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Clarion

Numbers 10:1-10

The minister has a calling

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- The Chemistry of Woman/Man Relations

Klaas Stam

"Git Along Little Doggies. . . Git Along. . ."

(Sons of the Pioneers)

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The ministry is a calling from God

How long should a minister stay in the same congregation? Typical, this is another silly question from pastor Klaas. It's quite elementary, really. A minister should stay in one place as long as he needs to stay. No time limit should be set. The minister has a *calling*: the duration of his calling in a certain place is a matter between him and the Lord only. Everyone else should mind his own business. C'mon Klaas, all this is old hat.

Our Church Order seems to support this position. Ministers are lifers. They are bound to a certain congregation until and when another church calls them (cf. Article 12 Church Order). If they receive no further calls, they stay where they are. Period.

Seriously, Klaas, how long? Once again, it is not a question which I have first postulated. In *Nederlands Dagbad* of Saturday, November 6, 2010 there was a summary of a report which is to be discussed at the General Synod of our Dutch sister churches in the spring of 2011. This synod is in progress as I write. The report was written by Deputies whose mandate was to establish some rules and governance for ministry in our current time and society.

The report of these Deputies already indicates that in the Dutch churches there is presently quite a different practice than in our churches. In Canada you must serve in a church until and when another call is received. Only then may an incumbent preacher entertain this call. But in our sister churches there is the possibility of a *different* procedure. A minister may actively *solicit* for another congregation. He only needs to approach the deputies who will then "look around" for him.

The same holds true for a vacant congregation. They may approach the deputies to learn whether a minister wishes to move and contacts can be laid via the deputies. The vacant church may even specify what kind of minister it desires. From his side, the minister to-be-called can review the task description to determine whether the "right fit" is happening. In this way both the churches and the ministers may seek a solution to a situation that is perhaps becoming rather complex. One would think that this democratic method inevitably leads to a happy ending. Alas, there are very few real happy endings in life.

What about six years?

The Dutch deputies advised the Synod that (on average) a minister should not serve one congregation longer than *six* years. Six years is pretty well the limit. Sigh. After this time there is the danger of one-sidedness and tunnel-vision. The dynamics of the minister-congregation relationship is hindered, growth stagnates, and personal development is stifled. In short, the minister is not as effective anymore after six years than when he first started. Therefore the Deputies conclude that a minister does wise to move to another place every six years.

Of course, everyone understands that a minister cannot just *a la carte* pull up stakes. The Dutch Deputies propose that after six years the minister and the consistory *evaluate* if they can still offer good service to one another. This process of evaluation will lead to a growing understanding among all whether the minister should go or can still stay.

If the conclusion is that the minister's departure might work refreshingly for all involved, the minister may approach the national deputies to arrange for a transfer to another place. Sometimes the transition is smooth and at other times it isn't. Perhaps a willing congregation is not found. Then, if needs be, the Deputies may seek another solution, e.g. giving the minister a special assignment or offering early retirement. It also happens that a minister is lent out for a certain time to another congregation, just as happens with FIFA soccer players.

I know, I know. . . I can envision many unhappy faces. It's beginning to look a lot like a job instead of

a calling. An office in the church of Christ is not just another job. But before we wax indignant about this new approach, we should understand that in fact a procedure of this sort has always existed among us on an unofficial basis. If a minister ran into irreconcilable differences locally, his colleagues would seek to arrange for a transfer. Consistories of vacant churches were canvassed, and some match-making proved effective. And if all else failed, there was also Article 11 of the Church Order which outlined a dismissal of a minister from a local congregation. To be sure, the path of dismissal is very difficult and can be rather acrimonious, and hence our Dutch sister-churches are proposing a more user-friendly procedure.

The time of *six years* is not set in stone. The first two years are like a honeymoon. The next two years are the nitty-gritty period. In the final two years an exit strategy must be found. Step in, get your feet wet, and slide out. The time frame of six years would seem to be an adequate and acceptable time. Let's face it: in the Dutch churches, because of the varying and growing demands of office, six years is enough, and not a small number of ministers suffer from burnout and breakdown. Then it is best to move them along, as the old cowpokes knew, "Git along, little doggies. . . git along." The doggies are Texas longhorns. The singers are the "Sons of the Pioneers."

What's Inside

Issue 12 brings our readers an editorial by Rev. Klaas Stam that deals with the length of time a minister should spend in one congregation. Does staying too long contribute to stagnation? Who makes this decision? What factors should contribute to a minister's decision to accept or decline a call?

Rev. Clarence Bouwman begins a three-part series in which he explores the attitudes that women and men are instructed to have towards each other in 1 Peter 3. Upcoming issues will contain articles that deal specifically with Peter's instructions towards women and men.

This issue includes two letters to the editor regarding Dr. Cornelis Van Dam's recent editorial on women's voting ("Slippery Slope?" in Issue 10). We also have a Further Discussion article by Rev. Paulin Bédard. He continues a discussion on the "Young, Restless, Reformed" movement that was begun in the first issue of this year.

Both the Treasures New and Old meditation as well as a Canticle from Rev. George van Popta centre around the subject of Pentecost. The regular column Ray of Sunshine is included. We also have two Press Releases and a Mission News insert.

Laura Veenendaal

Clarion
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Who sets the time?

Now we have always, as above, maintained that the ministry is a calling from God. Whenever a minister receives a call from another congregation, he must carefully weigh all the evidence to see whether this new calling supersedes the existing calling. A minister does wise, then, to consult his consistory and church members of his congregation. This is also a stipulation of the Church Order. But ultimately he and his family must make the decision to stay or to go.

I have discovered that as a minister's family matures both the wife and children start to play a greater role in the decision-making process. And so it should be. Perhaps later in life a minister will not move so easily as in the beginning of his ministerial calling. In my case, the first congregations I served received a time of three to six years. In retrospect, I think this was sometimes too short. Serving in a congregation for a much longer period of time was very challenging and rewarding. Staying longer in one place gave the family some much-needed stability.

The proper length of stay is determined by many factors, some of which can be very personal. There is nothing wrong with that. Much more important is the fact that as long as a minister serves a certain church, he gives it his best. If he begins to falter or become ineffective, he should consider finding another congregation. Why prolong the agony that sometimes develops? Not everything "clicks" in life. Also ministers and churches are not always click-able.

Sometimes it is necessary that a minister is mandated to improve in his work. An annual evaluation with the consistory is not an unnecessary luxury. Areas of improvement should be identified and a course of action specified. If the problem cannot be (re)solved, a consistory and a minister should seek some honourable form of release. The office of a minister, even if bestowed upon by God, comes *through* the calling *by* the congregation. Where the latter link is severed, the former also becomes tenuous. The office does not have an indelible, independent character.

The bottom line is that God himself calls servants and gives them to his church. They are not disposable items. They should be esteemed because of their work, which is the added task of preaching and teaching (1 Timothy 5:17). Our ministers need a lot of positive encouragement. The times are hard, our society is changing rapidly, and old structures are falling apart.

Challenging all ministers

The above leads me to issue a kind of a challenge. If a minister sees that his ministry is becoming ineffective, he should act to take steps to improve on his performance. The Dutch deputies wisely suggest that ministers should be obligated to take additional training each year to recharge the batteries. Sometimes a well-prepared sabbatical can be a great help. Perhaps a specific program or project can be undertaken at our Theological Seminary by which a minister can upgrade himself. Hint, hint, for our professors.

That's not really the challenge I meant. What I mean is that ministers should personally *guide* their congregations. They should know the times and the needs. They must stay on top of developments.

There is much material from para-church ministries that is being used in our churches. Books, cassettes, and videos from elsewhere are being used en masse. The person who has prepared this material or the organization which has produced it has most likely not signed a subscription form to adhere to the Reformed Confessions. That should be a *minimum requirement* for used material from outside.

Actually the local minister should prepare and present *his own material,* if need be with the help of qualified persons in the consistory or congregation. If there is to be a speech given or a course followed, the minister should be there to teach and guide. We do not need to avail ourselves of *para-church ministries,* no matter how smooth the material is or how learned the guest speaker is thought to be. It is the calling of the *local* minister to give guidance, and he should strive to excel in this, using his training and gifts to keep non-Reformed material out and filling the gap himself. This is his calling, together with other office bearers.

For, after all, a minister is called *by the Lord* to fulfill a certain office. The consistory and deacons help and support him in this work. If a minister really sees his office as a *calling*, he will show this in the energy and study that his office requires. He should not let his office be usurped by others. He may not pass off his responsibility. Actually, he will not need to solicit a call elsewhere, for if he does his work well to the best of his ability, the calls will come in due time, perhaps fast and furious.

Calls are an unwelcome distraction in any ministry. The considering of calls demands much time and raises the stress levels. The guideline of not being called before having served six years is about right. Vacant churches do need a minister and have the right to call the one they deem fit for their congregation. But they should respect a time limit. Then there will be also a higher percentage of acceptances. "Git along, little doggies. . . ." C

MATTHEW 13:52

Receiving the Spirit of a King

Ted Van Raalte

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"Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear."
(Acts 2:33)

The first acts of a newly-crowned king say a lot about the way he intends to reign. Good rulers open up their treasuries to the poor, share out delicacies, set aside parks, announce a holiday, etcetera. New rulers have all the riches of their empire at their disposal. Sharing them out is one way of showing off their new power and expressing their care in one act.

When the Apostle Peter announces to the crowd on the day of Pentecost that the Jesus they crucified has been exalted to God's right hand, he is saying that there's a new king. The day of coronation has arrived; the King has inherited his rightful place and received from his Father the crown, the sceptre, and the keys to the treasury. When Peter's sermon closes a few verses later, the crowd is trembling in fear and asking what to do. They understand that Jesus' exaltation means he is King of heaven and earth. Peter is explaining this in verse 33 by pointing out the true origin of the signs that had brought the crowd together.

The sound of the rushing wind and the tongues of fire represented the holy presence of God and the fringes of his power. Peter is explaining that these phenomena – followed by the convicting preaching of all these Galilean fishermen telling the wonders of God in languages they had never studied – were signs from God. Through Christ God was ushering in the era of the last days and pouring out his Spirit on the most unlikely people. Jesus had ascended to heaven, inherited the Holy Spirit, and was now claiming the world and beginning to transform it. His royal Spirit was turning rural fishermen into world conquerors whose message should be believed.

Our Lord began his heavenly ministry in this generous and powerful way. He thereby says a lot about how he intends to reign all along. Our King was willing to begin right in the midst of his enemies – even among those who crucified him – and offer them amnesty. He made them tremble, yet promised that if they would repent and believe in him, he would forgive them and let them share in his kingdom's glorious Spirit. Do you sense what that was like for them? Does Jesus' ongoing ministry come to you today with the same power? It should, for the Spirit is the same.

Jesus Christ poured out the Spirit who had been with him from womb to tomb to throne. The Spirit of God had empowered the Son of God every day in the work of salvation. Jesus did not pour out a Spirit of weakness from a man who died on a cross. Rather, he poured out the Spirit of the Lord, of the King – the Spirit of wisdom and understanding, of counsel and power, the Spirit of knowledge, and of the fear of the LORD. This Spirit was now sharing in Christ's victory and his accession to the throne. He became the royal Spirit, the one who could take the actual redemption obtained by Christ and apply it in fullness to Christ's enemies for whom he had died – including you and me today. We too live in the era of the ruling Christ.

Dwelling in our hearts today by faith alone, this Holy Spirit unites us with Christ in his death and resurrection. He who was born, who ministered, gave his life, rose, and ascended – he is the one who walks with us and empowers us by his Holy Spirit. He unites your life to his.

The Christian's daily life is empty without Pentecost. Our fears and struggles and weaknesses will surely always overcome us unless we have received and rely upon the outpoured Holy Spirit. The courage of Peter to preach among the enemies of Christ must also be ours as we witness in this world. We serve a higher power, the highest power, a king whose power unites heaven and earth together for us. Though we are on earth he enables us to act as those united to heaven. He makes us fearless followers of his and powerful workers in his kingdom. Though the signs of the rushing wind and the tongues of fire don't need to be repeated, the same Spirit, the same royal Christ, and the same power is at work and available today. As Christians from all nations we should know Christ as our exalted King because he has poured out his Spirit on us. He will enable us to live for him courageously and to speak of him graciously and powerfully. C

Clarence Bouwman

The Chemistry of Woman/Man Relations

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Earlier this year, the (western) world remembered the 100th anniversary of the founding of International Women's Day. As was to be expected, articles were written extolling the progress women of our culture made in the last 100 years, while at the same time bemoaning how so many women of the world remain enslaved to their men and their marriages. All in all, the event was a celebration of feminism and egalitarianism.

We're invariably children of our times, and so we're touched by the trends of our day. I'd like, therefore, to set over against the prevailing feminism of our times the unchanging instruction of our Creator. In this brief series of articles I wish to explore the attitudes the Lord in 1 Peter 3 instructs women and men to embrace in relation to each other. The passage in question reads as follows:

> Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, when they see the purity and reverence of your lives. Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. For this is the way the holy women of the past who put their hope in God used to make themselves beautiful. They were submissive to their own husbands, like Sarah, who obeyed Abraham and called him her master. You are her daughters if you do what is right and do not give way to fear.
>
> Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

We're immediately struck by a number of questions. What actually is "submission" and what is this meant to look like in our modern world? Are the women of our day really expected to call their husbands "Master"? Isn't it condescending to say of women that they are the "weaker partner"? What does men being considerate with their wives actually look like? The first article will outline the context in which Peter writes his instruction, the second will detail what Peter says to the wives, and the third will draw out Peter's lessons to husbands. I for one have found Peter's instruction both comforting and humbling.

In the same way

The first item we need to grapple with in this passage is the manner in which Peter begins his instruction to women (in verse 1) and to men (in verse 7). He begins both verses with the phrase "in the same way." What, we wonder, is that phrase a reference to? Standard rules for reading dictate that the phrase "in the same way" refers to something Peter wrote earlier. One possibility is then to hook on to Peter's words in 2:18 about slaves: "Slaves, submit yourselves to your masters with all respect." Then "in the same way" means that wives need to "be submissive to your husbands" with the same respect that slaves have to show to their masters.

There are two problems with this link. The first is that Scripture never presents wives as if they are

slaves to their husbands (or on the level of slaves) – and so needing to show husbands the same respect that slaves should show their masters. On the contrary, the Scriptures present the woman as a "helper" to the man (Genesis 2:18) – and the word "helper" appears elsewhere in Scripture to describe *God's function* beside man (see Ps 121:2; 124:8). The man *needs* the woman in the same way as people *need* the Lord God. The woman is not a slave to her man, but a helper to him. That women are seen as slaves is what you get when you disregard biblical instruction about the place God has ordained for the man and the woman. The place afforded to women in today's Mid-Eastern society serves to illustrate the point. The second problem with this link is that it simply does not fit in relation to husbands in verse 7. Husbands too, says the apostle, are to do something "in the same way," and submission (to their wives?) as per the slaves of 2:18 simply doesn't fit the context. We need to look further to appreciate what Peter wants to say with the phrase "in the same way."

We are children of our times, and so we're touched by the trends of our day

Peter's instruction to wife and husband is part of a single flow of thought running from 2:11 through to 3:7. The theme of this central section of Peter's letter appears in its opening verses, 2:11 and 12. These two verses read as follows:

> Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul. Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.

Note that Peter describes his readers' identity: they are "aliens and strangers in the world." These "aliens and strangers" are also to live in a certain way, namely, they are to "live such good lives among the pagans that. . . they may see your good deeds and glorify God on the day He visits us." That principle has practical application in all of life and Peter unpacks that application in the verses that follow. In 2:13-17 Peter draws out what living good lives looks like in relation to the authorities of the land, and in 2:17-25 he draws out the same principle in relation to the way slaves are to relate to their masters. Again, in 3:1-6 he works out what this same principle means in terms of how Christian women are to live with their husbands, and in 3:7 how Christian husbands are to live with the wife. That is the point of the phrase "in the same way" in 3:1 and 7; as there is a particular way for Christian subjects to relate to authorities and Christian slaves to their masters, in the same way there is a manner for Christian wives and husbands to relate to their spouses. This manner has an evangelistic, apologetic motif, for the child of God is to "live such good lives among the pagans that. . . they may see your good deeds and glorify God on the day He visits us" (2:12).

Setting

Peter's instruction to women and men as found in 3:1-7 reached a people living, of course, in a particular context. Peter himself describes that context in 4:3 and 4. These verses read as follows:

> For you have spent enough time in the past doing what pagans choose to do – living in debauchery, lust, drunkenness, orgies, carousing and detestable idolatry. They think it strange that you do not plunge with them into the same flood of dissipation, and they heap abuse on you.

The first five vices listed here centre on satisfying the urges of the body, be it in food, drink, or sexuality. These lusts of the flesh form "detestable idolatry" in the eyes of the Lord God. We realize that the drives and behaviours mentioned here are not unique to Peter's time, but characterize today's western society too. This is the context in which Peter's readers grew up and the sort of lifestyle to which they used to give themselves. With the arrival of the gospel, however, "God's

elect" in "Pontus, Galatia, Cappadocia, Asia and Bithynia" (1:1) received "new birth" (1:3), and so their lifestyle changed dramatically. Instead of continuing to "conform to the evil desires you had when you lived in ignorance" (1:14), these new believers denied self in order to be holy before God. But if they no longer do "what pagans choose to do – living in debauchery, lust, drunkenness, orgies, carousing," they can count on a predictable reaction from their old friends and workmates; their companions now consider them "aliens and strangers" (2:11) – funny people and weird because they no longer do the sorts of things they used to do, the sorts of things the folks of town still do. And no one wants to be different. . . .

Positive

Now, it's one thing to tell a person not to live as the world does, not to join in their parties, not to follow the passions of the flesh. That's negative, and sinners have no problem criticizing another for what he does. It's far harder to tell a (new) Christian what he ought, positively, to do instead. If, as Peter says, "you have spent enough time in the past doing what pagans choose to do" (4:3), what should Christians do instead? In a culture given to debauchery, lust, drunkenness, orgies, carousing, where the (new) Christian is perhaps married to an unbelieving spouse who (as part of that culture) still gives himself to such vices, how is that Christian woman or man to act? Should she divorce him? Should he drive her out of his house and life?

This is the question that Peter answers in his passage about women and men (3:1-7). He accepts that his readers are seen as "aliens and strangers in the world" exactly because they want "to abstain from sinful desires" (2:11). So he tells them to "live such good lives among the pagans" to whom they are married, so that "they may see your good deeds and glorify God on the day he visits us" (2:12). He fleshes out the details of this manner of living in the verses in question.

With this background material in mind, we can turn next time to consider Peter's instruction in detail, specifically to women. C

George van Popta

Canticles

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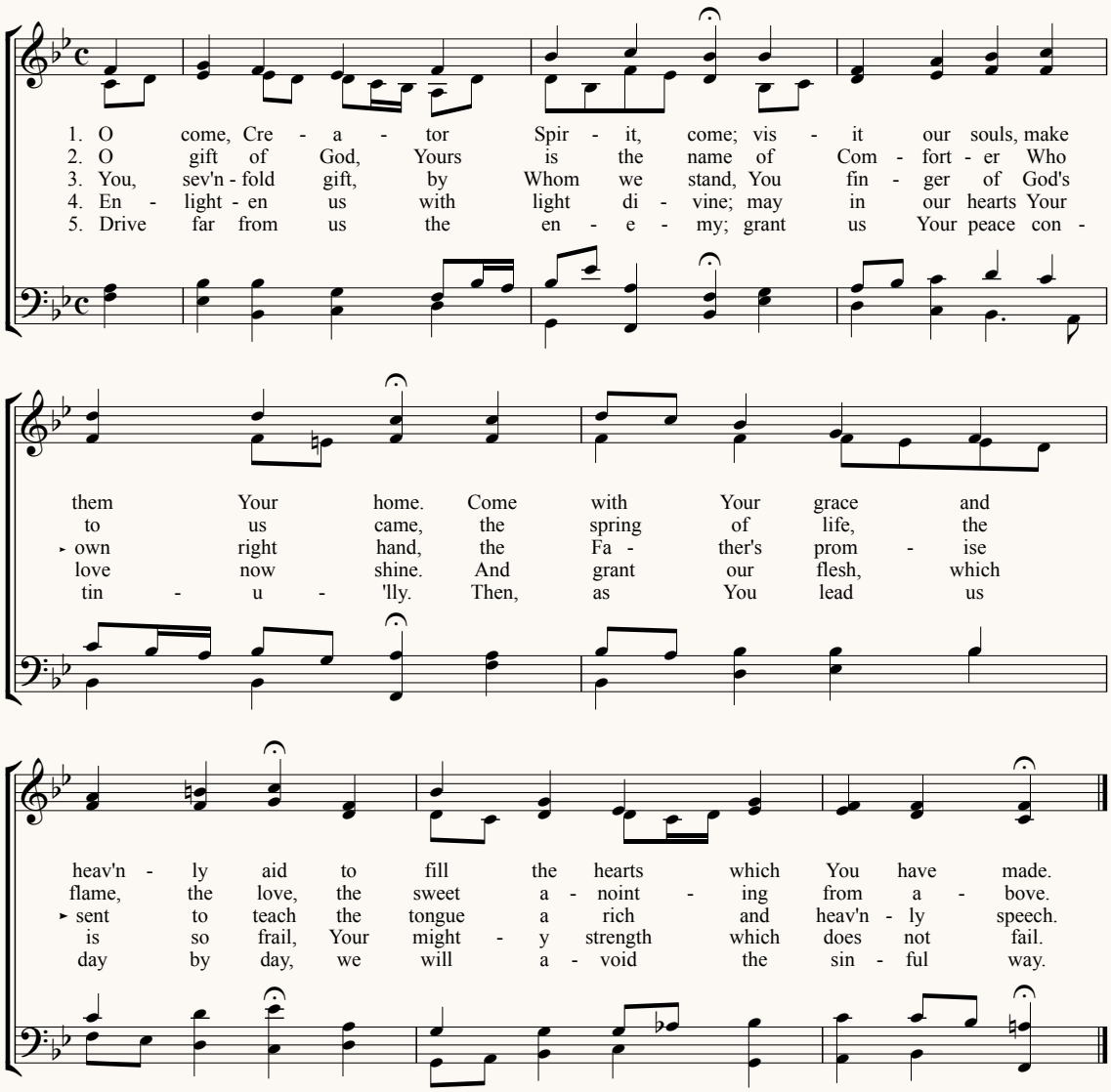
O Come, Creator Spirit



6. Through You may we the Father know;
true knowledge of the Son bestow.
And You - the Spirit, They outpour -
may all trust You forevermore.

7. Praise God the Father, and the Son-
Who once was dead but rose again-
and praise the Helper Christ did send,
forevermore, world without end.

Text: trans. from Latin, George Ph. van Popta, ©2010
Tune: 9th cent., J. Klug, 1533, harm. J.S. Bach

VENI CREATOR SPIRITUS
LM

Paulin Bédard

Further Discussion
About Rev. Tim Keller

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I read with interest Rev. John Van Popta's article on the "Young, Restless, Reformed." It is wonderful to see this movement grow in the midst of contemporary confused evangelicalism. I know several names that were mentioned, others I didn't know, so this was informative.

A couple of names mentioned, N.T. Wright and specially Tim Keller, caught my attention. I think the development and growth in New York City due to the work done by Rev. Keller is quite something. On the other hand, I have some reservations and even some worries about Keller's stance on important issues.

Theistic evolution

The main problem I have with Rev. Keller is his theistic evolutionist position. In his book *The Reason for God*, this PCA minister states briefly his position on the doctrine of creation. He says (my own translation of the French version):

> I think that God guided a kind of process of natural selection but I reject the concept of evolution as a grand theory that includes everything. This balance has been expressed correctly by a commentator of Genesis [David Atkinson]: If evolution is elevated to the rank of global approach of the situation as it is, then there is a direct conflict with biblical faith. But if evolution stays at the level of a biological scientific hypothesis, it seems that there is not much conflict between the Christian belief in a Creator and the scientific explorations on the manner God created at the biological level (p. 110).

By "the concept of evolution as a grand theory," Keller means the philosophy of evolution which totally excludes God from the picture. This encompassing theory explains the existence of everything – including human life (reason, morality, sense of beauty, etc.) – solely from a naturalistic atheistic point of view. Of course Keller rejects such a concept of evolution since he is not an atheist! But if evolution remains at the level of a biological scientific hypothesis, then Keller believes that there is no problem. He thinks that God guided a kind of process of natural selection, which means that God created life by means of a very long evolutionary process, using suffering, sickness, natural catastrophes, and death, long before the creation of Adam and the fall into sin.

Apologetics

The influence of his evolutionist position can be seen in other parts of his book. In the chapter on science, Keller says that he had discussions with many people who studied science and biology. These people distrust the Christian faith because the Bible rejects evolution and because many Christians see things in an unscientific way due to their belief in the Bible. Keller reassures them by saying that many Christians believe God created through evolutionary processes, from less complex form of life to more complex, by natural selection. Thus Keller invites unbelievers to become Christians by keeping their belief in biological evolution, since (according to Keller) it is not contrary to the Bible and the gospel. Considering Keller's notoriety in the PCA and considering the fact that Keller is very much involved in apologetics and that he reaches out to so many unbelievers, we can imagine the impact that his theistic evolutionist position already has and will have on the church in the future.

Sin, suffering, and death

Keller's theistic evolutionist stance also has consequences on his understanding of sin, suffering, and death. In his chapter on suffering as well as in the whole book, Keller never explains the origin of suffering and death. According to him, sickness, genetic disorders, natural catastrophes, death, etc., are the result of sin. But Keller never explains when and how it all began. Actually, he endorses the idea that the

evolutionist mechanism of natural selection depends on death, destruction, and violence, thus rejecting what the Bible teaches us about the origin of suffering and death (Gen 3:16-20; Rom 5:12; 8:20-21; 1 Cor 15:21).

BioLogos

Tim Keller has recently been involved with BioLogos, a Christian organization that agressively promotes theistic evolution in the churches, schools, and among Christian scientists. Keller endorses this organization. He says (from the BioLogos website):

> Many people today, both secular and Christian, want us to believe that science and religion cannot live together. Not only is this untrue, but we believe that a thoughtful dialogue between science and faith is essential for engaging the hearts and minds of individuals today. The BioLogos Foundation provides an important first step towards that end.

This is very shocking, considering the fact that BioLogos has a low view on the infallibility of Scripture and believes that Adam and Eve are not historical, but are mythological figures. Bruce Waltke, N.T. Wright, Tremper Longman III, and Peter Enns are some other theistic evolutionist theologians who are promoting BioLogos. The last three of them boldly question or even reject the historicity of Adam and the fall and believe that the Genesis account of creation has been shaped by pagan myths.

In November 2009 and in November 2010, Keller co-sponsored two BioLogos workshops in New York City. His article entitled "Creation, Evolution, and Christian Laypeople" (available on the BioLogos website) gives ammunition to the Christian evolutionist scientists involved with BioLogos. In this paper, Keller's main concern is to find a way to make a synthesis between evolution and the Bible. He wants to suppress the main obstacles to this synthesis (explained in his three questions and answers). Keller concludes:

> My conclusion is that Christians who are seeking to correlate Scripture and science must be a "bigger tent" than either the anti-scientific religionists or the anti-religious scientists. Even though in this paper I argue for the importance of belief in a literal Adam and Eve, I have shown here that there are several ways to hold that and still believe in God using evolutionary biological processes (p. 13).

So Keller believes in a historical Adam and Eve, but these Adam and Eve are very different from those we know from the Bible. There is no problem for Keller to believe (like Derek Kidner, whom he cites) that Adam had non human parents with no soul (hominids), and that Adam was not the father of the whole human race. He accepts the possibility that there were probably many non human contemporaries of Adam who were transformed into human beings by God's breath. This means that Adam, created from a pre-human, became the covenant head of the whole human race without being the father of them all. Thus Keller contradicts again the clear teaching of Scripture (Gen 1:21, 24, 25; Gen 2:7; Gen 3:20; Matt 19:4, 8; Acts 17:26).

Sad to say, Tim Keller's theological problems are not limited to his evolutionary thinking. In his book *The Reason for God,* I found several doctrinal problems that go against Scripture and his own confession of faith.

The knowledge of God

Keller says that God's existence cannot be proven nor refuted by demonstration (p. 103, French version). In the universe, we have indications or clues pointing to God's existence. A secular vision of the world is rationally possible, but the position in favour of God's existence gives a better explanation of all that we can observe in the world (p. 155-156). This goes against what Paul says in Romans 1:18 about the clear revelation of God in his creation that man knows but tries to suppress.

The definition of sin

According to Keller, sin is not the transgression of the law. Sin is the refusal to find your deepest identity in a relationship with God. Sinning is trying to become yourself outside of God (p. 178). This definition of sin is not totally wrong, but is limited to the sin of idolatry. It rejects the definition given in the Bible, for example in 1 John 3:4.

Man's depravity after the fall

Keller says that fallen man has some goodness and wisdom (p. 37-38), thus rejecting the doctrine of total depravity. This is the presupposition behind Keller's "rationalist apologetics" as he calls it (based on C. S. Lewis' apologetic approach). Keller tries to find a common ground between believers and unbelievers based on "reason," implying that the reason of unbelievers is still able to function properly. Remember the title of his book: *The Reason for God*. According to 1 Corinthians 2 and 3, Paul talks about "the foolishness of God" instead. The Apostle says that our natural mind cannot grasp God's truth and wisdom. "But the natural man does not receive the things of the Spirit of God, for they are foolishness to him" (1 Cor 2:14).

We absolutely need the work of the Holy Spirit in our hearts, otherwise we remain in complete darkness.

The existence of suffering in the world

Why does God allow suffering and evil in the world today? One thing is sure, according to Keller: When we look at the cross of Christ, we know that it is not because he does not love us. He took upon himself our suffering (p. 48-49). Remember that Keller is speaking to atheists and skeptics. He rejects the idea that God might send suffering in the world as a judgement upon unbelievers. But what about the plagues on Egypt and the plagues mentioned in the book of Revelation? And what about God's anger in Romans 1:18? Keller never explains the origin of suffering. He never says that it is God's judgment upon Adam's sin. His theistic evolutionist position presupposes that suffering was part of God's good creation before Adam's fall, so his affirmations about the existence of suffering in the world today have a clear evolutionary bias.

The substitutive death of Christ

Some of Keller's affirmations on this subject seem okay, others are very doubtful. For example, he says that when Jesus suffered with us, he identified himself with the oppressed in the world and not with their oppressors. God took the place of the excluded, the poor, and the oppressed (p. 210). This is contrary to the Bible that teaches that Christ died for oppressors and rich people as well (the Apostle Paul was an oppressor before his conversion). On the other hand, the Bible also teaches that Christ did not make atonement for the sins of all the oppressed in the world, but only for his elect.

The Christian and the Christian life

According to Keller, the gospel contains all that I need to build my exceptional identity. In Christ I know that I have been accepted by grace, not only in spite of my flaws, but also because I was prepared to admit them. The gospel of Christ tells me that I am so faulty that Christ had to die for me. This makes me very humble. The gospel of Christ also tells me that I am so loved and esteemed by God that Christ was happy to die for me. This also gives me strong assurance, since I know that God accepts me without condition (p. 196). Here Keller seems to adopt a psychological approach of God's grace applied to our Christian life. Why did God choose me? Keller seems to say that there is a little something valuable in me that helped God love me and that gives me value and esteem. What Keller says here is not absolutely clear to me, but I certainly would have a few questions to ask to him. . . .

Hell

According to Keller (who follows C.aS. Lewis on this point as well as on several other subjects), hell is a state of mind, not a place where you are "sent" (p. 95-96), again contradicting Scripture (Matt 8:12; 25:30; Rev 20:14).

Conclusion

Much more could be said about Tim Keller's theology and apologetics. There are several good and valuable things in his book, but I must conclude that Tim Keller is not going in the right direction. Yes, we can rejoice to see this "Young, Restless, Reformed" movement grow rapidly, but not everything is sound and biblical in this movement. I think we need to be cautious about our endorsements.

For another critique of Keller's book, see http://creation.com/review-timothy-keller-reason-for-god. For other critiques of Keller's article, see http://creation.com/timothy-keller-response and http://bylogos.blogspot.com/2010/02/genesis-versus-dr-tim-keller.html.

From time to time Clarion will publish longer responses to articles received. The decision as to which responses to publish will rest with the Editor. C

Ray of Sunshine

by Corinne Gelms and Patricia Gelms

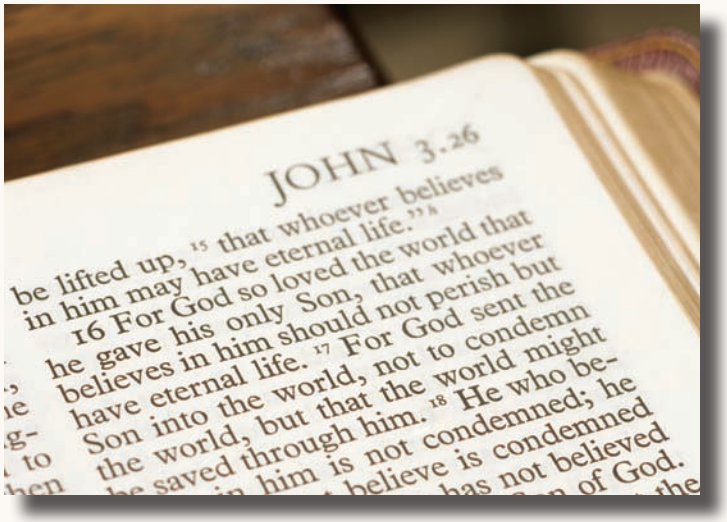
Your Word

Your Word, O Lord
Is wisdom and truth
And we need to know this
When in our youth

To have it embedded
Deep in our hearts
To never give it up
And never let it part

We need to know
The truth there in
That will lead us to life
And free us from sin

Your Word, O Lord
Is faithful and just
And in your Word
We must put our trust.



Birthdays in June:

17 **JOAN KOERSELMAN will be 54**
2113-16 Avenue
Coaldale, AB T1M 1J8

20 **LARS HUIJGEN will be 20**
85950 Canborough Road
RR 1, Dunnville, ON N1A 2W1

30 **BEVERLY BREUKELMAN will be 49**
2225-19th Street
Coaldale, AB T1M 1G4

Congratulations to you all celebrating a birthday in June. We hope that you will have an enjoyable day together with your family and friends. It is our prayer, that God will graciously bless you in all you do, and may we all turn to him for the guidance in our lives. His Word is a light unto our path! All praise and glory to God on high!

A note to all parents and caregivers

If there are any address or other changes that we need to be aware of please let us know as soon as possible.

You can contact us by the following means:

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

Letter to the Editor

In the Editorial "Slippery Slope?"(May 6, 2011), Dr. Cornelis Van Dam reviewed the (generally hallowed) difference of opinion about women voting in church. Last year before I considered pros and cons, an active elder asked me in passing what my opinion might be. Based on Scripture, I said, women voting cannot be recommended nor opposed, but the motivation for such a suggestion should always be questioned.

Dr. Van Dam stated that a vote for office-bearers is "advisory, simply stating a preference," leaving the final decision to council. I wonder: is that "final decision" actually not already made in advance by nominating equally qualified candidates? Is casting a vote in other situations, for example in politics, not similar or advisory as well? Is it not also a choice of preference from four or five party-approved candidates? Does the so-called "slippery slope" not mean what is shown in the history of other churches that introduced such democratic or man-made rules? Can we not make logical and ecclesiastical rules that are distinctly non-democratic? Is it not reasonable that voters expect to also be "votees" or eligible themselves? History shows how deformation grows and that man's wisdom will eventually even reign over divine commands. Art.3 C.O. still stands today, but for how long when there are no distinct, clear and Scripture-based ecclesiastical rules? Therefore, what indeed are the motivations to introduce an outspoken democratic rule? Is it really so wise to give no direction?

Were the assemblies in Old and New Testament Israel not normally represented by "heads of family" or heads of households that included widows? Would churches not be wise to re-phrase their eligibility rules and so include women by having only the "heads of households" cast a vote? This would clearly and distinctly show a non-democratic but ecclesiastical representation. Do we not strongly believe that Christ himself appoints his office-bearers? Women are included in the election. They always were. My wife and I have always voted together. Not doing so would be unthinkable in a Christian marriage. Even with the exclusion of those living on their own, we do indeed believe that Christ "runs" the church. He is the Head. He appoints office-bearers whether we elect by lot, by direct appointment, by secret ballot cast by male members or heads of households. We also hold that husband and wife are truly one. Let us show that faith in our deeds (James 2:26), and beware human wisdom, rights, or individualism.

Dennis Teitsma,
Winnipeg, MB

Response

Thank you for your input. We appear to essentially agree on the important point that, to quote my article, "you can neither conclusively prove nor disprove that Scripture demands or forbids that women participate in the election process." I also concur that the motivation is very important. In my article I pointed out that solid Reformed scholars like professors Lindeboom and Bavinck were led by Scripture and not motivated by feminism to come to their conclusions about the validity of women participating in the voting process. Further, your letter raises interesting points and suggestions, but they go beyond the scope of my article where I simply wanted to make the point that we not become alarmist about the decision of Synod 2010 with respect to the voting issue.

CVD

Dear Editor,

In Volume 60, Number 10 of *Clarion*, Dr. Van Dam only deals with one aspect of the discussion regarding whether female communicant members should be given the vote for office-bearers in the church. He limits the discussion to the "slippery slope" argument, but this does not do justice to the entire issue in a balanced and proper way. There is so much more to this issue that affects how we ought to deal with it. By concluding that Scripture does not prove that women were excluded either in the Old or New Testaments from choosing elders/office-bearers, Dr. Van Dam believes that therefore women ought to be allowed to vote. He also makes this conclusion by stating that voting is not a matter of exercising authority.

Respectfully, as obviously Dr. Van Dam has far superior knowledge of Scripture, I and many others in Canadian Reformed congregations have serious doubts that this concludes the issue. In the interest of better discussion, I would like to make the following points:

1. If all synods prior to 2010 decided that the female vote was a matter for the churches in common, did Synod 2010 not err in leaving it to the freedom of the churches?
2. If this issue could not be decided in the usual orderly way of synodical decision-making practices, would it not have been much better left alone, and the practice of over sixty years left standing,

than sliding it in the back door, by leaving it to the freedom of the churches? Does this not in fact cancel out the possibility of appealing this (non-) decision?

3. If issues at synod are only dealt with repeatedly by presenting new grounds each time, why was this issue dealt with completely differently (i.e. no new grounds), especially after Synod Cloverdale 1983 seemed to institute a moratorium on the issue. Does that not resemble how the world "educates" people, by wearing them down, rather than the church-orderly way of presenting new scriptural grounds, and then making a decision?
4. Dr. Van Dam presents two federations, namely the URC and the FCS as federations which allow women to vote, but which consistently closes the special offices to women. Yet he spends much time on the situation in our own sister churches in The Netherlands, the federation to which we have the closest ties. The number of federations which have (thus far) not slid down the slippery slope stands at two, while the number of federations which has, stands at countless. We ought to beware of misplaced pride, lest we, too, fall.
5. Dr. Van Dam's language in his editorial ("highjacked by vitriolic rhetoric") is unseemly and unkind. Those of us who truly grieve this decision, and are afraid for the future of the Canadian Reformed federation, should not be summarily labelled as people who stir up needless trouble and blow matters out of proportion. This is not the way we as fellow believers ought to speak about one another. Synod 2010 has caused divisiveness and dissention, not those of us who sincerely and wholeheartedly disagree with Art 176 Synod Burlington 2010.
6. It seems to me that the groundwork for this issue to be "resolved" was laid many years ago (the revision of the CO in the 1980s), and now that this groundwork has culminated in the (non-)decision of Art 176, anyone who voices disagreement with Art 176 and favours the Synodical Minority Report of Synod Burlington 2010 is deemed guilty of "stirring the pot." Believers should not be muzzled or forced into agreeing with Art 176, if they truly feel it is a bad development for Canadian Reformed federation.
7. Instead of encouraging unity among the churches, this synodical (non-) decision has fostered disunity and results in a variety of practices, which does nothing towards federative conformity of procedure. It is a troubling development, certainly not a minor issue, to many of us "laity," even many Canadian Reformed sisters who have no desire to vote, and who would rather leave the choosing of office-bearers in the capable hands of our brothers, whether it is an authoritative practice or not. The old method has stood the test of over sixty years, and the method was not broken. There was peace in our federation, and by all accounts (see letters to Synod 2010 Art 8 G) this issue did not live in the churches. Synod 2010 has now made sure that it does.

You would think that I, a widow, after "having" a vote for thirty-eight years of marriage, would welcome this development, to be allowed to vote for office-bearers in my own right. But I value the biblical directive of male headship more, and I do not see the vote as a franchise, or a right, as some others may. I hold dear the concept that our federation ought to stay on the straight and narrow road we have thus far faithfully pursued, with God's help and guidance, so that there will be yet a faithful church for the future generations. Call it a slippery slope if you will, but history is known to repeat itself if its lessons are not taken to heart. "'I have the right to do anything,' you say – but not everything is *beneficial*. 'I have the right to do anything' – but not everything is constructive" (1 Cor 10:23).

Respectfully, your sister in Christ,
Thea Heyink, York, ON

Response

Thank you for your interest. Your letter however deals with far more than my article addressed and so I will not enter into a discussion of the other issues which you bring up. To do that properly would take another article. The concern in my editorial was to show that the nature of the biblical data is such that there have historically been two views on the issue in faithful Reformed churches. We should therefore leave room for both views and practices in the federation of churches. An indication of deformation in a church is when the plain teaching of Scripture is no longer followed. That is thankfully and by God's grace not the situation on this issue in the Canadian Reformed Churches.

For some of the other issues raised, you may find it helpful to consider Dr. J. Visscher's comments on these matters on pages 246-248 of the *Clarion* of May 6, 2011.

CVD

Letters to the Editor should be written in a brotherly fashion in order to be considered for publication. Submissions need to be less than one page in length.

Press Release for the Board of Governors of the Theological College of the Canadian Reformed Churches [Canadian Reformed Theological Seminary] for a meeting held on March 24, 2011

The Board of Governors met at the Seminary Facilities in Hamilton, Ontario on March 24, 2011. Present at the meeting were Archie J. Bax, Hank Kampen (Treasurer), Rev. R. Aasman (Chairman), Barry Hordyk, Dr. Andrew J. Pol (Secretary), Rev. Willem B. Slomp, Rev. Eric Kampen, Rev. John VanWoudenberg, and Karl J. Veldkamp (Vice-Chairman/Corresponding Clerk). Unable to attend were Lammert Jagt and Rev. John Ludwig, both of whom had provided prior notice. The Principal, Dr. G. H. Visscher also was present. The meeting was opened by Rev. R. Aasman with the reading of Luke 18: 15-34 and prayer.

Minutes & Agenda

The minutes of the Board meeting held on January 6, 2011 were, with amendments, adopted. The agenda for the meeting was settled.

Correspondence of Note

a. Letter of acknowledgement and appreciation was received from the Farel Reformed Theological Seminary (Montreal, Quebec).
b. A letter was received from Dr. N. D. Kloosterman advising the Board that effective July of 2011 his ministerial credentials will no longer be with a United Reformed Church of North America, or any of the other churches with whom the Canadian Reformed Churches have ecclesiastical fellowship. The effect of this change in status will mean that Dr. N. D. Kloosterman will no longer be eligible to continue in his position at the Seminary to teach church polity.

Receipt of Reports-Material Items:

a. *Skype Video Link and Discussion with Dr. N.D. Kloosterman regarding pursuit of Accreditation with the Association of Theological Schools ("ATS"):* prior to the acceptance and review of the reports, a Skype video call was conducted with Dr. N. D. Kloosterman. It included an extensive interactive discussion between Dr. N.D. Kloosterman, Board members, the Principal, and members of the Faculty with respect to the accreditation process. Dr. N.D. Kloosterman had gained valuable experience in leading the accreditation process with ATS during his tenure at Mid America Reformed Seminary. Such discussion provided insight into the process and the attention and work involved with such accreditation. The accreditation process was considered and analyzed in the context of meeting the direction and desire of Synod Smithers 2007, as affirmed by Synod Burlington 2010, to have a comprehensive and independent review conducted of the Seminary and all of its activities. At the same time the Board was (and is) desirous of ensuring complete independence during and at the conclusion of accreditation and the ongoing ability to ensure that the accreditation does not in any way infringe upon the integrity, the objectives, and basis of the Seminary as set out in its incorporating statute and governance structure.
b. *Academic Committee Report:* This committee reported that the matter of the sermon making abilities of students had their attention, together with the Senate. There were ongoing and active discussions about improvements and enhancements in that regard. A proposal is submitted to switch the program at the Seminary to two separate and distinct semesters (as opposed to Semester 1, Semester 2A and Semester 2B). Further input from the Senate is expected prior to the next meeting before a decision is taken on the matter.
c. *Finance and Property Committee:* It is confirmed that the Seminary will be receiving, in addition to the special bequest from an estate in the amount of $200,000.00, the further sum of approximately 90,000.00, again as estate bequests. These amounts were received with much humbleness and gratitude. Approximately 30,000.00 of this amount was allocated to spend on upgrades to the audio visual and window treatments in the chapel. This will greatly enhance the sermon sessions for the students and the use of the chapel for public lectures, conferences, and the like.
d. *Senate:* The Board, upon recommendation of the Senate agreed to support the proposal for the CRTS Lecture Series 2013 (focusing on the Heidelberg Catechism), in partnership with Refo 500. The terms of an agreement with Refo500 were approved which ensured flexibility and control for the Seminary.
e. *Principal:* The Principal reported that four students will be completing their studies in 2011 and it is anticipated that we will receive five new students to start at the Seminary in the fall of 2011. We were

reminded of the need and rightness to remember Dr. DeJong, his wife and family, together with the ongoing challenges by way of prayer and visiting as much as we can.

f. *Governance Committee:* This committee reported on a number of elements they were working through and considering. This included a current review of the proper terminology to be used for those who truly were part of the "Faculty" and those who were instructing on less than a regular temporary basis. A specific proposal will be made in future. It was confirmed that the Principalship appointment at present is not permanent.

g. *Review and Accreditation Matters:* Following extensive discussion and reflection the Board decided to continue on with the accreditation process with ATS. This accreditation process will involve intensive and comprehensive review and reflection on all manner of considerations and operations of the Seminary. The external process would essentially assist the Seminary in an orderly and disciplined self and peer review. Such approval was with the clear proviso that the Seminary is free to withdraw from the process or accreditation at any time if it is determined that compromise is required or the process and maintenance of accreditation comes at a price of resources that outweighs its benefits.

In line with the support indicated by Synod Burlington 2010 the Board appointed a search committee to seek out possible candidates for appointment as a fifth professor to teach in the area of church polity. Such committee was appointed and work undertaken on the clear understanding that any appointment was subject to approval by a synod to be constituted in 2013 to the appointment of a fifth professor in the area of study and discipline as stated. The members of the search committee are Revs. E. Kampen, W.B. Slomp and J. Van Woudenberg, Dr. G.H. Visscher, and K. Veldkamp (convenor).

The draft Readiness Report for submission to ATS was approved in principle.

Next meeting of the Board is tentatively scheduled for April 26, 2011 d.v.

Press Release and Closing

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

On behalf of the Board of Governors of the Theological College of the Canadian Reformed Churches, Karl J. Veldkamp,
Vice Chairman/Corresponding Clerk

Inter League Publication Board, April 25, 2011, Waterdown, ON

ILPB Chairman, Dan VanDelden opened our spring meeting with Scripture reading and prayer. All were welcomed. In attendance representing the ILPB Board were Dan VanDelden and Dick Nijenhuis (League of Men's Societies in Ontario) and Michelle Helder and Dianne Westrik (League of Women's Societies in Ontario). Present for the Committee of Administration were Paul Deboer (Chairman), Debbie Swaving (Sales Manager), Nelly Hoeksema (Treasurer), Cathy Jonker (Administrator), and Ingrid VanderGaag (Marketing Rep). Felicia Bijlsma (Secretary) was absent with notice.

Minutes of the last combined meeting held November 24, 2010 were reviewed and adopted and matters arising were discussed.

Updates were given on books being edited and proofread. Seven books have recently been reprinted. The ILPB website, www.ilpb.ca, has been updated. Advertising to promote our books has continued in *Clarion, Reformed Perspective,* as well as *Horizon,* and representative's address lists have been brought up-to-date. Finance Report shows good progress and sufficient resources for future publications. Sales profits have improved. Discounts built into new prices effective June 1, 2011. See website for specifics.

The Board reports to Committee of Administration the progress of books being worked on. Administrative matters were discussed. After General Question Period, the Press Release was read and approved and Dick Nijenhuis closed the meeting by leading in thanksgiving prayer.

Clarion Advertisements

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

Births

With thankfulness to our heavenly Father we announce the birth of our son

AIDAN DERRICK

Born April 10, 2011
Parents: **Brad and Shannon Swaving (nee Kamphuis)**
1st grandchild for Willy and Betty Kamphuis
4th grandchild for Ken and Debbie Swaving
1st great-grandchild for Hank and Hennie Bouwers
82nd great-grandchild for Menno† and Roely Kamphuis
30th great-grandchild for John and Rita† Medemblik
33rd great-grandchild for Klaas and Ida Swaving
242003 Concession Road 2/3, RR 3,
Grand Valley, ON L0N 1G0

I will praise you, for I am fearfully and wonderfully made.
Psalm 139:14a

We give thanks to our Father in Heaven who has richly blessed our family with the birth of

ISAAC PETER

Born April 21, 2011
Marnix and Anne-Marie Sikkema
Alina, Danielle, Laurissa, Jonathan, Alexandra, Jordan, Erika, Reuben
46 Nesbitt Street, Alma, ON N0B 1A0
masikkema@packetworks.ca

Weddings

With joy and thankfulness to the Lord, Bob and Corrie Leach are pleased to announce that

JACQUELINE MICHELLE LEACH
and
CHRISTOPHER LUKE BUFFINGTON

hope to marry in the Lord and to complete it in His Name. The ceremony will take place, D.V., Friday, July 8, 2011 at 1:00 p.m. in Redeemer Canadian Reformed Church in Winnipeg, MB.

Rev. R.J. den Hollander officiating.

Future address: #2 - 429 Henderson Hwy.
Winnipeg, MB R2K 2H5

Anniversaries

50th Wedding Anniversary

1961 ~ June 23 ~ 2011

In the world you will have tribulation; but be of good cheer, I have overcome the world. John 16:33b

Great is Thy Faithfulness!

With prayers of thanksgiving, we acknowledge 50 years of blessing and grace in the lives of our parents, grandparents and great-grandparents

LUKE and ENA JONKER (nee Groen)

We pray for the Father's blessing and guidance as they continue to serve Him together.

We invite you to celebrate this special occasion with us at an Open House to be held, the Lord willing, at Dufferin Area Christian School in Laurel on Saturday, June 25, 2011 from 2-4 pm.

Hillsburgh, ON: John and Carrie Jonker (nee Nieuwenhuis)
Ben Jonker and Sonya Van Gameren
Alyssa, Katrina, Megan, Jocelyn

Dundalk, ON: Robert and Kim Jonker (nee Forbes)
Joshua
Jessica Jonker
Dustin
Courtney

Orangeville, ON: Jarrod and Liz Jonker (nee DenBroeder)
Tyler, Chelsea
Trevor and Marlene Jonker (nee Brouwer)
Taylor, Brianna, Carmen, Brendan

St. Anns, ON: Jason and Corinne Jonker (nee Schulenberg)
Mitchell, Morgan, Kaitlyn, Dylan, Karlee, Torey

Mount Hope, ON: Tamara and Arie den Hollander
William, Lucas, Abigail, Esther

Vineland, ON: Rachel and Ed Gansekoele
Eliana, Caiden

Orangeville, ON: Shaun and Ashley Jonker (nee Cowling)
Kristen and Alan Kottelenberg
Kya, Taryn, Alexia, Adam

Elora, ON: Kyle and Henrietta Jonker (nee Reinink)
Owen, Kara

Address: 20 Lynda Avenue, Orangeville, Ontario L9W 1Z6
lejonker@rogers.com

70th Wedding Anniversary

Spakenburg 1941 ~ July 4 ~ Dunnville 2011

With great joy and thankfulness to our
Heavenly Father who has richly blessed them,
kept them in His care,
has given them refuge through many years
of marriage and continues to sustain them,
we gratefully announce, the Lord willing,
the 70th Wedding Anniversary
of our dear parents, grandparents
and great-grandparents

LAMMERT and HENDRIKA HOPMAN (nee Duijst)

Wedding Text: Psalm 71:1a Bij U, O Here, schuil ik (In Thee, O Lord, do I take refuge)

Dunnville, ON: Clarence and Anna Hopman
Brantford, ON: *Lawrence and Romina Hopman*
Aaron, Dylan, Samuel, Ava
Guelph, ON: *Robert and Joanne Hopman*
Kelvin, Fiona, Alexis, Sheldon
Dunnville, ON: *Helena and Len Petter*
Teleah, Jared, Rainna
Guelph, ON: *Rouel Hopman*
Kelsey, Tianna, Megan, Lyla
Jarvis, ON: *Julian and Colleen Hopman*
Wainfleet, ON: *Cyrus and Erika Hopman*
Aiden, Joseph

Grimsby, ON: Bert and Elsa Hopman
Guelph, ON: *Theo Hopman*
Beamsville, ON: *Gus and Trish Hopman*
Jude, Isabella
Hamilton, ON: *Erika and Nick Kottelenberg*
Annelise, Asher, Rebecca
Orangeville, ON: *Tesha and Errol Kottelenberg*
Cailan, Warren

Brantford, ON: Alison Hopman Schutten
Hamilton, ON: *Rodney Schutten*
Duane Schutten and Theresa Morgan
Brantford, ON: *Nathan Schutten*
Hamilton, ON: *Neil Schutten*

Fenwick, ON: Margaret and Taco Vandervelde
Rochester, WA, USA: *Brendan and Erin Vandervelde*
St. Catharines, ON: *Aren and Jolanta Vandervelde*
Kylee, Natalie
Dundas, ON: *Jordan and Brianna Vandervelde*
Jaiden
Cayuga, ON: *Marisa and Geoff Hutten*
St. Catharines, ON: *Alexa and Adrian Reinink*
Tyson Vandervelde†

Dunnville, ON: Art and Cheryl Hopman
Nick and Christine Hopman
Lincoln, Shelby
Ajax, ON: *Yvonne Hopman and Jim Spoelstra*
Dunnville, ON: *Nadine Hopman*
Andrea Hopman and Kevin Holwerda
Serena Hopman
Christopher Hopman

Richmond Hill, ON: Hetty and Karl Veldkamp
Brianna Veldkamp and
Peter Vlaardingerbroek
Rachelle Veldkamp
Harrison Veldkamp
Olivia Veldkamp

Lansdowne, ON: Wilma and Chris Dakin

Mailing Address: RR 9, 773 Marshall Road, Dunnville, Ontario N1A 2W8

Anniversaries

60th Wedding Anniversary

1951 ~ June 7 ~ 2011

You guide me with your counsel. . . Psalm 73:24a

With great joy and thankfulness to our Heavenly Father for His abundant blessings and His gracious care throughout the years, we joyfully announce the 60th Wedding Anniversary of our dear parents, grandparents and great-grandparents

HENRY and GERDA KUIPERY (nee Bosman)

Our prayer for them is that God may continue to hold them in His perfect peace and contentment as their lives are separated due to mom's illness.
Yet during the past couple of years we may praise and thank Him for His goodness.
Praise to the Lord, the Almighty, the King of creation!

Their thankful children, grandchildren and great-grandchildren:

Woodville, ON: Dick and Marilyn Kuiperij
Jon and Jennifer Kuiperij
Heidi and Chris Williams
Devon, Katelyn
Annette Kuiperij

Guelph, ON: Ed and Ruth Kuipery
Amanda and Luke VanSoelen
Ineke, Izaak
Laura and Jeff Drost
Andrew, Michaela
Kara and Domingo Perez
Jaden
Paula Kuipery

Oakwood, ON: Leo and Irmgard Kuiperij
Randy Kuiperij
Kate Kuiperij and Shawn
Dylan
Tom Kuipery and Lauren

Peterborough, ON: Ben and Barb Kuipery
Reuben Kuipery
Vashti Kuipery and Andrew
Noah Kuipery

Acton, ON: Nick and Helen Kuipery
Nicole and Scott Hansma
Mike and Michelle Kuipery
Brody

Vancouver, BC: Grace Kuipery

Kitchener, ON: Joan Day
Jake Day
Mitch Day

Guelph, ON: Rob and Renata Kuipery
Rachel, Ryan

Lord willing, we will celebrate this occasion together as family.

Mailing address: Henry Kuipery
13548 Dublin Line, RR 1, Acton, ON L7J 2L7

30th Wedding Anniversary

1981 ~ May 27 ~ 2011

And now these three remain: faith, hope and love. But the greatest of these is love. 1 Corinthians 13:13

With thankfulness to our Heavenly Father for His faithfulness and care, we announce the 30th Wedding Anniversary of our parents and grandparents

RIEKS and JANNA DEVINK (Dykstra)

We pray that the Lord will continue to keep them in his care.

Barrhead, AB: Tania and Dirk Barendregt
Maddisyn, Ava
Leanne and Darryl Vandasselaar
Chloe, Easten, Taryn
Louise Devink
Rick and Stephanie Devink
Blake
Adrian Devink

5825 - 55 Street Barrhead, Alberta T7N 1E2

1956 ~ June 5 ~ 2011

… I will counsel you and watch over you.Psalm 32:8b

With great praise and thankfulness to our Lord God in heaven, we wish to announce the 55th Wedding Anniversary of our dear parents, grandparents and great-grandparents

AUKE and FENNIE MEINTS (nee Post)

We pray that our Father will continue to keep watch over them and guide them always.

Andy and Jan Meints
Tanya and Trevor VanderMooren
Joel, Reegan, Gregory
Brenda, Marcel, Ashlee, Kyle, Travis
Jack and Regina Meints
Jesse and Amanda Meints
Jannah
Brett, Byron, Cody
Clarence and Sharon Meints
Justin, Dwayne and Kate
Graham and Jessica, Lindsey
Henry and Bonnie Meints
Brandon, Jennifer
Tiemo and Shelly Meints
Courtney, Quintten
Jane Meints
Clarinda and Tim Penninga
Ian, Skyler, Craig, Olivia

An Open House will be held June 5 (in the evening), D.V., at their home.

Mailing address: PO Box 121, Houston, BC V0J 1Z0

Thank You

I would like to thank everyone for the warm wishes for my 80th birthday. All the flowers, cards and attention were very much appreciated.

Mrs. Linde

Anniversaries

Golden Wedding Anniversary ~ June 12, 1961

BERT and EKE KLOS (nee VanAssen)

Apart from me you can do nothing. John 15:5B

With joy and thankfulness for the Lord's faithfulness for 50 years of marriage we as children express our thanks also to friends and family who have been there in various ways through the triumphs and sorrows along the way and look forward to sharing in the blessings with mom and dad in more years of kingdom service.

Praise God from whom all blessings flow.

John and Joyce Nijeboer
Michael†, Savannah
Ben and Rita Faber
Joel and Maria (Geertsema)
Sarah, Geoffrey, William, Adrian
Henry and Corrie Klos
Lorelle, Jocelyn, Hannah, Alec
Neil and Linda Rook
Brent and Sheryl (Wiegers)
Ashley, Kari
Travis Bomback and Nancy Klos
Christopher, David, Eric, Jason
Andy and Esther Klos
Nathan, Tyler, Daniel

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Teaching Positions

The **Board of Credo Christian High School** invites applications, starting in September 2011, for a full time/or part time

SPECIAL EDUCATION ASSISTANT,
a part time
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British Columbia affords teaching opportunities to those with Professional Certificates (B.Ed) and undergraduate degrees (Subject Restricted).

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

All correspondence should be directed to
Mr. Rob Vane (Chairman)
c/o **Credo Christian High School**
21846 52nd Avenue, Langley, BC V2Y 2M7
Cell: 604-864-1778 robvane@farmfedkr.ca

Teaching Positions

HERITAGE CHRISTIAN SCHOOL
invites applications for the 2011/12 academic year for the following openings in our Elementary panel. We have

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- Enthusiastic, dedicated rookies or seasoned veterans looking for a positive change.

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

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

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

The Canadian Reformed School Society of Edmonton, operating **Parkland Immanuel Christian School**, invites applications for the following positions:

PART TIME MUSIC TEACHER
FULL TIME FRENCH TEACHER

Parkland Immanuel Christian School operates a Reformed K-12 school that offers a supportive school community, competitive wages, and a positive atmosphere.

The school has 235 students and has recently opened an expansion to address the continued growth in the school's student population.

Full and Part time applicants will be given consideration. A University Degree is a requirement for these positions.

For further information please contact the Principal,

Mr. John Jagersma
Phone: (780) 444-6443 (school)
(780) 987-5557 (home)
jjagersma@parklandimmanuel.ca

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

Teaching Positions

The board of the **Covenant Canadian Reformed School Society of Neerlandia,** invites applications for the 2011/2012 school year. We have openings for:

A JUNIOR/SENIOR HIGH FRENCH and FINE ARTS TEACHER, A KINDERGARTEN TEACHER possibly another ELEMENTARY TEACHER and a LIBRARIAN

We operate a K-12 school, with single grade assignments in elementary. If you are a solidly reformed, certified teacher who is enthusiastic and has high professional standards, we urge you to apply.

We offer a very competitive wage and benefit package, as well as quiet, rural living, not far from the city of Edmonton, Alberta.

For more information or to submit your application, please contact:

Gwen Mast - corresponding secretary for the board
Phone: 1-780-674-2880, email: tngmast@xplornet.com
Mail: CCRS School Board c/o Gwen Mast
Box 67, Neerlandia, AB TOG 1RO

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250-847-2246 ph, 250-847-2286 fax
Email: info@ smitherslumber.com

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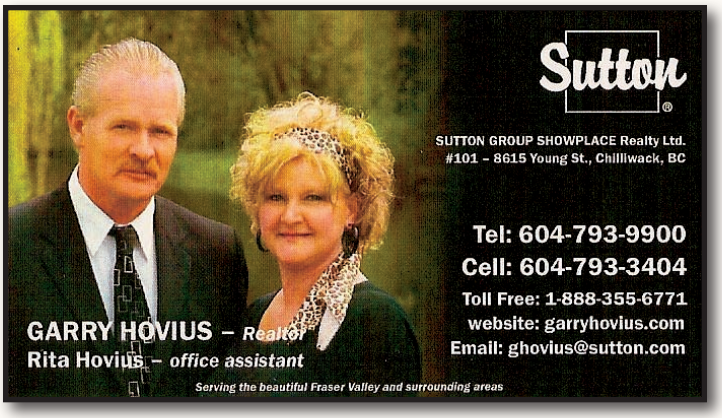

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