE ARE ALL CALLED TO HOLY SEXUALITY

The main message of Chris Yuan’s excellent book is this God’s standard for everyone [no matter your sexual attractions] is holy sexuality: chastity in singleness and faithfulness in marriage. His standard is not heterosexuality as opposed to homosexuality (these categories are hardly biblical). People with heterosexual attractions are called to holy sexuality as much as those with same-sex attractions.

6. LOVE THOSE WHO LIVE IN SEXUAL SIN

This might strike some readers as strange, but it is not a call for acceptance and affirmation. The last question of the New Reformation Catechism on Human Sexuality asks the question

“How do we love those who live in sexual sin?” and answers, “We should not avoid or shun those who are mastered by sexual sin. Instead, we should speak the truth in love about sexual sin, repentance and faith in Christ.” Chris Yuan writes in somewhat stronger terms: “This is an indictment of Christians who mock or demonize people identifying as gay, lesbian, bisexual, or transgender. Such hurtful actions and attitudes fail to honor the dignity and value of others created in the image of God.”

7. TEACH THESE FOUNDATIONS TO ALL STUDENTS

In our curriculum development sessions, we generated big ideas and enduring understandings that are applicable at all age levels. Concepts like “God’s intentional design for humans as male and female was very good” or “Your identity is not in your sin but in Christ who paid for your sins” can be applied to any age level.

Overall, the conference was a tangible reminder that Reformed schools have much in common, and that all benefit when we work together. Continued collaboration between our schools and between organizations such as the RCDC/LCRSS/CCRTC promotes the health of Reformed education, also in the area of SOGI. May God equip our teachers and parents with wisdom and courage as they deal with this difficult topic. 

Kent Dykstra
Principal
Credo Christian High School
k.dykstra@credochs.com

CLARION Kids LORD'S DAY 48

What do you think about when you pray "Your kingdom come"? Perhaps you think about when Jesus comes back. And that is very much part of this petition of the Lord's Prayer. But God's kingdom can come already today, even though Jesus has not returned yet! You see, when we pray "Your kingdom come" we are asking God to make his kingdom come in our own lives. "God," we are saying, "please work in our hearts with your Holy Spirit! Please make us listen to your Word more and more!" But we are not just praying for ourselves, we are also praying for the church. We are asking God to take care of it. Now, there is someone who fights against the church. Who is that? Satan. And when we pray for God's kingdom to come, we are praying for Satan's kingdom to fail. What an important petition to pray until the Lord Jesus returns!

Wordsearch

Kingdom
Today
Church
Spirit
Jesus

L	S	P	I	R	I	T	Y	H
S	K	N	U	Z	S	T	O	C
B	I	J	I	B	I	O	H	H
X	N	M	E	K	Z	D	V	U
E	G	K	W	S	T	A	X	R
J	D	V	Z	R	U	Y	N	C
A	O	H	F	K	F	S	V	H
T	M	R	A	X	Z	A	E	A
D	Q	R	L	N	K	L	U	R

In the Bible, the church is also known as Zion or Jerusalem. Fill in the blanks of the psalm below where David prays for the church.

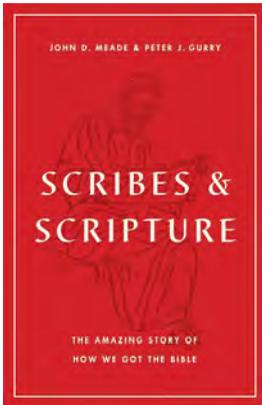
Do good to _____ in your good pleasure; build up
the walls of _____ (Psalm 51:18)



HEY KIDS!

Do you have questions about something you have read in the Bible or heard in a sermon? Maybe you are wondering about something you have read in a Lord's Day. We have a new column coming called KIDS' QUESTIONS. We warmly invite you to ask Mrs. DeBoer your question! With your parent's permission, email deboerca@gmail.com and find your question and an answer in Clarion!

AMANDA DEBOER



CHERISHING GOD'S STORIED BOOK

Scribes and Scripture: The Amazing Story of How We Got the Bible by John D. Meade and Peter J. Gurry. (Crossway, 2022). Paperback. 270 pages. \$26.39 CDN.

If you've scoured the bookshelves of a second-hand store, you've likely come across a sizable collection of Bibles. Shelved not far from the forgettable bestsellers of three summers ago, these neglected Bibles can look all too ordinary. But this modest appearance belies the incredible reality of what the Bible is, the supernatural message that the Bible reveals, and the amazing story of how this book came to us.

It is the story of how we got the Bible that John Meade and Peter Gurry recount in their excellent volume *Scribes and Scripture*. It's probably not a tale that many of us have heard. As they point out, we tend to think that the Bible was given similarly to how the Ten Commandments were handed down at Mount Sinai: whole and complete.

Hasn't the Bible always looked the way it does today: faux leather cover, index in the front, concordance in the back, sixty-six books in all, and in readable English? No, the familiar *Holy Bible* on your nightstand is the grand culmination of labours that have stretched back thousands of years, labours that have involved tens of thousands of scholars, scribes, copyists, translators, publishers, and even synodical representatives.

But what about divine inspiration? Didn't God himself miraculously "breathe out" these words through his prophets and apostles so that by them we could be equipped for every work? We stand on our confession of the Bible's full inspiration. But that doesn't mean God ended his involvement in Scripture at that moment in the first century when the last inspired author finally lay down his pen. In his wise providence, God has also preserved his Word, superintending the careful collection of manuscripts, their replication and translation. And all of this work stands (almost invisibly) behind the wide array of ESVs or NIVs on Amazon from which you can choose today.

HOW DID WE GET HERE?

Occupied in the task were many thousands of people. Meade and Gurry tell the story of armies of ancient and medieval copyists devoted to writing out the Scriptures by hand—line by line,

column after column—until they finished a complete Bible, and then began again. They tell the story of church synods and councils, where there was broad (but not unanimous) agreement about what books had been inspired by God and should be received as holy Scripture. They tell the story of Bible translators who laboured long and sometimes at great personal danger to give the masses a Bible they could read in their own tongue.

The Bible's history is long and unquestionably colourful. So, I'll leave it to you to read how (and why) it's only in the last two hundred years that most English Bibles stopped including the Apocryphal books. Or to learn what's behind the puzzling little footnotes in your Bible that say something like, "Some manuscripts have . . ." or "Other manuscripts read . . ." You'll also hear about the persistence of certain historical myths, like how the Bible was collated by a pagan Roman emperor, or how the early church suppressed some accounts of Jesus's life.

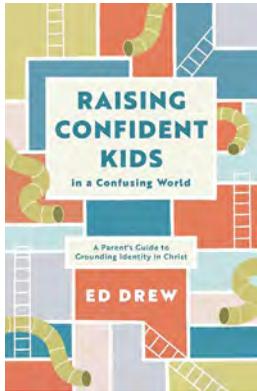
It's far from a flawless history. Meade and Gurry tell how some copyists of Scripture were more careless than others: changing words, forgetting words. Some translators were too literal to be understood, others not literal enough. The status of some Bible books was hotly contested. But God was directing these things too.

After this fascinating account of such a storied book, Meade and Gurry end with an apt question: *Do you love this Word of God?* I'm confident that your love for the Bible will actually grow through reading its history. Next time you hold an ordinary-looking Bible in your hands, ponder the miraculous story of how it came to us. Marvel at the Lord's goodness and faithfulness across the centuries—opening the mouths of prophets and apostles, guiding the hands of scribes and scholars, blessing the work of translators and publishers—so that today we get to read his living words. 



Reuben Bredenhof

Professor of Ministry and Mission
Canadian Reformed Theological Seminary
rbredenhof@crtcs.ca



CHRIST-CENTRED PARENTING

Raising Confident Kids in a Confusing World: A Parent's Guide to Grounding Identity in Christ by Ed Drew. (Charlotte: The Good Book Company, 2023). Paperback. 171 pages. \$20.36 CDN.

If you're of the same vintage as me, you'll probably remember certain parenting courses making the rounds back in the 1990s. As I look back at those courses now, I can see a great many flaws with them, even though they insisted they were offering "God's Way." One of the flaws was a real lack of understanding of gospel grace in Jesus Christ and how that applies to raising our kids. That's a problem you definitely don't find in this book by Ed Drew and for that reason alone I really like it.

The author is the ministry director of a UK organization, Faith in Kids. Drew says this book is about two questions: "What does it look like to raise our kids to be confident in who they are, because they know whose they are? How do we parent in a way that points them to how God sees them as the fundamental basis of everything they are and do?" (p. 22). The central theme of the book, therefore, is identity. Drew's approach to that theme is a biblical one, especially focusing on who our children are by nature as image-bearers, and who we pray they become in Jesus Christ. I especially appreciate the emphasis on the need for the children of Christians to personally believe in Christ for themselves—in this way, our children will see not only how they're precious to God, but also forgiven through Christ and enabled to change by the Holy Spirit.

Raising Confident Kids is a practical book that takes on all the big issues confronting us in our parenting today. Drew discusses gender dysphoria, sexual attraction, marriage, and pornography. He writes, "Leaving our children to discern their identity from their inner selves is to leave them in a situation that is unstable, uncertain and even arbitrary. We need instead to show them who God says they are, how God has made them, and who God calls them to become" (p. 158). Quite right.

PRAY FOR THE KIDS

I do have one qualm, but it's more about what's missing than what's included. From what I can tell, Ed Drew comes from the Reformed evangelical side of Anglicanism (the church he recently worked for is part of the conservative GAFCON movement). Sadly, even Anglicanism at its best isn't usually known today for its robust covenant theology. It's missing in this book too. Recognizing the covenantal dimension of the identity of our children would strengthen the argument of this book. I understand the intended audience for this book is broader than us Reformed folks and to make the case for the inclusion of children in the covenant of grace might have taken the author considerable time and space. So, if you're reading this, you'll have to fill in the gaps for yourself—remember that our children also have an identity as members of the covenant of grace. As such, they're urgently called to find their identity in Jesus Christ too.

When our kids were little, I once heard a fellow pastor preach while I was on vacation. Most of what he said I've long since forgotten. But I do remember how he said the most important thing that Christian parents can do for their children is pray for them. We have to pray for their regeneration so they'll believe in Jesus Christ themselves. In a similar vein, Ed Drew writes: "I trust Jesus. He offers them freedom. When they are asked, 'Who are you?' before all else, I want them to stand tall, to puff out their chests and to say in a clear, confident voice, 'I am a disciple of Jesus. *This is me*'" (p. 20). If that's your desire for your kids too, this book is for you. **C**



Wes Bredenhof

Minister

Free Reformed Church of Launceston

bookreview@clarionmagazine.ca

Dear Editor,

There is a sliver of land in the Middle East that features prominently in the Bible, and in the Bible it is called by many names. It is called Canaan, it is called “the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites” (Ex 3:17), it is called Israel, it is called Israel and Judah, it is called Judea, Galilee, and Samaria (Acts 9:31). It is called the Promised Land.

One thing it is never called in the Bible is Palestine.

So, I don’t think it should ever be called Palestine in a sermon.

Why? Because at this time the name “Palestine” is fraught with political meaning. There are those who espouse that the State of Israel is an illegitimate state, that it is a product of white guilt because of the holocaust, that Jews are colonialists, and that they are not native to that area at all. They shout, “from the River to the Sea, Palestine shall be free!” and they mean from the Jordan River to the Mediterranean Sea, thus calling for the elimination of Israel. Many openly call for genocide.

Pro-Hamas protestors at a mall during the Christmas season even called Jesus a “Palestinian.” And they didn’t mean geographically, they meant ethnically. That he wasn’t a Jew.

If you want to talk about colonialists, Palestine was a name given by the Romans to mock the Jews. It was an area delineated by the British. An area that once included Iraq and Jordan. And even after carving out those “Arab Homelands,” that sliver that was left was still to be divided into Jewish and Arab states. Notice: an *Arab* state, not a Palestinian one. Because no one called themselves Palestinian at that time.

Please, with such a politically loaded term as this, use the terms only that are used in the Bible.

*Respectfully,
John de Jong
Kelowna, BC*

GIVE THE GIFT OF CLARION

Subscribers get **25% Off** the
first year of a gift subscription!

Go to clarionmagazine.ca/giftpromo to sign up or contact your local *Clarion* correspondent. You can choose to have the subscription roll over to the reader (at regular price) after one year.

>>	MY FRIEND
>>	MY BROTHER
>>	MY CHILD
>>	MY GRANDCHILD
>>	MY NEIGHBOUR



WITH VOICES UNITED

Thank you for the recent articles (Vol. 73, Nos. 6&7) about the rich storehouse of Christocentric worship lyrics in the Psalms of Scripture! It is a good reminder that psalm singing remains a joy and treasure of the church. However, I offer a few comments on the concern that psalm singing would benefit from regulation as the churches seek approval to expand the hymn selection and that this work could possibly be unscriptural and is out-of-step with Reformed church history.

- It seems a circular argument to say that the Greek word used for psalms is exclusively used in the Bible for only *the Psalms* when it also has the broader definition of songs of praise with music. Paul's use of it in both Ephesians and Colossians does indicate this wider scope of songs of praise. This is in line with his firm defense that the Gentile Christians do not have to be *the same* as Jewish Christians. Although there is continuity from the old covenant to new, there is also improvement in Christ, with salvation extending to the nations. The Psalms are laden with the history of the *nation of Israel* as God's people. It is reasonable that new covenant songs of praise would accompany this new development, embracing wider musical traditions alongside the growing understanding and appreciation of the history of redemption for this expanding *spiritual Israel*.
- The Reformation has a rich legacy of hymn writing. Martin Luther himself wrote over forty hymns and believed that they were instrumental in articulating doctrine, embedding it in the hearts and minds of believers, and for praising God for all his attributes during worship. He did this while also holding psalm singing in high regard! The church doesn't deform because of hymn singing but from a low regard for the Word of God.

- The term *free hymns* is problematic. The churches in the federation are interested in *scripturally faithful* hymns, whether directly quoted, or in carefully worded reflections and applications. This puts these songs in line liturgically with most of the content of the worship service, including the sermon, the prayers, and the confessional readings, which we would be reticent to rank in relation to the Scripture reading, as they all work together by the power of the Spirit. The term *free hymns* can raise the spectre of a *free-for-all* in worship, *free thinking*, or possibly even the expression of a *free will!*

I hope that the churches collectively see the wisdom in not trying to regulate predominant psalm singing. God's people sing from his Word because they love him and trust his Word. Counting and ranking the songs of praise in worship is not scripturally directed. The churches safeguard holy singing by their faithfulness to God's Word under the guidance of the local consistory and through cooperative efforts in the federation to promote the composition, selection, and continual singing of psalms and hymns (CO Art. 55). This is an ongoing effort that will forge unity and avoid unnecessarily polarizing God's people.

With voices united our praises we offer;

Our songs of thanksgiving to you we now raise.

Your strong arm will guide us, our God is beside us;

To you, our great Redeemer, fore'er be praise. (Hymn 77:3 BoP) 

With joyful lays,

Rick Ludwig

Waterdown, ON

