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Clarion

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WHY BOTHER WITH POLITICS?

Christ's Kingship and Politics

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Why bother with politics?

Is it worth getting involved in the political affairs of our city, province, or country? This world is passing away (1 John 2:17) and we are ultimately here only temporarily. After all, our citizenship is in heaven and from there we eagerly wait for our Saviour (Phil 3:20). We're just pilgrims, strangers, and sojourners, passing through (Heb 11:13; 1 Pet 2:11). Besides we're busy enough with other worthwhile endeavours. So why bother with politics?

Without denying the above realities, there are nevertheless good reasons to be politically engaged, even minimally for example, by participating in elections, sending letters to one's elected representatives, and signing petitions. Getting involved makes sense because Christ rules this world and we are his subjects who seek to honour him in everything we do.

Christ rules!

Prior to his ascension, our Saviour told his disciples: "All authority in heaven and on earth has been given to me" (Matt 28:18). He ascended into heavenly glory and is now seated at the right hand of the Father who placed all things under his feet (Eph 1:20-22). Indeed, he is the King of kings and the Lord of lords (Rev 1:5; 19:16). He is "Lord of all" (Acts 10:36). He is not just Lord of the church. No, he is Lord of all creation (Col 1:17-18)! At his ascension into heaven "God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:9-11).

But wait a minute, someone says. How come we don't see much evidence of his rule? Secularism and a general disdain for God's moral law are the order of the day. Indeed, Satan, the prince of this world, seems to be in control (cf. John 12:31). How do we rhyme this reality with Christ's lordship?

It is indeed true that "at present we do not see everything subject to him" (Heb 2:8). But at the same time there is no doubt that Christ is sovereign and in control. Scripture says so and the world could not exist without his upholding creation (Col 1:16-17). With respect to the question at hand, a few things need to be kept in mind. Christ's kingdom comes in full glory for all to see in his own way and at his own time. He is not slow about his promise, but is patient, not wanting any to perish (2 Pet 3:9). Christ rules keeping in mind the well-being of the church (Eph 1:22-23) whose members are the citizens of the kingdom. Because he wants the number of the citizens of his kingdom to be complete before he returns, the gospel needs to be proclaimed to all the nations before his glorious coming (Matt 24:14). Thus prior to his ascension Christ not only told his disciples that all authority in heaven and on earth had been given to him, but he added: "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt 28:19). To equip them for this task, the Spirit was poured out on the day of Pentecost (Acts 2). This Spirit was sent in Christ's name to convict the world of sin and gather together those who believe in him (John 14:26; 16:8). This convicting and gathering happens through the preaching of the gospel (2 Tim 3:16; 4:2). This proclamation is therefore of utmost importance for the appearing of Christ's kingdom in its full glory.

As the Word is preached and works faith and repentance, Christ is raising up a new creation (2 Cor 5:17). He rules his people by his Word and Spirit (HC, Q/A 12). However, precisely because believers are still in the old fallen creation of sin, the evil one will attack the new creation wherever and whenever he can. "Our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph 6:12). As sovereign Lord, Christ assures us that in this struggle no one will snatch us

INSIDE THIS ISSUE...

Is it worth getting involved in political affairs? Our responsibility to political engagement is the topic of Dr. Cornelis Van Dam's editorial. Elsewhere on the pages of this issue, you will find Dr. Van Dam's press review of the recent meeting between the EFC and Prime Minster Harper, in a new column we'd like to call "Clippings on Politics and Religion."

We also bring you an article from Rev. Ryan DeJonge, "Violent Video Games." What games out there would be characterized as violent, and what kind of games should we as believers avoid?

This issue covers both the NAPARC Missions Consultation (find it in the Ecumena column by Rev. John van Popta) and the first Canadian Reformed Mission Association conference, held last fall. In both cases we read about exciting opportunities for our missionaries and mission projects to learn and collaborate with others in spreading the gospel.

Issue 2 contains several other reports, our regular Treasures New and Old meditation, the Ray of Sunshine column, and a Mission News insert.

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from his hand (John 10:28) and that he will keep us in the hour of trial that comes upon the whole world (Rev 3:10). After all, he has a task for us.

Our responsibility

As subjects of the King, we have the holy obligation to obey him, recognizing that there is an enormous warfare going on. This obedience includes recognizing Christ's sovereignty over all of life. As Kuyper famously and correctly declared at the opening of the Free University in 1880, "There is not a square inch in the whole domain of our human life of which Christ, who is Sovereign of *all*, does not cry: 'Mine!'" As those who belong to Christ's kingdom, we therefore seek to apply his standards to all of life, in the family circle and in church, but also in other areas of life, including politics. One cannot confine one's identity as citizen of Christ's kingdom to the privacy of the home and the safety of the church. The King of kings rules over everything.

Politicians need to give good direction on the moral issues of the day

Now the church as such has no mandate from God to get involved in the political processes of the land, although there can be exceptional.[1] The task of the church is to preach the gospel and so equip Christians to be a light in this world and to seek true justice and righteousness (Matt 5:14-16; 6:33). Politically it means that Christians let it be known that Christ is supreme also over our nation. This is particularly pressing for our country in which churches were built in the centre of towns and cities and which has therefore benefited from strong Christian influences in its past. The Lord will judge according to what each has received, but all will be judged according to his norms (cf. Luke 10:12-14; Rom 2). The western world has received God's full revelation. Such a legacy places considerable responsibility on our society and government.

In this situation, especially in a democracy that encourages the participation of all citizens, subjects of Christ cannot remain silent. To be sure, Scripture does not directly speak to a host of modern issues and one needs to carefully study biblical principles and so try to apply the wisdom of the Word to current complex problems. However, for starters we must ensure that our politicians are aware of God's will on the obvious moral issues of the day. After all, they are in the first place not to be serving the people, but God in whose service they are (Rom 13:4). By doing God's will, government will best serve the municipality, province, or nation entrusted to it.

So how does Christ's lordship impact the duties of government?

Government and Christ's lordship

As God's servant, government should reflect the norms of Christ's lordship. Politicians, as placed in their authoritative position ultimately by God himself, need to give good direction on the moral issues of the day. God has tasked them, for example, to uphold his gift of human life, both at its beginning and as it nears its end, and to uphold his creation ordinances such as marriage. Although it is not always clear what a biblical position would be on many modern policy questions, there is no doubt about these type of moral issues. A nation with strong biblical morals will also be better equipped to make just decisions in other areas.

Should government in reflecting Christ's lordship then go further and seek to establish a Christian nation and remove and prevent all idolatry and false worship so that the kingdom of Antichrist may be destroyed? No. And Kuyper who emphasized Christ's lordship over all of life, strongly and rightly opposed such a task for government. The institution of government is not competent to decide which religion or church is the true messenger of God on earth.

More importantly, seeking to create a Christian state would not reflect Christ's current rule of this world. When Christ was on earth he issued the call for repentance and announced the coming of his kingdom (Matt 4:17; 10:7). But he also said that his kingdom was not of this world (John 18:36). He therefore made no attempt to establish his rule in political terms and prevented any attempt by the people to make him an earthly king (John 6:15). His kingdom is a spiritual kingdom, ruled by his Word and Spirit. Its citizens are those who believe the Word.

Christ's kingdom is like the sower who sowed good seed, but discovered that weeds grew up as well. When the servants suggested that they go and pull out the weeds which were sown by an enemy, the owner said, no, because you may also pull up the wheat. Let them both grow up until harvest time. Then the weeds will be separated from the wheat and be burnt in the fire (Matt 13:24-30). Government as God's servant for the coming of his kingdom is similarly not able to root out the weeds without hurting the good grain and therefore it needs a measure of toleration in the present age of that which Christ will not tolerate on judgment day. Such a situation does not however free government of the responsibility to give moral leadership to the nation. This it must do.

It is important to note that the world's woes and sins cannot be solved by government. There is no political solution for human depravity. People's hearts have to be changed. The gospel is what is needed. That is why the Spirit was poured out at Pentecost and that is why government as God's servant is obligated to give the church all the room and freedom it needs for the propagation of the gospel. We are enjoined to pray for such freedom and peace (1 Tim 2:1-4). That too is an important task with political implications! The gospel proclamation is a critical kingdom activity of this last age. The Word is the sword of the Spirit (Eph 6:17) and this is how the war for Christ's kingdom is ultimately to be waged. Once the gospel of the kingdom has reached all nations, the end will come (Matt 24:14).

In conclusion

As Christians living in a fallen world we cannot expect to redeem society's culture for Christ or experience the triumph of Christ's lordship in a renewed nation or world in this life. We must be sober and realistic with respect to our political activities. There is no place for triumphalism. After all, when Christ comes on the clouds of heaven, he will not come to take over a world that has been redeemed of all ill, but he comes to judge its sin and usher in the new creation made possible by his redeeming work alone.

At the same time, Christ's rule is of great encouragement to us. As we are prayerfully active in all of life for Christ, including politics, we can rest assured that our work for the Lord is not in vain (1 Cor 15:58). By pointing to Christ as Lord of lords and King of kings we testify of his sovereign supremacy to the powers of today. This testimony is the message that all need to hear.

[1] See, e.g., C. Van Dam, *God and Government* (2011), 74-76. C

Angels in Christ's Service: The Example of Their Liturgy

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"Are not all angels ministering spirits sent to serve those who will inherit salvation?
(Hebrews 1:14)

The topic about the angels appears to be intriguing and mysterious at the same time. It arouses interest and curiosity, and it can also be confusing. We confess the existence of the angels, also the reality of the fallen angels, the devils, and evil spirits. We confess God the Father Almighty, Maker of heaven and earth, of all things visible and invisible – including the angels. Yet it would be easier if they would still appear the way that they did in the Old Testament.

We're living in a time of space science. We hear about discoveries in space, journeys to space stations, about satellites and telescopes prying into the universe. Even our children know about galaxies, the Milky Way, and planets formed by gases. Series like *Star Trek* retain the interest of many viewers. Yet when it comes to the existence of angels, can we still believe in them? Have you ever seen one? How realistic are the stories about the battles of the spirits, and about angels and devils in the heavenly realms (Eph 6:12)? And how credible are the Frank Peretti novels when it comes to the background of these books in the Holy Scriptures?

In the Scriptures the place and work of the holy angels have an important role. Their task and function may have changed since the ascension of our Saviour, yet the New Testament shows the reality about their function. The Word of God also opens our eyes for the way that the devils and demons are active as the forces of evil, especially in the last days. In Hebrews 1, for instance, we see the contrast between the Son who governs and the angels who serve. Then in our text we read about this service of the angels. These angels are under the government of Christ the Son for the purpose of his work of salvation!

There are two sides to their service, a heavenly side and an earthly side. The author first uses the word "liturgy" for them as ministering spirits, and then "deaconry" for their service of those who inherit salvation.

We know the word "liturgy," too. We use it for the order of service in the worship of the church: our singing, praying, listening, offering, and so on. In Isaiah 6 we see the seraphim and cherubim involved in worship before the throne of God in heaven. They're the "mighty ones who do his bidding. . . his servants who do his will" (Ps 103). Now, Isaiah receives his vision in connection with his calling as prophet. He realizes that his service is first of all service to the Lord. Woe to him if he would speak his own words, or if he would speak to please the people! The "liturgy" of the faithful angels is an example to him for his service as prophet.

That is beautiful and difficult at the same time, as it is for the office bearers today. The life of everyone standing in the sight of God is a life of service to the Lord. It is "liturgy" before his throne. That's why the Lord Jesus taught us to pray, "Your will be done on earth as it is in heaven." That is, we confess, "Grant that everyone may carry out his task and service as willingly and faithfully (with as much dedication and devotion) as the angels in heaven." The angels he uses as an example; they should motivate and stimulate us to serve the Lord in obedience and faithful devotion!

That's how the Apostle Paul encourages the women in 1 Corinthians 11:10, not to do their own will or follow their own impulses, but to submit to the authority of their husbands and respect the position in which God created them as the glory of man. That will require self-control, which they will render "because of the angels," says Paul! The angels were there when God created people and gave them their place as man and woman. The angels eagerly anticipate the restoration of this creation, and the salvation of man and woman as the glory of God.

Likewise, the angels are looking at each and every one of us to see us make a difference as we are renewed for service to our holy God. So we pray with the Lord's Prayer that we may fulfill our "liturgy" as willingly and faithfully as the angels, those ministering spirits given as examples to us. C

Violent Video Games

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The scene before me was shocking. Four men walked into an airport, armed to the teeth with fully automatic assault rifles. Standing behind an airport security guard, they waited until he turned and noticed them, and then they opened fire, cutting down him and the crowds of innocent victims behind him with the sounds of gunshots, screams, groans, and music all swirling together. Behind the carnage, giving me a glimpse of his gory world was some unseen gamer, deftly moving his thumbs and fingers to perpetuate the bloodshed before him. He was playing Call of Duty: Modern Warfare 2.

This is not even the worst of the games. A little bit of research, which I had to stop when my stomach began to turn and my mind began to feel over-polluted, revealed that there are many games that allow the gamer to wade into scenes of massive and senseless violence and perform sadistic acts of torture on virtual avatars in virtual environments that are incredibly and increasingly lifelike.

The proliferation of violent video games and the technology that allows these games to look, sound, and feel so real brings Christians face to face with a necessary question. Is playing violent video games sin against the sixth commandment, "You shall not kill"? In this article I will argue that it is.

What is a violent video game?

The first thing to establish is this: what is a violent video game? I do not believe that every video game which contains violence is a violent video game. The type of game that I am speaking about in this article must meet with one or more of the following criteria:

1. A violent video game is one in which killing and performing violent acts is or is closely associated with the main objective of the game.
2. A violent video game is one that includes a high volume of killing and other violence.
3. A violent video game is one that includes sadistic ways of killing and performing other violent acts.
4. A violent video game is one that includes highly real-to-life environments of killing and other violence.

Along with these we could add the qualification that the killing and other acts of violence is done against human or human-like avatars within the game. I can recall playing video games where a plane flies along and shoots score of planes, helicopters, and asteroids that come its way during the gameplay. I do not regard this as a violent video game. The violent games that I have in mind are mostly first-person shooter games that trace their origins back to Doom and Duke Nuke'm (games like the Call of Duty, Far Cry, and Halo franchises), fighting games in the tradition of Mortal Kombat, and also role-playing games that introduce killing and violent acts into the game's narrative.

What happens as you play violent video games?

Quite obviously, these games contain a lot of in-game killing and violence, which one could argue is itself a sin against the sixth commandment. But there is more to consider. Playing violent video games correlates very strongly with increased aggressive behaviour. One summary of many studies on video game violence lists these effects. Violent video games are significantly associated with increased aggressive behaviour, thoughts, and feelings. They increase physiological arousal (heart-rate, adrenaline), which affects the development of the mind's neural pathways. They also decrease positive social behaviors, like helping people when they are in need. These effects can been seen in players after both short and long term exposure to video game violence, and it does not seem to matter whether the environment is highly true-to-life or if it contains creative and cartoonish elements.[1]

Why does playing violent video games promote these harmful behaviours and reactions in those who play them? The authors of the same study suggest several sensible reasons. First, violent video games create positive attitudes toward aggression and aggressive solutions to problems. Gamers are presented with challenges that require violent solutions and are rewarded for performing them well. Second, these games reinforce aggressive "scripts" in the gamer's mind. A script is a predetermined series of actions and reactions that train the mind to act and react in a certain pattern. Whenever a problem is presented in a game, the answer involves killing and violence. Scripting can go beyond the game as well. Consider a teenage boy who uses violent video games as a refuge from the difficult realities of his life: argue with your parents, the retreat to perform violent acts in a video game; get bullied at school, recover by performing violent acts in a video game; get hurt by your friends, get your mind off it by performing violent acts in a video game. Do you see how a pattern can start to form? Third, violent video games minimize non-aggressive scripts. The easiest and best solution in these games is almost always to kill. Fourth, violent video games decrease normal negative reactions to violence. This is commonly spoken of as becoming "desensitized." The first time that someone plays a game like Grand Theft Auto III, they are taken aback by the brutality, even though they know it is "just a game," but the more they are exposed, the more normal the brutal and senseless acts of violence become.

The sin of violent video games

With the onset of mass-violence that has beset especially the United States, media and politicians there have struggled to find that direct causal link between video games and murder. But the perspective that Reformed believers bring to the table greatly helps this discussion. Murder, according to our Lord Jesus, has not only to do with a specific act of killing, but also with the root cause of hatred (Matt 5:21-22). John Calvin says, "The sum of this Commandment is, that we should not unjustly do violence to any one."[2] The Heidelberg Catechism summarizes a host of biblical insight and direction when it says the sixth commandment requires that "I am not to dishonor, hate, injure, or kill my neighbour by thoughts, words, or gestures, and much less by deeds, whether personally or through another." Murder is not just an act, but also a thought, a word, and a feeling. Murder is not just killing, but includes hatred, envy, anger, and desire for revenge (LD 40).

According to this broader and more biblical understanding of murder, violent video games are sinful and sin-inducing. First, they simulate the act of murder itself. Many gamers and even Christian gamers will argue that the virtual world of the game means that it is not possible to murder. But if we were to compare that logic to the seventh commandment and suggest that committing adultery, viewing nudity, and stimulating lust is just a part of the gaming environment and does not affect us outside of the game, no one would believe us because we all know it is not true. What we do and see on the screen has a tangible connection to what we experience in our hearts and minds.

Second, they stimulate the root of murder. God's Word abhors men of violence: they walk the path of fools (Prov 4:17 and context) and are enemies of God's people (Ps 18:48). Can we at one time fill our minds with murderous intentions, aggressive desires, and vengeful thoughts, and at the same time call ourselves the children of God?

Third, violent video games stifle our ability to show empathy, care, and love to our neighbour. The Heidelberg Catechism rightly explains that the sixth commandment is not only about avoiding certain actions, but by this command God also seeks to induce us to love our neighbours and express positive traits like gentleness and mercy toward them.

Fourth, these games desensitize us to the injustice of murder and violence. The presence of sin and brokenness in this world is meant to grieve us and to cause us to cry out to God. David cries out in Psalm 7:9 "O righteous God, who searches minds and hearts, bring to an end the violence of the wicked and make the righteous secure." When we see the violence promoted through violent video games, and then consider that a large contingent of Christians, especially Christian young men, are uncritically and wholeheartedly losing themselves into these virtual worlds of death and destruction, our hearts should grieve and our prayers should ascend to God for them.

The Lord calls us as Christians – male and female, teenager or retiree – to not conform to the pattern of this world, but to be transformed by the renewing of our minds (Rom 12:2). The world might lose themselves in the violence of Call of Duty and Halo, but we must keep our minds pure and unpolluted by sin. Violent video games induce sin. Let's stop playing them.

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[1] Craig A. Anderson and Brad J. Bushman, "Effects of Violent Video Games on Aggressive Behaviour, Aggressive Cognition, Aggressive Affect, Physiological Arousal, and Prosocial Behaviour: A Meta-Analytic Review of Scientific Literatiure," *Psychological Science* 12, no. 5 (2001): 353-359.

[2] John Calvin, *Commentaries on the Four Last Books of Moses* Arranged in the Form of a Harmony (Bellingham, WA: Logos Bible Software, 2010), volume 3, pg 20.

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Sweet Potatoes and the Sweat of Missionaries

There once was a man in a remote mountain village who spent his whole life trying to figure out the best way to grow sweet potatoes. He experimented with spacing of plants, soil, shade, and sunlight, positioning near rivers and away from them, up on the mountain and down in the valley – until finally at the age of sixty he had found the perfect combination. He grew the best sweet potatoes around, but he guarded his secrets closely. By the time this man had grown old, a young man in a village three days' walk into the jungle also began to dedicate his whole life to determining the best way to grow sweet potatoes. He did the same experiments as the other man. His family ate well when the experiments went well, and not so well when they did not. But he too, eventually had it figured out by the time he was an old man. And he too, guarded his secret closely – even from his own sons. Both men died. Both men's secrets died with them. Their sons were left to figure things out on their own.

A pity, it seems, that these two men never met. A pity that they did not share their knowledge. A pity that their families and villages were not well-served – because they chose to keep their knowledge to themselves.

Sometimes, it seems, missionaries operate like these two men – struggling hard for many years, trying to figure out the best ways to operate, investing oh-so-many hours in developing resources and approaches. Progress is made, but it is so very slow. And it's hard to find time to spend with other missionaries to see if maybe, just maybe, they are all just re-inventing the perfect sweet potato planting strategies.

CRMA

This is where the Canadian Reformed Mission Association (CRMA) comes in. A relatively young organization established in 2011, CRMA exists to assist missionaries and mission boards in carrying out their tasks effectively. This can be done by keeping one another informed about issues and events, by providing further training to missionaries, by facilitating cooperation between different mission fields, etc. A church that sends out missionaries would benefit greatly from such consultation and cooperation: issues that one mission board is struggling with today may have been thoughtfully addressed in the past by another mission board, and CRMA could become a point of connection between the two.

With a membership comprising various mission boards and mission fields, CRMA is also a central advisory body that could help unify Canadian Reformed mission work. For example, if a congregation is interested in starting a new mission project, but unsure where there is a need for missionaries, CRMA could offer suggestions. When there are mission meetings with other churches (e.g. NAPARC churches), CRMA is able to send delegates on behalf of the Canadian Reformed churches. To be clear: CRMA itself has no authority over anyone, but serves simply in an advisory and coordinating capacity.

As part of the aim of equipping missionaries and mission boards, CRMA plans to host regular conferences. The first such conference was held at the Canadian Reformed Theological Seminary on September 7, 2013. The speaker for the day was Rev. Frank van Dalen, a minister in the Associate Reformed Presbyterian Church who was formerly a missionary to Pakistan, and is now director of World Witness, the ARP Church's Board of Foreign Mission. Rev. van Dalen had much wisdom to share from his experience – in particular on the topics of theological education and the use of money in mission. I'd like to share a few things that he spoke about.

Theological education

Rev. van Dalen addressed several issues relating to training pastors and other leaders on the mission field, and also explained a few ways in which World Witness trains leaders.

By and large, the issues on which van Dalen focused were centred around the question: "How does seminary affect the soul of a man?" Theological education should never be merely about gaining knowledge, but it is about

the *transformation* of the person who receives the training. This, of course, is just as true in Canada as it is in developing countries (just consider our own seminary's development of professor-student mentoring). On the mission field, though, certain complexities apply that we might not consider in a Western setting. For example, a man might complete seminary, and consider himself therefore to be someone worthy of special respect. Such a man might have a very hard time going to a remote village to be a pastor there: that's where hillbillies live, but certainly not sophisticated, well-educated people like himself. Whatever form theological education takes, it must speak to the heart transformation of the seminarian, so that he will humbly serve Christ and his church.

Transformation and Christ-like servant leadership cannot just be taught in a classroom, but need to be modelled as well. If the missionary (who is often considered to be even more respectable than the local pastor) is willing to get down and do the dirty work – cleaning septic tanks or cutting the grass or whatever the task may be – trainees will have a harder time not doing that themselves. They may not like that, but this is an important part of training.

Finally, elders and deacons also need to be involved in mission work. If people in mission churches see the missionary doing absolutely everything (which at the beginning may be necessary), then it will be very hard to transition into a biblical church polity where many responsibilities fall to the elders and deacons. If a church does not understand the roles of elders and deacons, that church will fall apart when the missionaries eventually leave. For the same reason, when a church from Canada sends a minister to teach overseas, it would be helpful if that church would also send elders and deacons to model the work of *those* offices.

Complexities of money

The sweet potato farmer living a subsistence lifestyle may not think a whole lot about money. But missionaries do. Not because we particularly want to, but as wealthy people coming to serve those living in material poverty, we are forced to.

Rev. van Dalen pointed out that although we may like to think we are in a relationship as equal partners with the people we serve in developing countries, the reality is that it can never be a true partnership of equals. Because of financial inequality, we always have more power than they do: we are the ones that can pull funding if things aren't going by our standards. This is not necessarily a bad thing

CRMA Conference attendees

(ministry *is* helping), but it does need to be acknowledged. The ultimate goal, van Dalen stressed, is not to make overseas churches *self*-supporting, but rather *Christ*-dependent, i.e. realizing their dependence on Christ.

When ministering in a third world country, there is a constant struggle to balance, on the one hand, helping those in need, but, on the other hand, not creating a relationship of dependency. These two principles both need to be considered; they are not opposed to each other, but they do need to be kept in balance. One example of how this can be done is to give a decreasing percentage towards capital projects as time goes on (e.g. while the mission may give eighty percent of the cost at the beginning stages of a church building project, that could be reduced to thirty percent for the final stages). We do need to empathize deeply with the struggles of our brothers and sisters, but at the same time realize that we are simply unable to solve all their problems. More important is that we urge them to greater dependence on Christ.

Dealing with money in missions is not just a matter of dealing with money in institutions such as churches and schools; there are also complexities in dealing with people one-on-one. As wealthy foreigners, missionaries are often asked to give out small loans; van Dalen recommended not doing that, as they are usually not paid back and only hurt the relationship. When considering how to respond to a request for money, van Dalen encouraged adopting a system and sticking to it, rather than helping people out willy-nilly with "capricious compassion."

Concluding remarks

This one-day mission conference was short, but very rich in content and discussion matter. It provided much to think about – both for those going back to homes in Canada and those on the mission field. It is our prayer that the CRMA will be able to continue strengthening missionaries and their boards with such conferences and other activities. C

NAPARC Missions Consultation

John van Popta
Minister of the Fellowship
Canadian Reformed Church at
Burlington, Ontario
j.vanpopta@gmail.com

Once a year, the member churches of NAPARC hold a "Missions Consultation." Representatives from the member churches meet together and discuss various aspects of mission work around the globe. This consultation is held mid-September and denominational mission boards send one or two representatives to share what their churches are doing and to learn from what others are doing.

This consultation is usually held at the Orthodox Presbyterian Church main offices in Willow Grove, Pennsylvania. Representatives from the Associate Reformed Presbyterian Church, the Canadian Reformed Churches, the Reformed Church of Québec, the Free Reformed Churches of North America, the Heritage Reformed Church, the Orthodox Presbyterian Church, the Reformed Presbyterian Church in North America, and the United Reformed Churches, as well as the aid organization, Word and Deed, sent representatives.

The fledgling Canadian Reformed Missions Association (CRMA) delegated me to represent the member churches. I was able to speak of the work our churches are doing in Asia, South America, the Far East, and in Québec.

It was remarkable to hear of the many and varied works the churches are engaged in. When we think of missions, many of us think of missionaries reaching unreached tribes in the jungles and rain forests of Africa or the Amazon. But more and more Christian missionaries are reaching the unreached in the concrete jungles of world cities. Mission also reaches the nations of the world in the multi-cultural urban centres. Unprecedented in the history of the world, is the movement of people from rural to urban settings, and the movement of people across national boundaries. This is causing a great shift in missions by Reformed churches.

One of the shifts spoken of at the missions consultation was the movement towards theological education of nationals in their own cultural settings. Instead of sending Western missionaries into the developing world to establish churches, there's a move towards sending Western missionaries to set up theological schools to train leaders who will then established churches in their own countries. The theological education takes place in the developing country. Churches and mission boards have learned that if potential leaders are brought into the Western world to attend theological schools, it's very difficult for them to return with their families into Third World or developing nations.

We also discussed the difficulty that "Western money" brings to the mission field. Many of the mission projects experienced similar challenges when the "rich West" brings money into poor settings. This money distorts the gospel message in all kinds of ways. Though there is no easy answer to this problem, it was good to hear what mission boards think about this issue. More and more, mission boards are pressing new church plants, and missionary churches, to strive to be financially independent of the sending churches and instead, also in the matter of finances, become "Christ dependent". . . lest they instead become overly dependent on the "rich West."

Another shift that I found very striking was mission work being done overseas in Europe. One of the mission boards has missionaries in Germany, Scotland, Spain, Turkey, Ukraine, and Wales! Another one of the churches is focused on and organizes short term mission trips into Europe, helping struggling churches to find ways to reach the post-Christian society in which they find themselves. We heard of work being done in Lithuania by one of the mission boards. After the disintegration of the USSR, the Baltic States once again found freedom. When the shadow of communist oppression lifted a Reformed church emerged from the darkness – a Reformed church finding its roots all the way back in the Reformation. This church is struggling to find its place in the Reformed world and is striving to organize itself and recommit itself to confessional orthodoxy. One of the mission boards of the NAPARC churches is assisting this Reformed church.

CALLED

Called to the Covenant CanRC of Grassie, ON:
Rev. R.J. denHollander
of the Grace Canadian Reformed Church, Winnipeg, MB.

Called to the Flamborough, ON and Coaldale, AB CanRCs:
Rev. R. Vermeulen
of the Trinity CanRC of Glanbrook, ON.

DECLINED

Declined the call to Emmanuel CanRC at Guelph, ON:
Rev. B. DeJong
of Cornerstone CanRc of Hamilton, ON.

CHURCH NEWS

Another one of the churches sponsors short term mission but not short as in "weeks" or "months" but encourages people to commit to one or two years overseas. Many of the missionaries and mission workers who commit to these "medium term" assignments were first part of a "short term" mission trip.

One of the interesting things that came to light was how the various churches organize their mission efforts. Some churches are very centralized in their approach: one mission board has forty-one missionaries in the field, and a central office with ten paid staff. Other churches have mission projects organized under local boards. The newer federations of churches that are members of NAPARC are finding their way.

My visit to the NAPARC Missions Consultation taught me that there are different ways of organizing Reformed missions to the world that are faithful to Scripture, confessionally orthodox, responsibly managed, and reach the world for our Lord Jesus Christ. This plurality of approaches, organizational structures, methods of oversight, and the various accents on how and who to reach with the gospel demonstrates that our Lord Jesus Christ works out his church gathering work through a multiplicity of ways. Pray that his work through the NAPARC churches and mission boards be instrumental in advancing the cause of his kingdom in the building up of his church in the world today. C

You Asked

A New Clarion Feature

Is there something you've been wanting to know?

An answer you've been looking for?

Ask us a question!

Please direct questions via email to Rev. W. denHollander

denhollanderw@gmail.com

Clippings on Politics and Religion

Cornelis Van Dam
Professor emeritus of Old Testament at the Canadian Reformed Theological Seminary in Hamilton, Ontario
cvandam@canrc.org

The EFC Meets with Prime Minister Harper

The Evangelical Fellowship of Canada (EFC) is a national association of evangelical Christians in Canada. Among other things, it provides a country-wide voice for articulating biblical principles in the hope that their input will positively influence government policy. This organization has therefore been active, for example, in prostitution law reform and giving support for reopening the debate on abortion. This past fall, the EFC had an opportunity to meet with Prime Minster Stephen Harper. The December/January 2014 of their newsletter *Canada-Watch* tells us the following.

> An EFC delegation of ten met with Prime Minister Harper to discuss issues on which the EFC is active, several of which were mentioned as priorities in the speech from the throne. We had an open and frank conversation, discussing issues ranging from euthanasia, prostitution, the government's relationship with First Nations Canadians, the environment and adoption. The Prime Minister listened carefully and offered encouraging comments, inviting us to stay well past the original meeting time.
>
> We asked the Prime Minister what advice he had for the EFC. He encouraged us to continue to carry our faith in practical ways into the public square. He noted the EFC can accomplish things that cannot be changed by government. He encouraged us to promote our issues within a positive framework, with tolerance toward others. Prime Minister Harper noted that some issues may only be addressed with a shift in culture. Last, he encouraged us to keep praying. Then, we prayed for him as a husband, a father and our country's leader.

There are some positive things to note about this meeting. First, we can be thankful that we have a prime minster who is willing to spend time to listen to a delegation of Christians expressing their concerns and views of current problems facing the nation. There are many countries where such a meeting is impossible. Second, the prime minister encouraged the EFC to continue their work in the public square. This is an encouragement for all Christians to speak up on the issues of the day and make a different in the evolving culture of today's society and government. Third, he encouraged prayer and became part of a prayer to God, also for blessing on his work as prime minister of our country. This biblical mandate also applies to us (1 Tim 2:1).

It is however very unfortunate that our prime minister does not always seem to understand that he and his government also have a holy obligation to give leadership in the moral issues of the day. He cannot, for example, implicitly blame the cultural context for refusing to deal with issues such as abortion by noting that "some issues may only be addressed with a shift in culture." In his 2012 year end CBC interview with Peter Mansbridge he justified staying away from the issue by saying: "If you want to diminish the number of abortions, you've got to change hearts and not laws." There's certainly truth in that statement but government as God's servant has the responsibility to legislate also in this area in order to protect the lives of all those entrusted to its care and that includes those who are not yet born (Rom 13:1-4). "Righteousness exalts a nation, but sin is a disgrace to any people" (Prov 14:34).

ERQ Twenty-Fifth Anniversary Retreat

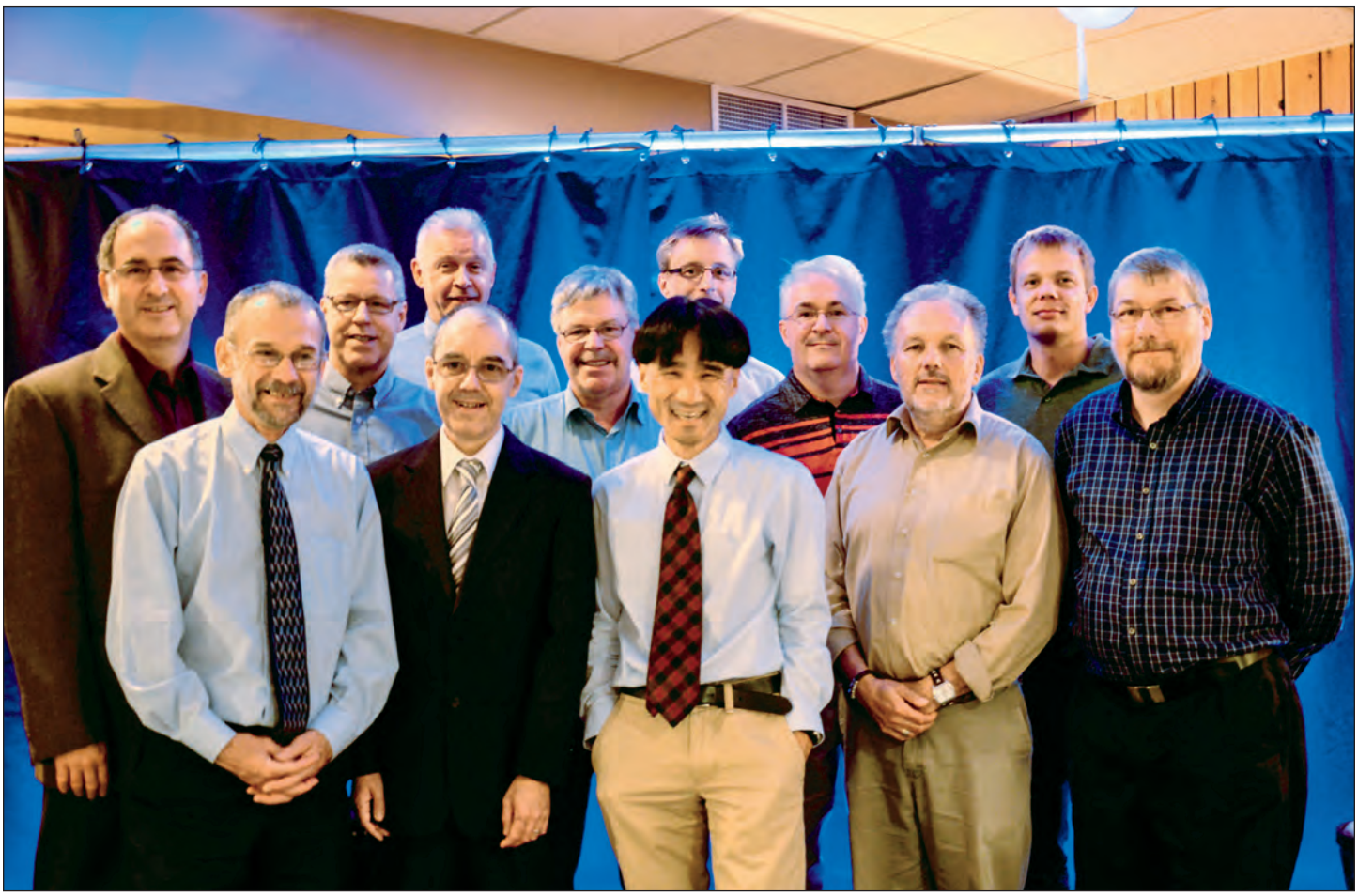
Gerrit and Adam Bos
Gerrit Bos is a member of the Committee for Contact with Churches in North America (CCCNA).
Adam Bos is a student in Grade 10 of Emmanuel Christian High School.
They live near Guelph, Ontario, and are members of Emmanuel Canadian Reformed Church.

It's worth the drive to Asbestos! On a cool fall morning we drove from Guelph, Ontario to Camp Musical d'Asbestos. Asbestos is a small town in the Eastern Townships of Québec, whose *raison d'etre* is the asbestos mine around which the town was built. Or we should say "was" rather than "is." Since the close of the mine in 2011, the town is trying to reinvent itself and to stay vibrant. We were there for a happy occasion: the twenty-fifth anniversary celebration of L'Église Réformée du Québec. The entire membership of the ERQ was invited for a family retreat; a weekend of worship, teaching, healing, fun, and fellowship in Christ. The theme for the weekend was: *"Un avenir d'amour,"* a future of love, as we find it in John 13:34: "You love one another: just as I have loved you, you also are to love one another." The two of us arrived late Friday, October 11 around eight after a long drive, and some traffic delay in Montréal. We registered in at the "front desk" and went to find a room. We then proceeded to the conference room for an introduction to the conference by the invited speaker: Rev. Winston Bosch. He introduced the theme through a speech entitled: *"Qu'est-ce que l'amour?"* (What is love?)

The next day we started off with a breakfast and then the main conference address based on Ephesians 3:14-19 with the theme of: *"Dieu vous aime!"* (God loves you!), followed by a question and answer period. Throughout the weekend there was opportunity for games (including a few ping-pong tables that were made good use of), walks, chats, prayer (including a private prayer room), reflection, and various other activities. And let's not forget the singing! At regular intervals we'd hear: "*Chantons*!" (Let's sing!) Everyone at the event was very nice, and we felt very welcome. People often helped us understand what was being said. They really put our best interests at heart. We had forgotten to bring bed spreads (NB: Read the fine print, even when it is in French), and people came forth with a couple extra blankets and pillows. The planned activities were a lot of fun, and it was good to see a wide variety of people of different ages, representing three generations of believers which are part of the ERQ.

After lunch on Saturday we had a special twenty-fifth anniversary worship service during which all the ministers of the ERQ participated. Rev. Bosch preached on *Aimer les uns les autres* (Love one another), based on Romans 13:7-10. Then on Saturday evening we had a banquet at which we (Adam) served tables along with the collected youth groups of the ERQ churches, and had an opportunity to address the group on behalf of the Canadian Reformed Churches (Gerrit). There was a poignant reflection on the establishing of the ERQ twenty-five years ago at the historic Chateau Frontenac in Quebec City. Many of the original signatories were present at the retreat. After the banquet we had an evening of skits and laughter, some photo opportunities and presentations, including a hand-crafted Huguenot Cross, which has deep significance among all Protestants in Québec. We were also treated to some clever word play from the two masters of ceremonies of the conference, Michèle Jacques and Charles-Éric Rodrigue, which challenged our grasp of *la belle langue!*

The third day, Sunday, October 13 was the last day of the retreat. We had a worship service with a sermon by Rev. Bosch on *L'Amour en mission* (Love on a mission), based on John 13:34-35, and again lots of singing. After that we socialized for a bit and then sadly had to get on the trip home. We reflected on a wonderful weekend. We were blessed with beautiful weather and beautiful fellowship over the whole weekend. We learned quite a bit of French and we met a lot of great people, brothers and sisters in the Lord. We experienced Québec hospitality, true *joie de vivre* among young and old, and the practical expression of the fruit of the Spirit among the members of the ERQ congregations. Overall we had a great experience. It was worth the drive to Asbestos!



ERQ elders and ministers present (l to r): Br. Marc Drouin, Rev. Patrice Michaud, Br. Gaétan Jacques, Rev. Jean Zoellner, Br. Stéphane Lessard, Br. Benoit Jacques, Rev. Satoshi Kawachi, Rev. Bernard Westerveld, Rev. Mario Vielleux, Br. Andre Légaré, Rev. Winston Bosch, Rev. Paulin Bédard

Kim Devries

Deroche College and Careers Retreat

God has blessed me very richly this past summer with the opportunity to attend Deroche College and Careers retreat. The topic this year was on Following Christ. By the end of the week I was inspired and encouraged to dedicate my life once again to the pursuit of godliness in practical ways. This year was my second time attending, and definitely not the last!

Each day began early, at 8:30 in order to pack all the activities and speeches into the day. A wholesome breakfast prepared by absolutely fantastic chefs began the day. Breakfast usually consisted of two or three courses, brightening the morning for tired eyes.

The speeches were next on the itinerary. The morning devotions were prepared and delivered by Rev. Swets. He addressed the topic of evangelism in our modern-day world. We learned that in order to call ourselves Christians, our joy in Christ must be such that we are unable to keep it to ourselves. Rev. Swets also shared tactful ways to effectively reach out, fulfilling our mandate of being lights in the world.

After a quick snack we would gather together again for a speech by either Dr. or Mrs. DeVisser. Their conviction and joy in the Reformed faith was infectious, as they spoke in practical terms about issues such as how to interpret Scripture, being renewed by the Spirit, and how to find our mission in terms of our long-term plans. They spoke in the late afternoon and evening as well, further addressing topics that concerned following Christ. We learned what a God-centred relationship looks like, and we also discovered how to better honour God in our prayers. They spoke of the importance of where and how we worship, especially as young people seeking to establish our own roots. Finally, they addressed practical ways of effectively studying the Book of God.

The week was made up not only of Bible study, but also planned activities. The annual boat races in handmade cardboard boats, spaghetti bridges, and hiking up a mountain at 6 am were some of the activities that were organized. A fire ban that had begun the week was lifted, so campfire stories and singing were the highlight of the evenings.

Spending a relaxed week with others who are passionate about following Christ was a wonderful blessing as well. Add excellent cooks to the equation, and the weekend was simply fantastic! Thank you very much for providing this enriching opportunity!

Corinne Gelms and
Patricia Gelms

Jason Herrewynen

Jason was born January 6, 1974. He is the youngest of four children. He struggled to survive at birth; Jason was not doing well and not expected to live. We soon learned that Jason was diagnosed with Smith Lemli Opitz Syndrome, which is a lack of cholesterol to the brain and includes multiple organ abnormalities and congenital heart defects. Jason would have a lifelong moderate intellectual disability including autism; he would never be able to live independently; he would have no sense of money management. He also has OCD (Obsessive-Compulsive Disorder).

Jason panics when alone. He needs security at all times! He is 6' 2" (an exception, as short is the norm with the above diagnosis). SLOS occurs in 1:20,000 to 1:40,000 births from populations of northern or central European ancestry. This syndrome was discovered in 1964 and many do not survive infancy.

As parents it was very hard to accept. But then, why not us? It required from us total surrender and trust, that God makes no mistakes. He had given us this special child to nurture, care for, and raise to his glory. We prayerfully submitted with God's help that we needed to give Jason a chance to reach his fullest potential!

Jason began attending a developmental centre for half days at the young age of two and half years old. He was taught to use a Bliss Board to communicate, as he was not expected to learn how to speak. Jason spent much time at Sick Children's Hospital in Toronto. There were many tests, he often had pneumonia, plus he had two heart operations. When Jason was eight years old, during a long two-day drive to Halifax, Nova Scotia, Jason's Grandma had been persistent all the way: she was so proud! When we arrived she had finally taught him to say his very first word: "Opa!" What an achievement! He talked, he got it, he did it!!! Jason sure has made up for lost time, as he has not stopped talking since.

Jason can decipher the church bulletin, also the sport scores, but cannot comprehend a story. Although, it is amazing what he can tell us about the sermon. He loves to go to church, and looks forward to Sundays. He often rushes over to the organ after the service to sing next to the organist with his deep voice echoing over the pews as everyone files out of church. He then mingles for coffee in the hall afterwards chatting with one person to another.

Raising a special needs child is an awesome challenge. It takes a great measure of patience, love, dedication, endurance, and discipline. The results are very rewarding. Jason's Dad started teasing him at an early age; he often remarks, "Sure Dad, you're pulling my leg." Mom is Jason's advocate and finds available services that are out there, but not always publicized. We lived in Brantford, then in Burlington for twenty-one years, and back to Brantford for quality special education.

Jason currently attends Crossing All Bridges Learning Centre, which was instituted ten years ago by mothers of Special Needs Adult Children (I myself sat on the Board of Directors for over nine years). Jason takes the Brantford Lift bus right at our front door five days a week. It is an excellent program consisting of learning skills needed for everyday life: math, social science, culinary skills, music, drama, computers, woodworking, sewing, literacy, creative arts, and money management. Jason looks forward to each day with great anticipation. It gives him a purpose and that's where his friends are.

We have tried several work programs with a job coach, which Jason took great pride in as he loved the challenge and did a perfect job, but he could not focus on the task at hand and needed assistance. Jason does have his meltdowns at times when he cannot comprehend what is happening, when things are out of routine. Jason fools everyone as he is much lower functioning than he appears. We set no boundaries, always aim for the best possible achievement. Jason tries his very best, he presents himself so well. . . that others have high expectations of him.

He is nicknamed as "The Gentle Giant" and "Neat Freak;" he is extremely particular and tidy. Jason has overnight Respite Parents when Dad and Mom need a break. He also has support workers who stay with him at home or take him out some evening during the week or Saturdays. Jason's strengths: He is very social, fun loving, and upbeat. He has an eager, outgoing personality bigger than life, his enthusiasm is contagious. Jason has a very positive attitude and has respect for others, shows compassion for those in need, and is always willing to help. He has many friends; they often tell him, "Jason you are one of a kind. . . you make my day!" He leaves a lasting impression on whomever he meets and was blessed with an excellent memory; he remembers every person by name, what they drive, and their licence plate number.

Jason has an ardent love for the Lord, which is so evident, you can see his face light up. He often expresses it with a child-like faith. He teaches us thankfulness and instant forgiveness. Jason's hobbies: He loves nature, ad-

mires God's wonderful creation. He loves to hike and bike, taking the narrowest paths in the woods. He also loves bowling, Friendship Club, Anchor Camp, hockey, and baseball. But most of all. . . Jason has a strong passion for music! He is always singing. He has a deep baritone voice. Jason took singing lessons for three years from the same vocal teacher that Jason's siblings had. He likes to perform and loves an audience, sings solo or a duet with his father. For the past year he has been a member of and sings in the fifty voice Mattaniah Male Choir together with Dad. Joining the choir has given Jason so much joy! His life's dream has come to fruition, he can hardly comprehend that this is an actual reality. It also has given Jason a great sense of acceptance and normalization. He has a collection of over 175 Christian CDs, sings hours on end with his karaoke machine, knows every song and what number they are on the CD. He loves classical music as well and can identify any piece he hears by Tchaikovsky / Vivaldi / Bach / Andre Rieu etc.

On November 14, 2013 Jason underwent a third, very complex, eight and a half hour heart operation at Toronto General Hospital. He received a Mechanical Aortic Valve and extensive Aortic Artery Replacement. After twelve days in hospital ready to go home, waiting for the orderly to pick him up and sitting on the edge of his bed, Jason began to sing with a frail weak voice, "Praise my soul the King of heaven." It brought us to tears.

The Lord has spared his life once again, Praise be to God! Again as with the previous surgeries, Jason has a very high pain tolerance, which is part of his syndrome and therefore a blessing, but also a worry as he does not tell us how he feels or what hurts.

He never complains, we are always observing and guessing. The answer is always the same, "I'm fine!" He is currently recuperating at home. It is our prayer that the Lord may continue to use his child Jason. . . a weak vessel, to his glory and honour! We say with Lamentations 3:22, "The Lord's compassions fail not. They are new every morning, Great is your faithfulness!"

On January 6, 2014 the Lord willing Jason will celebrate his fortieth birthday! Jason lives at home with us, his parents.

Martin and Chris Herrewynen

New Addition to the January Birthday List

6 JASON HERREWYNEN will be 40

Parkway Crossing, #8-633 Park Road N
Brantford, ON N3R 8B6

February Birthday List

6 TREVOR BUYS will be 34

c/o Anchor Home, 361 Thirty Road
Beamsville, ON LOR 1B2

12 CONNY VANAMERONGEN will be 49

361 Thirty Road, Beamsville ON LOR 1B2
conniev1965@gmail.com

18 CORA SCHOONHOVEN will be 63

93 Oxford Street, Richmond Hill, ON L4C 4L6

24 FRED LUDWIG will be 62

653 Broad Street West, Dunnville, ON NIA IT8

Congratulations to you all as you celebrate another new year that you have received from our heavenly Father! What a wonderful gift! May you enjoy your special day together with family and friends.

We are still currently looking for someone to manage this column. If interested, or if you have any questions, feel free to contact Patricia Gelms or *Clarion* magazine.

Till next month!

A NOTE TO PARENTS AND CAREGIVERS

If there are any address or other changes that we need to be aware of, please let us know as soon as possible. You can contact us by the following means:

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

ADVERTISEMENTS

Announcements of Weddings, Anniversaries (especially those with an Open House) should be submitted six weeks in advance.

ADOPTIONS

Know that the Lord is God! It is He who made us, and we are His; We are His people, and the sheep of His pasture. Psalm 100:3

Through the blessing of adoption, our Lord God has blessed our family richly with another son, whom we have named

NELSON WILLIAM GAGE

Born: May 15, 2013

Ian and Jessica VanSydenborgh

Jasynne, Jamian, Lyra

A grandson for Albert and Nelly VanSydenborgh and Henry and Wilma Vis

A great-grandson for Opa and Oma VanderBrugghen

Advertise in Clarion

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American Reformed Fellowship

Palmetto, Florida

Sunday Services 8:30 a.m. and 3:00 p.m.

Location: Palm View First Baptist Church
Corner US 41 and 49th Street East

Minister: Rev. M. Zylstra

Parsonage: **(941) 721-4519** • Information**: (941) 723-6898**

PROVIDENCE ORTHODOX PRESBYTERIAN CHURCH

in Bradenton, Florida invites visitors in the area to worship with us.

Services are at 11:00 am & 6:00 pm. Sunday School at 9:30.

Church address: 4455 30th Street East, Bradenton, FL 34203

Pastor David Smiley

Phone: 941-301-9403, Website: www.providence-opc.org

WEDDING ANNIVERSARIES

1974 ~ February 15 ~ 2014

Unless the Lord builds the house, its builders labour in vain. Psalm 127:1a

With thankfulness to our Heavenly Father we celebrate the 40th Wedding Anniversary of our parents

BENNE and ANITA POORT (nee Kamstra)

We pray that the Lord will continue to bless them and guide them in the years to come.

Waterdown, ON: James and Lisha Poort (nee Scholtens)
Jacob, Reuben, Derek, Miriam, Daniel

Burlington, ON: Daniel†
Matt and Nadia Poort (nee Ostermeier)
Cohen, Alexia, Bennett, Isla, Levi

Lynden, ON: Wade and Loretta Poort (nee Vanderwoude)
Joshua

Wellandport, ON: Karen and Brian Vanderhoeven
Braedyn, Rylee, Taylor, Kensi

Stoney Creek, ON: Richard and Rosalyn Poort (nee Vanderwoude)

1038 Glendor Avenue, Burlington, ON L7R 3V2

THANK YOU

We would like to thank you for the love and care you have shown us during Jake's long illness and again as we grieved his passing. Through your prayers, cards, phone calls and visits we have so clearly experienced the love and communion of saints.

Trudy Bouwman and family

THANK YOU

Mrs. I. VanOene and family would like to sincerely thank each and everyone of you who in any way extended their condolences to our family with the passing of our dear husband, father, grandfather and great grandfather. It is very comforting for our family to hear and witness how Dad touched the lives of so many, and to hear the stories and memories from people near and far. We are always comforted by the knowledge that Dad has obtained the unfading crown of glory, for which he lived, longed and preached for almost 70 years!

The Lord bless you and keep you; the Lord make His face shine upon you and be gracious to you; the Lord turn his face toward you and give you peace. Numbers 6:24-26

Then I heard a voice from heaven say, "Write: Blessed are the dead who die in the Lord from now on. Yes," says the Spirit, "they will rest from their labour, for their deeds will follow them."

Revelations 14:13

After a brief illness the Lord called unto Himself our husband, father, grandfather and great-grandfather

KLAAS NIJENHUIS

November 8, 1927 ~ December 28, 2013

Steenwijk, the Netherlands ~ Fergus, Ontario, Canada

Beloved husband of Femmigje Nijenhuis (nee Mos) since April 23, 1951

Carman, MB: Alice and Kees Brouwer
Cornelis†
Francine and Rob Kottelenberg
Russel, Caleb
Kristen Brouwer
Alison and Cody Unrau
Misty, Shay

Belwood, ON: Gary and Mary Nijenhuis
Klaas Nijenhuis
Marlene and Bert Smith
William, Marylyn, Natalie, Quinton, Travis
Gary and Pam Nijenhuis
Jaydon, Ciara, Ava, Ronan, Troy
Eric and Brandy Nijenhuis
Rachel, Reese
Andrew and Shannon Nijenhuis
Benjamin, Jacob†, Max
James and Marli Nijenhuis
Craig, Zachary

Elora, ON: Andy and Jeannette Nijenhuis
Margaret and Gerry Doekes
Logan, Jasmine, Curtis, Karli, Lucy
Florence Nijenhuis and Alex Williams
Klaas Nijenhuis and Tonya Nardelli
Anthony Nijenhuis and Janice Spoelder
Megan, Brennan

Fergus, ON: Jane and Harold Holwerda
Heather and John Broersma
Justine, Gared, Madelyn
Kevin and Andrea Holwerda
Serena, Kaylin
Clayton and Stephanie Holwerda
Matyas†, Brylee
Charlotte and Jerome Overbeek
Shyann, Sophia†, Anneke , Josiah, Meeya
Dennis and Adina Holwerda
Elisha, Janelle, Jesse, Carissa
Amanda and Tim Bratcher
Isaac
Ryan, Gordon, Melissa

Guelph, ON: Margaret† ~ Jack and Francine Lodder
Colleen†
Jennifer and Bart Vandenberg
Jakin, Jonah
Geoffrey and Jessica Lodder
Tom and Amy Lodder
Daphne, Weston, Chad
Nick Lodder
Gabriel, Margaret
Brenton and Jennifer Lodder

Grand Valley, ON: Anita and John Gansekoele
Steven, Tyler†, Trevor, Brandon

Carman, MB: Mary and Case Vanderpol
William Vanderpol
Ken Vanderpol
Jessica and Ryan Breukelman
Reuben, Kenton, Jamie
Jackie and Bruce Leyenhorst
Jade, Drew
Allan, Nicole, Laura, Heidi

Guelph, ON: Klaas and Darlene Nijenhuis
Nadine Nijenhuis
Fallon Nijenhuis and Rob Hutten
Nick and Emily Nijenhuis
Danielle, David

Grand Rapids, MI: Martha and John Van Middelkoop
Zane Van Middelkoop and Katelyn Hofman
Leanne and Alec Medemblik
Dean Van Middelkoop and Ali ten Haaf
Dana Van Middelkoop and Gareth Medemblik
Jody, Tonya, Joseph, Wayne, Lauren

Belwood, ON: Ralph and Rose Nijenhuis
Shaelynn, Cole, Mckenna, Trent

Alma, ON: Liz and Bruce Gilkes
Kelvin, Jeremy, Austin, Owen

199 St. Patrick Street E., Fergus, ON N1M3

On Wednesday January 1, 2014, the Lord called home in her 91st year

HENDRIKA JOHANNA (Hanna) KOTTELENBERG – Karssenberg

She had lived on without her beloved husband Jan since May 13, 2000.

In all this time her family could thankfully witness God at work in her life – in her work ethic, in her encouraging words, her prayers for each of her loved ones and in her care for the church family. Even when she could no longer speak she was able to leave us with this testimony from Psalm 121: *"I lift my eyes unto the hills – where does my help come from? My help comes from the Lord, the Maker of heaven and earth. . . the Lord will watch over your coming and going both now and forevermore."*

Her daughter, five sons and their spouses, her 34 grandchildren and their spouses as well as her 79 great-grandchildren cherish their memories of her.

Peter and Henrietta Jonker
- *Anne-Marie and Marnix Sikkema*
  - Alina, Danielle and John Nobel, Laurissa, Jonathan, Alexandra, Jordan, Erika, Reuben, Isaac
- *Jacqueline and Dave Spoor*
  - Jake, Nicole, Matthew
- *Peter and Petra Jonker – Blom*
  - Nathan and Natasha Janssen, *Caleb*
- *Karen and Jeff VanSydenborgh*
  - Joel, Aaron, Jonah, Hanna, Lydia
- *Eric and Jaclyn Jonker – DeGroot*
  - Carson, Warner, Chloe, Collin
- *Julia and Henry Meerveld*
  - Leah, Megan, Sarah
- *Jennifer and Jack Thalen*
  - Alexander, Peter, Henrietta, James, Derek, Mark, Timothy
- *Joni and David Kamphuis*
  - Griffin, Riley, Silas

John and Toni Kottelenberg – Roodzant
- *Melissa and Ivan Bos*
  - Kaelyn, Jacob
- *Kristen and Hendrik Alkema*
  - Avery, George, Judah
- *J. Grant and Shelley Kottelenberg – Groen*
  - Adrianna, Zachary, Cheyan, Kayci, Cody, Jonah, Brenden, Brooklin
- *Mark and Laura Kottelenberg – David*
  - Allison
- *Michael and Deanne Kottelenberg – VanTol*
  - Gwen

Henry and Margaret Kottelenberg – Keep
- *Alan and Kristen Kottelenberg – Jonker*
  - Kya, Taryn, Alexia, Adam
- *Tanya and Jack Bouwers*
  - Cassandra, Jayne, Ellen, Hollie
- *Ivan and Jitske Kottelenberg – DeHaan*
  - Liam†, Ruth†
- *Errol and Tesha Kottelenberg – Hopman*
  - Cailan, Warren, Raeann
- *Colin and Janelle Kottelenberg – Weessies*
  - Carter, Devin
- *Brant Kottelenberg*
- *Wesley Kottelenberg and Natasha Iles*
- *Kelly and Justin Versteeg*
- *Thomas Kottelenberg*

Jerry and Carol Ann Kottelenberg – VanderSluis
- *Nicholas and Erika Kottelenberg – Hopman*
  - Anneliise, Asher, Rebecca
- *Carlena and Joseph Bray*
  - Isabella, Rachael, Felicia

Jack and Henriette Kottelenberg
- *Joclyn and Christopher Colley*
  - Garrett, Madeleine
- *Jason and Melanie Kottelenberg – Spanninga*
  - Jaidynn, Mikayla, Lukas, Titus
- *Andrew and Margarita Kottelenberg – VanderZwaag*
  - Nathan
- *Jessica Kottelenberg and Christopher Keep*
- *Janelle Kottelenberg and Brent VanTol*
- *Laura Kottelenberg and Timothy Janssen*

Grant and Margaret Kottelenberg – Tenhage
- *Erin and Jaron Gritter*
  - Hayden, Colsen
- *Ashley and James Groenwold*
- *Lindsay*
- *Shaelyn*

Correspondence address: P. Jonker
205223 County Road 109, Amaranth, ON L9W 0T8

The Board of **Credo Christian School** in Woodbridge, Ontario invites applications for a

GRADE 1/2 TEACHER

Due to the joyous news that our current teacher is expecting a child duties would commence around the end of May 2014 and would continue on through the 2014/2015 school year.

Credo offers grades K-8, with an enrolment of approximately 50 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 taught to take up their calling as covenant children of the Lord. If you are interested in working in a collaborative environment and in helping us maintain high standards we would love to hear from you.

For more information please contact the
Principal, Miss B. Maat
School: 905-851-1620; Home: 905-453-7480
E-mail: lpmaat@idirect.com

Letters of application stating qualifications, experience and references, as well as a personal statement of philosophy of Christian education should be sent to:
Ross DenBroeder, Chairman, Education Committee
256 McConvey Drive, Richmond Hill, ON L4C 3K2
E-mail: r_b.denbroeder@sympatico.ca

Dufferin Christian School
Carman, MB, Canada

"for living a life of Christian discipleship in contemporary society"

DCS, a K – 12 school in the tradition of the Reformed faith, invites applications for possible openeings in

ELEMENTARY and HIGH SCHOOL

Duties to commence August 1, 2014

DCS is located 45 minutes southwest of Winnipeg, MB, Canada and offers a highly supportive community, attractive facilities, competitive wages and a friendly atmosphere.

Applicants must be able to obtain a Manitoba Professional Teacher's Certificate and be committed to the school's mission statement.

Applications should be sent to
Dufferin Christian School
Box 1450, Carman, MB, Canada R0G 0J0
Attention: Mr. Peter Linde
boardsecretary@dufferinchristian.ca

For more information, please contact the Principal:
Mr. Len Lodder
principal@dufferinchristian.ca; 1-204-745-2278
or check out our website www.dufferinchristian.ca

COALDALE CHRISTIAN SCHOOL
invites immediate applications for:

ELEMENTARY TEACHERS

Our School
- Sunny Coaldale, AB is considered the "Gem of the West." Only minutes to Lethbridge, 1 hour from the Rocky Mountains and 1 hour from the US border.
- Student body has increased to 161 offering K to 12.
- Dedicated and supportive Board and membership
- Currently 10 committed full time staff as well as aids and numerous volunteers
- Recently renovated and expanded school building with plans for another expansion and new gym
- We anticipate significant growth in the near future resulting in an increased number of elementary classes.

Qualifications
- Bachelor of Education degree
- Able to teach a variety of subjects and/or grade levels
- A positive, enthusiastic, and dedicated individual who wants to share their gifts by teaching God's covenant children in a Reformed School.

Contact Us
- Submit a resume, a statement of your philosophy of education, a statement of faith, and references to our Board Chairman.
- Mr. Stuart Boeve, Board Chairman 1-403-223-4916, sdboeve@shockware.com
  Coaldale Christian School
  2008-8 Street, Coaldale, AB T1M 1L1
- Mr. Joop Harthoorn, Principal
  1-403-345-4891, jjharthoorn@hotmail.com
- Website: www.coaldalechristianschool.com

Covenant Canadian Reformed School
In Neerlandia, AB, is inviting applications for

ELEMENTARY and HIGHSCHOOL TEACHERS

We are a K-12 school with a current enrollment of 221. CCRS is located near the small rural town of Neerlandia, 20 minutes from Barrhead and 1.5 hour northwest of Edmonton. We have a very supportive membership and offer a generous salary and benefit package.

For more information, please contact the principal
Mr. James Meinen
780-674-4774 (school) or 780-674-3145 (home)
principal@covenantschool.ca
Website: www.covenantschool.ca

Please send your application to:
Email: deruiter@xplornet.ca
Mail: CCRS School Board
Attention: **Joanne DeRuiter, Corresponding Secretary**
Box 67, Neerlandia, AB, T0G 1R0

TEACHING POSITIONS

Immanuel Christian School
Winnipeg, Manitoba, Canada
invites applications for

POSSIBLE TEACHING POSITIONS

in elementary and secondary grade
with duties commencing on August 1, 2014.

Immanuel Christian is a K-12 school supported by members of Canadian Reformed and United Reformed churches. At present we have 190 pupils in single grade classes. Teachers are supported by an extensive resource program as well as aides for students with special needs.

Interested teachers requiring more information or wishing to apply should make use of the following addresses:

Mr. Rob Dewitt, Chairman of the Board
robkdewitt@gmail.com
Phone: 204-997-1497

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

Advertise in Clarion

www.clarionmagazine.ca

Due to growth in student population, the Canadian Reformed School Society of Edmonton, operating **Parkland Immanuel Christian School,** invites applications for the following position:

FULL TIME ELEMENTARY TEACHER

Parkland Immanuel Christian School operates a Reformed K-12 school that offers a supportive school community, competitive wages, and a collaborative and professional environment that encourages and supports excellence in teaching. The school has a population of 275 students and is experiencing a time of significant increase in enrollment.

If you are interested in administration, this position could be combined with a 40% assistant principal role. Applicants must be a professed member in good standing of a Canadian Reformed or sister church, and must have a Bachelor of Education degree.

For further information please contact the Principal,
Mr. John Jagersma
Phone: (780) 444-6443 (school), (780) 987-5557 (home)
jjagersma@parklandimmanuel.ca

Applications should be directed in writing to the school:
Mr. Gus Rus, Chair of Personnel Committee
c/o Parkland Immanuel Christian School
21304 35 Avenue, NW, Edmonton, AB T6M 2P6

Owen Sound Canadian Reformed School
invites applications for the 2014/2015 school year for the position of

PRINCIPAL/TEACHER

Owen Sound Canadian Reformed School offers grades 1-8 with an enrollment of approximately 32 students. Applications submitted should include a Resume, Statement of Faith and References.

To submit an application or for further information about this opportunity, school operations or about the surrounding area of Owen Sound please contact:
Mr. Calvin Kapteyn, Board Chairman
at chair.oscrs@gmail.com or home: (519) 935-2471

Guido de Brès Christian High School
Hamilton, Ontario

Invites applications for

POSSIBLE OPENINGS

in the coming school year.

Full-time and part-time will be considered. Courses may include Religious Studies, History, Geography, Mathematics, Science, and English. Applicants must be members of the Canadian Reformed or United Reformed Churches. All positions would commence September 1, 2014.

For further information, please contact the principal,
Mr. R. Vanoostveen at school.
Telephone: 905-574-4011; fax: 905-574-8662
E-mail: principal@guidodebres.org

Letters of application should include university and teaching qualifications, two letters of reference, a statement about your view of Christian education, and a recommendation from your church council or consistory.

Mail to: Education Committee
Guido de Brès Christian High School
420 Crerar Drive, Hamilton, ON L9A 5K3

The Board of **Credo Christian High School** invites applications for

EMPLOYMENT OPPORTUNITIES

starting in **September 2014**

Qualified High School subject specialists are encouraged to inquire, since it is expected that various staffing portfolios will become available.

British Columbia affords teaching opportunities to those with Professional Certificates (B.ED) and undergraduate degrees (Subject Restricted).

For further details please contact
Mr. Harry Moes (Principal)
604-530-5396; H.Moes@Credochs.com

All correspondence should be directed to
Mr. Martin Onderwater, Chairman of the Board
Credo Christian High School
21846-52nd Avenue, Langley, BC V2Y 2M7
martin@rmsindustrial.com

Cornerstone Christian School in Lynden, Washington seeks candidates for a

FULL TIME OR PART TIME OPENING
at the high school level

We are interested in exploring possibilities in various areas of subject expertise, with our greater need being more towards the Arts.

Our school has approximately 120 students in grades 1-12, thirteen full or part time teachers, excellent staff relations, a beautiful and functional facility, and a high level of community support. The Lynden area is an idyllic one, with access to a veritable cornucopia of outdoor leisure and recreation activities, and yet is close to the major urban centers of Vancouver, BC, and Seattle, WA!

Interested parties who are committed to serving in the field of Reformed Christian Education and who submit to Scripture as confessed in the Three Forms of Unity are encouraged to contact either the

School Principal, Mr. Darryn Kleyn
Email: dkleyn@cornerstoneschool.us, phone: 360.318-0663
or the **Education Committee Chairman, Mr. Bob Lodder**
Email: blodder@trivan.com, phone: 360.319.1320

Complete applications consisting of a résumé summarizing university and teaching qualifications, contact information for three references, and a statement of educational philosophy can be sent electronically to either of the above email addresses, or via mail to:
Mr. D. Kleyn, Principal
Cornerstone Christian School
8872 Northwood Road, Lynden, WA 98264

Cornerstone Christian School, located in beautiful Lynden, Washington seeks candidates to fill a potential

TEACHING OPENING
at the mid-elementary school level (grades 3/4)
starting with the 2014-15 school year.

Our school has approximately 120 students in grades 1-12, thirteen full or part time teachers, excellent staff relations, a beautiful and functional facility, and a high level of community support.

Lynden is a wonderful setting with a thriving church and school community, located just twenty minutes from the Fraser Valley in B.C., and is close to local community and technical colleges and a public university.

Interested parties who are committed to serving in the field of Reformed Christian Education and who submit to Scripture as confessed in the Three Forms of Unity are encouraged to contact either the

School Principal, Mr. Darryn Kleyn
Email: dkleyn@cornerstoneschool.us, phone: 360.318-0663
or the
Education Committee Chairman, Mr. Bob Lodder
Email: blodder@trivan.com, phone: 360.319.1320

Completed applications including a résumé summarizing education, contact information for four references, and a statement of educational philosophy, can be sent electronically to either of the above email addresses, or via mail to:

Attn: Mr. Darryn Kleyn (Principal)
Cornerstone Christian School
8872 Northwood Road, Lynden, WA 98264

Eben-Ezer Christian School in Chatham, Ontario invites applications for

FULL TIME TEACHERS – PRINCIPAL

for the 2014/2015 school year

Eben-Ezer School has an enrollment of approximately 40 students, from K-8 in a multiple grade setting. It is located in a smaller community within an hour commute of larger centres.

Our school is a small-knit community with excellent working relationships with board, staff, principal and society. If you have a desire in educating covenant children and supporting our school you are encouraged to apply. Qualified individuals are asked to submit their résumé, including a statement of faith and education along with references.

If you would like further information about school operations and opportunities, please contact:
Principal: Lisa DeBoer
(school) 519-354-1142; lisadeboer7@gmail.com or
Ed Committee: Janice Vanderveen
519-692-4591; sjvanderveen83@gmail.com

Mailing address: 30634 Brick Road, Thamesville, ON N0P 2K0

Dufferin Area Christian School
in Orangeville Ontario, is inviting applications for a

TEACHER-PRINCIPAL

DACS is an established K-8 school serving the Canadian Reformed congregations of Orangeville and Grand Valley, and is blessed with about 120 students, a pleasant atmosphere, and a great spirit of cooperation.

We are looking for a candidate who is excited about showing leadership in a Reformed school and has the qualifications to take it on. If you would like to inquire about using your talents in educating covenant children at DACS please contact

Mr. Rob VanSydenborgh, Chairman of the Education Committee
519-855-9630, rob_vs@hotmail.ca

or **Mr. Steve Brouwer**, Chairman of the Board
519-942-9918; stevejbrouwer@gmail.com

Please send your résumé with references, your statement of perspective on Reformed Education, and application to the **DACS Hiring Committee** c/o stevejbrouwer@gmail.com. Duties are to commence for the 2014-2015 school year.

If invited for an interview, applicants are encouraged to bring their professional portfolio.

TEACHING POSITIONS

The board of Providence Reformed Collegiate invites application for the position of

PRINCIPAL

We are seeking an individual with a strong vision of Reformed Covenantal Education to assume the leadership of the school and its educational program beginning August 1, 2014.
Our ideal candidate is an experienced administrator, or motivated individual with gifts and aspirations in leadership. The candidate is also someone who is passionate about teaching, and who is able to foster and maintain positive relationships with fellow staff members, students, parents and board, stimulating a Christ centered environment of learning.

The Board also invites application for possible position(s) for the 2014-2015 school year for:

HIGH SCHOOL TEACHER(S) and EDUCATIONAL ASSISTANT

Part time and full time applicants will be considered. We especially encourage those with strengths in Math and Science to prayerfully consider submitting an application.
PRC has been blessed with strong administrative leadership since its inception in 1998, and is a vibrant, growing school community currently blessed with 111 students in grades 9-12. PRC enjoys enthusiastic support and involvement from the church communities it serves, and benefits from exceptional board, staff and society relations. The school is located a few minutes west of London in a recently built facility.

Qualified individuals who seek to serve in the field of Reformed Christian Education, and who submit to Scripture as summarized by the Reformed Confessions are encouraged to submit a resume, a statement of faith, a statement of their philosophy of education, and letters of reference
(including one from your church consistory) to
Providence Reformed Collegiate
P.O. Box 114, 93 Queen Street, Komoka, ON N0L 1R0

For more information about these positions or operation of the school, please contact the Principal,
Mr. Chris deBoer at (519) 471-0661,
or e-mail principal@providencereformedcollegiate.ca

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www.clarionmagazine.ca

Due to large class sizes and great expectations for family expansion, the **Board of Credo Christian Elementary School** is inviting suitable candidates to apply for a

TEMPORARY GRADE 6 TEACHING POSITION

effective April 1, 2014. Depending upon the circumstances, this position may be converted into a

FULL-TIME INTERMEDIATE POSITION
and
PRIMARY AND INTERMEDIATE TEACHING POSITIONS

effective September 2014

The successful candidate is passionate about teaching in a Christian day school setting. S/He understands the privilege of education as the process of unpacking God's baptism promises to covenant children. The applicant holds or is able to obtain a BC Teaching Certificate. Membership of a Canadian or American Reformed Church or sister church is prerequisite.

If these qualifications suit your profile, you are encouraged to submit an application, resumé, and statement of faith as soon as possible.

For inquiries, please contact: **Heres Snijder, Principal**
Credo Christian Elementary School
Phone: 604-530-1131 (school) or 604-576.4930 (home)
E-mail: h.snijder@credoces.org

Please submit your application to:
Credo Christian Elementary School
c/o **Mr. Will VanOene**, secretary of the School Board
21919 52 Avenue, Langley, BC V2Y 2M7
Email: wgvanoene@gmail.com

The board for the **Tyndale Christian School Society** of Calgary invites applications for the following positions

FULL-TIME PRIMARY and SECONDARY GRADES TEACHER

Tyndale Christian School is a Reformed K-12 school with an enrollment of 83 students. We offer a supportive school community, enthusiastic volunteer base, and competitive wages and benefits. We are seeking energetic individuals who are committed to the Reformed Faith and to Christian education. We are specifically looking for a high school teacher (all disciplines considered) as well as a teacher for a combined grade 1/2 class. A Bachelor of Education is a requirement for these positions.

If you would like further information about the opportunities, school operations, or living in the beautiful Calgary area; please contact the board chairman:

Mr. Bart Ludwig
Home: 403-936-8616; bart.ludwig@gmail.com
Or the principal: **Mr. Ed Hoogerdyk**
Home: 403-285-4680; ed.hoogerdyk@gmail.com

Applications can be sent to:
Joey Schouten, Secretary of the Board
933 West Chestermere Drive, Chestermere, AB T1X 1B7
schoutenjoe@gmail.com

HERITAGE CHRISTIAN SCHOOL

Behold, children are a heritage from the Lord. Ps.alm 127:3

The Board of Directors of the
Niagara Reformed Christian Education Association,
which operates Heritage Christian School, invites applications for the position of

PRINCIPAL

commencing the 2015/2016 academic year.

Due to the pending retirement of our current Principal, Heritage Christian School seeks a candidate who will continue to lead the school community in its mission of nurturing, educating and inspiring students to grow in serving God according to His Word, able and willing to employ all God-given talents to the honour of God and for the well-being of fellow creatures, in every area of life in which one is placed by God.

Presently the Principal oversees the day to day operation of Heritage Christian School. He leads an administrative team which includes the Elementary Vice-Principal and Secondary Vice-Principal, supervising and managing faculty in the teaching and administration of all aspects of the education program. He also operates as Executive Officer reporting directly to the Board of Directors.

We seek an experienced leader and administrator who will welcome the challenges of new responsibilities and who desires to work effectively as part of an administrative team. Based on the strengths of the successful applicant, the Board of Directors intends to review the current administration structure and consider making modifications accordingly. Preference will be given to those with administrative experience, have, or are working towards, an advanced degree in school administration and have a minimum of five years of teaching experience.

A professional working relationship with the Board will be required to help promote financial stewardship and school governance and strategic thinking. The successful candidate will be an ambassador in implementing the schools foundational statements, goals, and objectives.

Heritage Christian School serves a K – 12 student body of approximately 630 students. We are blessed with a cohesive, professional faculty and staff of some 60 persons and operate in beautiful, modern facilities in a small town setting located in the heart of the Niagara Peninsula. We are blessed with a strong covenant community serving the families of our supporting churches, the Free Reformed and United Reformed Churches, as well as the extended conservative Reformed community. For a more detailed school profile please visit our website at www.hcsjordan.ca.

Qualified applicants, who seek to serve Jesus Christ in the area of Christian education, and who submit to Holy Scripture as interpreted by the Reformed confessions, are encouraged to apply.

Please include the following with your application:
a professional résumé; a statement of your philosophy of education; a statement of faith; references, professional and personal, including one from your current pastor.

Please forward inquiries and/or applications to:
Mr. Gerard Schouwenaar, Chair, Board of Directors
Heritage Christian School, 2850 Fourth Avenue, Box 400,
Jordan Station, Ontario, Canada L0R 1S0; Phone (905) 562-7303,
Fax (905) 562-0020; Email: heritage@hcsjordan.ca

HERITAGE CHRISTIAN SCHOOL

invites applications for potential elementary and secondary

TEACHING POSITIONS

for the 2014/2015 academic year

HCS

- in the heart of Ontario's beautiful Niagara Peninsula
- a student body of 625 students from K to 12
- a dedicated and supportive Reformed Christian community
- a cohesive, professional faculty and staff of 60 persons
- beautiful, modern facilities, recently expanded and renovated

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
- Committed professionals who positively lead students to a life of dedicated service to our Lord
- 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

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are looking forward to hosting
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gracevisscher@shaw.ca

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hgelderman@gelderman.com

John Glasbergen • 905-639-3605
jjglasbergen@sympatico.ca

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Please send resume and cover letter to:
Budget Environmental Disposal Inc.
Attn: Human Resources
375 Gage Avenue N., Hamilton, ON L8L 7B1
Fax: 905-312-4718; Email: joanne@budgetbin.ca

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B_Westerveld@hotmail.com

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HAMILTON, ON

ADMISSIONS SEPTEMBER 2014

The Board of Covenant College invites applications from prospective students for the 2014-2015 academic year.

Admission Requirements:
For the 1 - year Diploma of Education Program:
a suitable university degree
For the 3 - year Diploma of Teaching Program:
a grade 12 diploma with university entrance equivalence.

Prospective candidates are invited to contact the College for more information and/or to obtain an enrolment package.
Students are encouraged to apply before March 31, 2014. Those who plan to seek admission in the year 2015-2016 are also encouraged to contact the College as soon as possible.

Visit our website: www.covenantteacherscollege.com

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