Clarion

THE CANADIAN REFORMED MAGAZINE

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Numbers 10:1-10

R. Aasman

Rev. R. Aasman is minister of the Providence Canadian Reformed Church at Edmonton, Alberta
raasman@telusplanet.net

A Creation Museum

The two-legged Albertosaurus was nine metres long, weighed more than two tons, and could reach speeds of forty kilometres per hour.

Alberta is big country. It has big skies, big mountains, and big tar sands, to name just a few of its attributes. It is also the land of the dinosaur. And as everyone knows, dinosaurs could be really big. Dinosaurs used to roam the Alberta landscape. Some claim they have been extinct for sixty-five million years, but they roamed Alberta for one hundred million years before that. Alberta not only had a good climate for dinosaurs, but conditions were also good for preserving their remains. The first scientific evidence of dinosaurs in Alberta appeared in 1884 when Joseph Tyrrell, a young geologist looking for coal, stumbled on the partial skull of a meat-eating dinosaur. It was named Albertosaurus sarcophagus (the Alberta flesh-eating lizard). Apparently it was a close relative of Tyrannosaurus rex. The two-legged Albertosaurus was nine metres long, weighed more than two tons, and could reach speeds of forty kilometres per hour.

Royal Tyrrell Museum

In order to preserve fossil specimens of dinosaurs, the Royal Tyrrell Museum was established in Drumheller. The location of the Royal Tyrell Museum is stunning in that this is an area of badlands and hoodoos. One can almost imagine dinosaurs roaming in this area. The museum is home to 125,000 fossil specimens. The most impressive exhibit is the gigantic dinosaur hall with nearly forty mounted dinosaur skeletons. Tyrannosaurus rex dominates the display. People who travel to or through Alberta go out of their way to visit the museum. Children are "wowed" by the dinosaurs. Truth be told, adults also stand in awe of these remarkable creatures.

The heartbreak of the Royal Tyrrell Museum is its secular teaching of evolution. There is no room here, it seems, for advocating a six-day creation by God. One blogger who visited the museum wrote:

> . . .the wealth of uncompromising science and education about evolution at the Tyrrell. No concessions made to offending any religious sensibilities, just facts and supported theories, evidence in abundance, pure science.

Tiktaalik

Proponents of evolutionism believe more discoveries of dinosaurs and other ancient creatures will turn the idea of a six-day creation into a fossil itself. A fossilized "fishpod" known as Tiktaalik roseae was discovered on Ellesmere Island in 2004. It is said to be 375 million years old. It has fins and scales like a fish but a crocodile-like skull, neck, and ribs. Apparently Alberta is not alone in fossil riches.

The beauty, logic, structure, and splendour of the world point to an Almighty and perfectly wise Creator

The Tiktaalik is rapidly becoming the showcase evolutionary icon that represents the crucial transition from sea to land. In other words, it is the "missing link" much like Lucy. Supposedly, the Canadian Tiktaalik will demonstrate that creationism should not be taught in schools. Evolution is a fact. According to the press, the

evolution/creation debate has also hounded Republican presidential contender Mike Huckabee, the former Arkansas governor and an ordained Baptist minister. He has publicly rejected the idea that humans descended from apes. The Canadian Tiktaalik is going to be used, allegedly, to humiliate Huckabee, as if this fish is going to give irrefutable evidence to evolution. (See upcoming article by Dr. Margaret Helder in *Creation Science Dialogue* at www.create.ab.ca).

Taking on Tyrrell

Sixty kilometres north of the Royal Tyrrell Museum, the Big Valley Creation Science Museum opened its doors last June. It is a humble 900-square-foot building in a small town of 400 people. Harry Nibourg, a forty-six-year-old oilfield worker, has been planning, building, and preparing the museum for four years. It cost $300,000 of personal money to build and is filled with displays of fossils and model DNA strands that demonstrate a literal interpretation of the Bible record on creation. Nibourg unabashedly states his creationist museum is a "scientific and biblically based alternative to the evolutionary view of Earth's history put forward by the Royal Tyrrell Museum." You can learn more about the Big Valley Museum by checking a video on You Tube. A primary intention of this museum is to present a view that is not being taught in the public school system or at museums such as Tyrrell. Clearly Big Valley is a small and humble museum but it is taking on Tyrrell specifically and evolutionary teaching more generally.

Vicious attacks

Responses to the Big Valley Creation Science Museum have not all been kind. Here is a response to the You Tube video of the museum:

> It is an embarrassment that this zit popped up in my province. I guess it's not surprising that it showed up in south-central Alberta, the Canadian home of retarded bible thumpers.

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EDITORIAL COMMITTEE:
Editor: J. Visscher; Copy Manager: Laura Veenendaal
Coeditors: R. Aasman, E. Kampen, Cl. Stam, C. Van Dam

ADDRESS FOR COPY MANAGER:
Clarion, 57 Oakridge Drive South, St. Albert, AB T8N 7H2
E-Mail: veenendaal@shaw.ca

ADDRESS FOR ADMINISTRATIVE MATTERS:
CLARION, Premier Printing Ltd.
One Beghin Avenue, Winnipeg, MB, Canada R2J 3X5
Phone: (204) 663-9000 Fax: (204) 663-9202
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Shortly after the opening of the museum, Todd Babiak wrote in the Edmonton Journal:

> Nibourg. . .is entering the education business. And like violent movies and alcohol and tobacco, the Big Valley Creation Science Museum is dangerous to children, who lack the ability to discern science from nonsense.

Although statistically there seem to be many people who do not accept the theory of evolution, the media and the Internet stridently portray the Bible account of creation as nonsense and evolution as fact. Creationists are portrayed as dangerous to society and particularly to children.

The truth

Admittedly the Big Valley Creation Science Museum is small and has limited resources. But what is to be appreciated is that in the midst of an evolutionary mindset that pervades our society and right in the midst of dinosaur country, there is an opportunity for people and especially for children to see that evolution is not a scientific fact. Evolution can be questioned and challenged. Indeed, dinosaur lovers and scientists can see that God created the world in six days by calling it into existence through his word. Thankfully the Big Valley museum is not operating in a vacuum. The Creation Science Association of Alberta has for many years produced substantive information, books, newsletters, and lectures on creation.

As Christians we believe that God created this world not because science proves it but because the infallible and inerrant Word of God tells us so. However, it is deeply satisfying to study science in its many different forms and see time and again how the beauty, logic, structure, and splendour of the world point to an Almighty and perfectly wise Creator.

Rev. H. Alkema is minister of the Canadian Reformed Church at Houston, British Columbia
hendrik.alkema@canrc.org

God's Faithful Love

MATTHEW 13:52

"Yet I will remember the covenant I made with you in the days of your youth, and I will establish an everlasting covenant with you."
Ezekiel 16:60

Although verse 60 of Ezekiel 16 is an unquestionably rich text, there is a certain tension that is difficult to ignore. While God's love is indeed confirmed to his people, Israel's past conduct has not been forgotten.

At the beginning of this chapter, we discover that Israel's beginning was marked by rejection and abandonment (v. 5), but the Lord had graciously and lovingly intervened to rescue his beloved people. Because God Himself had given her life, Israel had wonderful potential: a new and promising beginning!

She matured and developed and God entered into an intimate marriage relationship with her, expressed in the covenant. Verse 14 tells us that her fame spread worldwide "because the splendor I had given you made your beauty perfect." God's love had made Israel exceedingly beautiful and unique.

The next development in the allegory of this chapter is God's indictment of his people, based on their wretched, wicked conduct. The evidence was overwhelming: Israel had been repeatedly promiscuous. In one dreadful episode after another, we read of how Jerusalem had been an unfaithful wife. Reading between the lines, one can almost imagine God's pain and disappointment: "I did so much for you, and my love for you has been so constant. How could you do this to me?" This is a sentiment we know as well; the more you love and trust someone, the harder their unfaithfulness is to comprehend.

It had been a staggering descent for the people of Israel. Their wickedness had exceeded even that of the heathen nations around them. Verse 47 gives a stunning appraisal of the situation: "You not only walked in their ways and copied their detestable practices, but in all your ways you soon became more depraved than they." How is that for a divine slap in the face? The truth hurts. It is one thing for unbelievers to live in disobedience, but when God's chosen people are content to follow the paths of wickedness, it is a tragedy.

How was it possible that those people who had received so much of God's love could have acted in such a fashion? The root of the problem is forgetfulness. They lost track of what they had previously received from the Lord. Forgetfulness led to pride (v. 15) and unchecked pride led to rebellion and spiritual prostitution.

It is easy for us to recoil in disgust when we read this account. There is the temptation for us to look down our noses and ask: how could those people have behaved in such a disgraceful and unthankful manner, after all that God had done for them?

We live in an age of promiscuity and unfaithfulness. The love of today is fickle and non-committal. As Christians, we have a calling to be faithful in all our relationships, as God's children have always had. And yet in our relationship with the Lord, we are so frequently *unfaithful*. Are we really immune from the types of temptations and struggles that the Israelites were faced with? We are also the recipients of *so much* of God's love. The question we should ask ourselves is this: are we any better than they were?

Israel was indeed judged for her sin, but thankfully the story does not end there. Verse 60 speaks of restoration. Israel had forgotten, but God remembered the covenant He had with his people. Israel had been unfaithful; God remained faithful. The covenant-breakers received forgiveness and, because of God's faithful love, mercy triumphs over judgment. At the end of verse 60, the Lord even speaks of an *everlasting* covenant.

Everything hinges on the person and work of Christ. Although God's people had been disloyal – and we still struggle with this temptation today – there is a glorious future for us all because Christ has been faithful. His obedience is ours.

The unfaithful wife has been redeemed and she will one day be presented as a spotless bride, cleansed with the blood of Christ Himself. We may look forward in thankfulness and love to the return of our Saviour and the glory that awaits us. The words of Revelation 19:6-7 comfort us today as we live in the light of God's faithfulness: "Hallelujah! For our Lord God Almighty reigns. Let us rejoice and be glad and give him the glory! For the wedding of the Lamb has come, and his bride has made herself ready."

W.L. Bredenhof

A Guide to Reformed Worship (Part 7) – The Closing Elements

In this series of articles, we've now come to the block of concluding elements of the worship service. It's at this point where God's people prepare to leave his special presence in the assembly. The parting of ways between two people in a meaningful relationship can sometimes be drawn out or even awkward. In the worship service, however, it is carefully and biblically structured with the normal, divinely commanded elements of song and Scripture.

With the closing song, the norm is a composition which again leads the hearts of God's people to praise Him for the grace and mercy He has shown in Christ. Although it may be connected to the text for the sermon, it does not have to be. Though it is not well known, traditionally the Jews had a selection of Psalms that were normally used for the beginning and end of the synagogue services. Psalm 95-100 and 145-150 were for the beginning and Psalms 24, 48, 81, 82, 92, 93, and 94 were used at the end. Of course, this pattern is not binding on us today, but it can still be helpful. At any rate, the concluding song should prepare our hearts for leaving God's special presence with joy and motivation to serve our great and gracious God.

The benediction

Following the closing song, we have the benediction or God's farewell blessing to us. VanDooren helpfully speaks about this as a sort of covering: "The service started with a blessing or salutation which 'covers' the whole service. The closing benediction 'covers' our whole life till the next Lord's Day" (*The Beauty of Reformed Liturgy*, p. 48). This is a means by which God sends us out from his presence with the knowledge that He will still be merciful and loving God.

God sends us out from his presence with the knowledge that He will still be merciful and loving God

But now the question could be raised: what is the biblical basis for this practice of having a benediction? In the Old Testament, we read about the benediction or blessing that Aaron and the other Levitical priests were to pronounce upon the people of Israel. We find the exact wording used in Numbers 6:22-26 and these words continue to be used in our worship services today: "The Lord bless you and keep you." We find one implementation of this in Leviticus 9:22, "Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings." Thus, we can conclude that it was a normal practice for God's people to be dismissed from worship with a blessing.

The letters of Paul reflect something of this in the way that they often conclude with a similar blessing or benediction. When we include the fact that these letters seem to have been read in public worship, we can understand why the early Christian church simply continued the practice of the Old Testament era. If God would send away his people in the Old Testament with a blessing and if Paul concludes his letters with a blessing, why wouldn't God send away Christians from their public worship with a blessing?

It is not my intention here to give an exposition on the Bible texts typically used for the benediction. I can simply note that the Aaronic benediction of Numbers 6:22-26 is commonly used, along with the benediction of Paul in 2 Corinthians 13:14. Additionally, we should note that both

benedictions speak of the work of the Triune God. This is obvious in the passage from 2 Corinthians, but perhaps (and not unexpectedly) less so in the Aaronic benediction. K. Deddens (*Where Everything Points to Him*, p. 51) noted that it reflects God the Father's preserving work ("The Lord bless you and keep you"), God the Son's atoning work ("The Lord make his face shine upon you and be gracious to you"), and God the Spirit's communal work ("The Lord turn his face toward you and give you peace."). So, in both services, the Triune God blesses us and sends us on our way.

Practical issues

As in previous articles in this series, I think it's worthwhile to pause here and reflect on some of the mechanical or practical issues with respect to the benediction. First of all, with respect to the precise wording, I would argue that we should *always* use the exact text of Scripture as it is found in the prevailing translation. It matters not whether the one leading the service is an ordained minister – we have no right to change the Word of God to accommodate the situation. Moreover, this simply makes no liturgical sense. If a worship service is led by an elder, is God less present than He would be if a minister were leading the service? Does not God still bless his people with his Word? Will not God still send away his people with confidence rather than simply a hopeful prayer that He might bless them? There are a whole host of liturgical problems with the practice of changing the words of the benediction just to account for the fact that a minister is not leading the service. This is a practice that may lead God's people to wonder whether God is really present in a worship service not led by an ordained minister. In this way, we make far too much hang on one man.

A second issue we need to consider is how we as congregation members receive this blessing. Do we actually focus on the words that are being said? Do we reflect on the fact that this is our God speaking to us and blessing us? In the past, ministers have lamented the fact that many seem to be distracted at this point in the service. They seem to be thinking about whom they're going to talk to, or the football game, or even the cigarette they're desperately craving! Indeed, the work of worship doesn't stop until the "Amen." Up until that point, we need to concentrate and focus, focus, focus.

Do we reflect on the fact that this is our God speaking to us and blessing us?

And *all* God's people said, "Amen!"

That brings us to the last word of the service, "Amen." This word comes from the congregation, though in most places it is still only on the lips of the minister. God pronounces his farewell blessing and God's people respond with "Amen" – "it is true and certain."

The "Amen" is a word of faith and trust. It really does belong on the hearts *and lips* of all God's people. I have yet to read a Reformed liturgist (someone who studies liturgy) who has not argued for the congregation to say the "Amen" in unison. In the Canadian Reformed churches, Deddens argued for it and so did VanDooren. A little further afield, I could also mention G. VanRongen and C. Trimp. But more than the symphony of Reformed liturgists calling for this practice, we have the witness of Scripture that God's people had the Amen on their lips (Deuteronomy 27:11-26, 1 Chronicles 16:36). If that were not enough, the early church also continued this practice. It's high time that the voice of the congregation sounding out the "Amen" be heard *everywhere* in Reformed churches.

We've now come to the end of our consideration of the elements of Reformed worship. Both in the elements and in the structure, we've seen that there is careful attention to what the Bible teaches. Consequently, the difference between Reformed worship and worship found in other Christian circles is not one of preference or style. Reformed worship is "worship that is re-formed according to Scripture." This is why G. VanDooren could write about "The Beauty of Reformed Liturgy." It's beautiful because it's scriptural. Let's not lose it!

Church News

Called by the church of Lincoln, Ontario:

Rev. R.E. Pot

of London, Ontario.

Called by the church of Abbotsford, British Columbia:

Rev. R. Aasman

of Edmonton (Providence), Alberta.

Ray of Sunshine

By Mrs. Corinne Gelms and Mrs. T. Gelms

"As the Father has loved me, so have I loved you. Now remain in my love. If you obey my commands, you remain in my love, just as I have obeyed my Father's commands, and remain in his love. I have told you this so that my joy may be in you and that your joy may be complete. My command is this: Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends."

John 15:9-13

At this time of the year so many people around us have their hearts and eyes focused on Valentine's Day. A day in which an expression of love or kindness is to be made. The stores all around us are filled with gifts and ideas to please those whom we love. But is this the love that God requires of us to show to one another? Is this the same love that our text of John 15 is speaking of? What is love?

Let us begin with an open Bible. 1 Corinthians 13:4-8 says, "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil, but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails." Indeed, there is a lot involved in showing Christian love to one another. Here we can only look to our faithful Saviour, Jesus Christ, and what He has done for us miserable sinners. None of us deserves the love of God in sending his Son as an atoning sacrifice for our sins.

We must daily dig into our Bibles. We read about the countless acts of God's love throughout the Old and New Testament. It did not stop there, for each and every day we see God's love. In the Old Testament Israel witnessed many acts of God's love. God repeatedly came back to his undeserving people, as He delivered them from the land of Egypt. The unthankful Israelites had much to grumble about. For example, they were not satisfied with the food and drink they were supplied with, and therefore many times they sought after other gods. In Deuteronomy 11:16, 17 a warning was given against being enticed to turn away; the Lord's anger will burn against you, He will shut the heavens so that it will not rain and the ground will yield no produce, and you will soon perish from the good land the Lord is giving you.

At times we may think that the Israelites should have known better; why did they go their own way? But before we can even continue, we must ask ourselves if we are any better. We have the whole Bible in front of us, we can read of the whole redemptive work of Christ, and how it has all been fulfilled, and yet we stumble and are just as stubborn and rebellious as the Israelites. How often is it that we so easily remember all the bad things that someone has done against us? We hold grudges for such a long time, but this is definitely not what the Bible teaches us. We are commanded to forgive our neighbour. Here too, we must follow the example of Christ; for as often as He wipes away our many sins, so we too must forgive our debtors.

Thus, we can see the importance of what the Lord teaches us in Deuteronomy 11:18-20, "Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads. Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. Write them on the doorframes of your houses and on your gates, so that your days and the days of your children may be many in the land that the Lord swore to give your forefathers, as many as the days that the heavens are above the earth." Here we truly see how we must live. Christ must be first and foremost in our thoughts, actions, and deeds. Yet, we cannot do this on our own accord, nor in all perfectness as our Saviour did; rather, it is only through God's sovereign grace and the working of the Holy Spirit that we can stand before our Almighty God.

Daily we must acknowledge our sin and misery and humbly ask for forgiveness. Only then can we see our deliverance from our slavery to sin. This can only result in thankfulness to God alone, for his love and kindness which He has bestowed on us sinful children. Continue to walk in faith, and may you be strengthened and comforted in seeing how God's love has been evident in your life. Praise God with the words of Hymn 65:1.

Now thank we all our God
With hearts, and hands, and voices.
Who wondrous things has done,
In whom His world rejoices;
Who from our mothers' arms
Has blessed us on our way
With countless gifts of love,
And still is ours today.

Birthdays in March:

3 TREVOR HOFSINK will be 30
C106 8920 165th Street
Edmonton, AB T5R 2R9

10 JAMES BOONE will be 12
1020 Abbeydale Drive NE, Calgary, AB T2A 6H5

12 GERRY EELHART will be 46
c/o Mr. and Mrs. Peter Eelhart
305, 10041-149 Street
Summit Village, Edmonton, AB T5P 4V7

14 LISA ALKEMA will be 27
653 Broad Street West
Dunnville, ON N1A IT8

15 JIM VANDERHEIDEN will be 49
653 Broad Street West, Dunnville, ON N1A 1T8

18 ROSELYN KUIK will be 34
68 Lynn Lake Drive, Winnipeg, MB R2C 4N7

Congratulations to all of you celebrating your birthday in the month of March. We hope and pray that our Heavenly Father will surround you in this new year with his love and care. May you have an enjoyable day together with your family and friends. Till next month,

Mrs. C. Gelms and Mrs. T. Gelms

Mailing Correspondence:
548 Kemp Road East
RR 2, Beamsville, ON LOR 1B2
905-563-0380
jcorgelms@porchlight.ca

Friendly Reminder:
If you have a new address, or e-mail, please let us know.

E. Kampen

What's New???

As I scan the church bulletins and newsletters faithfully sent my way, items often appear that make me think this column should be renamed to "What's Edifying." This is so because in the course of looking after the sheep under their care, ministers occasionally write little pieces filled with pastoral advice and instruction. It would seem a waste to let these things be read only by one congregation when others can learn from them as well. Further, when it is kept in mind that the one generation has the task to instruct the next generation, some of the things are bound to be new to a significant number of readers. For your edification I therefore pass on two items that were first read on November 18, one in Brampton and the other in Carman East. For the ease of reading, each is set off by an appropriate title.

Style of worship

In the Brampton *Messenger*, Rev. VanLuik wrote the following:

> In one of the catechism classes this week, the question was raised whether the church should change the way we conduct the worship services. This had been a question that had been discussed by students at school. The idea is that maybe we need to make the worship services more interesting or lively etc. This is not a new question for today we see all sorts of liturgical experimentation in many different churches. It is good to ask whether improvements can be made to the worship services, for they should reflect the glory of God. The problem is that the discussion often revolves around psychological questions rather than around what the scriptures teach us about worship. It is not our feelings and what we like that should determine the structure of the services but it needs to be structured around what the Lord teaches.
>
> Interestingly, the morning after the catechism class, I received a "Modern Reformation" magazine in the mail that contained a round table discussion on the worship services by a Lutheran, Presbyterian and Reformed minister. Over against the liturgy that elevates the place of man and emphasizes people's needs, the church of the reformation always stressed the central role that God plays in the worship service. The worship service is not about us, but it is about what God is doing for his people. Here God comes to us in the word that is being preached and he illustrates that word of the gospel with the sacraments. Everything that we do in the worship service is always in response to what God gives and does for us. In his word he reveals to us his work of redemption for us and he illustrates that work for us in the sacraments.
>
> If we understand that focus, then the discussion will not be about the style of worship, but it will be about what God is doing for us. Let me quote some of what is contained in this discussion. Worship is "what God does when God comes to meet with us, imparting his grace and bolstering our faith through the means of grace. This requires the assembly of believers being in the environment in which God has attached his 'for you' promises."
>
> This definition is "what marks a reformational church apart from an evangelical church, that it's not just something that we're doing for our own benefit. The way I explain it to my congregation is that we gather together to converse with God; that God has called us to his assembly to give us his words of life. We respond with prayer and praise, but these truly are the words of life; we need them just as much as we need to eat, to drink, to breathe."
>
> The point that I would like to highlight is that the word of God is God's power to change the hearts and lives of his people. When the word of God takes a secondary place in the worship service, so that the emphasis is on what people are doing, the result is that the worship service loses its power to change us. It is the word that makes us into new people; it is the word of the

gospel of salvation in Jesus Christ that renews our lives.

The emphasis always needs to be on God's word through which he is speaking to us, whether it be in the blessing and benediction, in the law, in the reading of the Word or the sermon. It is the Lord who speaks to us about the work of redemption he is doing for us in Jesus Christ.

The proper emphasis will also lead us away from any talk about styles of worship. One of the men in the article says, "Styles are always going to run their course, and they're always going to be man centered. When we start talking about a theology of worship, then we understand that worship is what we do in response to God's gifts. Lutherans understand that what takes place in the Divine Liturgy and the divine service, from the Augsburg Confession onwards, is always going to emphasize that what God does is primary; he is the principal actor, and we respond to his gracious gifts. The gospel is the power of God not only to save, but to sanctify; and when we gather together in the worship service on Sunday, God has a message for his kingdom people." Therefore the point is also made that the preaching is not just talking about the Bible or talking about God, but the preaching is the power by which God is creating a new people and a new world.

If we take seriously the importance of the Word for our lives, then the church will also make sure that the liturgy "allows God to have his say. It also does two other things: it protects the minister from the whims of the congregation and it protects the congregation from the whims of the minister." Here is a worthwhile point to consider. Ministers and consistories can often receive pressure to change the style of the worship service so that it is more "user friendly" or "pleasing to people". When the minister and consistory take seriously the place that God and his Word should have in the worship service, this understanding protects them from changing the style of worship at the whim of the members of the congregation.

This same understanding of the role the Lord plays in the worship service will also protect the congregation from all kinds of innovations that the minister may introduce to the worship service. When the discussion focuses on the style of worship, we get away from what God is doing in the worship service. When God is given his rightful place, then the focus will also be right. That which must excite us is not the style of worship, but it is the message of life and salvation that the Lord God gives to us through the Lord Jesus Christ. When he is the focus of our worship, then our hearts will be filled with delight at the mercy and grace of God.

Headship

On that same day, the members in Carman East were given some pastoral direction, prompted by the fact that a member had withdrawn from the church. After some words that showed the responsibility of the whole congregation to be their brother's keeper, Rev. Holtvlüwer pointed to the key role the Lord has assigned to the men in the congregation. He then wrote,

> With that mutual edification in mind I would like to encourage all members to as yet find a place in a Bible Study group. From what I can tell, most groups have similar numbers to last year, which means there are a fair number who stay away. Thankfully, though, there has been a notable improvement in Thursday night's Men's Society and I want to encourage especially the men to keep that up! The first meeting saw over 20 brothers present! Most importantly, the discussions were helpful and upbuilding. Numbers have come down somewhat since then (discussions continue to be lively and instructive, however) but brothers let's make a concerted effort to commit ourselves to this biweekly Bible Study.
>
> I single out the men because men are the God-ordained leaders in their homes as well as in the church. If the men aren't studying, if the men don't *lead* in the area of group Bible study, do we really expect our wives and children to be dedicated to Bible study? On the other hand, what an opportunity to be a role model! Think of the possibilities: if every Dad finds a place in a study group (either Thursday night, Saturday morning, or Sunday evening), what an influence that would have on our wives and children! Leading by example gives a lot more weight to our words. When Dad comes home invigorated by study of the Word, that will be noticed by the family and have a very positive, healthy "trickle-down" effect. When the Word of Christ dwells in us richly, we will bless those around us, particularly our family. You can be a great encouragement to your wife and to your children to follow-suit and enjoy the growth of faith that comes with it, all to the glory of the Lord! It's never too late to make a fresh start and I urge each husband, indeed, each man beyond the age of young adults, to make a new beginning this Thursday!

I realize that both these items are not really what we consider "news," but undoubtedly they serve the renewal of our lives.

Laura Veenendaal

Addressing Bullying in our Schools

Laura Veenendaal has a degree in Human Ecology (Family Studies) and has worked for the Edmonton YMCA Education Support Services
veenendaal@shaw.ca

Introduction

I read recently that bullying has become "big business." You can buy books on the subject, you can purchase courses, workbooks, and programs, or you can hire consultants. You can even pay a speaker to come to your school, hype up a gym-full of kids on how they're going to be nice to everybody from now on, get them to recite an anti-bullying pledge, and have them all sign their names on a huge banner that proclaims your school to be "zero-tolerance."

Despite how "gimmicky" (and expensive) some of these strategies are, there is no denying that bullying is a hot topic among educators and parents. As well it should be. Bullying crosses every age, gender, and school in our country, showing up every day in our Reformed schools as well. How do we as a Reformed community address this issue?

What the research says

Bullying is a deliberate, hostile, and repeated behaviour which is intended to harm others. It can occur directly (face-to-face) or indirectly (behind someone's back). Bullying can be physical. It can also be verbal: name calling, silent treatment, arguing into submission, gossip / false rumours, staring, giggling, laughing at the victim, and mocking. Bullying can be psychological, with the goal of socially isolating the victim. Social isolation can be achieved through a wide variety of techniques: gossip, refusing to socialize with the victim, bullying others who socialize with the victim, and criticizing socially significant items (e.g. clothing).

While bullying takes place in a variety of contexts, the majority of bullying occurs in school and other similar situations that involve a large child to adult ratio. And within the school context, the incidence of bullying increases as adult supervision decreases. Recess, hallways, bathrooms, physical education classes, group work, bus rides, and after-school activities are among the most common bullying contexts. While seventy-one percent of teachers believe that they almost always intervene, only twenty-five percent of students agree. The fact is, adults don't realize how often they miss bullying episodes. Research shows that teachers intervene in fourteen percent of classroom episodes and only four percent of playground episodes. Such a low intervention rate is attributed to the fact that the majority of bullying is verbal, brief, and occurs specifically when monitoring is low. While adults are often unaware of bullying, eighty-five percent of bullying episodes occur while peers (bystanders) are present.

Victims of bullying often keep the problem a secret. They feel ashamed, worry about retaliation, and do not believe that adults will be able to help. Children who are bullied report feelings of sadness and anxiety. They lose interest in other activities and school performance decreases; their focus has shifted from recreation and education to surviving the bullying. Victims may withdraw socially or become aggressive. Children who are being bullied may refuse to go to school or feign illness to avoid school.

Experts in the field of bullying research are also clear on the reason they believe bullying occurs. It is *not* about a child manifesting personal feelings of anger. It is *not* about children attempting to solve conflicts. Barbara Coloroso (author of *The Bully, the Bullied, and the Bystander*) writes,

> It's about contempt – a powerful feeling of dislike toward someone considered to be worthless, inferior, or undeserving of respect. . . they rationalize that their supposed superiority entitles them to hurt someone they hold in contempt, when in reality it is an excuse to put someone down so they can feel "up."

Secular research continually emphasizes that bullies are not born bullies; rather, their behaviour is learned and can be changed.

Interpreting the facts as a Reformed community

Bullying is a complex issue. There are many people involved (the victim, the bully, bystanders, parents, teachers, school administrators, and school board). Each of them will have a different view of the situation, coloured by personal experience, their role in the situation, and their beliefs about bullying.

Not every adult will see all the behaviours listed above as bullying. Others believe that some or even all forms of bullying are a normal stage of life – "kids will be kids." They argue that it builds character, that children need to learn to resolve their own conflicts, that bullying causes no lasting harm, that victims somehow deserve it, and so on it goes.

Adults who share any of these beliefs need to rethink their position. The fact that bullying increases as supervision decreases clearly shows that children instinctively know bullying is wrong. It must be agreed that any bullying behaviour from physical aggression (tripping, pushing, hitting) to verbal taunting (gossip, mocking) to psychological bullying (social isolation) is hurtful and unacceptable. The Lord commands us to treat every person with love; behaviour that is harmful specifically goes against what God requires of his people. Bullying is about contempt – a feeling of dislike and superiority. Such hatred is sin. Treating someone as inferior is sin. When our covenant children commit the sin of contempt and hatred, we are required to respond with discipline.

The old adage "kids will be kids" is meant to imply that their behaviour is no big deal because they'll grow out of it – somehow, magically, our little bullies will grow up into good, decent adults. Well, kids *will* be kids; we believe that every child is conceived and born in sin. The Lord tells us that "folly is bound up in the heart of a child" (Prov 22:15). If we believe our children are conceived and born in sin, it will not surprise us that our children bully.

The effects of bullying include sadness, anxiety, withdrawal or aggression, and decreased academic performance. In addition, I wonder about spiritual effects. If a Reformed child is bullied by his fellow church members, would he want to remain a member of the church? How will a bullied child be able to worship or attend Bible study with those same people as an adult?

If we believe our children are conceived and born in sin, it will not surprise us that our children bully

Secular research suggests that bullying is a learned behaviour. It is not a surprising conclusion, considering our world sees children as innocent and people as basically good. And so they look to external factors, such as television and video games, family stress, inconsistent discipline, and aggressive peers (to name a few). And if good, innocent children learn to bully, experts say, then they can be taught the skills that will eradicate bullying and learn kindness and empathy in its place.

We can certainly teach kindness and empathy to our covenant children; in fact, it is our responsibility to do so. However, knowing that children are conceived and born in sin will change the way we discipline and alter the way we design our schools' bullying policies. It also means that we know bullying will remain an issue in our schools despite the implementation of good policies.

A Reformed policy

A myriad of anti-bullying programs are available to schools. There is a "no-blame method," where teachers meet with bullies and bystanders to find a solution. No blame is assigned, under the assumption that bullies will not feel threatened and will join in becoming part of the solution. This method is obviously based on the theory of inherent goodness. Other methods encourage counselling between bully and victim, or "circle-time," where a class discusses bullying incidents together. However, victims feel humiliated and distressed when required to discuss the incidents in front of their peers. It also gives bullies more ammunition once away from adult supervision. There are "telling schools," where children are taught from kindergarten on that any incident of bullying is unacceptable and must be reported. This seems to have good results; peers witness bullying that adults may miss but the responsibility for dealing with the situation is immediately passed to a teacher rather than asking children to solve the problem.

While some programs may work better than others, I believe the key to dealing properly with the issue of bullying in our Reformed schools is to develop (and consistently implement!) good policies and procedures. I have stated that

bullying is a complex issue; as such, action must be taken on many levels. Our focus must extend past the bully and victim to peers, teachers, parents, principal, school board, and school society. An anti-bullying policy should include several things:

• *A commitment to address bullying*

Our schools must be committed to addressing this issue as an extension of being committed to fostering a Christian atmosphere in all aspects of school life.

• *A definition of bullying*

As stated earlier, people may fail to recognize the wide variety of techniques used by bullies. If bullying is unacceptable, all students, teachers, and parents must recognize what bullying is.

• *A process to respond to bullying*

We need to choose consistent, formative consequences and decide on the roles and responsibilities of teachers, parents, and school administrators (immediate response, communication between home and school, follow-up, etc.).

The process of responding to bullying in our Reformed schools needs to be scriptural in character. Our policies must contain more than a list of consequences. The process needs to involve repentance and restitution on the part of the bully. It also needs to involve follow-up by staff and parents, understanding that sinful behaviour is not resolved quickly; rather, discipline takes time and diligent effort.

• *A process to prevent bullying*

Strategies must be identified to develop awareness, communicate expectations to students (bullies, victims, and bystanders), and increase adult supervision. Developing awareness of bullying is not just important for students and teachers. Here parents and the larger church community can play a vital role. Parents need to ask questions, start discussions with their children, and be prepared to provide guidance. Your child may be bullying, your child may be bullied, or your child may watch others being bullied every day, not knowing what to do. At home visits, elders could ask kids if the children in their class are treated with kindness.

The process of responding to bullying in our Reformed schools needs to be scriptural in character

Schools that do not yet have an anti-bullying policy should begin to develop one. Clarifying the strategies for prevention of and response to bullying will increase awareness and provide guidance to the entire school community. The committee that develops the policy should include the school principal, parents, and teachers. Once implemented, such a policy should also be assessed and revised regularly.

A few tips

Much more could be said about the strategies for dealing with bullying. Here I must be brief, so I will mention just two points.

First, we need to understand the dynamic of power that characterizes bullying. Because it is based on the imbalance of power between bully and victim, adults need to be sensitive in the way we deal with bullying episodes. Don't gather bullies *together* to discuss the issue with an adult or, worse yet, with the victim. Adult(s) should speak to one child at a time, hearing the victim first. Placing a group of bullies together gives them a sense of unity and makes your job in touching their conscience and encouraging repentance much harder. Putting the bully and victim together in effort to find out what happened gives the bully a chance to see his/her victim's hurt and anxiety, increasing the imbalance of power. Only once a bully feels sorrow and empathy is it time to get the students together – for apology and restitution.

Second, bullies often use the victim's traits to rationalize that the victim deserved the bullying. I have heard many adults say, "No, bullying isn't ok, but. . . ." I'd like to ask a question: but *what*? She acts differently than other kids? He isn't always clean? They wear funny clothes? He does well in school and brags about it? She looks at you funny? Fill in the blank. What makes it ok to treat someone with contempt, as though you are better than them? If you talk this rationalization through, I know you can come to only one conclusion: we are all God's covenant children. Sinful, deserving of nothing, and yet redeemed by Him.

Conclusion

As parents there are many things my husband and I pray for our children. One of them is that they love the Lord. Another is that they are safe. We want to teach them obedience and respect and kindness. Our goal is to raise them to be adults who love and serve God and their neighbour. As members of the church, we all hope for these things for each covenant child.

As it is our responsibility to teach our children about Christ's selfless work of redemption and love, so must we instruct, guide, and correct the sin of bullying. Paul writes in Romans 15:5-7,

> May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ. Accept one another, then, just as Christ accepted you, in order to bring praise to God.

The Education Matters column is sponsored by the Canadian Reformed Teachers' Association East. Anyone wishing to respond to an article written or willing to write an article is kindly asked to send materials to Clarion *or to Otto Bouwman* obouwman@cornerstoneschool.us

Clarion Advertisements

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

Births

Thanks be to God for His indescribable gift!
2 Corinthians 9:15

With joy and thankfulness to our heavenly Father, we announce the birth of our first child, a daughter

ISABEL JOHANNA

Born on December 1, 2007
Bert and Michelle Nyenhuis
13th grandchild for Jerry and Minnie Meyer
14th grandchild for Nick and Betsy Nyenhuis
35th great-grandchild for Marinus and Jacoba Slomp
198 Inverness Ave. East, Hamilton, ON L9A 4Y5

With great joy and thankfulness to our Heavenly Father, we announce that, in His time, He has entrusted into our care one of His covenant children

MATTHEW STEWART

Born on November 26, 2007
It is our prayer that he will grow up to confess with us:
You are worthy, our Lord and God, to receive glory and honour and power, for You created all things, and by your will they were created and have their being.
Revelation 4:11
Brian and Cecile deWalle (nee VanWoudenberg)
13th grandchild for Gerry and Jenny VanWoudenberg
6th grandchild for Stewart and Miep deWalle
413 Abington Avenue, Mississauga, ON L5A 1L6
bcdewalle@2web.com

Many, O Lord my God, are the wonders you have done. Psalm 40:5a
With joy and thankfulness to the Lord we announce the birth of our son

AIDEN DAVID

Born November 1, 2007
to **Dave and Geraldine Bos**
3rd grandchild for Harry and Jennie Pelleboer
7th grandchild for Jake and Winnie Bos
4 Northridge Drive, Smithville, ON L0R 2A0

Your hands have made me and fashioned me, an intricate unity.
Job 10:8a
With praise and thankfulness to our heavenly Father, we joyfully announce the birth of our son

JARED DOMINIC REININK

Born on November 5, 2007
Frank and Anne Reinink
A little brother for *Sarena* and *Brayden*

For You make me glad by Your deeds, O Lord, I sing for joy at the works of Your hands. Psalm 92:4
With thankfulness to our Heavenly Father, we are pleased to announce the birth of another covenant child, whom the Lord has placed in our care. We named our new son

DAVIS JEFFERSON

Born on December 29, 2007
to **Jeff and Annette Tenhage**
Excited siblings: *Lucas, Brett, Levi* and *Timera*
24th grandchild for George and Henrietta Jonker
41st grandchild for Bert and Jane Tenhage
RR 2, Orangeville, ON L9W 2Y9

Births

Praise God from whom all blessings flow
Giving praise and glory to God for the miracle and gift of life,
we announce with thankfulness the birth of our son

JOEL ADRIAN

Born January 8, 2008 to
Allard and Elsa DeVries
A little brother for *Claire* and *Arie*
Joel was born on his late great-grandmother
Adriaantje Schuller's birthday.
14th grandchild for Harry and Cisca DeVries
23rd grandchild for Rev. Willem and Gertie den Hollander
5567 Fly Road, Beamsville, ON L0R 1B2
aedevries@porchlight.ca

With great joy and thankfulness, we announce that the Lord has
entrusted into our care another covenant child

BLAKE HARMEN

Born January 19, 2008
Shawn and Andrea Schutten (nee Feenstra)
A little brother for *Dawsen* and *Zoe*
10th grandchild for Herman and Christina Schutten
7th grandchild for Cornell and Wilma Feenstra
29 Young Road, RR 8, Dunnville, ON N1A 2W7

Know that the Lord is God. It is He who made us, and we are His.
Psalm 100:3a
Introducing our new addition:

AARON JAKOB

Born on January 8, 2008
Thankful parents: **Hank and Karin Doornbos**
Excited siblings: *Matthew, Cassidy, Jordan*
12th grandchild for Tina Doornbos
14th grandchild for Jack and Jenny Vanderveen
1091 Hudson Bay Mtn. Road, Smithers, BC V0J 2N4

Birthdays

1928 ~ February 14 ~ 2008
Once again we give thanks
to the Lord for His great love and faithfulness.

Now we joyfully announce the
80th birthday of our beloved wife,
mother, grandmother, and
great-grandmother

GRACE DERAAD

We pray that the Lord may continue to
bless Mom
with health and long life.
With much love from her husband,
Hank, children, grandchildren
and great-grandchildren.
39-31450 Spur Avenue, Abbotsford, BC V2T 5M3
email-h_deraad@yahoo.ca

Births

The Lord has done great things for us, and we are filled with joy.
Psalm 126:3
With thanks to the Creator and Giver of life,
we announce the arrival of

STEPHANIE MARIE

Born November 6th, 2007 to
Pete & Chandra Vanderboom (nee Meerstra)
and welcomed by excited siblings
Vanessa, Justin, Melanie, and *Matthew*
1431 Hwy 2, RR 1, Jerseyville, ON L0R 1R0

Weddings

For You make me glad by Your deeds, O Lord; I sing for joy
at the works of Your hands. Psalm 92:4
With great thankfulness and glad rejoicing to our
heavenly Father, we

JONATHAN MICHAEL VISSER

and

STEPHANIE ROCHELLE POST

announce our engagement on January 11, 2008
6707-A Elcho Road, Wellandport, ON L0R 2J0

Anniversaries

45th Wedding Anniversary

1963 ~ February 22 ~ 2008

For the Lord is good and His love endures forever;
His faithfulness continues through all generations. Psalm 100:5
With thankfulness to our Heavenly Father, we joyfully announce
the 45th Wedding Anniversary of our dear parents
and grandparents

BILL and JANNY VANYKEN (Pilon)

Beamsville, ON: Marian and Jan Visser
William, Christopher, Jennifer
Caledonia, ON: Arlene and Craig Alkema
Jessalyn, Sidney, Owen, Abigail
1415 Mountain Grove Avenue, Burlington, ON L7P 2H1

1968 ~ February 28 ~ 2008

Let Thy hand be ready to help us, for we have chosen Thy precepts.
Psalm 119:173
With thankfulness to our heavenly Father for His many blessings,
we wish to announce the 40th Wedding Anniversary of our
parents and grandparents

JOHN and CHRISTINA VANDERSTOEP (nee Grim)

Abbotsford, BC: Kevin and Mary-Ann Vanderstoep
Esther, Danielle, Anthony
Surrey, BC: Darryl and Chris Vanderstoep
Alyssa, Michael, Ryan, Lauren
16766 Northview Crescent, Surrey, BC V3S 0A8

Obituaries

As for man, his days are like grass, he flourishes like the flower of the field; the wind blows over it and it is gone, and its place remembers it no more.

But from everlasting to everlasting the Lord's love is with those who fear Him and His righteousness with their children's children.
Psalm 103:15-18

He was a field floweret, which God had sown, and which God's angels plucked away again, after it so briefly blossomed. God has appointed him as an ornament for His holy temple.

On Friday November 23, 2007, shortly before his third birthday, the Lord called away, our dearly beloved grandson, nephew and cousin

JAMES ROBERT VANMIDDELKOOP

Fondly remembered by:

St. Ann's, ON: Hans and Rose Diek
Nathan and Aileen Diek, *Taryn, Aiden*
Campden, ON: Cameron and Jessica Diek
St. Ann's, ON: Valerie Diek and Mark Plantinga

Rob and Stephanie and girls, may you feel the love and compassion of your God as He comes with His almighty power to bind up the wounds and sorrow of your heart.

At His appointed time, the Lord granted fullness of life to our dear mother, grandmother and great-grandmother:

HENDRIKA (Jenny) HENDRIKS

June 14, 1923 - December 19, 2007

Predeceased by her husband, Jacobus Hendriks in August 2000

Surrey, BC: Ron Hendricks
Austin, TX: Ken and Janet Hendricks
Surrey, BC: *Shelley* and *Steve Schoen* - Connor
Austin, TX: *Tanya* and *Jeff Andrien* - Madeleine and Joelle
Houston, TX: *Audrey and Kevin Cumming*
Brendan and Carson
Pasadena, CA: *Steven Hendricks*
Langley, BC: Al and Liz Hendricks
Kevin Hendricks
Crystal Hendricks and *Devon Dykstra*
April Hendricks and *Jason Togeretz*
Rachel Hendricks
Jenna Hendricks
Lynden, WA: Brian and Joyce Hendricks

The funeral was held on Saturday, December 22nd in Langley BC. We were comforted with a meditation based on the words of Psalm 73:23-26.

Yet I am always with you; you hold me by my right hand. You guide me with your counsel, and afterward you will take me into glory. Whom have I in heaven but You? And earth has nothing I desire besides You. My flesh and my heart may fail, but God is the strength of my heart and my portion forever.

Our prayers for strength, comfort and deliverance have been answered. Praise be to our Creator and Saviour for the absolute assurance "that I am not my own, but belong with body and soul, both in life and death, to my faithful Saviour Jesus Christ."

1100 East Cascade Lane, Lynden, WA 98264

On January 27th, 2008 the Lord called home our dearly beloved brother-in-law, uncle and friend,

LEONARD HORDYK

May the Lord comfort our sister Rhea, her children, grandchildren and extended family with the words of Psalm 139; words that comforted us all on the day of his funeral.

Betty Van Sydenborgh
Betsy Van Sydenborgh
Helen Brouwer
Charles and Catherine Zietsma
Ann Ludwig
Reinder and Diana Baarda
Nieces and Nephews.

Len has been reunited with the members of our family who have gone before us into glory: Mom and Dad Albert Van Sydenborgh, Winston Van Sydenborgh, Jacob Van Sydenborgh, Peter Brouwer, Edward Ludwig, Oscar Werkman and three siblings who died in infancy – Jacob, Henk, and Lammie.

We remember Len's cheerful and friendly demeanour and his confident trust in his Lord and Saviour also throughout his illness. We also thank Rhea for her constant love and care for Len in the past year.

Maranatha, come Lord Jesus – Thy great Day is drawing near!

Teaching Positions

The Board of the **Coaldale Canadian Reformed School Society,** Coaldale, Alberta invites applications for a

POSSIBLE POSITION IN JUNIOR/SENIOR HIGH

We are especially looking for candidates with qualifications in Social Studies and possibly Band.

Position would commence August 2008.

For further information, please contact the Principal.

Mr. J. Harthoorn

(403) 345-4055 (school); 345-4891 (home); fax: (403) 345-6436;
E-mail: ccsoffic@telusplanet.net

Letters of application should include university and teaching qualifications, and two letters of reference.

Mail to:

Coaldale Christian School

2008 - 8th Street, Coaldale, Alberta T1M 1L1

The Board of **Dufferin Christian School,** Carman, MB is inviting applications for the following 2008-2009 position

TEACHER

Dufferin Christian School is a K-12 school with 208 students and 20 full-time staff.

More information about our school can be obtained by visiting our website: home.merlin.mb.ca/~dufferin

If you are interested or would like further information, please contact the principal

Mr. Andy Huisman

Phone: 204-745-2278 (work) or 204-745-3023 (home) or
Email: dcsprincipal@mts.net

Applications can be sent to:

Anton Borst, Secretary of the Board
PO Box 1450, Carman, MB R0G 0J0
Fax: 204-745-3441 or email: dufferin@mts.net

Teaching Positions

The
MARANATHA CANADIAN REFORMED SCHOOL SOCIETY INC.
of Fergus, Guelph and District, in planning for the 2008-2009 school year, invites applications for
POSSIBLE OPENINGS IN OUR ELEMENTARY GRADES
All duties to commence August 1, 2008
Our school is located in the beautiful and picturesque southern Ontario town of Fergus, where one would be very close to rural life and within easy commute of major urban areas.
The school currently has 253 students in Grades K – 8.
If interested in the above position or have any questions about aspects of the position or of the school, please contact one of the following people for more information, or submit your resume to the school's address
Lydia VanVeen, principal
519-843-3029 (school); 519-843-4062 (home)
lydia_vanveen@bellnet.ca
Mark Veenman, Education Committee Chair
519-699-6274
Applications to be addressed to:
Maranatha Christian School
c/o Education Committee
RR 3, Garafraxa Street, Fergus, Ontario N1M 2W4

HERITAGE CHRISTIAN SCHOOL
invites applications for the 2008/2009 academic year for
POTENTIAL OPENINGS
in both the elementary and secondary panels.

HCS
- in the heart of Ontario's beautiful Niagara Peninsula
- a student body of 560 students from K to 12
- a dedicated and supportive Christian community
- a cohesive, professional faculty and staff of over 40 persons
- beautiful, modern facilities.

We seek
- qualified applicants who seek to serve Jesus Christ in the area of Christian education and who submit to Holy Scripture as confessed in the Reformed creeds
- enthusiastic, dedicated rookies or seasoned veterans looking for a positive change.

How to join us
- submit a résumé, with a statement of your philosophy of education, a statement of faith, and references, including one from your current pastor.

Please forward inquiries and/or applications to:
Mr. A. Ben Harsevoort, Principal
Heritage Christian School
2850 Fourth Avenue, Box 400
Jordan Station, Ontario, Canada L0R 1S0
Phone: (905) 562-7303
Fax: (905) 562-0020
Email: principal@hcsjordan.ca
Website: www.hcsjordan.ca

"Behold, children are a heritage from the Lord. Psalm 127:3

EMMANUEL CHRISTIAN HIGH SCHOOL
of Fergus, Guelph and district
invites applications for the following positions:
HIGH SCHOOL TEACHERS
Preferences will be given to applicants with qualifications in the following areas:
Art / Mathematics / Music / Science
for the 2008/09 school year.
Full and part-time applicants will be given consideration.

Emmanuel has a student body of 129 students in grades 9 to 12.
It is located in a picturesque southern Ontario town.
Our school has excellent working relationships with board, staff, principal and society.
Qualified individuals who seek to serve in the field of Reformed Education, and who submit themselves to Scripture as summarized in the Reformed Confessions, are heartily encouraged to submit an application, including a philosophy of education and references.
Additional information can be obtained by contacting the principal:
Mr. Henk Nobel, principal
(519) 843-3029 (work); (519) 843-1790 (home)

Applications to be addressed to:
Emmanuel Christian High School
c/o Education Committee
RR 3, Garafraxa Street, Fergus, ON N1M 2W4

Due to upcoming joyful circumstances, the Board of **Credo Christian School** in Woodbridge, Ontario is seeking applications for a
GRADE 7 and 8 TEACHER
with duties to commence in May of 2008.
The ideal candidate would be someone who is also interested in assuming the Principal's position beginning in September of 2008 or has aspirations to fill such a role in the future.
Credo is a school of roughly 60 students, serving the congregations of Brampton and Toronto.
The school is blessed with exceptional community involvement which enhances the academic, musical and athletic programs that we are able to offer.
Our students consistently meet with success and are well prepared to enter the high school environment.
If you are a team player interested in helping us maintain high standards we would love to hear from you.
For more information, contact the Principal, **Miss B. Maat**
School: (905) 851-1620, Home: (905) 453-7480
E-mail: credo@idirect.com or
Education Committee Chairman: **Mr. Anthony Kampen**
Home: (905) 927 – 9790; Work (905) 764 - 5455

Letters of application stating qualifications, experience and references, as well as a personal statement of philosophy of Christian education should be sent to:
Anthony Kampen
Chairman, Education Committee
22 Gormley Road East, Richmond Hill, ON L4A 1E2
E-mail: at.kampen@sympatico.ca

Immanuel Christian School
Winnipeg, Manitoba
invites applications for a
FULL-TIME TEACHING POSITION
in an elementary grade as well as for a secondary position with duties commencing on August 1, 2008.
Immanuel Christian is a K-12 school supported by members of Canadian Reformed and United Reformed Churches.
At present we have 183 pupils in mostly single grade classes.
Teachers are supported by an extensive resource program and aides for students with special needs.
Interested teachers requiring more information or wishing to apply should make use of the following addresses:
Mr. Bill Gortemaker, Chairman of the Board
wgortemaker@premierprinting.ca, phone 204-663-9000
Mr. Peter Veenendaal, Principal
principal@immanuelchristian.ca, phone 204-661-8937 (school)
204-661-6351 (home)
Mailing address:
Immanuel Christian School
215 Rougeau Avenue, Winnipeg, MB R2C 3Z9

The **Canadian Reformed School Society of Burlington, Inc.** operating **John Calvin Christian School**, invites applications for
FULLTIME TEACHING POSITIONS
in the **Primary and Junior level** for the 2008/09 school year
For more information please contact the Principal,
Miss Jane Holtvluwer
at the school office 905-634-9015
or e-mail her at jane-jccs@on.aibn.com.
All inquiries will be kept confidential.
Resumes/applications may be e-mailed,
or sent to her attention at
607 Dynes Road, Burlington, ON L7N 2V4

To fill possible vacancies starting September 1, 2008, the **Board of the Canadian Reformed School Society of Abbotsford, B.C.** operating the **John Calvin School** invites applications for
PRIMARY OR INTERMEDIATE TEACHERS
(Gr. K - 3) (Gr. 4 - 7)

Successful applicants must:
- be a communicant member of a Canadian Reformed Church or a sister church;
- be able to obtain an Independent School certificate or certification from the B.C. College of Teachers;
- be able to commence duties as of September 1, 2008;
- furnish two professional references;
- furnish a character reference from the applicant's pastor.

Applicants with French proficiency would be an asset.
For information contact the principal,
Mr. P.H. Torenvliet
1-604-823-6814 (school) 1-604-854-5851 (home)
1-604-823-6791 (fax)
Send resumes and applications to the Secretary of the Board:
c/o John Calvin School
4268 Stewart Road, Chilliwack, BC V2R 5G2

NEEDED
ELEMENTARY SCHOOL TEACHER(S)
HIGH SCHOOL TEACHER(S)
The **Board of the Covenant Canadian Reformed School at Neerlandia** invites applications for the 2008 – 09 school year to fill 3 openings.
Applicants must be confessing members of a Canadian Reformed or sister church and must possess a Bachelor of Education degree, or its equivalent.

We are a rural K – 12 school with a projected 2008 student enrolment of 180, and a further substantial growth potential. Perks include mostly 4 day work weeks, competitive salaries, a good benefits package, small class sizes with angelic children, an expanded facility, a terrific staff, a supportive membership and Board, and a comparatively low cost of living within an hour's drive of big city conveniences. School membership fees remain among the lowest in the country.
Successful applicants cannot lose!
Inquiries should be directed to
Harry VanDelden, principal, at:
School: (780) 674-4774, Home: (780) 674-3704
e-mail: hvd@xplornet.com
Applications should be sent attention:
Mrs. Sonya Van Leeuwen
Covenant Canadian Reformed School
PO Box 67, Neerlandia, AB T0G 1R0

The Board of the **Ebenezer Canadian Reformed School** (ECRS) (in the Bulkley Valley) invites applications from certified teachers who are members of the Canadian Reformed churches, United Reformed churches, or sister churches, for the following positions for the 2008/2009 school year.
KINDERGARTEN TEACHER
– an approximately half time position
PRIMARY TEACHER
We are looking for committed teachers who love God and his covenant children, set and maintain high personal standards and understand the responsibility they are entrusted with as teachers.
If you meet the above criteria we urge you to contact us about working at ECRS.
Please call or email the principal, **Derek Stoffels**, at work: (250) 847-3492; principal@ebenezerschool.com.
To apply please email your application to the principal or mail it to:
The Education Committee
Ebenezer Canadian Reformed School
Box 3700, Smithers, BC V0J 2N0
Check our website for a "taste" of the school:
www.ebenezerschool.com
Check www.town.smithers.bc.ca
for information on the community the school is located in.

Credo Christian Elementary School
will be in need of
1) **ONE FULL-TIME TEACHER** (Gr. 3)
for the 2008-2009 school year.
The successful applicant will be BC certifiable; that is, he or she must have a valid BA or BSc degree plus a one-year professional development program or teacher training practicum from a recognized teacher training institution. CCES operates a K-7 educational program, incuding a Special Education unit.
The successful applicant will apply in writing.
The application must include a resume of university education and a letter of reference from the applicant's pastor and from the principal of current school.
2) **ONE FULL-TIME TEACHER ASSISTANT**
for the grade 1 classroom for the 2008-2009 school year.
An Early Childhood Education diploma and/or experience would be assets.
Should the applicants need more information, please contact the principal,
Mr. J.A. Roukema at:
604-530-1131 (school), 604-856-0544 (home),
or ccesprincipal@telus.net

The Board of the Canadian Reformed School Society, Hamilton, Ontario operating the **Timothy Christian School** invites applications from
QUALIFIED TEACHERS
to fill 2 possible teaching positions.
Duties to commence August 1, 2008.
Letters of application should include a resume, a statement of faith, your view of Reformed education and two letters of reference.
For more information, please contact the principal,
Mr. H. Plug
Phone school: 905 385 3953; home: 905-574-6498
Fax: 905-385-8073; email: hplug@timothyschool.org
Please send your application to:
The Human Resource Committee
c/o Timothy Christian School
430 East 25th Street, Hamilton, ON L8V 3B4
Or email it to the secretary of the HRC,
Rose Woudenberg: rosewoudenberg@gmail.com

JOHN CALVIN SCHOOL
320 Station Street, PO Box 280, Smithville, ON L0R 2A0
"The Heart of the Niagara Peninsula"
In anticipation of an upcoming vacancy(ies) the Board and Education Committee of **JOHN CALVIN SCHOOL** invites applications from
QUALIFIED TEACHERS
for the school year 2008-2009. Enquiries about and applications for these positions are encouraged. Please contact the Principal, **Mr. F.C. Ludwig**, for further information, at (905) 957-2341 School, or (905) 957-3111 Home
Applications and resumés may be faxed directly to the school at (905) 957-2342, to the attention of the Principal, or addressed to:
The Education Committee
c/o Mr. E. Ludwig, Secretary
RR 2, 7057 Concession 4, Smithville, Ontario L0R 2A0

PRINCIPAL
Maranatha Christian School
Due to the strong growth of our school, we are accepting applications for an experienced and energetic principal, duties to commence August 2008. Experience and post-graduate work will be definite assets. All parties interested in this position are invited to contact the chairman of the education committee.
Open to all members of Canadian Reformed Churches and Churches with which the Canadian Reformed Churches have ecclesiastical fellowship.
Maranatha Christian School offers Grades K-8, presently with 254 students, and is located in Fergus, Ontario.
Ms. Lydia VanVeen, Principal
(519) 843-3029 (school); (519) 843-4062 (home)
Email: lydia_vanveen@bellnet.ca
Mr. Mark Veenman, chairman, education committee
(519) 699-6274 (home)
Applications to be addressed to:
Maranatha Christian School
Attention: Mr. Mark Veenman, Education Committee Chair
RR 3, Garafraxa Street, Fergus, ON N1M 2W4

"The fear of the Lord is the beginning of wisdom" – the quotation from Proverbs which serves as a motto for John Calvin Christian School since 1954
JOHN CALVIN CHRISTIAN SCHOOL
In Burlington, Ontario invites applications for the position of
PRINCIPAL
beginning July, 2008
John Calvin Christian School is a school supported by members of three Burlington church communities, with an enrollment of 100 students in a combination of single and split grade classes.
Interested individuals, requiring information or wishing to apply shall contact:
Bert Knol, Chairman of the Board
bert@globehotelware.com, 905-565-6169
Mailing address:
John Calvin Christian School
607 Dynes Road, Burlington, Ontario L7N 2V4

Guido de Brès Christian High School
Hamilton, Ontario
Due to possible staff retirements, we require
FULL OR PART-TIME TEACHERS
Preference will be given to applicants with the qualifications in the following areas:
ENGLISH / GEOGRAPHY / MATHEMATICS
RELIGIOUS EDUCATION / SCIENCE
Candidates with other qualifications will also be considered.
All positions would commence September 1, 2008.
For further information, please contact the principal,
Mr. J.G. (Hans) VanDooren at school.
Telephone: 905-574-4011, Fax: 905-574-8662
Email: gdb@bellnet.ca
Letters of application should include university and teacher qualifications, two letters of reference, and a statement about your view of Christian education.
Mail to: **Guido de Brès Christian High School**
Education Committee
Box 30013, 1576 Upper James Street, Hamilton, ON L9B 1K0

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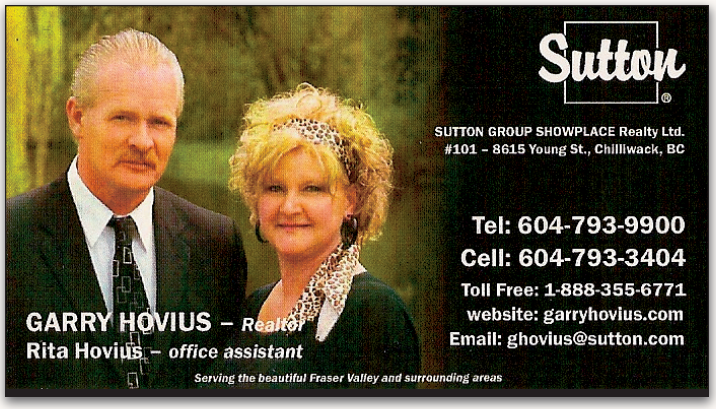

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We've been blessed with an exciting problem...

Heritage Christian School in Jordan, Ontario

is running out of classroom space to house the children Christian families are sending us. A plan to build a new secondary school facility is under way. But we need help.

Can you help us raise the $4.8 million it will take to complete the project? If so, donations are payable to Building on His Promises . Send to:

Heritage Christian School, 2850 4th Avenue, P.O. Box 400,Jordan, ON L0R 1S0
Inquiries? Contact: 905-562-7303 or visit our website: www.hcsjordan.ca

"BUILDING ON HIS PROMISES"
Capital Campaign Facts

Growth: From 140 students in 1992 to 560 in 2006
Present building capacity: 450
Plans: Build a secondary school on the existing property
Needed to build: $4.8 million
Foundation: God's Word and the Reformed Confessions

We are seeking to engage serious individuals for the positions of:

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CONSTRUCTION LEAD HAND

MAINTENANCE FOREMAN

CONSTRUCTION and MAINTENANCE LABOURERS

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Contact us at:

Valleywood Landscaping Inc.

94 Fiddler's Green Road, Ancaster, ON L9G 1W3
valleywoodlandscapes@bellnet.ca

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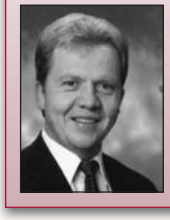

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Email: jvanandel@cogeco.ca

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The Board of
Streetlight Ministries
invites applications for a

MISSION WORKER

Duties are to commence in May 2008

Streetlight Ministries is an urban mission of the Ancaster Canadian Reformed Church, in downtown Hamilton, Ontario, Canada.

Requirements: Suitable applicants must be a member of a Canadian Reformed Church or of a church in ecclesiastical fellowship with the Canadian Reformed Churches, possess qualities requisite to serve as an office-bearer, and have training or experience in evangelism. Preference will be given to those who have theological education.

Applications should be submitted by March 31, 2008 to
Streetlight Ministries
PO Box 78001, Westcliffe Postal Outlet, Hamilton, ON L9C 7N5;
or streetlightministries@bellnet.ca.

For more information, please visit our website – streetlightministries.ca,
or phone either Case de Jonge (905 628 6303)
or Paul Aasman (905 317 5012)

The **Anchor Canadian Reformed Association for the Handicapped**
seeks qualified applicants for the positions of

SUPPORT WORKERS

Beacon Home/Dunnville:
2 FULL-TIME STAFF commencing April 1 and May 1
2 PART-TIME STAFF commencing August 1

Anchor Home/Beamsville:
1 FULL TIME STAFF commencing April 15
POSSIBLE PART TIME STAFF may be needed

Candidates with a human service diploma and experience are preferred. Others with interest in the field and a willingness to upgrade are also encouraged to apply.
Duties include supporting individuals with activities of daily living, personal care, behaviour management, conflict resolution, and participation in the community.

Applicants will be professing members of a Canadian Reformed Church or "sister church."
Correspondence by email is encouraged.

Inquiries: 905-563-6524 – **Bert VanGoolen**, Executive Director
administration@anchor-association.com

Please send letter of application with references to:
Anchor Association
Attn. Mr. B.VanGoolen
RR 2, 361-Thirty Road, Beamsville, ON L0R 1B2

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Please Contact: **Gary Nordeman**
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Email: gary@thelandmarkgroup.ca
www.thelandmarkgroup.ca

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For further information contact:

Rosanne van der Woerd

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