

# Clarion

**What makes us  
look up?**

*SEMINARY STUDENT PROFILES*

*CLARION KIDS*

*YOU ASKED*



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# Ascension: Looking Back, Up, and Ahead

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*We can see how critical Christ's presence in the heavens is for our prayers. He is the all-important buffer between the Father and us*

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## Looking up

As Christians, we do a great deal of looking back. This is not because we are afraid someone is going to sneak up behind us, but because certain events in the past are important for our life today. We look back especially to Christ crucified for the forgiveness of sins. This great event is commemorated every time we celebrate the Lord's Supper, where we remember his death. The remembrance of our Lord's death, of course, is accompanied by remembering his resurrection.

If we rightly understand what we see behind us, we will realize that what happened at the cross, and three days later when Jesus arose, should make us look up. Paul writes in Colossians 3:1, 2, "If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your mind on things that are above. . . ." These words remind us that the risen Lord Jesus ascended into heaven, where he sits at God's right hand.

When we look back, we see what he has done for us. When we look up, we see what he is doing for us. Looking back comforts us and gives us reason to praise and worship him. This comfort and reason for praise and worship intensifies when we look up and think about what our Lord is busy doing for us now. His current work can be described with the familiar terms used to describe our Lord's threefold office in Lord's Day 12, namely, that he is our chief prophet and teacher, our only high priest, and our eternal king.

## Our chief prophet and teacher

It should catch our attention that our Lord is described as our *chief* prophet and teacher. This is a reminder that we are not dependent solely on what Jesus said during his time on earth to learn about the way of salvation. We should also resist the idea that what Jesus himself said is more important than what we find elsewhere in Scripture. This is always an unfortunate impression left by red-letter Bible editions. As Paul writes to Timothy, all Scripture is breathed out by God (2 Tim 3:16). The Old Testament prophets were moved by the Spirit of Christ to speak and write what they did (2 Pet 1:21). The Lord Jesus promised his disciples the Holy Spirit, who would equip them to speak in his name. It is through the teaching of the apostles, preserved in the New Testament writings, that we see how the Lord Jesus continues in his role as chief prophet and teacher from heaven.

As the Lord Jesus continued his revelation of God's counsel and will concerning our salvation through his apostles, he saw to it that this work could continue after they were gone. In Ephesians 4:11-13, Paul mentions that beside apostles and prophets, both unique to the early church, Christ gave evangelists, shepherds, and teachers to equip the saints. This is the beginning of the ministry of the Word as the church has it to this day. Through that ministry, the apostolic message is passed on and Christ continues to reveal God's counsel and will concerning our salvation.



## Our only high priest

While it is possible for the Lord Jesus to use servants to assist him in his prophetic work, this is not possible when it comes to his priestly work. This work was foreshadowed in the work of the Levitical priests. Foreshadowing, however, is not the same as fulfilling part of the work. The letter to the Hebrews mentions that the insufficiency of the Aaronic priesthood is evident in the way high priests succeeded one another and they had to make sacrifices for their own sins. It was an endless series of priests and sacrifices because they

### INSIDE THIS ISSUE...

Issue 8 is our Ascension Day issue – both the editorial from Rev. Eric Kampen and the meditation from Rev. Ben Schoof focus on the ascension of our Lord Jesus Christ.

We have a Clippings on Politics and Religion article from Dr. Cornelis Van Dam on the Marrakesh Conference, which was held to discuss tolerance and Islam. Is it possible? Why – or why not?

In the previous issue a number of fourth year CRTS students were profiled. The rest of the graduates are profiled here.

A number of columns appear in Issue 8: Education Matters, Ray of Sunshine, *Clarion Kids*, and You Asked. There is a letter to the editor, and a press release.

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could not pay for sins. Our Lord, however, as priest after the order of Melchizedek, paid for sins once for all by his death on the cross (e.g. Heb 7:23-28; 10:1-10).

The letter to the Hebrews also teaches what the ascended Christ is doing in his role as priest. He has gone into the heavens to present the evidence of his sacrifice to the Father in the heavenly sanctuary. In heaven, he is busy continually interceding for us, his people. In Hebrews 4:14-16 it is explained how as believers, we can draw near to God through Jesus, who has gone through the heavens. In Hebrews 9:24, we read how he has appeared in the presence of God on our behalf. We can also think of the words in 1 John 2:1, where it is explained that Jesus is our advocate before the Father.

We can see how critical Christ's presence in the heavens is for our prayers. He is the all-important buffer between the Father and us. He stands there as our mediator. Because he is standing between the Father and us, the Father does not see our sins anymore. He sees only the satisfaction, righteousness and holiness of Jesus Christ, which covers us completely. Our lives are hidden in Christ.

## Our eternal king

While the gospels show us the Lord Jesus functioning as prophet and priest, we do not see him in his role as king. It is not that he hid his kingship. The Lord Jesus did not receive the kingship until the completion of his sacrifice. We hear this in his words to his disciples shortly before his ascension, as he said that all authority in heaven and on earth had been given to him (Matt 28:18). Peter made that connection as well on the day of Pentecost, when he spoke of God raising Jesus from the dead and highly exalting him. He then quoted Psalm 110, "The Lord said to my Lord, 'Sit at my right hand, until I make your enemies your footstool'" (Acts 2:32-35). Paul explained to the Philippians that Christ was crowned with honour and glory as a reward for all his suffering. In Hebrews 10:12 we read, "But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God." A further indication of Christ being crowned king is the vision of John in Revelation 5. He saw the Lamb, who had been slain, but raised again, taking the scroll from the hand of the one seated on the throne.

What we see then is that while upon his ascension Christ continued his task as chief prophet and teacher, he entered a new phase in his task as our only high priest, and he assumed his task as king. The ascension can be seen as a coronation, a shout of triumph to all the principalities and powers of his victory.

There is a double benefit in the Lord Jesus assuming the kingship of the universe. First, he sent the gift of the Holy Spirit. This was evident on Pentecost. Peter explains this in the passage mentioned earlier, as he said that Jesus received from the Father the promise of the Holy Spirit, whom he had poured out on his disciples. The Holy Spirit equips those called to proclaim the gospel (cf. Eph 4:11-13) and he enables the believers to live together by giving a variety of spiritual gifts (1 Cor 12).

The second benefit is that Christ exercises his role as king in defending and preserving his church. This does not mean the church never has setbacks. The book of Acts mentions various rounds of persecutions. At the same time, it shows that the kingdom cannot be held back. It spilled out of Jerusalem into Judea and Samaria, and then marched steadily outward, even reaching Rome, the center of the Empire. The persecutions meant to stop the spread of the gospel actually sped up the spread of the gospel. The same message comes out in the book of Revelation, as it shows that in spite of much fierce opposition, the gospel is unstoppable. The book of Revelation concludes with a vision of Christ coming in glory and the establishment of a new heaven and new earth, with all enemies cast into everlasting condemnation. Two-thousand years of history have passed since the Lord was on earth, and the gospel has spread steadily over the earth, still reaching new peoples.

## Looking ahead

The ascension of our Lord, therefore, makes us look up. It could be argued that by doing this, as Christians we put ourselves into a rather vulnerable position. As a wife may tell her husband, who seems more intent on taking in the sights all around him than keeping his eyes on the road, "Watch where you are going," so it may seem necessary to say to believers, "Stop looking back and up, watch where you are going." The comparison, however, does not hold. A driver should keep his eyes on the road ahead. For believers, looking back and looking up is the best way to keep safely moving ahead. Looking back, we gain confidence for it reminds us we are at peace with God in Christ crucified. Looking up, we gain confidence in knowing that we always have access to the Father through our Saviour. We gain confidence as we see that despite all the threatening clouds on the horizon, Christ is King!

Looking ahead without looking back and up is scary. Looking back and up gives us the boldness of faith to keep going through life. When we know our life is hidden in the crucified, risen, and ascended Lord, we may look forward to the day when Christ appears in glory, for we know that then we also will appear with him in glory.





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# Immanuel: God Is With Us!

**Matthew 1:23 & 28:20b**

My wife and children live a long, long way away from close family (almost 15,000 kms as the crow flies). As a result my children have mostly grown up without grandparents, uncles, aunties, and cousins in their life. They can talk on the Internet. But it's not the same.

For brief periods of time, the uncles and aunties and grandparents will come and visit. Now these visits are not the same as *living* nearby family. They are much more concentrated. Family usually stays with us, so the children get to see and play with them every day. They soon get used to the idea of having Grandma or Auntie around and they always love it very much.

But then, a few short weeks later, the family needs to go home. And that is always a sad day for my children. Afterwards for days they ask when they will come back, or when we can go see them again. They put on a brave face, but they miss them terribly. To the point we sometimes wonder if it's worth it after all. Is it worth it for all the concentrated joy of a loved one's presence to turn to sadness when they will soon just leave again (for what seems like to a child) forever?<sup>1</sup> Or is it preferable to never have known any

better? Tennyson said famously "Tis better to have loved and lost than never to have loved at all." But, as thousands of broken hearts have wondered throughout history, is it?

The coming of Jesus Christ to earth was a remarkable thing. Because, as Matthew tells us at the very beginning of his gospel (1:23), Jesus was *Immanuel*, that is, God *with* us. This was unexpected and unprecedented in human history. For hundreds of years God had dwelt *nearby* his people, in the holy of holies in the tabernacle and later the temple. But because of his holiness and glory and their sinful impurity they had to be kept away from direct contact with God, or they would surely die.

So the fact that Jesus Christ really was Immanuel, true and very God yet dwelling on earth with his sinful people in finite human form, was a remarkable act of love and self-sacrifice by our God. People could be with God, see him, touch him, talk to him. That's the dream of Paradise (Gen 3:8; Rev 21:3) which had seemingly been lost forever by the fall.

So given the wonder of Immanuel, the ascension of Jesus Christ into heaven (after the end of Matthew) must be an absolute tragedy for the

disciples and humankind! We are going from the glories of God with us, to . . . nothing. God is no longer with us. He no longer dwells with his people. And we might wonder, "Why? Why did God come to be with us, for such a short, concentrated time, only to leave again? We had such joy, hope, and now it is gone. Wouldn't it have been better not to have known such glory was possible?"

That is why we can be so thankful that God, through Matthew, did not, at the end of his book, negate all the good news he had given at the beginning. It is a gospel (good news) after all! Christ left us with these words "And surely I am with you always, to the very end of the age." Immanuel is not ending. It has just begun!

I don't have the space here to outline exactly how Christ is still with us. John 14-17 is Jesus' sermon on the matter, well summarized by the Heidelberg Catechism, "With respect to his divinity, majesty, grace, and Spirit [Christ] is never absent from us" (Q/A 47). There is gospel in the ascension. Immanuel is *still* here. God *is* with us. With you. Personally. And always.

<sup>1</sup> To any family members reading this, don't worry, it *is*!



## For Further Study

1. How do you experience Christ and God's presence in your life? Is it a feeling? Something else?
2. What does it that Christ is with us always "with respect to his divinity, majesty, grace, and Spirit"?

# Is a Moderate Islam Possible?



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With the Islamic State killing Christians and other religious minorities and the horrendous persecution and oppression of Christians elsewhere in the Muslim world, many Muslims are embarrassed by the current situation and want to produce a more moderate and benign Islam.

## The Marrakesh Conference

The Moroccan King Mohammed VI and the United Arab Emirates-based Forum for Promoting Peace in Muslim Societies sponsored a conference in Marrakesh, Morocco, to address this very issue. The conference ran from January 25-27, 2016, and included 300 prominent Islamic clerics and experts from Morocco to Indonesia. Religious News Service reported on their website that “participants called for more tolerance for minorities and unveiled the Marrakesh Declaration, an undated bill of rights for religious minorities, inspired by the Charter of Medina.” This Charter was written by Mohammed “to make sure his subjects lived in harmony, whether they were Muslims, Jews or people of other faiths.” And so the goal of the conference was “to prepare clerics, judges and others to return home and sensitize their communities about the Prophet Mohammed’s message of peace.”

Some “pointed to Morocco as a successful example of tolerance and hoped it could serve as a model for other Muslim countries.” Indeed, the Moroccan King, in his opening statement asserted that “we in the kingdom of Morocco will not tolerate the violation of the rights of religious minorities in the name of Islam.”

The Conference produced the Marrakesh Declaration which is available on the Internet. After declaring their commitment to the Charter of Medina, the Declaration stated, among other things:

We hereby: Call upon Muslim scholars and intellectuals around the world to develop a jurisprudence of the concept of “citizenship” which is inclusive of diverse groups. Such jurisprudence shall be rooted in Islamic tradition and principles and mindful of global changes.

Urge Muslim educational institutions and authorities to conduct a courageous review of educational curricula that addresses honestly and effectively any material that instigates aggression and extremism, leads to war and chaos, and results in the destruction of our shared societies;

Call upon politicians and decision makers to take the political and legal steps necessary to establish a constitutional contractual relationship among its citizens, and to support all formulations and initiatives that aim to fortify relations and understanding among the various religious groups in the Muslim World;

Call upon the educated, artistic, and creative members of our societies, as well as organizations of civil society, to establish a broad movement for the just treatment of religious minorities in Muslim countries and to raise awareness as to their rights, and to work together to ensure the success of these efforts.

Call upon the various religious groups bound by the same national fabric to address their mutual state of selective amnesia that blocks memories of centuries of joint and shared living on the same land; we call upon them to rebuild the past by reviving this tradition of conviviality, and restoring our shared trust that has been eroded by extremists using acts of terror and aggression;

Call upon representatives of the various religions, sects and denominations to confront all forms of religious bigotry, vilification, and denegration of what people hold sacred, as well as all speech that promote hatred and bigotry;

AND FINALLY, AFFIRM that it is unconscionable to employ religion for the purpose of aggressing upon the rights of religious minorities in Muslim countries.

All of this sounds quite promising. What are we to make of it?



## The real world of Islam

It is somewhat ironic that the report of the Religious News Service which covered this conference also noted that “while Morocco may be held up as a model for the region, Moroccan converts to Christianity live in secrecy out of fear of punishment from the authorities. It is illegal to attempt to convert Muslims to other faiths, and those who do convert often face prejudice. Christians worship in private homes and secret congregations exist where Christian converts gather to practice their faith.” This is hardly a picture of equal rights and liberties for Muslim and non-Muslim. So what is the problem? Why does a truly moderate Islamic government not exist in the real world?

It is a fact that Mohammed drafted the Charter of Medina with its favourable treatment of non-Muslims. It is also true that there are verses in the Qur’an that are more peaceable towards non-Muslims. These derive from the earlier Meccan period when Muslims were more vulnerable. However, the later Medina verses reflect increasing limitations against non-Muslims in Medina. In other words, Mohammed did not continue to abide by the Charter. There are thus two phases in Mohammed’s attitude to non-Muslims. The earlier period was more accommodating. The later Medina period was not. The revelations that Mohammed “received” at Medina resulted in the well-known proclamations of the Qur’an that called for war, murder, and annihilation of all infidels. These proclamations make up the real ideological basis for worldwide Islamic terror to this day.

But one could ask: Is this not contradictory, to have passages in the Qur’an that are peaceful over against non-Muslims and then having verses that urge war and destruction against them? From our point of view this is indeed contradictory. However, Islam knows the concept of abrogation. Simply put that means any later revelation that contradicts an earlier one cancels out that earlier one. As Mark Durie put it in his excellent study, *The Third Choice* (2010) on page 36:

The Islamic doctrine of *jihad* is a noted example of the application of abrogation. Verses calling for warfare with unbelievers derive from Muhammad’s militant Medinan period, while more peaceful verses derived from the earlier Meccan period, when the Muslims were weak and few in numbers. In accordance with



the doctrine of abrogation, Medinan verses take priority over Meccan ones. For example Q9:5 and Q9:29, both in the last chapter of the Quran to be revealed, call for virtually unlimited war against unbelievers. These have been regarded by some Muslim scholars as having abrogated more than a hundred earlier verses which commanded Muslims to deal peacefully with non-believers. Consequently, for most Muslim scholars down the centuries the “Medinan face” of Islam overshadows the “Meccan face.”

Muslims do not readily talk about this abrogation idea. It is to the advantage of Islam and its spread in the West to be known as a religion of peace by quoting selective passages from the Qur’an which are no longer authoritative because they have been abrogated by passages mandating a hostile attitude to non-Muslims.

## In conclusion

So, at the end of the day, the militants are always right. Only the later hostile verses urging war against all infidels are normative and have lasting authority. Islam cannot be made into a religion of peace according to its own traditions. It would cease to be Islam. The Marrakesh Conference may have been well-intentioned and it is a pity that the end result will probably be absolutely no change for those oppressed by Islam. But those Muslim academics gathered in Marrakesh surely knew of the principle of abrogation. Who were they trying to fool?



# Student Profiles at CRTS

## (Continued)



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In the previous issue we profiled five students graduating from the Canadian Reformed Theological Seminary this spring. Here are the rest of the profiles.



### John Boekee

I usually get puzzled looks when I tell people that I'm a seminary student, but I'm not planning to be a minister. So let me explain this "Bachelor of Theology" thing. You see, the Master of Divinity (MDiv) program is heaps of fun, with some tough times. The

Bachelor of Theology (BTh) program is just as much fun, with less tough times. Note also that you don't have to be a bachelor to enter the program, and don't count on being one when you're done.

In all seriousness, my three years at the Canadian Reformed Theological Seminary have been a huge blessing. Yes, I said three years. That is one shorter than the four year MDiv program. Another main difference is that in the BTh program you are not required to take Greek or Hebrew courses. That is because you can enroll in the BTh program without prior Greek or Hebrew skills, and the seminary language courses will then be a little hard to understand. The other key difference is that I don't write sermons. So if I can't read Hebrew or write sermons, what is the BTh program good for? Well besides those exceptions, I have taken almost all the other courses at CRTS, right alongside the "real" seminary students. We've studied theology; the Trinity, original sin, Christ's

two natures, and justification; our creeds and confessions, how, when and why they were written; and church history, everything from Chrysostom and Augustine to Dr. Schilder and Rev. Van Oene. And of course we've studied the Bible; from the beautiful riches of Romans to the perplexing visions of Daniel. We've read, written, prayed, discussed, yelled, and laughed our way through a whole host of fascinating topics. Yup, seminary students do laugh sometimes. Actually, we laugh most of the time. Some people seem to think seminary is a rather serious place, what with all those professors and scholars walking around. Trust me, seminary is not always serious.

I guess I should say a little more about myself, so let me back up a step. I was born around twenty-two years ago, and grew up on a farm near Brampton, Ontario. My family attended an independent Reformed church (now Hope URC), which met at the Credo Canadian Reformed school in Woodbridge. When I was about twelve, we moved to the Aylmer area. My parents still live there, attend the local United Reformed Church, run their goat farm, and try to keep track of their eight children. I was homeschooled through elementary and high school. I loved it, but wasn't the most disciplined student, and my dear mother gets all the credit for where my education is today. After grade 12 I went to Gillespie Academy. This is a one year biblical studies and worldview program which is a ministry of the Associate Reformed Presbyterian Church in Woodstock, Ontario. If you want to learn more about the Bible, get a solid grounding in your faith, or just have questions, this is a fantastic program to check out! I had always wanted to be a pilot, preferably on the mission field, and was thinking about starting flight training. However I loved all the



theological studies I had done at Gillespie Academy, and wanted to do more of that as well. After a year of work and considering various universities, someone suggested CRTS. A short three years later, here we are. Seminary has been an incredible blessing. I've learned so much, and have really grown in love for God and his people. During this time I have also met a beautiful young lady, who is passionate about her Lord. (She prefers not to have her name mentioned at this point.) I'm still planning to be a pilot, and hope to fly on the mission field eventually. After seminary is done I'll be working as a dispatcher for an air ambulance company, and plan to start flight training in the summer. God's guidance has been amazing in that sense as well; while at seminary I've been able to get to

know a former mission pilot, who has been very helpful. The seminary has also been a great encouragement. The professors have been helpful and flexible in pointing my studies in the direction that I hope to go. They want all of their students to be fully equipped to serve where God calls them. More than that, they want to see each of their students have a vibrant, personal relationship with their Lord. And they want the same for you. Seminary is not just for ministers, and definitely not just for smart people. If you would like to learn, have questions, or are seeking a closer walk with the Lord, please come and check it out! You might not translate Hebrew or preach the perfect three pointer, but you will learn lots, be greatly enriched, and have a ton of fun!



### Han Gil Lee

Hello! This is Han. Some people call me Haans, Hansma, or Hanstraa. But if you need to know my real name, then it is Han Gil Lee.

As you see my name or my picture, you may think in your head that “hij is geen Nederlander!” (“He’s not Dutch!”). And that’s right! I’m not Dutch. But it doesn’t mean that I ain’t

much. You may know our former Dogmatics professor, Dr. N.H. Gootjes, who used to serve as a professor in the Ko-shin Theological Seminary in Korea. And yes, I came from that same country, South Korea.

One of the most frequent questions that I receive from other people is “Why did you come all the way from South Korea to attend our seminary? Why not go somewhere like Calvin or Philadelphia?” Well, that’s a very fair question. When someone crosses the ocean, they must have had a significant cause. For so many of you, your grandparents, Oma and Opa, or Pake and Beppe,

crossed the ocean to come to Canada because they had good reasons. And so did I.

At the end of my university year, I was considering what I was going to do after graduation. At that time, I was deeply immersed in Calvin’s *The Institutes of the Christian Religion*. I began looking at seminaries all around the world. I visited the websites of several well-known seminaries. Through my research, the impression I received from many of the seminaries was that they were “manufacturing” future global leaders. Their focus seemed to be on “growing” ministers so that they can “sell” them. Of course, that is not what a seminary is intended to do. However, what I saw from the Canadian Reformed Theological Seminary website was different. The seminary was very clear in its focus as being only two things: God’s Word and the confessions. I was very impressed by their commitment because this seemed to align most closely with what Scripture teaches as the role of a minister and the church. Also, I was very impressed by the profile pictures of Dr. Smith and Dr. Visscher at that time. They were all smiling. (Too bad that they just changed their profile pictures. They look much more serious now.) After prayerful consideration, I applied and God, in his providence, allowed me to be accepted.

And now, I’m in my last semester. Looking back at my life, I can see how God Himself has been using all of

my different experiences to prepare me for the role He has called me to. The more I reflect on this, the more I am convinced that it is God who has led me up to this time.

My dad has had a huge influence on my life. He is a typical staunch Korean Presbyterian minister. In his ministry he went through many tough times when he was called to areas where shamanism and superstition were deeply rooted in the culture. I learned a lot by looking at how God prepared and refined his servant even through those very difficult times.

My growing-up years also had a significant impact, as God used them to reveal to me the need for churches that are faithful to the preaching of God's Word. I spent almost half of my growing-up years outside of my parents' home. Being able to speak English was considered to be of great importance, so when I was fifteen, I was sent to Michigan and spent my four years of high school in the United States. While living there, I had to frequently move, since there were some Korean immigrants who tried to take advantage of poor foreign students by offering to board them for a time. In those four years, I lived in Ann Arbor, Michigan, Springfield, Illinois, San Jose, California, and Tallahassee, Florida. During my high school years, one of the most challenging things for me was finding a faithful church. In those four years, I had the chance to attend many different churches, including Methodist, Baptist, Evangelical, Pentecostal, and even Vineyard churches. I went to those churches mostly because my guardians went to those churches.

At that time, I didn't understand why I should attend a church where people were engaging in practices such as speaking in tongues. I was perplexed by the style of charismatic preaching that I encountered. I have a very clear memory of an eighty year-old grandma waving a huge flag on the pulpit. Looking back at those years, I see God's hand was working in my life. Although those years were difficult, God used them to help me to see the necessity of the true gospel.

Following my high-school years, I had the opportunity to spend two years in China, where people are thirsty for the true gospel. If I am honest with myself, my intentions at the time were to go to China to learn Chinese and to play ping pong. But regardless of my personal intentions, God used this time to open my eyes to the challenges of Chinese Christians forced to live under Communist suppression and the desperate need for the true gospel.

Now I am in my final semester of study at the seminary. Looking back, I can see that God has been tremendously gracious to me! I have been blessed with the teaching and mentorship of professors. I have been also blessed with friends and the church community.

At the same time, when I look back at what I have been through, and what God has sustained me through, I am humbled because I know that it was God's hands that made it all possible. And I'm sure God has put something exciting ahead in my life.

Thank you for reading, hope you all have a great day.



### David Pol

Hello! My name is David Pol.

I was born in 1990 in Denpasar, Indonesia during the time that my parents, Andrew and Inge Pol, served on the mission field there. Child number five of eight, our home was always a lively place and full of music. When I was four, my father accepted a call to the church

of Guelph, in Canada, and we pulled up our roots for a home on the other side of the world. I went to elementary school at Maranatha Christian School, and later at Duf-

ferin Christian School when we moved to Manitoba. The majority of the next twelve years were spent in the small town of Carman, so I think I can safely assert that deep down inside I'm a prairie boy. The soaring skies and wide open expanses are never far from my heart.

It wasn't until first year university that I started to seriously consider how I could best use my particular set of gifts for the service of the kingdom of God. With some gentle prodding from various people, I prayerfully decided to set my sights on a course of study at the seminary. I went on to finish my studies at the University of Manitoba where I received my Bachelor of Arts degree and then packed my bags for Hamilton.

Since then, I have had a very eventful four years. I now have a beautiful girlfriend, Erika Langendoen, who has filled my life with joy and enthusiasm. I have been involved with church events, church league soccer, and

Bible studies. I have also been granted a wonderful and thorough education at the Seminary that has built me up and let me grow in more ways than I can count. Organizing a monthly youth worship evening and games night, spending time with close to fifty of them at a time has really opened my eyes to the work that is being done in the many churches around us in Southern Ontario. I was also blessed to serve in Indonesia for my mission internship and in Southern River, Australia for my ministry internship. Moreover, I have been able to appreciate the wisdom of many different men and women – not just the seminary professors and staff, but men such as Revs. Pila Njuka, Edwer Dethan, and Yonson Dethan in Indonesia, Rev Dirk Poppe and the consistory of Southern River, and

so many others. The insights that they have given me along the way were invaluable and I am excited to find out who God will put in my path in the future.

I am now coming to the close of my time at the Seminary and am grateful for the time I have studied here. The camaraderie among the students and the openness of the church community in Hamilton really makes Hamilton feel like a home away from home. The last four years have gone by in a blur and feel like far too short a time to spend in such excellent company. All the same, I look forward with eager anticipation to the path that God has mapped out for me in the future. As in the past, so also today I desire to serve our King in the best possible way I can with the gifts that he has given me!



### **Jake Torenvliet**

Hi I'm Jake, and my beautiful wife is Marietta. We're both thirty-three years old, and this upcoming June we'll also celebrate our tenth wedding anniversary. During these ten years we've been blessed with four wonderful kids: Olivia (8), Gabriel (6), Elias (3), and Annika (2).

What this means, of course, is that if you come to our home at any given time between 7am-7pm you'll be treated to the sounds of giggling or squabbling children, and probably the sight of a certain three-year-old running around in his underpants yelling, "Superman!"

What you'll also notice is that we're pretty tight as a family. In order to come to seminary in Hamilton roughly four years ago we needed to make some drastic life changes. The most obvious meant saying good-bye to our cozy home in Langley, to jobs and co-workers that we loved,

and most significantly leaving dear friends and family behind—not knowing when we'd see them again. Nevertheless, by God's grace, this adventure has been a blessing to our little family. He's been with us every step of the way; as a result we've grown as a family in ways we never thought possible. We've made many new dear friends (not only within the walls of CRTS) and we've become (re)acquainted with relatives in southern Ontario. Now when it feels as though we're really beginning to settle in another adventure is waiting just around the corner.

So what about me? I guess you could say I was a late bloomer. I didn't have a burning desire as a child to become a pastor, nor did I have a Samuel-like experience in the middle of the night. It probably wasn't until my early twenties that I felt nudged in the direction of pastoral ministry. But even then it took a bit. There were seminary entrance requirements that had to be met. Complicating this was the fact that life happened, too. During this time Marietta and I met, began dating, got engaged and were married. Then, of course, there were two children that showed up. And finally, man cannot live on textbooks alone, so I also needed to juggle a full time job as facility manager at Thunderbird Show Park, an equestrian facility in Langley, while chipping away at a B.A. and biblical language courses. But God was with me, with us, and so in September 2012 I was able to enter into the hallowed hallways of CRTS as a wide-eyed freshman seminarian.

I think at some point my wide open eyes blinked. Memorizing the Three Forms of Unity is now a distant memory. Papers have been written, chapels have been delivered, sermon proposals have been presented before



the student body with fear and trepidation, internships have been completed (with Rev. J. van Popta, Rev. R. Bultje, Rev. D. Wynia), exams have been passed. We've laughed, we've cried, we've prayed, and we've studied some more (all of us: students, profs, staff, and our families). Through it all the grace of God has sustained us in our weaknesses and struggles. Through it all the Spirit

of God has continued in his life-long work of shaping us, ever so gradually, to be more like our Lord Jesus Christ.

So great big world, here I am, along with Marietta and our four kids, on the threshold of a new chapter in God's plan for our lives. We're filled with mixed emotions, but at the same time we're ready to see what God has in store for us, wherever that may lead.



## PRESS RELEASE

### Press Release of Classis Alberta – St. Albert, March 8, 2016

On behalf of the convening church of St. Albert, Rev. A.B. Roukema welcomed the brothers and opened the meeting in a Christian manner. The delegates from the church of St. Albert reported that upon the examination of the credentials all of the churches were duly represented. Classis was declared constituted, and officers were appointed: Rev. R. Aasman chairman, Rev. C. Vanderlinde vice-chairman, Rev. A.B. Roukema clerk. Rev. W. Slomp was welcomed by Classis in an advisory capacity. Rev. R. Pontier was welcomed as a fraternal delegate of the URCNA. The agenda was adopted.

A report was received with thankfulness from Rev. E.J. Tiggelaar, the Classis appointment for contact with the provincial government.

Classis entered into closed session for church visitation reports regarding the churches of Taber and Edmonton-Immanuel. These reports were received with thankfulness for the Lord's blessing.

The church of Neerlandia requested concurring advice for their proposal to institute a new church in the Neerlandia area. Upon reviewing the relevant information provided, and seeing that everything was in good order, Classis gave concurring advice, judging that the proposal had adequate support of the overseeing consistory, that the new congregation will be financially viable, and that there will be sufficient men to serve as office bearers. Upon the request of the church of Neerlandia, Classis appointed Rev. E.J. Tiggelaar as counsellor for the prospective Neerlandia-South congregation. Rev. C. Vanderlinde will continue as counsellor for the Neerlandia-North congregation.

Requests for pulpit supply by the vacant churches at Calgary, Coaldale, St. Albert, and the two Neerlandia congregations is granted.

A request was received from the church of Edmonton-Immanuel to approbate the call extended to Rev. J. VanSpronsen. Upon review of the required documents, the call of Rev. VanSpronsen to the Edmonton-Immanuel church was approved by Classis with joy and gratitude. The church of Edmonton-Immanuel informed Classis that the installation of Rev. VanSpronsen will take place, the Lord willing, on April 10. Rev. A.B. Roukema was appointed to represent Classis at the installation.

The chairman asked the questions required by Article 44 of the Church Order. All the churches responded affirmatively that the ministry of the office bearers is being continued and that the decisions of the major assemblies are being honoured. The church of Barrhead requested and received, in closed session, the advice of Classis for the proper government of the church.

Various appointments were made, among which: Taber is the convening church for the next classis; the date is set for June 7, 2016; with the alternate date set for October 4, 2016.

Rev. R. Pontier addressed Classis on behalf of the URCNA, and he informed the delegates of the upcoming Summit Youth Conference being hosted in the summer of 2016 under the supervision of the Calgary URC church, and encouraged CanRC participation. He spoke about the process and remaining obstacles in the unity-relations between the URCNA and CanRC churches. He expressed appreciation for the opportunity to support and encourage one another in the work of the gospel, and expressed the hope that each federation may strive to put the interests of each other before our own.

One brother made use of the personal question period. The Acts were adopted, and press release approved. After prayer, the chairman declared Classis closed.

For Classis,

C. Vanderlinde, Vice-Chairman, at that time





# Another CRTA Convention: For What Purpose?

Arthur Kingma  
Teacher and Vice-Principal at  
Emmanuel Christian High School  
in Fergus, Ontario  
[akingma@echs.ca](mailto:akingma@echs.ca)

In the twilight of October, many of our Christian schools in Ontario have two days off for teachers to attend a convention organized by the Canadian Reformed Teachers Association (CRTA-East). The Christian Schools in Alberta and Manitoba also have a few days off to allow their teachers to travel various amounts of kilometres over several hours to join together at a two-day conference, usually before the snow flies. These conferences are organized by the CRTA-West. The Christian Schools in British Columbia do not have CRTA-West conferences, but share a conference with more broadly-based Christian schools. Time and again, however, school boards, principals, teachers and perhaps some parents may ask this question: Why should we have these conferences? Are they useful? Do they serve a real purpose? They do. Let me walk you through the Fall Convention that the CRTA-East organized.

## Teaching psalms and hymns

In this last convention held in Covenant Christian School in London, Ontario, Dr. A. de Visser delivered a keynote speech on the topic, “Teaching Psalms and Hymns in the Christian School.” Readers of *Clarion* may ask, “Why was that topic addressed? We have taught psalms and hymns for years. Of course we must have memory work.” It is important, however, not to do things in school because we have always done so; rather, each generation should wrestle with and understand why this teaching was done in our Christian schools and why it should still be done. Also, each new generation of parents and teachers needs to be convinced how valuable this memory work instruction really is. Further, we need to assess whether it is better to leave the learning of psalms and hymns to the realm of the family rather than to the realm of the school. And just as importantly, we must remember that we are in a post-modern culture where memorizing is frowned upon as old-fashioned, traditional, or archaic, and thus the question comes to us, “Should

our children spend school time memorizing psalms?” Some cynical ones among us may argue that it’s not worth it, because “they keep changing the versions we learn.” And let’s face it, children do not naturally sing praises to God (neither do we). They need to be taught it, first at home and then also at school. The schools aid the homes in laying a biblical foundation of praise to God for our children. For all these reasons, the topic of teaching psalms and hymns in our Christian schools is a worthwhile topic for teachers to discuss at a CRTA convention.

Dr. de Visser highlighted the school’s task to continue the teaching of psalms and hymns. He connected this task to the petition “Hallowed be your name.” The Heidelberg Catechism says, “Grant that we may rightly know and sanctify, praise, and glorify you.” Our chief task is to praise and glorify the Creator, and we can do that task with a God-given instrument – the human voice. David commanded the Levites to arrange music and singing in the temple. Jesus, with his disciples, would sing a hymn of praise after meal time. Paul urged the churches in his letters to sing. And in Psalm 8, we read the endearing passage, “From the lips of children you have ordained praise.”

Not only was the *why* of teaching psalms and hymns addressed, but Dr. de Visser also addressed the *how* of teaching children to sing. Teachers should teach them to sing meaningfully, with reverence, with heartfelt joy or sadness, in unison, appropriate to age level, thoughtfully, lovingly. The teacher should have students know the story/context of the psalm or hymn, share the beauty of it, and model an enthusiastic or prayerful singing of it, depending on the words, tone, or message. Teachers should provide for a balance between psalms and hymns, not consciously or subconsciously turning students from the singing of psalms, but also not consciously or subconsciously avoiding the hymns – biblically based, faithful, hymns, whether older or newer ones. Teachers, second to parents, are instrumental in having God’s children love to sing.

Yes, a keynote address like this one stirs each teacher to not only realize the why, but also to improve the how of teaching psalms and hymns to God's covenant youth. By doing so, teachers assist parents in building a singing youth, laying a foundation of song that sticks (like peanut butter) for the rest of their lives.

## Glory due his name

A second speech, by a retired but not tired teacher, Peter deBruin, continued that topic with his addressed based on Psalm 96: "Ascribe to the LORD glory due his name!" We have nothing in ourselves, we have no glory, and yet God calls us to worship him and give him all glory. Giving God the glory, he shares, is a lifestyle. It's direct and indirect worship to God. It includes reading scripture, praying, singing, thinking, and doing, all for God. God teaches us through his creation and in his Word; we must listen and respond. Where else, but in a convention of reformed Christians, do teachers get to hear devotional speeches like this that directly apply to the teaching and the singing of psalms and hymns in the classrooms?

## Workshops

At these conventions, teachers also get to improve in other teaching skills. Workshops, led by fellow teachers or by educational experts, deal with a whole gamut of topics for the kindergarten teachers to the high school teachers. New trends in education are introduced and assessed; new philosophies are exposed and analyzed; and teacher sharpens teacher as they chat together on the things they have learned. True, all these things can occur at other conventions or conferences that teachers can attend, but not with the Christian perspective and biblical direction that these speakers share. True, not all workshop leaders are of Reformed persuasion. Also true is the fact that teachers in our Christian schools can improve their skills and knowledge in other professional conventions or conferences, but the sense of community among fellow believers and the discerning support of fellow teachers experienced here is not the same.

I attended a workshop led by a colleague entitled "Engaging Students with Low Technology." With her own personal account, Karen Jaatinen, a teacher at Heritage Christian, shared her passion and love to do all she could to reach each learner in her room, even the weakest learner. She urged us to make changes in our teaching. She stressed that we teach covenant *youth*, not curriculums or textbooks. She challenged us to en-

### Give to the Lord the Glory Due His Name ~ Psalm 29:2-4, 7, 9

The musical score is for the hymn "Give to the Lord the Glory Due His Name" based on Psalm 29:2-4, 7, 9. It is written in G major (one sharp) and 4/4 time. The score is for piano and voice. The lyrics are: "Give to the Lord the glo-ry due His Name; Wor-ship the Lord in the glo-ry of ho-li-ness. Give to the Lord the glo-ry due His Name; Wor-ship the Lord - Wor-ship the Lord. The God of glo-ry thun-der-eth; His voice is might-y and full of ma-jes-ty. His ut-tered words are pow-er-ful; With flames of fire they twist the night-y oak And break the ce-dar tree. Wor-ship the Lord - Wor-ship the Lord." The score includes a "Coda" section and a "Fine" ending. The piano part features chords and a melody line. The voice part includes lyrics and a melody line. The score is marked with "poco rit." and "molto dim. e rit.".

We learned this version of Psalm 29, taken from [www.freechurchmusic.com](http://www.freechurchmusic.com)

gage brains and hearts in learning, not with glitz and glamour of tech, although tech can help, but with optimism and passion. We are blessed, she said, to teach God's covenant children in loco parentis, so teach we must! It was the speaker's humility, her Christian sincerity, and love of teaching that made this workshop such a positive experience. Her whole workshop exuded a clear Christian perspective.

Another workshop presenter shared: "Your worst kid in class is usually your best kid – your best teacher." In this workshop entitled "Wrestling with Boys," the instructor told us simply and plainly that often we teach in ways that create problems. Many junior and senior high boys, even in Christian schools, struggle with learning inactively in desks. When students are not learning, and it's often boys, they urge us to employ the whole toolbox of teaching skills and more. Spend more time hooking them in, motivating them, telling awesome stories, developing relationships, using jokes and competitions, setting expectations with your students and sticking to them gently but firmly. Not authoritarian but firm discipline is found



dational. So is creating a personal relationship with each student. If something still goes wrong, check yourself first. Dare to admit fault. In addressing the student, stay cool and give the consequences as agreed upon earlier. Yes, not only must we urge our boys to learn their best, we must model by teaching our best. Again, yet another humbling but informative workshop, that urges me to improve. We easily blame the boys/students.

CRTA Conventions get teachers to pull out of their classrooms so that they can more objectively assess the

*what* and the *how* of teaching in a Christian school. Why? We need to be professional and confessional teachers. We need to love our students and assist their parents in teaching them to grow and develop in knowledge and in dedication to God. We need conventions to hone our skills, to revise our perspectives, to be humbled, to encourage fellow Christian colleagues, and to teach covenant children better. For what end? Pete deBruin would simply say that they (students) and we (teachers) may better “ascribe glory due his name (Psalm 96).” **C**

## LETTER TO THE EDITOR

### Dear Editor,

RE: “A Lesson from Galileo’s Trial”

I totally agree with the closing paragraph of Dr. Van Dam’s article. However, if we take the “plain sense of the Word,” look at Psalm 93:1 where it says the world is “established, that it cannot be moved.” This passage is not a “one off.” Other examples include Psalm 96:10, Psalm 104:5, 1 Chronicles 16:30. The Bible consistently states that the earth does not move, but rather that the sun moves in a “circuit” (Ps 19: 6). If we now accept as fact that the earth spins on an axis while orbiting the sun, while following the sun through the galaxy, while the galaxy itself hurtles through the massive vacuum of outer space, we cannot simultaneously accept the plain sense of God’s Word.

Now, if we cannot accept the plain sense of the Psalm 93:1 we should not expect others to take the plain sense of Genesis. If we allow the Bible’s geocentric passages to be explained away, we must allow Genesis to be explained away too. This is precisely why the argument of Galileo’s trial is a valid one. We need to be consistent. We should either believe God’s Word, and disregard any science that contradicts it, or, believe what “science” tells us and disregard any part of the Bible that contradicts it. These two issues, heliocentrism and evolution, may seem vastly different in consequence but they are both an at-

tack on the authority and veracity of the Scriptures and its author.

The article makes Galileo the “good Christian” and the Roman Catholic Church the bigots. Sounds like protestant spin to me. Galileo’s may have claimed that he did not “want to be seen as contradicting God’s Word,” but we must bear in mind that theistic evolutionists also claim not to contradict Genesis. And that, I believe, is the *real* lesson from Galileo’s trial.

Believing the Bible and embracing geocentrism is not the end of scientific thought either! There are already some Christian scientists that are admittedly geocentric. This is not to the advantage of their careers. Perhaps if we supported them, they, in time, would be able to provide us with much better science text books!

*With brotherly love, Peter VanIperen*

### Response

On reflection, is there not a lesson in the fact that both Scripture and the modern scientist speak of sunrise? Does the latter not also experience the earth as fixed and unmoving?

CVD **C**



## The Tower of Babel

Genesis 11:1-9

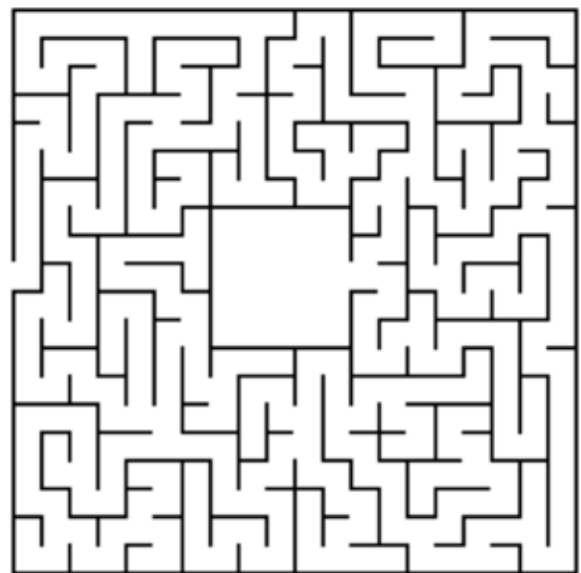
After the flood, Noah's family grew. They all lived together in the same area and spoke the same language. They did not all serve God, and they began to invent other gods. One day they decided that they would build a very tall tower so that they could all see it from far away and stick together. It was called the Tower of Babel. God had told the people to spread out over the whole earth. He made them all speak different languages so they couldn't understand each other anymore. Then they stopped building the tower and moved all over the world to fill it up.

Go to [www.clarionmagazine.ca](http://www.clarionmagazine.ca) to print and colour a picture of the Tower of Babel!



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

**Maze:** Start in the middle and find your way out of the Tower of Babel!



### Find these words !

Babel	Build	Confused
God	Language	Spread
Together	Tower	World

by Emily Nijenhuis



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

Q

**Our Women's Society is studying the book of Luke. Luke 8 speaks of demon possession, which led us to a long discussion with no answer.**

**What is the biblical definition of a demon?**

**What is considered demon possession today? If a person is without the Holy Spirit, does this mean they are with an evil spirit?**

**Or can you have neither good nor evil? Is an evil spirit demon possession? Is exorcism the answer?**

A

The matter contained in these questions is rather complex. Indeed, those who study the Word of God, especially in the accounts of the gospel, will come across a multitude of events, examples, and encounters in which the Lord Jesus is confronted with demons and the work of evil spirits. What they have in common is their functioning as *signs* of Jesus' power and as *signs* to support the truth of the gospel! Jesus, as the Son of God, manifested himself as the one who confronted the powers of the evil one, who conquered the devil in situations of total possession of a person, who removed his weapons many a time in sickness and afflictions, and who also had the power to grant the same to others (e.g. the Twelve, Matt 10:1, or the seventy disciples, Luke 10:17). The Apostle Peter even summarizes and characterizes Jesus' work in Acts 10:38, showing "how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him." In short, the NT shows us Jesus as the Son of God in heaven in his opposition to the great adversary on earth, the devil.

This main contrast between God in heaven and the presence of demons on earth, Paul highlights in 1 Corinthians 10:20, where he presents demons as the idols on earth that are served in heathen temples and that are God's opponents. They believe that God is one, but they shudder (James 2:19). These demons appear in the accounts of the gospel as unclean spirits, evil spirits, or also specifically as a deaf and mute spirit (Mark 9:25), infirmity (Luke 13:10f), and the like, and which are used by Satan (Luke 13:16). The expressions concerning those who have such an evil spirit (or demon) could range from "having" this spirit, being beset by it, or troubled, or being demon-possessed. That these demons or unclean spirits don't belong in the people whose life they control is shown by the fact that Jesus *drove* them out, *cast* them out, or expressed in the way of showing that these demons *went out* from the person, so that he was *healed* or *freed* from the affliction. Hence, demons are independent spirits that control, trouble, or possess people, doing so as instruments and weapons of Satan, the adversary of God.

The great difference between Jesus and those who were called *exorcists* (who drove out evil spirits by way of special formulas, incantations, spells, calling upon a higher power, e.g. the Jews calling upon the LORD) is that



## ACCEPTED

Accepted the call to the Free Reformed Church of Kelmscott, Western Australia:

**Rev. A. Souman**

of Willoughby Heights, British Columbia

## CHURCH NEWS

“he drove out the spirits *with a word*” (Matt 8:16). The Lord Jesus manifested himself in his own divine power by which he commands demons and demands obedience (Mark 1:27). He showed his power in his control over the devil and his demons in situations of demon-possession and the like, as well as in the healing of people who were afflicted by evil spirits that brought infirmities and afflictions and handicaps to people. All these situations show that the devil has something to do with all sickness and not just with demon-possession in the lives of those who were completely controlled by such demon(s). When the Lord Jesus sent his apostles into the world, Mark 16:17-18, he also showed that we should distinguish between all sorts of illnesses and ailments *and* demon-possession; namely, where he confers the same powers to his apostles and mentions driving out demons *first* and the healing of sick people at the *end* of the list of *signs* that will accompany the proclamation of the gospel to *signify* the truth of God’s Word.

Today we also recognize these attacks and afflictions by which demons, as instruments of Satan, torment people. That does not mean that such people are *without* the Holy Spirit; rather, as the example of the Apostle Paul illustrates (2 Cor 12:7), God allows such thorns in the flesh to remain in order that he may show the power of his grace and show that his power is made perfect in our

weakness. It’s important also to note that the gifts and signs and powers that accompanied the apostles in their work does not continue as promised powers in the post-apostolic age, so that exorcism could be a power endowed on NT preachers or so (even though there are examples of missionaries who in special circumstances were able to drive out evil spirits). The NT also shows (as it was in Jesus’ days) that not everyone was healed (2 Tim 4:20).

At the same time, James encourages us in his epistle to use the power of prayer in situations of trouble and sickness, assuring us that the prayer of a righteous man is powerful and effective (especially if this sickness pertains to depression due to sin) (James 5:13-16). Exorcism certainly is not the answer, even though there may be a situation in which the power of demons can be resisted and overcome by prayer and admonition. Although someone’s evil behaviour could be caused by evil spirits, we must also remember man’s own total depravity and thus his ability to evil inclinations and evil works! We may not and cannot excuse ourselves in the way of “the devil made me do it,” even if we acknowledge that this does happen in some cases. Then, too, we may be encouraged and exhorted by the truth of God’s Word and the truth of the signs as manifested by the Lord Jesus and his apostles, that by the power of Word and Spirit we can overcome the evil one by faith!



**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



Rachel Vis

Sing to the LORD with thanksgiving;  
make melody to our God on the lyre!  
He covers the heavens with clouds;  
he prepares rain for the earth;  
he makes grass grow on the hills.  
He gives to the beasts their food,  
and to the young ravens that cry.  
His delight is not in the strength of the horse,  
nor his pleasure in the legs of a man,  
but the LORD takes pleasure in those who fear him,  
in those who hope in his steadfast love.

Psalm 147:6-11

Spring has crept up on us once again and we can see the Lords work at hand through the changing of the seasons. We can all look forward to the trees budding and the flowers blooming. We can see the Lords work all around usevery day, as we look at his creation and the blessings he has given us. Let us take this time to thank him and reflect on his goodness, knowing that everything comes from his Fatherly hand.

Congratulations to all of those celebrating at birthday this month. We hope you have a wonderful day celebrating with family and friends.

## April

### 2 DEREK KOK will be 46

653 Broad Street West, Dunnville, ON N1A 1T8

### 23 ARLENE DEWIt will be 55

31126 Kingfisher Drive, Abbotsford, BC V2T 5K4

### 29 BRYCE BERENDS will be 41

c/o Lighthouse, 6528 1st Line RR #3  
Fergus, ON N1M 2W4

## May

### 1 CLARENCE ZWIEP will be 62

c/o Beacon Home, 653 Broad Street West  
Dunnville, ON N1A 1T8

### 4 DEBBIE VEENSTRA will be 42

4238 2nd Concession Road, Sherkston, ON L0S 1R0

### 10 ROB DEHAAN will be 21

c/o Anchor Home, 361 Thirty Road RR #2  
Beamsville, ON L0R 1B2

### 30 BERNIE DE VOS will be 41

c/o Anchor Home, 361 Thirty Road RR #2  
Beamsville, ON L0R 1B2

### 21 EDDIE VAN ROOTSELAAR will be 23

1488 Highway 3 E, Dunnville, ON N1A 2W7

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

APRIL	GROW
BIRDS	HEAVENS
BIRTHDAYS	LORDS
CREATION	RAIN
EARTH	RENEW
FLOWER	SPRING
GRASS	SUNSHINE