

*The Ministry
and
Counselling*

*Faith is the
Root*

NAPARC



*Counselling is
primarily the task of
the church.*



W.B. Slomp

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The Ministry and Counselling (Part 1)

Should not the church, and in particular the minister, deal with people's problems?

Introduction

Before secular counselling became popular, it was mainly within the exclusive domain of the church to help people with their emotional, spiritual, and psychological needs. In today's secular world the counsellor or psychologist have increasingly taken over that task. Whenever there is some crisis in the life of an individual, or a group of individuals, the help of the counselling psychology profession is sought out. For example, people will go to a counsellor to help them deal with a divorce, serious illness, depression, or numerous other things. Or when there are tragic deaths or other calamities in a school or business community, grief counsellors are called in. People will call upon professional counsellors to help them deal with all kinds of problems and crises.

In service of the Holy Spirit the minister does his most important counselling from the pulpit.

Because of this increasing popularity of counselling, it has become the trend that Christians will also use secular counsellors to help them cope with their problems. Is this a good trend? Should not the church, and in particular the minister, deal with people's problems? In the first part of this editorial we will deal with the task of the church in that regard. In the next instalment we will examine what secular counselling has to offer.

Counsel from the pulpit

Counselling is the primary task of the church, and therefore of the minister. A preacher is a representative of the Lord Jesus Christ, who Himself is given the distinctive name of Counsellor

(Isa 9:6). A minister is also an instrument of the ultimate Counsellor, the Holy Spirit. Indeed, Counsellor (in Greek, *Paraklete*) is one of the most important names of the Holy Spirit. From the Scriptures we learn that the sphere of activity of the Holy Spirit as *Paraklete*, and consequently also of the minister, is quite extensive.

The most important skill a member of the church or an office bearer brings to the counselling situation is listening.

In service of the Holy Spirit the minister does his most important counselling from the pulpit. Through his preaching he gives biblical counsel as to how to live in harmony with God and his neighbour. He comforts those who are mourning, sick, in distress, or in danger. He also comforts with the forgiveness of sins and with the wonderful promises of the covenant. He also admonishes and exhorts.

If a minister wants to be an effective counsellor from the pulpit he must be in tune with the needs of the people in the pew and aware of the various problems they are struggling with. He can only be aware of these things if he is intimately involved in the life of the congregation.

The minister must also be keenly aware of the work of the Holy Spirit. Therefore, the minister must prepare the sermons well, with a listening ear to God's voice. Through the preaching, God's Word must come alive and address the needs of the people. Such preaching is a great help to all who want to live holy and peaceful lives in the midst of a broken world. The people must be able to start off each week newly equipped to deal with the problems life brings.



Published biweekly by Premier Printing Ltd., Winnipeg, MB

EDITORIAL COMMITTEE:

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**ADDRESS FOR ADMINISTRATIVE MATTERS:
(subscriptions, advertisements, etc.):**

CLARION, Premier Printing Ltd.
One Beghin Avenue, Winnipeg, MB, Canada R2J 3X5
Phone: (204) 663-9000 Fax: (204) 663-9202
Email: clarion@premierprinting.ca

RETURN UNDELIVERABLE CANADIAN ADDRESSES TO:
One Beghin Avenue, Winnipeg, MB, Canada R2J 3X5
Email: premier@premierprinting.ca

Subscription Rates for 2005	Regular Mail	Air Mail
Canada*	\$44.00*	\$72.00*
U.S.A. U.S. Funds  	\$46.50	\$60.00
International	\$72.00	\$108.00

*Including 7% GST – No. 890967359RT
Advertisements: \$13.50 per column inch
Full Colour Display Advertisements: \$19.00 per column inch
We reserve the right to refuse ads.

We acknowledge the financial support of the Government of Canada, through the Publication Assistance Program (PAP), toward our mailing costs.

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Agreement No. 40063293; PAP Registration No. 9907; ISSN 0383-0438

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Counsel in the homes

Frequently the problems encountered by people in the congregation require personal contact, since general counsel from the pulpit is not always able to address the individual needs of some people. In such cases, individuals may require help with such issues as the death of a loved one, serious illness, marital discord, problems with children and other family problems, addictions to alcohol or other substances, financial problems, and other problems that cause emotional and spiritual distress.

Therefore, through the preaching, the minister must also stimulate the people to practice the communion of saints. Church members should not have to cope with their own difficulties alone. They should not have to go and hire a counsellor to help them cope with their broken lives. They should receive help from their brothers and sisters in the Lord. As Christians we have so much more to offer than the world. We can offer real hope and comfort. It is very important that those needing help do not fall through the cracks. We all have a responsibility to help our brothers and sisters in the Lord in every way that we can.

The elders and the deacons, along with the minister, especially have a task in that regard. Office bearers must have regular contact with those in their charge, even if it is only to ask after a church service how things are going. At the same time, those needing help should not sit back and wait for the minister or the elder or deacon to come knocking on the door. An office bearer is not a mind reader. He should be made aware of the needs.

Counselling skills

Helping people with emotional or psychological distress requires much skill and insight. Professions such as psychology and counselling have raised the expectations of people to receive the desired help. Consequently, office bearers sometimes feel intimidated, and do not feel qualified to do individual counselling. The Scriptures, however, teach us that God's people "are full of goodness, complete in knowledge and competent to instruct one another" (Rom 5:14).

An office bearer has skills of which he may not even be aware. Simply visiting someone in pain and listening to him or her can be extremely helpful. Often all that those who are in distress need is a listening and sympathetic ear. Pain needs to be expressed, and acknowledged, by others. Most people also

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have enough skills themselves to rectify whatever bothers them. All they need is a little nudge here and there and some encouragement.

The most important skill a member of the church or an office bearer brings to the counselling situation is listening. If you come with a preconceived idea of what the problem is, then you may come too easily with a slick answer to the problem. This will do little to alleviate the problem and will likely make matters worse. The Holy Spirit says, “He who answers before listening – that is his folly and his shame” (Prov 18: 13). And, “Everyone should be quick to listen” (James 1:19).

A good listener is genuinely interested in what another person has to say. He is not eager to show off his own wisdom. On the contrary, he wants to make sure that he truly understands what lives in another’s heart. And so he will repeat in his own words what the person is trying to bring across to make sure that he gets it right.

The office bearers in the church have an integral role to play in helping members of the congregation manage distress and pain in their lives.

Much more can be said about the role that office bearers and others need to play in helping their fellow believers through difficult times. Suffice it to say, the office bearers in the church have an integral role to play in helping members of the congregation manage distress and pain in their lives. At the same time, it is important to note that there are many situations that

are also better attended to by professionals. Some emotional and psychological problems are caused by factors that are hard to identify and correct. They may be due to medical conditions or biological and environmental factors. In those situations specialized skills are needed. In such a case it is desirable to call upon the help of a well-trained counsellor, such as a social worker, a counsellor, a psychologist, or a psychiatrist.

That does not mean that the office bearer becomes redundant. It also does not mean that the office bearer can walk away from the problem. This may be tempting to do. After all, this would free him from having to deal with the problem further. He could then leave it up to the “experts” to figure things out. No, the office bearer needs to continue to be intimately involved in the counselling process, to make sure that all things are done in accordance with the will of the great *Paraklete*, the Holy Spirit.

Conclusion

To summarize, emotional and psychological distress is often encountered by individuals in the church – anxiety, depression, grief, anger, relationship problems are not uncommon among us. The Lord gives us many tools to help alleviate these concerns. The preaching of the Word, the work of the office bearers, and the support provided by the congregation are all gifts from his hand to help alleviate emotional and psychological pain. In the next editorial we will also examine what role professional counsellors, psychologists, and psychiatrists might have in this complex issue. It will be shown that these professions have much to offer but that such a role is subordinate to the role of the church. For it is in the church that you will find true healing for both body and soul.





MATTHEW 13:52

Faith is the Root

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“The only thing that counts is faith expressing itself through love.”

Galatians 5:6b

As you drive down the highway on your family vacation you may have seen an orchard full of fruit trees. The fruit on these trees grows as a result of the nourishment from the soil that the root brings up through the trunk and into the branches. There is a visible order: if there were no root there would be no fruit. In Galatians 5, Paul also reveals an order: first the faith then the fruit of faith.

When Paul wrote this letter to the Galatians, Judaizers, who had influence in the church, were teaching that once people believed in Jesus Christ they still had to be circumcised in order to be saved. Now before we too quickly condemn this teaching we need to remember that circumcision was a sacrament that was instituted by God. When a person was circumcised it was a sign that he was a member of God's covenant. Paul even calls circumcision the seal of righteousness by faith (Rom 4:11) . . . hmmm, this makes us understand why the Jews had so much difficulty with letting it go. But the Judaizers had to understand that the problem in this transitional stage was not so much with the circumcision itself (Gal 5:6a) but with the way that circumcision was being connected with one's salvation. To use our imagery again, we would say the fruit tree was turned upside down! The fruit was made the

foundation, the root, the beginning of the line on the way to salvation! But what does Paul say? A circumcised person who believes is saved just as much as an uncircumcised person who believes. Salvation is not dependent on whether or not you get circumcised, use the sacraments, go to church, or read your Bible, but salvation comes only through *faith in Jesus Christ*.

It can happen in our lives that we get this mixed up. Sometimes we view the fruit of faith as the basis or the root of our salvation. Sometimes it can happen that we hear the preaching as a list of “do's” and “don'ts” that *you* must keep in order to be saved. It can be oppressive to us, for we are unable to keep the demands of God's law and we will fail. How we burden ourselves when we forget about Jesus Christ and strive to create fruit by our own strength! How weighed down we become when we forget the order. Paul writes, “The only thing that counts is faith!” You don't *have* to keep the law to be saved . . . but when you believe in Christ Jesus you will *want* to!

Believers need to hear the gospel of Jesus Christ in the preaching. We need to learn about his perfect righteousness and his love for us. We need to be reminded that He has done everything for us in our place, and we need to believe this. Then we will not be burdened to the

point of sorrow by our own failing, but we will joyfully live out of Jesus Christ. When we forget the work of Jesus Christ we are like a tree without a root. Focus your attention, your desire, and your life on Jesus Christ . . . Jesus Christ alone, Jesus Christ victorious in your life. Jesus Christ has saved you from all the burden and requirement of the law. Jesus Christ has truly given his life to pay for all your sins so that with thankfulness, worked in your heart by the Holy Spirit, you embrace Him by faith. When you believe in Jesus Christ, then you will see the fruit of such faith.

God reveals that faith expresses itself in love. Faith shows itself in love for God and love for your neighbour. And so we have come full circle. Again we are speaking about obedience to the law (love God and your neighbour). But now we are talking about it at the other end of the spectrum – obedience to the law is no longer at the bottom of the tree, or the tree would never survive. Rather, it is a fruit at the top of the tree – just like the fruit trees that you have seen beside the highway. Faith is the root that embraces Jesus Christ. Love is the fruit of the Christian who believes in Jesus Christ. For us, the only thing that counts is faith. And faith expresses itself in love.

J. Wiskerke van Dooren

Lord's Day 39

Mrs. J. Wiskerke van Dooren published a Children's Catechism in Dutch. This has been translated with her permission.



The fifth commandment tells you to honour your father and your mother. This commandment is very personal: it speaks about your own father and mother.

When the Lord Jesus returned to heaven, God his Father gave Him authority over everything. That includes authority over you. But Jesus Christ does not do everything Himself. He uses

your father and mother to help you along. They should teach you how to live in obedience and faith, and to work hard. You should live this way in everything the Lord asks you to do, both now and in the future. So, when you listen to your parents with obedience, at the same time you are listening to God.

Of course, parents should be good parents. That is what they promised when you were baptized. They tell you what is good and what is not. They read stories from the Bible to you. They also punish you when you deserve it. God wants them to discipline you, because you learn from that. Your parents also tell you what you are not allowed to do. Often, you may not like to be told. Yet, you should obey them, for they know what is good for you, even when you do not understand why.

When you are older you may not understand the Lord. There will be things in your life that you really want to be different. Even then you should go on loving God and obeying Him.

It is not enough to obey your parents. You should also honour them. You should not have a big mouth when they don't allow you to do what you want. And always be polite to them! Yes, it happens that they do something that is unfair. Even then, go on loving them, and be patient. For fathers and mothers are also sinful. Love your parents a lot. Obey them and be proud of them.

Did you realize that this commandment also means that you must obey all people that have authority? That means you must obey your teacher, follow the instructions of the police, and keep the laws of the government.

The Lord sees you honouring your parents. You will be blessed for this obedience, and on the new earth it will be entirely good.



NAPARC

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Getting to know other churches that are seriously committed to promoting the Reformed faith on the North American continent is important.

Name and purpose

The letters NAPARC are an abbreviation of the name of an organization: North American Presbyterian and Reformed Council. Like the ICRC (International Conference of Reformed Churches) that the Canadian Reformed Churches already belong to, the NAPARC includes both Presbyterian and Reformed Churches and therefore makes mention of the Three Forms of Unity as well as the Westminster Standards in its basis. The purpose of the NAPARC is to enable the constituent churches “to advise, counsel, and cooperate in various matters with one another and hold out before each other the desirability and need for organic union of churches that are of like faith and practice” (see the website: www.naparc.org).

Attendance

As members of the CCCA-West (the “western” section of the Committee for Contact with Churches in the Americas), Rev. K. Jonker, Br. J. Kuik, Br. A. Poppe, and I traveled to Kansas City for the annual NAPARC meeting. We were billeted with congregation members of the RCUS in Kansas City. This gave the brothers a welcome opportunity to enjoy the hospitality of brothers and sisters there as well as to have further interaction with Rev. G. Syms, a local RCUS pastor there.

The official meeting took place from November 9-10. Seated around the tables were representatives from the



Photos courtesy of Christian Renewal

following churches: Associate Reformed Presbyterian Church, *Église Réformée du Québec*, Korean American Presbyterian Church, Orthodox Presbyterian Church, Presbyterian Church in America, Reformed Church in the United States, and the Reformed Presbyterian Church in North America. Invited observers were the Canadian Reformed Churches, Evangelical Presbyterian Church, Free Reformed Churches of North America, Heritage Netherlands Reformed Church, Korean Presbyterian Church in America (Kosin), Presbyterian Reformed Church, and the United Reformed Churches in North America (URCNA). The URCNA have requested membership in the NAPARC, and will be formally accepted when their request has been approved within three years by two thirds of the major assemblies of the member churches.

Proceedings

A large part of the proceedings consisted of reports from the member churches and from the observer churches. In those reports, information

was brought forward concerning the history and highlights in the life of the churches. This is part of a process of getting to know each other, providing a platform for further discussion and mutual help. After each report was given, a prayer of intercession and thanksgiving was offered for that church. This highlighted the fact that information concerning the life of the churches should not be received only “for information purposes” but also for the sake of acknowledging our common need to depend on God for spiritual stability and growth in Christ.

During the meeting, various communications from member churches were also brought forward regarding issues that had been dealt with in their midst. Examples of this are: resolutions on justification, on marriage and sexuality, and a pastoral letter on racism.

The Presbyterian and Reformed churches that send delegates to the NAPARC also have the opportunity for arranging meetings for their respective inter-church relations committees. In this way the NAPARC provides a venue for

these committees to do their work as mandated by their respected general assemblies or synods in an efficient way.

Rev. K. Jonker gave a speech to the assembly on behalf of the Canadian Reformed Churches, including information about relevant decisions of Synod 2004 in Chatham and focussing attention on the Theological College.

Informal contacts

The formal setting of NAPARC meetings has its value. But the opportunities that the NAPARC provides for informal contact and interchanges with delegates are probably at least as important. In the Acts of General Synod Chatham 2004, for example, you can see on pages 22-23 that Synod wanted the CCCA to pursue contact with the Korean Presbyterian Church in North America (KPCNA). After all, this is a sister church of the Korean Presbyterian Church (Kosin) in Korea, with which we already have a sister church relationship. If we have a relationship with the KPC in Korea, it makes even more sense to have a relationship with fellow believers who have found a home in North America and established a church here. The CCCA indicated that its efforts to contact some of the Canadian addresses on its list of Korean pastors in North and South America had been fruitless. Well, the problem has been solved! At the NAPARC we were able to speak to delegates from the KPCNA, establishing initial contact and exchange addresses. This should enable us to seek further contact in the future.

Some time ago the CCCA received the Minutes of the Synod and Yearbook of the Reformed Presbyterian Church of North America (RPCNA) 2003. The RPCNA has congregations in Canada and in the United States. They are very committed to the Reformed confessions and have as one of their "distinctives" that only Psalms are sung during their



worship services. During one of the meals it was possible to get acquainted with their delegates and exchange further information. It will be interesting to get to know them more.

During a break, a delegate from another Korean church, the Korean American Presbyterian Church, asked me for further information about our Theological College. He explained that they send their students for the ministry to Westminster Theological Seminary,

Information concerning the life of the churches should not be received only "for information purposes" but also for the sake of acknowledging our common need to depend on God for spiritual stability and growth in Christ.

but that travelling so far away was a problem for some of their students in Canada, particularly in the Toronto area, where they have a number of churches. He was quite pleased to find out from the speech given by Rev. K. Jonker that we have a Theological College in Hamilton, not far from Toronto. My impression is that if possible, he would be eager to have some students attend the Theological

College rather than find their own way at some other institution that might not be committed to teaching the Reformed faith.

Helping each other

What is the use of knowing about each other? Getting to know other churches that are seriously committed to promoting the Reformed faith on the North American continent is important. The issues that we face are not unique to ourselves. Meeting delegates from other churches in such a forum as the NAPARC is a much more personal and effective way of communicating than by means of writing letters. Much help can be given through an exchange of information and cooperation.

As we deal with various issues, we can learn from each other. Here is an example: browsing through the Minutes of the Synod of the RPCNA, I saw that they had to deal with a request that "a study committee be established on the sacramental use of fermented and non-fermented wine" (p. 9 and 169-171). You may be aware of the fact that this issue has also had the attention of our Regional Synod West. In contrast with our practice of having wine instead of grape juice, the RPCNA congregations have the practice of avoiding the use of (alcoholic) wine. This is related to their concerns about alcoholism as well as the fact that their young people publicly profess their faith at a younger age. So it will be interesting to see what their study committee comes up with.

Having received funds from businesses in the classical region of Manitoba for this purpose, we also had a book table with free books for the benefit of churches attending the NAPARC. The publications we offered included such books as the *Acts of General Synod Chatham 2004*, *Book of Praise, With Common Consent, Bound yet Free*, *The Glorious Work of Home Visits*, *The Beauty of Reformed Liturgy*, *Everything in Christ*, and *The Spirit and the Bride*. We appreciate the business

donors who ensured by their generosity that these gifts would not become an extra burden on the budget of the CCCA.

RCUS

Attending the NAPARC also provided the CCCA with the opportunity to have a meeting with the Inter-Church Relations Committee of the RCUS. This meeting was part of our mandate given by Synod Chatham. We were thankful to have a fruitful discussion about matters

brought forward by Synod as well as other topics, and look forward to further interaction with this committee as well as exploring how as sister churches we can build each other up.

Ultimately, this must be the goal of our endeavours: seeking the glory of Christ, the Head of the church, and working with a view to the coming of God's Kingdom. May his blessings rest on our efforts in his service in the local congregations as well as in contacts with fellow believers elsewhere.



K. Jonker

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Address and Report to NAPARC 2004

Dear brothers in our Lord Jesus Christ,

We bring greetings on behalf of the Canadian Reformed Churches. A few churches in the United States also belong to our federation. They call themselves American Reformed Churches.

Thanks for receiving us for the third time as observing delegates. This time we are present with four delegates. We use the NAPARC meeting as an opportunity to have face-to-face discussions with our sister churches who are represented here. This shows our desire of taking ecumenical relationships seriously. At the same time our presence shows that we like to carry out the mandate our churches have given us in regard to NAPARC.

Statistics and distinctives

In 2002 we gave an introduction of the Canadian Reformed Churches to this council. Then we provided you with some statistics and distinctives. Our federation has a membership of around 15,000 members. We are thankful to report that a substantial part of our membership is formed by covenant youth. Our members maintain their own schooling, from kindergarten to theological training, and teachers' training as well.

Our preaching can be characterized as redemptive-historical, Christ-centred preaching with the call to have comfort in Him in life and death. Catechism preaching usually takes place in the second worship service. Our churches firmly believe in catechizing the covenant

youth. Weekly catechetical instruction is given to our young people to prepare them to respond to their baptism by making public profession of faith in unity with the ecumenical creeds as this faith is expressed in the Belgic Confession, Heidelberg Catechism, and the Canons of Dordt. So, our churches actively pursue confessional membership. General pastoral care is given through home visits the elders bring to the members at least once per year. Personal and congregational Bible study is encouraged and practiced within our churches. Some congregations more than others are actively engaged in reaching out with the gospel.

In all these activities of our Reformed faith the churches support and



encourage one another through an annual church visitation. This care takes place on behalf of our Classes. In all their practises the Canadian Reformed Churches maintain the good order as they have accepted this in their Church Order. This order is still strongly based on the ancient Church Order of Dordt 1618-1619. According to this Church Order we consider the consistory as the governing body of the local church. The other ecclesiastical assemblies (Classes, Regional Synods, and General Synods) are convened to support each other in love and unity.

We are thankful to report that all our church work could go on under the providing hand of the Head of the Church. He comforted us when we met difficulty and disappointment. He also greatly encouraged us by giving us his abundant blessings.

General Synod Chatham 2004

In February of 2004 our churches met together in General Synod at Chatham, Ontario. A quick look at the content of the Acts of this General Synod shows that a great portion of its agenda was taken up by the ecumenical contacts our churches maintain with Reformed churches, which have their roots in The Netherlands, and with the ICRC churches. Being Reformed also requires a high concern regarding a good Bible translation in order that the voice of God is clearly heard. At the same time

it is of great concern to us that the voice of God's people in giving praise to God is also clearly biblical. That's why the items such as Bible translation and the *Book of Praise* are also on the agenda of a General Synod. As said before, our churches maintain their own theological training. The Board of Governors of our Theological College at Hamilton, Ontario

We are thankful to report that all our church work could go on under the providing hand of the Head of the Church.

reports to General Synod. General Synods make appointments of staff members. Synod Chatham 2004 needed to appoint a new professor due to the illness of Prof. Dr. Jack DeJong. Dr. Arjan J. DeVisser was appointed in his place. Deep sadness about the deteriorating health of Dr. DeJong was mixed with thankfulness that the Lord continues to provide a teacher in the disciplines of diaconology and ecclesiology. General Synod Chatham also had to deal with a few appeals. Overall, the Acts of this General Synod show that generally speaking our churches enjoy the blessed peace our Lord Jesus Christ has obtained for us.

NAPARC

Now I have come to the point that is of most interest to you. Our committee reported on the meetings of NAPARC in 2002 and 2003. We introduced NAPARC to our churches by passing on data such as NAPARC's basis, purpose, function, authority, and its faithful keeping to its constitution as we could observe. We especially made mention of NAPARC's aim to work for organic union among its member churches. In view of this aim, NAPARC is collating data of the distinctives of the member churches. In our evaluation we mentioned the following:

Now that the ERQ has joined NAPARC, three churches with which we have close contact are members of the Council. The action, which NAPARC took pertaining to the CRCNA, shows this council does wish to maintain its confessional basis. We cannot object to this basis, as it is similar to the basis of the International Conference of Reformed Churches (ICRC) of which the Canadian Reformed Churches are a charter member.

So, membership may be useful to provide support to our sister churches OPC and RCUS in NAPARC, to express greater unity with the ERQ with which we seek Ecclesiastical Fellowship, and to fulfill the biblical calling to foster unity with other Reformed churches. Our membership of NAPARC is also possible in that we could subscribe to its scriptural basis and constitution. Our committee, however, did not feel it justified as yet recommending

membership since we are just starting to know of NAPARC. General Synod Chatham was appreciative about our work of introducing NAPARC to the churches. However, Synod agreed with the sentiment from within our churches, which questioned the need for another organisation beside the ICRC. There is, Synod stated, "significant duplication in the purpose, function, and membership of NAPARC and the ICRC. Analogous to the regional mission conferences of the ICRC, the possibility could be explored for NAPARC to be integrated into the ICRC in a similar fashion." That consideration formed the ground for the mandate Synod Chatham gave to us as committee, that we should continue to observe your meetings and initiate discussion on the matters raised by Synod: What is the need for NAPARC beside the ICRC? Is NAPARC open to explore the possibility for NAPARC to be integrated into the ICRC in a similar fashion as the ICRC mission conferences are held?

By way of this report about our Canadian and American Reformed Churches, we respectfully place these questions before you and implore of you to respond to them so that we will be able to serve our churches on these points.

In conclusion: Tribute to Prof. Dr. Jelle Faber

From the above your Council hears that God continues to bless our churches. He cared for us as members of Christ. He added members through birth and the regenerating power of the gospel. As the God of life and salvation He also took members home. More and more the pioneers (the first workers within our federation) are gathered to the glorious congregation before God's heavenly throne. There is one in particular that I would like to mention.

On September 30, 2004 our brother Jelle Faber departed from us at the blessed age of eighty years. During his life as pastor and especially as teacher at our Theological College, Prof. Faber liked to emphasize the catholicity of the church. No wonder that this faithful servant of the Lord was also a hard worker for the true ecumenicity of the church. He was a fervent promoter of establishing contact and unity within the ICRC and with churches in the Americas. He practiced what he preached, being truly catholic, i.e. Reformed catholic.

The church, therefore, as our Reformed confessions express, cannot be man's work but it is fully the divine work of God Triune.

Dr. Faber explained the catholicity of the church as follows: "the word 'catholicity' is of Greek origin. It is composed of the pronoun 'kata' and the adjective 'holos.' 'Holos' means 'whole,' 'that which constitutes a whole.' 'Catholic' therefore means 'relative to the whole,' 'common,' 'general.' 'Catholic' is that which exists in its fullness" (*Essays in Reformed Doctrine*, p.74 ff). Faber then shows that this word can indicate a spatial, temporal, and a geographical dimension.

Yet, that's not even the whole meaning. Faber explores it further and discovers that "catholic" also has the meaning of "perfect," "complete," "in fullness," "exactly as it has to be." He says the best translation is perhaps "all-encompassing." The church, therefore, as our Reformed confessions express,

Church News

Change in Worship Service Times – Carman, Manitoba

The Councils of Carman East and Carman West have agreed to alternate worship service times every third Sunday of every month beginning June 19, 2005. Please be advised, therefore, that on the third Sunday of every month, Carman West will worship at 9:00 a.m. and 1:00 p.m. while Carman East will worship at 11:00 a.m. and 3:00 p.m. Service times for all other Sundays will remain as they presently are.

Called to the church of Aldergrove, British Columbia:

Rev. P.G. Feenstra
of Owen Sound, Ontario.

Declined the call to Houston, British Columbia:

Rev. M. Jagt
of Ottawa, Ontario.

cannot be man's work but it is fully the divine work of God Triune. That is the glory in the church, because of which the church can never be destroyed. This "indefectibilitas" of the church was also a theme of Faber's teaching as the truth of God's Word. The Lord will complete his catholic work in Christ, carrying out his agenda; in a short time the present hidden glory of God will completely shine through the whole of the church. That is our hope!

Brothers, "May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing his will, and may He work in us what is pleasing to Him, through Jesus Christ, to whom be glory for ever and ever, Amen" (Heb 13:20-21).

Thank you. On behalf of my fellow delegates: Jake Kuik, Andrew Pol, and Art Poppe,
Klaas Jonker



C. Van Dam

Dr. C. Van Dam is principal and professor of Old Testament at the Theological College of the Canadian Reformed Churches in Hamilton, Ontario
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The Work at the Theological College

As we come closer to the end of another academic year, it is time to report on what has been happening at the school of the churches for the training of students for the holy ministry of the Word.

From generation to generation

Since the last "College Corner" appeared, several events have driven home the fact that we do our work in this world ultimately as pilgrims, labouring in anticipation of the glory to come. As reported earlier in the March 11 issue of *Clarion*, the Lord took to himself Dr. K. Deddens on February 10 at the age of eighty. We remember with gratitude the work Prof. Deddens did as Professor of Diaconology and Ecclesiology from 1984 to 1990. He always did his work cheerfully and nothing was ever too much for this energetic worker. May the Lord continue to be near his wife and family.

Sometimes the wives who work in the background in supporting their husbands are easily forgotten. In this context I would like to mention that Mrs. Grace Scholten was also called home to her Saviour on March 19 at the age of ninety-one. Few of the present younger generation will remember her

husband, Rev. H. Scholten, who taught Church History and Church Polity as a part-time lecturer from 1969 to 1980. He was one of the original appointments of Synod Orangeville (1968), which decided to establish the College. We remember with gratitude also the part that Mrs. Scholten played in making it possible for her busy husband to not only pastor the congregation of Smithville but also to teach two subject areas at the College. May the children of the late Rev. and Mrs. Scholten be encouraged by the gospel and also know that the churches have truly appreciated the role their parents played for the well-being of the churches.

Another indicator of the passing of the torch from the one to the other was

the publication of the meditations of Dr. J. De Jong under the title *Treasures Old and New* at the end of last year. The publication of this volume by the Theological College marked his departure from teaching and made available to a wider audience his studies and meditations. This book is full of godly instruction and encouragement and I highly recommend it for both young and old! Let us also continue to remember Dr. and Mrs. De Jong and the family in prayer as they continue to deal with the sickness of our brother.

Special lectures

This past academic year the College benefited from a number of special guest lecturers. Mr. H. Van Dooren, Director of



Dr. Riemer Faber

and counsellor at Christian Counselling Centre, conducted three workshops for the freshmen in the latter part of the fall semester. These sessions dealt with the art of being able to analyse yourself so that you can be most effective knowing the type of person you are; the art of wholesome listening; and exploring different counselling situations so that students could get an idea of the type of scenarios they could encounter. Through these sessions, students were able to benefit from Mr. Van Dooren's many years of rich and varied experience in counselling and related fields.

In February, Rev. Tony Zekveld gave two lectures to the sophomores on his work as a missionary in Toronto among the Sikhs. He has laboured in this large religious community since 1995. His expertise illuminated a little known religion in Canada that has many adherents in this country. He also led a field trip for all the students to a Sikh temple which underlined the contents of his lectures.

In March, Dr. Richard Peters, a public speaking expert who teaches at Tyndale University College in Toronto, conducted three sessions at the Theological College for the benefit of all the students. The learning experience was much appreciated by all involved.

On April 22, Dr. Riemer Faber, Associate Professor of Classical Studies at the University of Waterloo, lectured to the entire College community on "Erasmus and the Metaphorical Sense of Scripture." This topic fit in with the church history course of the sophomores. Dr. Faber is currently working on an English edition of *Erasmus' Annotations in Epistulam ad Galatas for the Collected Works of Erasmus* and we were able to benefit from his insights. He vividly sketched Erasmus' place at the

Mrs. Dinie Gootjes



Mrs. Harmina Vanderbruggen

dawn of the Reformation, especially his role in articulating principles of interpreting Scripture. He also showed how fundamentally the views of Luther and Calvin differed from those of Erasmus. He ended by underlining the importance of knowing the history of exegesis and seeing current discussions in that light. It was good to hear a second generation Faber at the College.

Thank you to volunteer workers

We live in a digital age, and the pace of technological development shows few signs of slowing down. It became more and more obvious that the College's computer setup could use some major upgrading, especially in the way we network together. I would here like to acknowledge the many extra hours on evenings and on a Saturday in January put into this upgrade effort by Prof. G.H. Visscher and his son Brad, as well as by our librarian, Margaret VanderVelde. Their combined effort was well worth it!

Everything works much smoother now and we are up to date again with very little cost.

Although they are not often mentioned, we would also like to underline the tremendous role of the regular volunteers that assist in the library. The quiet labours of Mrs. Dinie Gootjes and Mrs. Harmina Vanderbruggen are greatly appreciated by the entire College community.

Congratulations!

Congratulations are in order for a college graduate, John Smith, who successfully defended his Ph.D. thesis in the Department of Near and Middle Eastern Civilizations at the University of Toronto on April 1, 2005. His dissertation explores how an ancient Greek translation understood certain Hebrew psalms, namely Psalms 105, 106, 111, 112, and 113. His work is entitled *A Linguistic and Exegetical Commentary on Hallelouia Psalms of the Septuagint*, and was written under the supervision of Prof.

A. Pietersma. We rejoice with him and his wife Darlene at completing this work and reaching this milestone. It is wonderful to see his studies crowned in this way. There is, however, little time for rest at the moment, for this young family is set to go to Albany by the end of April. May the way to ordination go smoothly for Candidate Smith and may the Lord bless both the Free Reformed congregation in Albany and their future new pastor and his wife and family.

Professors also travel

Sometimes the work of professors takes them elsewhere. This happened on several occasions during this past semester.

Dr. A. J. de Visser attended a Missions Committee meeting of the International Council of Reformed Churches (ICRC) in Zwolle, The Netherlands, on March 7 and 8. He had been invited to this meeting whose purpose it was to prepare for the upcoming ICRC meeting in Pretoria, South Africa this fall. Dr. De



Mr. H. Van Dooren

Visser was also able to use the opportunity to visit with colleagues in Kampen and discuss matters of mutual interest.

I myself had the privilege of being involved in the first of five sessions on leadership training organized in the Fraser Valley. On January 22, I gave two presentations on the office of elder in

the Old and New Testament. It was wonderful to see the interest and enthusiasm there was for this most important office.

The Theological College regularly sponsors tours to the churches in western Canada to foster closer ties with the College. From March 4 to 7, I visited the churches in Winnipeg and Carman, speaking in both places on "The Sabbath Year and Jubilee." It is always a very positive experience to meet brothers and sisters in other congregations. Another highlight of the trip was to address a large group who were interested in pursuing study for the ministry. It was most encouraging to see the level of interest. The task of preaching the glad tidings of salvation is a glorious one and we need more labourers! May the Lord our God work in the hearts of many young men the wish to aspire to this office. On April 2, I was able to speak to the congregation at Denver on "The Incense Offering." This was my first visit to this congregation. It is small but the reception was big and generous in welcoming me in their midst.

Upcoming mission conference

The College is sponsoring a mission conference under the direction of Dr. De Visser and Prof. J. Geertsema. The conference is scheduled to run May 31 and June 1. A report of this conference will appear in a future *Clarion*.

In conclusion

As another academic year nears its end, the College community is mindful of the prayers and support that comes from the churches. We appreciate that support very much. May the Lord continue to bless our labours!



Field trip to a Sikh temple.



Aldergrove Bids Farewell to Rev. Holtvlüwer and Family



Farewell sermon

On Easter Sunday, 2005, Rev. P.H. Holtvlüwer preached his last sermon as minister of the Aldergrove congregation. His sermon was based on Lord's Day I and II Corinthians I. His theme was: "In Christ alone do I have unfailing comfort". He stressed that it is Christ's work alone. Jesus has died for all our sins, past, present, and future. To be comforted and not complacent we must acknowledge our sin and misery. What Christ has started in us He will also complete in us. He will preserve us through life's hardships and temptations. The Holy Spirit will push and propel us to serve Christ and honour his name. Rev. Holtvlüwer's very first sermon was also based on Lord's Day I, "Christ and Him Crucified," which is what he endeavoured to preach throughout these last five and a half years.

Immediately following the worship service, Mr. B. Vane, on behalf on the congregation, expressed gratitude for Rev. Holtvlüwer's faithful preaching. The congregation then sang Hymn 34.

Farewell evening

In the evening the congregation met again for a farewell evening filled with poems and music, fun and games. The MC, Mr. Chris Hoff, welcomed everyone. First the children of the congregation enthusiastically sang two

songs for the Holtvlüwers. Psalm 139 ("Fearfully and Wonderfully Made") was dedicated to Mrs. Holtvlüwer in recognition of the babies they received while in Aldergrove. Psalm 100 ("Shout for Joy to the Lord") was dedicated to Rev. Holtvlüwer; the call to worship was often taken from this Psalm.

The congregation was entertained by various talented members who performed a number of musical duets with trumpet, flute, and piano.

The choral group, under the able direction of Nicole VanWoudenberg, joyfully sang a number of songs. Upon invitation, Mrs. Holtvlüwer enthusiastically joined the choral group to sing one last song with them for old time's sake.

Mr. Emanuel Tamba spoke with feeling about Rev. Holtvlüwer's friendship that his family experienced while they waited for two years in Africa before they were granted refugee status here in Canada. Rev. Holtvlüwer diligently kept contact with the Tamba family, keeping them up to date on the happenings of the Aldergrove congregation. Mr. Tamba then sang a solo entitled "Friends" by Michael W. Smith.



A representative from each Bible Study group took the floor to express thanks to Rev. Holtvlüwer for his faithful preaching and teaching. Special appreciation was expressed for his recent sermon series on the Canons of Dordt, which coincided with the topic for most of the Bible Study groups. We all learned a lot! The Holtvlüwers were presented with a variety gifts that would help them get to Carman, as well as assist them through the cold Manitoba winters and the hot, sunny, mosquito filled summers.

Gifts to remember the congregation by were also presented. Among them a scrapbook for which each family personalized a page, as well as a beautiful picture of Mount Baker.

Chairman of council, Mr. B. Vane, expressed appreciation for Rev. Holtvlüwer's work in Aldergrove, his preaching, teaching, and leadership, as well as Mrs. Holtvlüwer's contributions and support.

In closing Rev. and Mrs. Holtvlüwer both took the opportunity to express thanks for the care and support they and their sons have received during the last five and a half years in Aldergrove.

Everyone was invited for a social and the opportunity to bid the Holtvlüwers a personal farewell. We hope they will be as much of a blessing in Carman as they were in Aldergrove.

Keith Sikkema

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Peregrine Survey

July 2005



Not unlike a cozy setting near William of Orange School, summer campfires are excellent places for “chatting about what it means to raise a child in this society. . . In a society like this, how does one raise their son or daughter to honour and serve the Lord?” Here are some other, perhaps somewhat controversial quotes from the magazine of the William of Orange School to start the conversation: “The most important thing we can do for our children is believe in them. . . we believe that the Holy Spirit works in these children’s hearts. We have to get in on the game that He is playing in their lives by being interested in the things that interest them.” “If your child is involved in some kind of sports activity or musical program. . . or whatever your child is good at and involved in, be there to cheer them on.” “Lead a life that shows your own love and commitment to the Lord. Your children measure you more by what you do than all the good words that you say.” Of course, there is more to talk about around our campfires, but reflections on a topic like this helps us to develop a vision, to evaluate how things have been going, to improve, and to see with gratitude what we have received.

According to the average Canadian school, our schools are small schools. One principal reflected on a school shooting, and observed that “there is something good about attending a small school. It’s here that we can maintain a close bond with one another. It fosters a sense of belonging that may not otherwise be possible. At the same time it can spell loneliness for others. If you’re the only one who does not have a close

friend, or the only one who is not invited to the party, the message is very clear – you don’t belong.” He also discussed group activities that foster inclusion, but concluded that “at bottom we need to recognize this as a condition of the human heart. We’re all inclined by nature to hate God and our fellow man. . . what we’re faced with is the need to hold before our students their covenant responsibilities. . . if we spend some more effort in this direction and put a little more emphasis on the importance of *responsibilities* over *rights* we may be able to cultivate attitudes that help to keep our schools safe.”

One excellent effort at team building and orchestration was illustrated in Parkland Immanuel Christian School’s Band Tour 2005. The dignity and composure shown in one of the nearly fifty-member band’s Ontario concerts was impressive. It was especially satisfying that a special effort was made to include arrangements of Genevan melodies and other Christian themes in the repertoire. No doubt, the tour has been a great experience for the band’s members as well.

One chairman was happy with his school’s *reasonable* membership dues in relation to expenditures. He probably meant *affordable*, and I wondered what that would imply. Revenues may be augmented by government support, or by wage-earners without children in the school. Per-family tuition schemes often lighten the load for larger families. Some can and do contribute beyond what the fee structure suggests. Sometimes, dues may be at least partly tied to family income, acknowledging that standard fees

may be quite manageable for some, but burdensome to others. We may notice that the dues we pay are (or are not) comparable with those paid elsewhere. Indeed, there is a huge variety in monthly dues across the country, with a similar variance in the impact such dues have on individual family budgets. In this, too, we trust that the Lord assigns to each of us what is good.

Boards seriously attempt to keep both fees and expenditures in check. Without dwelling on the ethical dilemmas this places before them, as budgets, fee structures, and expenditures evolve over time, it is well to regularly consider the principles on which they are based. It may not be an explicit scriptural principle that dues and expenditures ought to be *reasonable*, or even *affordable*, but, for Christ’s sake, a living communion of saints will help carry the burden for those who struggle. It will also, for Christ’s sake, and in keeping with James’ admonishments, give fair and equitable compensation where and as it is due. The format in which it takes shape may vary from one place to another, but the principle remains the same.

Some schools grow, while others shrink. In Ontario, the Burlington and Flamborough schools have been discussing re-amalgamation as a way to address shrinkage. Timothy in Hamilton has experienced growth to the point that its present facilities are too small. A number of options have been investigated, including the purchase of a larger existing building, construction of new facilities, and the institution of a separate school for the Ancaster area.

Maranatha (grades 1-6, moving to 1-8) and Emmanuel (grades 7-10, moving to 9-12) Christian Schools in Fergus will be separate entities as of July 1, 2005. John Calvin School in Smithville is anticipating the completion of its expanded facilities this summer.

It is of interest and with gratitude to God that we note that *Education Matters* is nearing its fifth birthday. *Clarion* of September 15, 2000 carried the birth announcement, and the “baby” has grown pretty much as anticipated. Your feedback tends to be positive and encouraging. There also have been flaws and bloopers, which readers have gently pointed out to us. We gratefully acknowledge the ongoing sponsorship of CRTA-East, the

support from the publisher, and the good cooperation with the editorial staff of *Clarion*. We note with joy that educators and other community members have been willing to share the fruits of their reflections on education. The *Education Matters* team currently consists of Otto Bouwman in Lynden (WA), Arthur Kingma in Attercliffe (ON), Keith Sikkema in Smithville (ON), and Derek Stoffels in Smithers (BC); the team intends to keep the venture going under the blessing of the Lord.

With another school year behind us, it is also time to appreciate all that parents and staffs, as well as committee and board members have done. The countless hours spent there certainly

are meant to augment the education that our covenant children receive. May the Lord bless the efforts expended in helping the parents fulfil their task, and grant that the work done may bear fruit. As we chat around the campfires this summer, let us rejoice in what we received, be reinvigorated to carry on with the tasks the Lord gives us, and to do so with a vision that seeks to honour Him.

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

Book Review

Reviewed by C. Bouwman

Lest Any Man Should Boast: The Canons of Dort simply explained

Arthur van Delden
(Pro Ecclesia Printers, 2004).
Additional Information: 353 pages.

Throughout today's western culture, both the greatness of God and the smallness of man are denied. It happens not just amongst the non-Christians of our society, but also amongst numerous Evangelicals. It's an error that lies in the heart of each of us.

Rev. van Delden (currently minister of the Free Reformed Church of Rockingham, Australia) shows that there's nothing new in this sentiment. The churches faced a subtle and profound manifestation of this self-inflation in the preaching and teaching of Rev. Jacob Arminius more than 400 years ago. By the grace of God, the churches of the day rose to defend the truth of God's greatness and man's dependence at the

great Synod of Dort. Though the findings of that Synod date from more than four centuries ago, Rev. van Delden shows that the Canons accurately echo what the Lord has revealed in his holy Word – and therefore are invaluable instruction for Christians living in today's climate.

Rev. van Delden has given his book a telling title: *Lest Any Man Should Boast*. Therein he has captured the heart of the Canons, for man indeed has nothing about which he may boast; modern man is as dependent as any generation has ever been. Rev. van Delden added a subtitle: *The Canons of Dort simply explained*, and that too captures something of the book. Though its material is profound, it is written in a very readable and understandable fashion. He writes that he has pitched his book to young people; this reviewer would consider his effort successful.

Each article of the Canons of Dort is simply explained, set against the background of the Arminian error, and shown to be scriptural. Each article is

also followed by a set of questions for discussion. To make the book more agreeable to the eye, each page is broken with a colourfully highlighted caption. Some appendices have been added to the book to cover aspects of the Canons that could not be sufficiently touched in the discussion of the articles. On the whole, the book is very attractive.

No work is perfect, and this book is not either. There is, however, no point in finding fault, particularly when the message of the book is so vital to today's problems. Catechism instructors are encouraged to use this book when they give instruction in the Canons of Dort. Parents too are encouraged to read the book for personal Bible study, as well as present a gift copy to their children. Bible study societies too would do well to include the Canons on their agendas, and use this book as a study guide. Rev. van Delden has spent years preparing this book. His perseverance should be complimented, for he has done the churches a service with this publication.

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**Press Release of Classis
Manitoba, April 11, 2005, held
in the church building of the
Canadian Reformed Church of
Carman East in Carman, MB**

1. Classis was opened by Rev. A.J. Pol on behalf of the convening church of Carman West. Romans 10:5-15 was read, followed by a meditation and prayer. The delegates then were invited to sing Psalm 67:1.
2. The report on the examination of credentials indicated that all the churches were lawfully represented by their primary delegates.
3. Classis was constituted and the following officers were appointed:
Rev. T.G. Van Raalte – chairman
Rev. A.J. Pol – vice chairman
Rev. K. Jonker – clerk.
4. The agenda was adopted after some additions.
5. Fraternal delegates from the Classis Central US, URCNA (Rev. John Vermeer) as well as from the Providence Reformed Church (URCNA: Rev. D. Donovan) were welcomed and seated. Br. S. Siepman from the Providence Reformed Church was admitted as an observer. Rev. M. McGee from the Northern Plains Classis of the RCUS arrived later during the meeting.
6. A letter was received from Carman East to Classis concerning Rev. P.H. Holtvlüwer, who accepted a call to become the minister of Carman East.
7. The necessary documentation was presented to Classis by Rev. Holtvlüwer in regard to his call and his transition to serve the church of Carman East. The documents were found to be in order. The Form of Subscription was read and Rev. Holtvlüwer signed it.
8. The following reports were dealt with:
 - a. Classis Treasurer Report.
 - b. Church for the Inspection of the books of the Treasurer.
 - c. Church for the Inspection of the Classis Archives.
 - d. Rev. Jonker, as Deputy for Contact with the Provincial Government, was instructed to approach the authorities with regard to the changes in documentation for the registration of marriage (now gender-neutral), that no longer reflect the position of the churches in regard to marriage as being between one man and one woman.
 - e. Church Visitors Reports, as per Art. 46, C.O., concerning the churches of Carman East, Carman West, Winnipeg - Grace, and Winnipeg - Redeemer were discussed in closed session. Prayers were offered for each church after each report was dealt with.
 - f. Rev. A.J. Pol gave a positive report on a visit to the Northern Plains Classis of March 7-8, 2005 (RCUS).
9. Proposals and/or Instructions from the Churches (Art 33 C.O.)
 - a. Redeemer Canadian Reformed Church at Winnipeg proposed that Classis Manitoba seek to further our relations with Classis Central US of the URCNA by sending a fraternal delegate. This was approved of, along with an amendment to expand this to include Classis South West US, URCNA, with the church of Denver as main contact. The reason for this was that the Church of Denver has already had contact with the Classis South West US and has been requested to send a delegate. This classis has no contiguous boundaries with another classical region of the Canadian Reformed Churches.
 - b. The Canadian Reformed Church at Carman West proposed new guidelines for church visitation and received feedback for further work on this.
 - c. Redeemer Canadian Reformed Church proposed revisions to the Regulations for Classis Manitoba. After some discussion and minor revision, the proposal was adopted.
10. Question Period (Article 44 C.O.) was held.
11. Addresses by fraternal delegates: Rev. J. Vermeer addressed classis on behalf of Classis Central U.S. and Rev. D. Donovan on behalf of the Providence Reformed Church (URCNA). Rev. M. McGee then addressed classis on behalf of the Northern Plains Classis of the RCUS.
In connection with our bonds with these church federations, it was stressed that personal contacts are an important source of mutual encouragement, but also that pulpit exchanges are very useful in getting to know one another better, helping to solidify bonds, and to remove misconceptions that may exist.
12. Correspondence: A letter of greetings was also read from the Presbytery of the Dakotas (OPC).
13. Appointments:
 - a. Convening Church of next Classis. Denver. Place to be determined.
 - b. Suggested executive officers of next Classis:
Rev. D.M. Boersema – chairman
Rev. T.G. Van Raalte – vice chairman
Rev. A.J. Pol – clerk
14. Delegates to Regional Synod 2005 will be appointed at the next classis.
15. Appointments: Rev. P. Holtvlüwer is appointed to be the fraternal delegate to Classis Central U.S.
16. Personal Question Period. The Church at Denver requests prayers for the congregation in connection with a family moving away. The Church of Carman East expressed thankfulness for help received through classis during its period of vacancy. A welcome evening for Rev. Holtvlüwer is scheduled for Thursday, April 14. Rev. T.G. Van Raalte will represent classis at that time. Upon request, input was given regarding a possible proposal to establish a bursary to help men who need financial support for studies to qualify for admission to the Theological College.
17. Brotherly Censure (Art. 34 C.O.) was not needed.
18. The Acts were adopted and the Press Release was approved.
19. Psalm 72:5, 10 was sung and the chairman closed with prayer.

**Press Release of Classis
Contracta of Classis Pacific
West of the Canadian
Reformed Churches, held in
the Surrey-Maranatha church
building, April 20, 2005**

The Canadian Reformed Church at Cloverdale had requested a Classis Contracta to approbate the call extended by that congregation to Rev. Th. E. Lodder, which he accepted. Further,

the Canadian Reformed Church at Langley had requested a Classis Contracta to approbate the call extended by that congregation to Rev. W. L. Bredenhof, which he accepted.

The meeting was opened by reading from God's Word and calling upon his name in prayer. The Churches at Cloverdale, Langley, Surrey, and Willoughby Heights were represented. Rev. J.P. VanVliet was appointed as chairman and Rev. E. Kampen as clerk.

Classis reviewed the documents submitted and found all to be in good order. Classis approbated the calls.

The Church at Surrey was appointed to represent Classis in connection with the installation of Rev. Th. E. Lodder, and the Church at Willoughby Heights was appointed to represent Classis in connection with the installation of Rev. W.L. Bredenhof. After prayer, Classis was closed.

Rev. E. Kampen, clerk at that time.



Advertisements:

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

BIRTHS

*Sons are a heritage from the LORD, children a reward from Him.
Psalm 127:3*

With thankfulness to the LORD, who has entrusted us with another one of His covenant children, we announce the birth of

JORDAN WILLIAM

Date: May 31, 2005

Jordan is named after his great-grandfather, Willem Hofstede

Hank and Karin Doornbos

Matthew, Michaelj, Cassidy

11th grandchild for Tina Doornbos

10th grandchild for Jack and Jenny Vanderveen

1091 Hudson Bay Mtn. Road, Smithers, BC V0J 2N4



*We give thanks to Thee, O God; we give thanks; we call on Thy name
and recount Thy wondrous deeds. Psalm 75:1*

With thankfulness to our heavenly Father who has blessed us with another covenant child, we announce the birth of our daughter

KATIE LYNN

Born June 13, 2005

Jason and Irma Thalen

A little sister for *Stephanie, Jeffrey, Natalie, Michael, Thomas and Curtis*

48557 Yale Road East, Chilliwack, BC V2P 6H4

Email: jcthalen@shaw.ca

*I will sing of the LORD's great love forever; with my mouth I will
make your faithfulness know through all generations.*

Psalm 89:1

With thanksgiving and joy, we thank our covenant God for granting us our first child

JENNA SHIRLEY

Born May 22, 2005

Brian and Jolena de Haan (nee DeHaas)

Proud grandparents are Jack and Pauline DeHaas and Ron and Shirley de Haan

5427 188 Street, Edmonton, AB T6M 1Z7

badehaan@telusplanet.net



*The earth is the LORD's. . . and all who live in it. . . (vs 10) Who is He,
this King of glory? The LORD Almighty – He is the king of glory.*

Psalm 24:1

The Potter has once again designed a beautiful "pot," and has given her to us to mold according to his design, we have named her

KATRIENE ABRIELLE

Born April 18, 2005

Happy siblings are *Julianna, Calvin, Ian and Alannah*

Albert and Chris Vandenberg

Box 701, Vineland, Ontario L0R 2C0

thevdbergs@sympatico.ca