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# Clarion

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IS REWIRING NOT JUST A  
SPIRITUAL TRANSFORMATION?



*Cornelis Van Dam*  
 Professor emeritus of Old  
 Testament at the Canadian  
 Reformed Theological Seminary  
 in Hamilton, Ontario  
[cvandam@canrc.org](mailto:cvandam@canrc.org)

# Rewired?

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*When we are determined to study the Word  
 and apply it to our lives in a consistent manner  
 then we should expect not just a  
 spiritual transformation*

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When one purchases an old home it can happen that the condition of the electrical wiring is such that it needs to be replaced. So you have an electrician come, take out all the old wiring, and install new electric cables. In this way one safeguards the house from experiencing an accidental short circuit with the potential of the house burning down. When circumstances demand it, rewiring is the smart thing to do. It makes the building safer.

In a sense, Christians are by nature like that old house whose circuits are not in very good shape. We need to be rewired, regenerated by the Holy Spirit. Then our lives are safe in the hands of Almighty God who transforms and renews us by the Spirit in his image. This is a spiritual transformation. As Christians we “have taken off the old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator” (Col 3:9-10). However, it is not just a spiritual thing. Our entire person needs to be transformed for we have to love God with heart, soul, mind, and strength – with our entire being. That includes our physical person.

## Physical transformation

Without vouching for everything N. T. Wright says, I was struck by what he wrote in his little book, *The Case for the Psalms* (2013). He notes on page 157 that “Every thought we think, every act we perform, and especially every habit we adopt and develop creates pathways in our brains. That’s why a habit is what it is: something that, initially difficult or even impossible (think of learning a foreign language or a musical instrument), gradually becomes as we say,

‘second nature.’” He goes on to say that “when that happens, something has changed, neurologically, inside us. Sometimes these changes have very obvious physical by-products.” He mentions the example of a boy who practised the violin so long and hard from an early age that his fingers on his left hand were longer than those on his right. “There are real physical changes involved in all habit formation, even though many of them remain invisible.” And so when we are determined to study the Word and apply it to our lives in a consistent manner then we should expect not just a spiritual transformation, “but a transformation of the whole person – a transformation in other words, of our *material* selves.” This statement can be validated by our personal experience but the fact that habits rewire the brain is also apparently backed up by scientific research.

Sinful habits can physically affect our brain. Biopsychologist William Struthers in his book, *Wired for Intimacy. How Pornography Hijacks the Male Brain* (2009), has shown that the mental habit of fixating on pornographic images creates neural pathways. “Like a path is created in the woods with each successive hiker, so do the neural paths set the course for the next time an erotic image is viewed. Over time these neural paths become wider as they are repeatedly travelled with each exposure to pornography. They become an automatic pathway through which interactions with women are routed. The neural circuitry anchors this process solidly in the brain.” The result is that such individuals “have unknowingly created a neurological circuit that imprisons their ability to see women rightly as created in God’s image.”<sup>1</sup> This shows that sin can actually change

the neural pathways of the brain, the source of our mental life. A sin which becomes a habit because the brain has been rewired for that particular sin. There is a physical dimension to sinful patterns. Indeed, as Struthers notes, such pathways can become a canyon from which there is no escape.<sup>2</sup>

But there is, by God's grace, hope and deliverance from sin. If the corrupted pathway can be avoided, a new pathway can be formed. "By intentionally redirecting the neurochemical flow, the path toward

## INSIDE THIS ISSUE...

"Rewired?" is the title of our editorial, written by Dr. Cornelis Van Dam. When we think about transformation, he writes, there is the spiritual but also the physical. How do we replace sinful thoughts with holy ones? How do we replace sinful habits with holy habits?

This issue concludes Sarah Vandergugten's "Good News for Women" series. The final article discusses women's place in God's church today.

We are pleased to publish an article written by Mark Penninga and André Schutten about physician-assisted suicide and Canadian law, entitled "Euthanasia Q&A: Where the Supreme Court's Decision Leaves Canada." Also on the political front is the Clippings on Politics and Religion column.

Issue 5 brings readers a report from Fergus North Canadian Reformed Church, both welcoming Rev. Jagt and sharing their building plans. This issue also contains a Treasures New and Old meditation, the You Asked column, and two press releases.

*Laura Veenendaal*

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Clarion  
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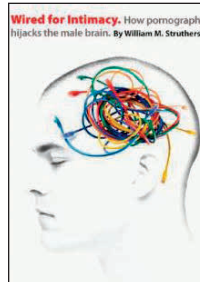


right thinking becomes the preferred path and is established as the mental habit. . . . That is part of the process of sanctification.”<sup>3</sup> With respect to the specific issue of pornography, the book of Struthers is helpful.

### The need to rewire

By nature we are all born with the inclination to sin. The brain of a new-born child is part of the fallen creation in which we live. In light of our corrupt condition at birth, it is obviously of great importance that one’s brain be rewired. If the research of Struthers is any indication, how we live our lives, the habits we form, and the priorities we set help determine the neural paths in our head. God exhorts us: “Offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind” (Rom 12:1-2). There is a physicality here that is sometimes overlooked. When we offer our bodies to God, that includes the renewing of our minds and thus the rewiring of our brains. This sense of the material in our sanctification is not surprising when we remember that our body is a temple of the Holy Spirit and so we must keep it pure (1 Cor 6:19). Our mind is claimed by God, for we are to love him with all our being, including our mind (Matt 22:37). Our brain is a critical component in all of this.

How do we rewire our brains, the centre of our thinking, so that holiness becomes more desirable than sin? We of ourselves cannot do it. We need the prayer of Psalm 86.



”Teach me your way O Lord, and I will walk in your truth; give me an undivided heart, that I may fear your name” (v. 11). The undivided heart which the Psalmist prays for is a heart totally committed to God and his truth. God will answer the sincere prayer for an undivided heart in God’s service by

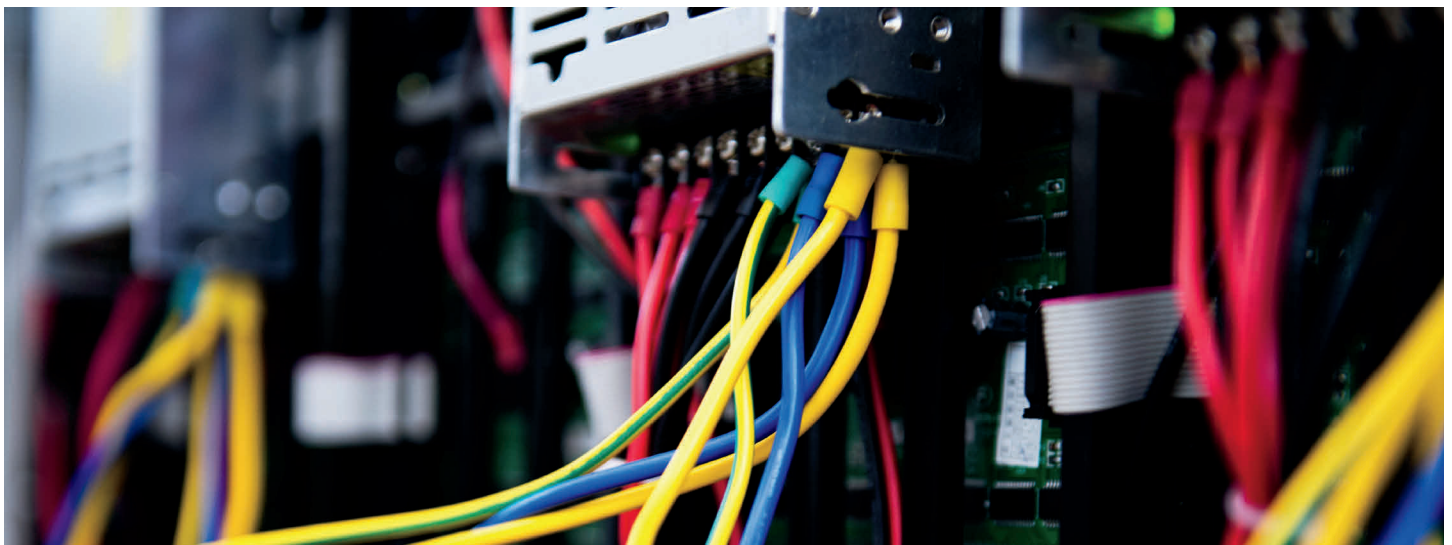
the working of his Holy Spirit as we draw our life direction from his Word. But we obviously have our responsibilities. We need to “purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God” (2 Cor 7:1). God then makes us a new creation (2 Cor 5:17) and that includes rewiring the brain. The beginning of the new life starts now and one day it will be perfect!

Like the old house that got rewired and so was protected from fire, so Christians, conceived and born as old creation, need to be renewed and physically rewired by the working of the Holy Spirit. They are thus safe from the eternal fire (Matt 25:41) and make a beginning of life in fellowship with God now and forever.

<sup>1</sup> Kindle edition, Chapter 4, below heading “The Visual Magnetism of Pornography.”

<sup>2</sup> Kindle edition, Chapter 4, below heading “From Pornographic Trough to Sanctified Wiring.”

<sup>3</sup> Kindle edition, Chapter 4, below heading “From Pornographic Trough to Sanctified Wiring.”





*Paul Aasman*  
 Missionary of Streetlight  
 Ministries in Hamilton, Ontario  
[pastor@streetlightministries.ca](mailto:pastor@streetlightministries.ca)

# Jeremiah's Linen Belt

***"For as a belt is bound around a man's waist, so I bound the whole house of Israel and the whole house of Judah to me to be my people for my renown and praise and honour."***

Jeremiah 13:11

God wanted his people to be a credit to him, to bring him praise – the way someone who wears a beautiful linen belt might receive praise when another person says to him, "What a beautiful belt you are wearing." God wants to make something of us that he can be proud of.

In Jeremiah 13, God told the prophet Jeremiah to buy a linen belt for himself. Belts were important in that time to help identify a person's status. Prophets like Elijah and John the Baptists wore wide and rough leather belts. Members of the royal family wore fine belts with gold strand woven into it, and perhaps even jewels. So who wore a linen belt? Priests did. That's interesting because that's the job Jeremiah wanted. God made him a prophet instead. But he told Jeremiah that for a little while, he could dress like a priest. God told him to buy a linen belt and bind it around his waist.

Israel was to be to God like a linen belt around his waist for they

were to be, as Moses and Peter both say, to be a kingdom of priests to him. They were to be the ones who bring the needs of the world to God and bring a blessing from God to the people on earth. Thus Israel was going to occupy a critical position between God and the world in order to make the relationship between God and the human race a blessed one. When they function that way, and the world comes to depend on his people and thank them for filling this critical role, God would be so proud of them.

But God was upset with his people, even ashamed of them, because they were not listening to God. They didn't seem to want God's approval; instead, they served gods who had no blessing to give to the nations. So God told Jeremiah to buy a linen belt and go to the town of Perath and to bury it in the ground, in a crevice in the rock. After many days, God told Jeremiah to go and dig it up. Of course, the belt was

ruined. And Jeremiah was sad. He no longer had a priestly belt.

God was ashamed because his people could no longer function in a way that brought blessings on the nations; instead, they had become very ugly, spiritually. God was sad because he really wanted to bring blessings on the nations, but now he could not.

But God is determined to be proud of his people, and he is determined to bless the human race. So he sent his own Son to be the faithful priest. He would carry the needs of the world to God, and he would bring a blessing from God to the world. And the Father would see what he does in the course of history and he would be so proud of his Son. When we believe in Jesus and bow before him as our Lord, then he will enable us to bring blessings to the world. And when you do that, the Father will be proud of you. You will be for his renown, praise, and honour. C

## For Further Study

1. How might Israel have become a people for God's renown, praise, and honour?
2. What did Jesus do to make God proud of him?
3. What priestly things did Jesus do in your life?

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*Sarah Vandergugten*  
Taught Senior Bible classes at  
Credo Christian High School,  
with BAs in History and Education  
and an MA in Theological Studies.  
She and her husband Peter are  
members of Cloverdale CanRC.  
[sarahvandergugten@gmail.com](mailto:sarahvandergugten@gmail.com)

# Good News for Women

## First Century Christian Women (Part 5)

Studying Scripture on a particular topic is both beneficial and challenging. The danger is that we select passages to prove a point, and then get into theological fisticuffs with those who disagree. That's not my intent. My approach has been to trace Scripture's perspective on women from the time of creation to the closing pages of Scripture. The goal has been to demonstrate that Jesus' work of salvation and the outpouring of the Holy Spirit have made all the difference in how women are to be treated and valued. This final article will explore how this might be worked out in some aspects of family and church community. The topics selected can only be briefly touched upon; it's time to end this series!<sup>1</sup>

### Women and education

One aspect of my work teacher and counsellor was advising students about post-secondary options. I loved hearing their dreams and desires. Some – often the young women – spoke tentatively not sure they should dream so large. “I want to get a degree in music, but it's hard to make money doing that.” “I'd love to be a doctor, but what if I get married?” My advice: “Appreciate your God-given gifts and desires, and explore how to develop them in service to him and others.” Every year there were those whose deepest desire to be married and have children. Beautiful! Typically, my advice was: “Marriage requires at least one other person. . . a groom. So seize this time to nurture your talents.” And I always stopped girls in their tracks when they said, “Well, I don't see the point of more education. I'm only going to get married and be a Mom.” As if!

### Marriage vows

In my estimation, most Canadian Reformed folk profess to hold to a complementarian view of marriage. Husband and wife are equal before God, but have different roles. The husband is leader and head of the family. Every marriage begins with the ceremony. Our marriage form

clearly explains the roles of husband and wife, reflecting the language of Scripture.<sup>2</sup> Such language is less evident in the woman's vows. Currently she pledges to “obey” her husband. That is different from what Scripture requires. Paul and Peter both instruct the wife to be *submissive* to her husband and to *respect* him (Eph 5:22-24, 33; Col 3:18; 1 Pet 3:1). The only reference to a wife obeying her husband is when Sarah is applauded for obeying Abraham, calling him her master (1 Pet 3:6). (But then we should not ignore the occasion when Abraham is instructed by God to listen to his wife [Gen 21:12], perhaps an early example of mutual submission [Eph 5:21]).

The words “submit” and “obey” are different words in both Greek and English, so should not be used interchangeably. *Obey* means to comply with instructions, orders, or wishes, as required of slaves or children (Eph 6:1, 5; Col 2: 22). *Submit* means to yield oneself in trust to another, such as Ruth did to Boaz fully confident that she would be safe, loved, and protected. Using *submit* would give a richer context to the wedding vow. The bride would answer this question: “Do you promise to love *and respect* him, *to freely submit yourself to him*, to assist him and to live with him in holiness according to the holy gospel?” Some might see this as either inconsequential or as starting down the slippery slope toward feminism. It's neither. It's a clearer picture of marriage as Paul outlines in Ephesians 5.

### In the family

On our journey from Genesis through to the Epistles, we noticed changes in the way families functioned. In the Old Testament, the norm was patriarchal, multi-generational families, with children from several wives living together. Still, a chapter like Proverbs 31 paints a picture in tune with Paul's instruction in Titus 2. In biblical times and for centuries after, income was earned as a family, mostly in agricultural or village settings. Everyone contributed. Such possibilities are rare today, and that has

affected how families function. Now most husbands leave home to their places of employment. Dad earns enough income to provide for his family; Mom is home caring for the children. That's the ideal.

Changes are happening – some good, some more challenging. Previous generations of Dads boasted of never having changed a diaper. Not anymore! He is fully engaged in the lives of his children, from tiny through teen, to the benefit of all. A team approach. Today there's also a myriad of good Christian marriage and parenting resources available: books, videos, and websites. Churches are more diligent in marriage preparation and family life courses. All good.

One of the touchy subjects can be whether Moms should work outside the home. Economic stresses – increasing cost of living and of Christian education – are a reality. Being a helper for her husband might involve the wife generating some income at home or elsewhere. It can be done and sometimes the benefits are more than financial. Some women enjoy working part-time. Some husbands encourage their wives to continue developing their interests and talents through education. Each family will need to work their way through such issues. Outsiders can offer godly advice, reflection, and prayer but not judgment.

## **In the church**

We come to the topic of our congregations. Here I'd like to suggest that church membership changed with the New Testament times, as alluded to previously. A helpful article is one by Mark Horne.<sup>3</sup> He argues that people become members of the church themselves, and no longer by household under the auspices of the head of that household. This becomes evident in that both men and women, boys and girls, are "incorporated into the Christian church" and "received into the church of God" by the visible sign and seal of baptism.<sup>4</sup> Baptism – which remains a sign and seal of the covenant – is the door for each person. This constitutes a significant discontinuity from the way the Old Testament covenant community was organized. Formerly, the people of God were spoken of in terms of tribes and families, but in the New Testament era that no longer occurs (cf. Num 1:16, 7:2; Deut 1:15, 5:23; Josh 21:1; 1 Ki 8:1a; Acts 14:21–23; 15:2–6, 13:39–40, 15:23–23, 20:17).

The church consists of disciples, of brothers and sisters. The elders are never described as heads of households. The church has come to maturity, and is no longer overshadowed by biological family or tribe. (No Abrahamic Bingo, and no Dutch Bingo.) The new family is the church, the brothers and sisters of the Lord Jesus Christ. Membership is on the basis of a relationship with him, not of one with the head of a household. All have equal

status. That has significance for how our churches function. Horne argues that one consequence is that women may fully participate in the election of office bearers.<sup>5</sup>

Having women involved in choosing office bearers does not mean entry into church office. I'm not suggesting to open the offices, not even that of deacon, to women, but I do wonder if our church order precludes such an option mostly because of three articles which state that the deacons must be present for certain meetings requiring "authoritative" decision making.<sup>6</sup> We have faithful sister churches that don't function under the Dort Church Order and have deaconesses. This will be a red flag issue for some, but may we really say that our way is the only way? Some of the activities in which women in our churches are involved are easily categorized as deacon's work, and could at minimum occur under the leadership of the deacons.

## **Active in the church**

Thankfully, there are many ways women are active. Most churches have women involved in Ladies Aid, Helping Hands, teaching Little Lambs, babysitting, organizing showers, accompanying congregational singing, leading choirs, running Vacation Bible School, and volunteering at Campfire and Stepping Stones. Women are stellar fundraisers for our Christian schools. They are active on evangelism and church administration committees, school boards, and coordinate Christianity Explored. They're faithful in visiting the lonely and the troubled. Blessed is the consistory that has such competent and godly women standing ready to help.

Some churches involve women in counselling and teaching. In one congregation, an elder and two women (professionally trained) were instrumental in implementing the Stephen's Ministries mentorship program. In another, wise and competent women are paired with women enduring difficult family situations, often involving marriage trouble or break ups. Consistories enlist the help of female catechism teachers for single female catechumens. As more women complete post-secondary degrees, the pool of specific and significant talents increases. Church leaders should be aware; don't let such women be invisible members. Their talents are God-given for the benefit of his body, the church!

## **Impact of social media**

The Internet and social media play an increasingly large role in the lives of our young (and not so young) women. I'm an active participant in social media, and love the contact with friends and former students across Canada and beyond. Lots of SAHMs (Stay at Home Moms) post



photos and stories of their growing families. It's gratifying to see them adopt that role with enthusiasm. Others pursued postsecondary education and flourish in professional careers. Some have started insightful and creative blogs. These media allow women to connect in meaningful ways – sharing recipes, recommending books, or giving advice on sensitive topics. One Mom stated that connecting daily and finding suitable online material helped her stave off post-partum depression. Others demonstrate their more academic bent or social conscience with links to appropriate websites, news items, and stories from far flung places.

Women are also turning to authors and bloggers to compensate for what I think they find lacking in our own church community – an intentional focus on women's concerns. Formal Bible study by "women's societies," where you would find a broad cross section of women in attendance, is being replaced, or at least supplemented, by smaller groups of similar age and circumstance. Beth Moore, Ann Voskamp, Sarah Young, Rachel Held Evans, Jen Wilkin, Joyce Meyer, and Good Morning Girls become sources for advice and Bible study material. How does the teaching of such authors compare to what is preached on Sundays? Is there any accountability to church leadership, other than the annual elder visit to the women society – where that still happens?<sup>7</sup> We don't need to be alarmist, but we do need to be aware.

## Closing reflections

My hope is that this series of articles has been a stimulating and perhaps eye-opening walk through Scripture, following the story of women. We can be confident that the accomplished work of Jesus Christ through the power of the Holy Spirit is restoring the woman to the place God gave her at creation. That is also true of the women who sit in the pews of our churches. The challenge is to evaluate whether our practice is in sync with our theology of women. Do we demonstrate that women are equally made in God's image to be co-regent with men taking care of God's world?

I leave you to reflect on some questions. Do husbands consider their wives to be their equal? What perception do wives have of themselves? Does their core identity depend on being married and having children? On the other hand, do we adequately celebrate the contribution of dedicated wives and mothers who cheerfully support their husbands while nurturing a new generation of God's children. Doing the "normal thing" evoked praise at the city gates for the Proverbs 31 wife!

Do our churches focus too much on setting parameters for what women might be permitted to do – mostly sup-

porting work behind the scenes – with minimal affirmation of their contributions? (That means more than having them come out of the church kitchen for a round of applause.) How *can* our officebearers guide and encourage women to employ their diverse talents? Do we inspire young women to pursue education if their goal is marriage and family? Do we fully appreciate and encourage our unmarried, well-educated women? How are their unique gifts incorporated into congregational life? Do we *still* really need to bar women from participating fully in the choosing of office bearers? Is that in sync with what we profess to believe? Do our ministers use language that is inclusive of women, or do they give unwarranted preference to male nouns and pronouns in their sermons and lessons? Language matters! But enough questions for now.

For all of us, the goal is to function in truly biblical ways in our families and churches. That won't be identical in each family or congregation. That's fine. There is room for creative variety, as God has gifted us. Then together, as God's people, we look forward to the New Creation; life will be better yet. Christ will come for his bride, the one whom he loved and for whom he sacrificed himself; the one he will present to himself as the beautiful, radiant church, without stain or blemish, but holy and blameless. Love will prevail. In the meantime, we give ourselves fully to the work of the Lord, because we know that our labour – in full collaboration as women and men – is not in vain.

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<sup>1</sup> My comments are written with my own Canadian Reformed context in mind, first of all.

<sup>2</sup> "Form for the Solemnization of Marriage" *Book of Praise: Anglo-Genevan Psalter*, (Winnipeg, MB: Premier Printing, 2014), 628 – 631.

<sup>3</sup> Mark Horne, "Heads of Household Membership and Male-Only Voting in the Church" <http://www.hornes.org/mark/2009/06/heads-of-household-membership-male-only-voting-in-the-church/>

<sup>4</sup> Heidelberg Catechism, Q & A 74; Belgic Confession Art 34.

<sup>5</sup> cf. G.H. Visscher series in *Clarion* "Should Sisters Vote for Officebearers?" Vol 63: 10 p. 251; 11 p. 275; 12 p 302.

<sup>6</sup> Church Order of Dort, *Book of Praise*, 647 – 660. Article 3: the consistory with the deacons present the list suitable candidates for office to the congregation and appoints those chosen; Article 39: in small congregations deacons form part of the consistory; Article 71: deacons are involved with the suspension and deposition of office bearers.

<sup>7</sup> One biblical approach is that of the Presbyterian Church of America, which outlines its Women's Ministry with clear lines of accountability to the leaders of the church. The Titus 2 Ministry is especially worth perusing. Check this link. <http://www.pcacdm.org/women/>.





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Mark Penninga  
Executive Director of ARPA Canada  
[mark@arpacanada.ca](mailto:mark@arpacanada.ca)

André Schutten  
General Legal Counsel  
& Ontario Director  
[andre@arpacanada.ca](mailto:andre@arpacanada.ca)

# Euthanasia Q&A:

## Where the Supreme Court's Decision Leaves Canada

On February 6, Canada's Supreme Court released a decision which struck down Canada's laws against physician-assisted suicide. It required that physician-assisted suicide be permitted for competent adults who clearly consent to their own death and have an irremediable medical condition that causes enduring and intolerable suffering. That may sound like strict parameters, but the reality is that these qualifications are subjective and tens of thousands of people could qualify today. Parliament has been given just one year to come up with a law to regulate this new paradigm before the judgment takes effect.

We have every reason to be concerned about this decision and the growing idolatry of self in Canada. At the same time, we find our enduring strength in God, the foundation that does not crumble when times become difficult. God calls his children to faithfully uphold his Word and truth regardless of how much our society spurns it. More than ever, the light of the gospel will stand out in a land that is increasingly darkening.

The following questions and answers are meant to offer guidance, direction, and even some hope in response to this latest legal development on this issue. We welcome interaction and further questions, either directly to us or via letters to the editor.

### **1. How did this case come about? Didn't the Supreme Court and Parliament already address this issue?**

In 1993, the Supreme Court narrowly decided (in a 5 – 4 ruling) that Sue Rodriguez could not have a doctor end her life because the right to make decisions for oneself (autonomy) cannot be used to trump the sanctity of

life itself. Since that decision, Canada's Parliament has dealt with the same issue at least five times and each time voted against the legalization of euthanasia or assisted suicide.

However, the Supreme Court recently determined that it is okay for courts to revisit previously decided issues if there are "new circumstances" to warrant overturning prior decisions. As such, in 2011, a BC Supreme Court judge decided to hear a case which challenged the same assisted suicide laws that Sue Rodriguez had challenged only eighteen years earlier. In 2012 that judge ruled that the criminal prohibition against physician-assisted suicide was indeed unconstitutional, even though the Supreme Court had said less than two decades earlier that the law was constitutional. Her decision was appealed to the Supreme Court of Canada, which basically agreed with her entire ruling.

### **2. What exactly did the Court decide?**

The Court decided that section 14 and 241(b) of the *Criminal Code* are now invalid "to the extent that they prohibit physician-assisted death for a competent adult person who (1) clearly consents to the termination of life and (2) has a grievous and irremediable medical condition (including an illness, disease or disability) that causes enduring suffering that is intolerable to the individual in the circumstances of his or her condition."

Section 14 banned the ability to consent to death and section 241(b) stated that "everyone who aids or abets a person to commit suicide, whether suicide ensues or not, is guilty of an indictable offence and liable to imprisonment for a term not exceeding fourteen years."

### 3. So what are Parliament's options now?

Parliament has twelve months to act before the Supreme Court judgment takes effect. If Parliament chooses to do nothing, or if it is simply unable to pass a law within a year, then Canada will be left with no restrictions on euthanasia and assisted suicide beyond what is stipulated in this court decision (as quoted in the answer above). This is similar to what happened when Canada's abortion laws were struck down in 1988. In some ways it is even worse, because at that time there were still some policies in place that regulated abortion. We have no policies in place to regulate physician-assisted suicide.

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***Our task is to encourage Parliament to pass a law that restricts the evil of assisted suicide to the greatest extent possible, thus protecting the maximum number of vulnerable people***

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Another option is that Parliament could make use of section 33 of the *Charter* (called the notwithstanding clause). This would require the passing of an Act where Parliament states that, "notwithstanding" the court's decision, the law against assisted suicide will remain. Although this sounds great, the reality is that this could change with a subsequent vote (e.g. with a new party in office) and must be revalidated with a new vote every five years anyway. Using the notwithstanding clause will simply kick the ball down the road; it's not a long-term solution. Furthermore, no federal government has ever exercised this power, and the current Justice Minister has already indicated he won't either. In other words, it simply isn't a realistic answer.

A third option is for Parliament to do as the Court recommends and come up with a new law that permits physician-assisted suicide, but restricts it in some ways.

### 4. What kind of restrictions could be included if Parliament drafted a law?

As Reformed believers, we understand that perfection will never be found through law, or that law will ever eliminate evil. However, we also believe that the

law can be used to restrain evil. That is one of the good purposes for which God instituted civil government. Our task then is to encourage Parliament to pass a law that restricts the evil of assisted suicide to the greatest extent possible, thus protecting the maximum number of vulnerable people.

We would consider advocating for the following restrictions:

- a. Require a panel made up of two doctors and one judge to determine eligibility of assisted suicide. This protects against rogue doctors who might liberally approve assisted suicide and also makes the final determination both a legal and a medical one;
- b. Require terminal illness to be a necessary condition. This prevents assisted suicide for anyone who may be suffering but is not near death.
- c. Require contemporaneous consent of a competent adult to ensure that consent is given at the exact time of death. This protects people who are otherwise incapacitated who may have indicated consent to death earlier in life, but where no confirmation is possible at the present time.
- d. Related to the foregoing, we must require the video-taping of the entire procedure: initial request for assisted suicide, the discussions with doctors, the panel hearing, the lethal injection, and the pronouncement of death. Video evidence is required to ensure that consent is robust and present throughout the entire process. Some studies suggest that many people, the moment before a suicide attempt, will have hesitations, second thoughts, or regrets. Video evidence would help ensure consent is present throughout the entire process, that no undue influence or pressure is exerted on the patient, that other options are presented properly to the patient, and that no doctor kills a patient who indicates hesitation at the last moment.
- e. Physician-assisted suicide must be done by a physician. Some jurisdictions allow nurses, or even anyone with "medical training" to perform assisted suicide. This restriction limits the availability of the procedure.
- f. Assisted suicide should only be available for those who are otherwise physically unable to take their own life. This limits the normalization of allowing some people to kill other people.

## ACCEPTED / DECLINED

Accepted the call to Blessings Christian Church of Hamilton, ON, and declined the call to the Ebenezer Canadian Reformed Church of Burlington, ON:

**Rev. Bill DeJong**

of Hamilton (Cornerstone), ON.

## CHURCH NEWS

- g. All terms in the new law must be very carefully and fully defined. Because the Supreme Court's ruling is so vague and subjective, definitions are going to be very important. For example, "suffering" should not include psychological suffering.
- h. Conscience rights must be fully and robustly protected. No physician should be made to perform *or refer for* assisted suicide.
- i. Finally, and very importantly, a legalized assisted-suicide regime must include a robust, national palliative care strategy. Palliative care is holistic: it is not just pharmaceutical assistance, but also includes emotional, spiritual, and communal assistance. Palliative care should include at-home care, incorporating care through family, religious communities, etc. This approach lowers the financial burden on the state, while at the same time addressing what most people at end of life desire most – companionship, relationship, and meaningful interaction on an emotional, personal and spiritual level. Palliative care answers the deepest needs of those contemplating suicide. Interestingly, most people at end of life are not afraid of pain or suffering. Most are afraid of either being a burden or of being alone. We have to address these concerns as well as concerns about pain and suffering. Palliative care must continue to be researched and developed by our healthcare system and must be presented by physicians to their patients each and every time a request for assisted suicide is made.

### **5. Should we really be promoting or encouraging laws which still allow human beings to be killed?**

In Romans 13 we read that God gives our civil governments (both law makers and judges) the responsibility of administering public justice. In this Supreme Court decision, our judges have spurned this responsibility and are condoning killing, which violates the sixth commandment. All Christians should agree that this is wrong. The question is where to go from here. Canada, as a nation, is both secular and pluralist and has little regard for God's law. What can we do?

Christians can respond in one of two ways. We can wash our hands clean and walk away from the political/legal realm. Our political efforts can be reduced to standing on the sidelines and criticizing, since the country's

decisions will continue to be disappointing. Alternatively, and what we propose to be the better option, Christians can do what we can to limit the evil, in the context in which God has put us. This requires us to acknowledge that our civil government (both legislature and judiciary) will one day be made accountable for this evil. But this also requires us to do whatever we can to restrict this evil as much as possible. As we have outlined in detail elsewhere, and as Dr. Cornelis Van Dam explains in his book *God & Government: Biblical Principles for Today*, saving some lives is not compromising. We may not like the secular context we find ourselves in, but it is not that different from where God's people have found themselves ever since the fall into sin. God's calling for us remains – do justice, love mercy, walk humbly with our God.

### **6. What would be the benefits/drawbacks of passing the legislation either before or after the election?**

If new legislation is introduced but not passed before an election, the process would have to be completely restarted in a new Parliament after the election. An election is expected in October, which means that there is only a couple of months after the election and after a new Parliament is formed to come up with a new law in time to meet this deadline. That is not enough time for a comprehensive law to work its way through Parliament. The clock is ticking.

As such, it is imperative that this current government pass legislation quickly, before an election. If that is not possible or does not happen, we will intensely advocate for the use of the notwithstanding clause to buy more time to properly pass a robust, restrictive law.

### **7. Besides prayer, which we must do, what practical steps can we take to help?**

First of all, we phrased this question purposefully so that we can point out that prayer is practical! Prayer is not purely "spiritual;" we know that God listens to our prayers and acts on them. We have seen God's rich blessings overflow in response to prayer on many different political issues in this country. And without faithful prayer we will never see positive change.



That being said, we pray and work, *ora et labora*. From a political perspective, we encourage our readers to use ARPA Canada's Easymail technology to send an email to your MP and to the Justice Minister, encouraging them to draft and pass new legislation soon. Even better, follow up on your letter with a phone call to both offices, and ask if they have read it and whether they have a response. You can also send a letter to the editor of your local paper, calling for new law restricting this evil to the greatest extent possible.


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***God's calling for us remains – do justice,  
love mercy, walk humbly with our God***

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We also encourage you to continue to educate yourself on the dangers of legalizing euthanasia. We have found, time and time again, that when regular folks hear a reasoned explanation for why assisted suicide and euthanasia are dangerous for a society, they have second

thoughts about their support for it. Our jobs as Christians in Canadian society is to educate our neighbours, friends, and co-workers about what legalizing assisted suicide means for vulnerable Canadians. You can find lots of resources, videos, and editorials on our website: [ARPACanada.ca](http://ARPACanada.ca). (If you don't have internet, you can call us and we can mail you some: 1-866-691-2772.)

There may come a day when we have very little influence in the political or legal realm with this matter. But even then the church can do much. The second greatest commandment is to love our neighbour. Canada is full of neighbours who are increasingly lonely and feel like a burden on society. The gospel of hope is exactly what they need, and we have the opportunity to share it. The church can make it more of a priority to share the Good News with our increasingly broken society. We don't have to go overseas to offer relief – we can also do it in the old age home down the street. God can use disappointing decisions like our Supreme Court's ruling to bring the Good News to many more people. 





*Cornelis Van Dam*  
Professor emeritus of Old Testament  
at the Canadian Reformed Theological  
Seminary in Hamilton, Ontario  
[cvandam@canrc.org](mailto:cvandam@canrc.org)

# The Islamization of France

As is well known, on January 7, 2015, Islamic gunmen forced their way into the Parisian offices of the satirical weekly, *Charlie Hebdo*, which had published cartoons of Mohammed, and killed eleven people. Millions demonstrated against the murders and for freedom of the press. What is less well-known is that there are indicators that France as a nation is coming very close to the point of no return in some day being subject to Islamic law. This brazen attack may be a harbinger of more to come.

Two weeks prior to this Al-Qaeda orchestrated assault, Soeren Kern, a foreign policy specialist, had published an informative article on the Gatestone Institute website entitled “The Islamization of France in 2014.” What follows are some of his findings with direct quotations as indicated.

Recent studies have estimated that the current Muslim population of France is 6.5 million, roughly 10% of France’s population of 66 million. The negative influence of French Muslims is however far beyond what the figure of 10% might suggest. “More than 1000 French supermarkets, including major chains such as Carrefour, have been selling Islamic books that openly call for jihad and the killing of non-Muslims.” Political correctness which continues to call Islam a religion of peace makes it impossible to face the truth that many Muslims want the submission of all non-Muslims to their Sharia law. Not surprisingly “A report estimates that 60% of the prison population in France, or 40,000 prisoners, are ‘culturally or originally’ Muslim,” and according to an Ipsos survey 63% of French people think that Islam “is not compatible with French values.” Muslims appear to agree. They are in effect establishing an Islamic parallel society. Indeed, there are many and increasing

number of “no-go” zones in France where Islamic Sharia law is rapidly replacing French civil law. But it is not politically correct to talk about this in public.

Throughout France there is also an Islamizing trend in schools. A leaked confidential intelligence document says that “Muslims are engaged in a ‘war of attrition’ aimed at ‘destabilizing the teaching staff.’ It adds that Muslim fundamentalists are circumventing the law that bans religious symbols in schools, and that self-proclaimed ‘young guardians of orthodoxy’ in many schools are exerting pressure on Muslim girls.”

Political correctness also means that little is being done about the fiery oratory in French mosques calling for jihad, the religious duty of Muslims to resist and struggle against those who do not believe in the Islamic god, Allah. In 2013, the last year for which statistics are currently available, France was the terror capital of Europe according to Europol, the law enforcement agency of the European Union. The trend of the last number of years has been an increasing number of terror attacks. “French authorities have thwarted five terror attacks and dismantled 13 jihadist networks since August 2013. As of December 15, 2014, more than 1,200 French nationals or residents have left for Syria and Iraq, a figure that has more than doubled since the beginning of 2014.” In August, 2014, “a poll found that a staggering 15% of people in France support the Islamic State [IS]. Among those between the ages of 18 and 24, 27% said they had a positive view of the IS, while 22% of those between the ages of 25 and 34, and 20% of those between 35 and 44 supported the jihadist group.”

Much more could be mentioned but it is obvious that France as a nation is divided against itself and becoming a state with feet of clay. Muslims who take the



Quran seriously are not interested in integrating into French society. The dictates of Islam demand that they take over and impose Sharia law on the land.

The last major challenges that Europe had with Islam were military ones. The Ottoman Empire tried but failed to capture Vienna in 1529 and in 1683. France's current challenge is not a military one but one of having absorbed many Muslims who now want to take over. This situation reminds one of the fall of the Western Roman Empire in the fifth century. One often hears of the barbarian invasions causing the collapse of Roman law and order. But as Peter Brown writes in his recent magnificent study of wealth, the fall of Rome and the making of Christianity, *Through the Eye of a Needle* (chapter 24), there was no such invasion. Barbarians had not fought their way in. Rather barbarian military groups were established in Roman territory with the approval of Romans who used them to fight other Romans in establishing new centres of government as the emperor's authority weakened. Eventually, the barbarians took over from within the empire. Could this type of scenario where newcomers ultimately take over repeat itself? Muslims have been allowed to enter France but are abusing the hospitality of their host country by seeking to dominate it and assert control, not shrinking from using violent means and intimidation. Indeed, Al-Qaeda is involved in France and its Yemen affiliate claimed responsibility for the attack on *Charlie Hebdo*. Due in large part to political correctness, the momentum of events currently favours Islam; so much so, that the awardwinning French author Michel Houellebecq predicts in his novel *Soumission*, which appeared just before the attack, that France will be under Muslim rule in less than a decade. Though seemingly unlikely, it is a needed wake-up call for Europe and the West. Could future historians characterize current developments as part of the twenty-first century Islamic invasion of France?

C



# Fergus North Canadian Reformed Church: A Look Back and a Look Ahead

As a year comes to its close, we all tend to look back and remember all that has happened over the last twelve months: Anniversaries, birthdays, graduations, losses, deaths, births, and various other events that mark the passing of time and the growth in ourselves. A family experiences highs and lows, ups and downs and through it all, we will often reflect and thank our Father in heaven for guiding us through it all. A church family is the same. We closed the year by gathering together on December 31 to remember and reflect the providence of our Father in the past year, 2014. It has been a good one here in Fergus North Congregation. We have been blessed and have had our good times and hard times, but through it all our God and Father has been faithful to us. Praise God, from whom all blessings flow!

For the past few years, our congregation has been vacant and working towards receiving our own minister of the Word. We chose some men to actively search and propose a call to a number of preachers but it was not until last February that we sent out a call to Rev. M. Jagt of Taber, Alberta that the Lord directed us in the right direction and our prayers were answered. After a wonderful, busy visit with Rev. Jagt and his wife (who also got in time to visit some much missed family here in Ontario), we gladly received word that they had prayerfully come to the decision to accept our call to Fergus North. What a blessing!

## Welcome

After giving them a few weeks to settle in their new temporary house, we held an official welcome evening on the night of July 22, 2014. A warm Tuesday night brought everyone out to the school gym. After a delicious strawberry and ice cream social outside, we all



*Computer generated 3D plan of new church building*

made our way inside to sit down and enjoy an evening of fun and fellowship. Our Master of Ceremonies, Br. Greg Lodder welcomed everyone and began the evening with reading and a prayer of thankfulness. To kick off the evening we participated in a game of “Hats off to you,” a way to introduce the people of the congregation to the Jagts based on various common characteristics – Who drives a Dodge Caravan? Who works at Walinga? Who lives *south* of the Grand River?!? Who will be the Jagt’s new neighbours? All the residents of Lighthouse, our local Anchor home, were also in attendance (who happen to be neighbours to the Jagts as well!) and were able to perform a number of instrumental songs to sing for us and with us. A rousing game of Jeopardy pitted Rev. vs. Mrs. Jagt in a battle of the minds – learning more about the congregation, the local area, sports, and various random pieces of knowledge! The young people were introduced to everyone using a picture slideshow and a couples matching game proved that we all will get to know each other a little better in the future. It was such a great evening to sing, laugh, listen, and appreciate the welcoming of a new pastor and family here to Fergus.



## Planning

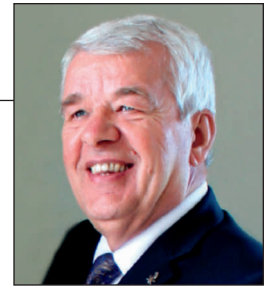
With the impending arrival of the Jagt family, our congregation family here began to immediately make plans for their move here. This involved much planning as we were in the midst of making plans to build a new church building and manse on property we had owned since 2007. For the past two years we have been worshipping in the gym at Maranatha Christian School. This has been a wonderful arrangement for which we were so thankful to have the space and facility to do so. However, the thoughts and hopes to one day worship in our own church building would finally come to fruition. Plans were immediately rolling for building both the manse and church, hoping to get the manse finished as soon as possible for the Jagt family to move in. By July 2014, framing and roofing was complete. Soon after, interior work began and the congregation was given a sneak peek at the work in mid-September. It was really

coming together! By October the parking lot was finished and exterior work well on its way. Trades within our congregation and sister church's as well as our local community did a majority of the work. Completion of the church is expected for Spring 2015.

After a few delays the aim was to begin using our new church building early November, but soon it was December and we thankfully enjoyed our first service there on December 21, 2014. We also were able to witness the first baptism in our new facility that same Sunday! Following the afternoon service, there was a great social celebration which pushed our space to capacity but was certainly a great time and enjoyed by all! It is our hope and prayer that this new building will become a hub of activity here in Fergus, hosting Bible studies, social gatherings, worship services, and much more! We also pray that the extended Fergus community will see our church as a centre of worship and will join us on Sundays; it will be a place of fellowship and they may know that our doors are open to all!

With a new minister, a new church building, and a new year, there will be many new memories to make for everyone. A year behind us seems long ago, with many times of happiness and sadness. But a year ahead will bring with it the faithfulness of our God and Father who has brought us this far as a church family. We look forward to many years with the Jagt family among us here in Fergus. With thanks to our Heavenly Father for all he has done for us in the past year, we, as the church in Fergus-North, look forward to 2015 with his love and care for all his people. We would like to extend warm wishes to all for many blessings in 2015!





William den Hollander  
Minister emeritus of the  
Bethel Canadian Reformed  
Church of Toronto, Ontario  
[denhollanderw@gmail.com](mailto:denhollanderw@gmail.com)

**Q** When I was growing up I recall being taught that we shouldn't speak of "common grace" but can't remember why. Now I just finished reading van Oene's *Patrimony Profile* and stumbled over the same term. My Sunday morning reading is K. Schilder's *Trilogy on Christ in His Suffering*, in which the term seems to have a credible place. I read of it in *Christian Renewal* every so often as well. Could you please give an historical analysis of common grace to show why it is, or is not, a term to be used among us?

**A** Within the parameters of this column it may not be feasible to give "an historical analysis of common grace," but I could attempt to show why it is, or is not, a term to be used among us. The fact that Dr. J. Douma, professor-emeritus of Ethics at the Theological University of Kampen, wrote his doctoral dissertation on the subject of *Common Grace* (the views of A. Kuyper, K. Schilder, and John Calvin), should show the magnitude of the matter. An attempt to show the *meaning* and *usage* of the term might be helpful for the purpose of people's general understanding as they come across this term in such literature as the questioner mentions.

The question underlying the term "common grace" pertains to the evidence of much good and virtue in the world, despite the fact that the world lies under the curse of sin. The earth still receives blessings such as rain and sunshine, yielding precious fruit, food and drink; man displays special gifts and talents, is able to develop science and art; the unregenerate still speak the truth, do good, to others, and lead outwardly virtuous lives. The Canons of Dort confess as well, that "there is left in man after the fall, some light of nature, whereby he retains some notions about God, about natural things, and about the difference between what is honourable and shameful, and shows some regard for virtue and outward order," (III/IV, Art. 4). How do we value those evidences of good and virtue in man: is it evidence of *grace*? No, not saving grace in any way, but still the evidence of a *common grace* from God to men?

From a *historical* point of view, we can see Augustine wrestle with these evidences since his opponent Pelagius used them to prove his point that man basically still is good. Augustine would not consider this evidence of *grace* but emphasized that Scripture teaches that whatever does not proceed from faith or from the love of God is *sin*; neither does it bring glory to God. In the Middle Ages the idea of Pelagius was applied in the teachings of the RCC, in their semi-pelagian understanding of the "goodness" of man's nature. They taught that with the aid of this divine grace man can develop his moral virtues and good deeds, while for his salvation he needs the supernatural sanctifying grace of God. Luther and Zwingli still expressed much similar sentiments, while Calvin did not agree; he firmly maintained that the natural man can of himself do no good work whatsoever and strongly insisted on the particular nature of saving grace. Calvin, however, developed the idea of common grace in its evidence of curbing the destructive power of sin, of maintaining the moral order of the universe, thus making an orderly life possible, the distribution of gifts and talents to men and the promotion of science and art as well, thus showering untold blessings on the children of men.

At the National Synod of Dort, in the struggle against the Arminians, this matter of common grace played an important role as well. The Arminians regarded common grace as a link in the order of salvation and ascribed to it saving significance. They held that in virtue of this common grace of God the unregenerate man is perfectly able to perform a certain measure of spiritual good, turn




to God in faith and repentance, and thus accept Jesus as Saviour. They regarded the remaining light of nature as common grace and used it as a *stepping stone* to saving grace. The Synod of Dort in its "Rejection of Errors" (III/IV, R.E. 5) stated, "Not only the experience of all ages but also Scripture testifies that this is untrue." Then Scriptures are quoted (Ps 147:19, 20; Acts 14:16; 16:6, 7). The Westminster Confession (X.4) and Larger Catechism, Q 60, uses the term common grace in the sense of "ordinary grace," producing effects which are ordinary, yet falling short of a real saving efficacy.

In the nineteenth century, Dr. Abraham Kuyper developed a "doctrine of common grace," speaking about it as "general grace," compared to particular (saving) grace. He sees this grace of God at work in that it checks sin and its effects. Kuyper sees it as an *act* of God and not as a merciful *disposition* of God toward man. In spite of the fall into sin, God will not permit the full development of his creation to be frustrated by Satan. Kuyper also sees in this common grace *more* than a control of sin; it allows for a positive and general development of the culture of man in this world, in which Christians can use all the evidence of common grace for the benefit of man and the glory of God. Kuyper stressed that "God has left us so much that is good."

Finally, as the questioner mentions already, he comes across the mention of common grace in the Trilogy of Dr. K. Schilder on *The Suffering of Christ* as well. It's interesting indeed that in the publication of this trilogy the development can be seen in Schilder's thinking about

the subject of common grace. Before 1932 Schilder had no problem with Kuyper's ideas, while in the years 1932-1938 he starts to offer criticism without abandoning common grace. Hence the earlier edition of the trilogy (also in its translation, 1938) still uses the term. After 1938, however, Schilder breaks with Kuyper's doctrine, and consequently revised his trilogy, removing the term common grace, and showing a greater emphasis on God's wrath (the 2nd edition I have, 1948).

Schilder found the term "grace" too exclusive, which in a scriptural sense *cannot* be used in a *general* manner. God sustains the world, but for the purpose of calling man to repentance, leaving man without excuse, as they are storing up for themselves the *wrath* of God. God's providence maintains the substratum (foundation, ground) of this world in history for God's plan with this world of bringing about heaven and hell, working out his decree of predestination. Hence Schilder preferred to speak about God's *benevolence* (Matt 5:45; Luke 6:35, 36), or God's kindness, forbearance, and longsuffering. God is *kind* in his gifts, *not* to the recipients; while he shows *grace* only in Jesus Christ!

This may explain therefore why the questioner grew up learning from his parents and teachers that the term common grace is not a term to be used among us. Those who followed Dr. K. Schilder in the Liberation of 1944 also took over from him this better and advanced understanding of the term (and concept or doctrine regarding) common grace. 

**Is there something you've been wanting to know?**

**An answer you've been looking for?**

**Ask us a question!**

**Please direct questions to Rev. W. denHollander**

**[denhollanderw@gmail.com](mailto:denhollanderw@gmail.com)**

**23 Kinsman Drive, Binbrook, ON L0R 1C0**

## **Press Release of the Meeting of the Board of Governors of the Canadian Reformed Theological Seminary held on January 15, 2015**

The Board of Governors met at CRTS in Hamilton, Ontario on January 15, 2015. All the governors were present at the meeting except Br. Barry Hordyk who had given prior notification that he would not be able to attend. Rev. R. Aasman opened with the reading of John 1:19-28 and prayer.

### **Memorabilia**

In prayer before the throne of our heavenly Father the health and circumstances of Dr. N. Gootjes, Dr. J. deJong, Prof. J. Geertsema, Sr. Faber, and Sr. Deddens were remembered.

### **Minutes and agenda**

The minutes of the Board meeting held on September 3, 2014 were adopted. The agenda for the meeting was established.

### **Receipt of reports-material agenda items:**

- a. Report on Visits to the Lectures in November 2014 by Revs. M. VanLuik, J. Ludwig, and E. Kampen. These reports gave reason for thankfulness since the students are being taught in faithfulness to the Word of God and the Three Forms of Unity.
- b. The Board discussed at length the revised Statement of Institutional Purpose submitted by the Senate. Some changes were made by the Board and sent to the Senate for review and input. The final polished version will be sent to General Synod 2016 for approval.
- c. The Key Thrusts and Initiatives of the “One Page Strategic Plan for CRTS” were reviewed. Rev. R. Aasman was appointed to remind everyone of their responsibilities and due dates for reporting to the Board.
- d. A Committee was appointed to draft a “Satisfaction Survey” to be filled out by the churches. This will be a concise, clear survey primarily focusing on the relationship between the churches and CRTS.
- e. Reports by the following professors were received for information: Drs. J. Van Vliet, G. Visscher, A. DeVisser on their attendance of the Evangelical Theological Society; Dr. A. DeVisser on his visits to the churches and schools in the West; Dr. T. Van Raalte on his attendance of the Refo500 Conference on the Synod of Dordt; Dr. J. Smith on his participation at the Western Ministerial Conference and in the ordination service for Tyler Vandergaag in Taber.

- f. Dr. G. Visscher reported on his attendance of the Christian Higher Education Canada (CHEC) Conference. The Board approved his recommendation that CRTS seek membership in CHEC as a means of strengthening the gains already made by joining the Association of Theological Schools, and in order to better appreciate the Canadian context and contacts among which the professors do their work. The approval was granted on the condition that the cost of membership is low and that CHEC is separate from the Evangelical Fellowship of Canada.
- g. The principal reported, among other things, that the Interim Semester in January was a big success. There are an increasing number of part-time students who are taking one or two courses at CRTS. The Theological University in Kampen is discussing the possibility of a joint conference with CRTS in 2016 in Kampen. The Senate will have more information about this at the next Board Meeting.
- h. The chairman and vice-chairman reported that they had met with the principal as per the Assessment Plan to review his performance and that everything is going well.
- i. It was noted with thankfulness that the speeches and responses of the CRTS Conference in 2014 have been published in book format by Lucerna/Wipf and Stock entitled *Correctly Handling the Word of Truth*.
- j. The Governance Committee submitted various items among which were the Alumni Survey Policy and the Alumni Survey. They were approved by the Board.
- k. Under the annual “Board Evaluation” it was decided that to improve communication between the Board and the Senate, the Board minutes in their entirety (with the removal of any confidential matters) be sent to the Senate, as well as a renewed effort be made to include rationale for the decisions recorded in the minutes of the Board meetings.
- l. Next meeting of the Board was scheduled, D. V., for September 10, 2015 at 1:00 pm.

### **Press Release and closing**

The completion of the Press Release was delegated to the Vice Chairman in consultation with the Executive, and the meeting was closed with prayer and thanksgiving.

On behalf of the Board of Governors of the Canadian  
Reformed Theological Seminary,  
Rev. J. Ludwig, Vice Chairman/Corresponding Clerk

### **Published: A unique contribution to English Psalmody**

Winnipeg, Manitoba, Canada – February 9, 2015  
- Premier Printing is pleased to announce the recent publication of *New Genevan Psalter*, an English version of John Calvin's Psalter of 1562. It consists of the 150 Psalms set to the Genevan tunes long used by Reformed churches throughout the world. As well it includes four canticles which have always been associated with the Genevan Psalter, the Ten Commandments and the Songs of Mary, Zechariah, and Simeon.

The text of the songs is from *Book of Praise*, 2014, the songbook of the Canadian Reformed Churches.

This Psalter is a new and contemporary English version of John Calvin's French Psalter; however, it is not merely a translation of the original sixteenth-century French version but a new poetic rendering of the entire Book of Psalms and of the four canticles. As such it is both a classic and a contemporary contribution to the Psalmody of the church.

Many churches have several songbooks in their pew racks, and the *New Genevan Psalter* would be a wonderful addition. A congregation that sings the Psalms is rooted in the church of all ages, and a congregation that sings the Psalms set to the Genevan tunes is embedded in the church of the Reformation.

For more information, please go to [www.newgenevanpsalter.com](http://www.newgenevanpsalter.com).

*New Genevan Psalter* can be ordered from:

Premier Printing Ltd.  
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For further information, email: George van Popta  
([gvanpopta@gmail.com](mailto:gvanpopta@gmail.com))

