

Choir Tour 2001

By Michael Van Boom



CALVIN THEOLOGICAL SEMINARY

KERUXX

Last Monday, the Calvin Seminary Choir returned from its 2001 international choir tour. The tour this year went to Southern Ontario in Canada. We were privileged to lead services at Holland Christian Homes in Brampton, Kitchener CRC, The Redeemer University College in Ancaster, and Shalom Manor in Grimsby.

The choir was well received by each, and enjoyed wonderful hospitality from each of the different church communities. As well, the choir was able to make a short stop in

Toronto where we “wined and dined” at the top of the CN Tower (The tallest free-standing structure in the world). We were also able to spend a few hours at Niagara Falls.

Throughout the tour, the choir was treated to relatively pleasant Canadian winter conditions. The temperatures ranged from twenty-five to forty degrees Fahrenheit. Many on the tour mourned the fact that they neglected to bring their shorts. Shorts would have been an enormous asset on our

arduous hike around the CN tower.

In short, a good time was had by all, and the name of the Lord was proclaimed with joy. The choir looks forward to next year’s tour which (as rumor would have it) is bound for the Florida keys.



News from the Food Pantry

A note to the community of Calvin Seminary: Here are some food pantry figures that you may find interesting. As you may or may not know the Calvin Seminary Food pantry gets its food from Second Harvest Gleaners. They have compiled for us our savings for the year 2000. If we were to go to a grocery store to purchase food for the pantry we would on average pay \$2.17 per pound of food. Second Harvest Gleaners charges us on average \$0.11 per

pound. That means instead of paying \$189,571 for food in 2000, we only paid \$6214! That 's only 5% of the average retail price!! Still, we need your support. Volunteering at the Idema Food Pantry and making donations helps a great deal, and will allow us to continue to support Second Harvest Gleaners and the awesome work they do. Please sign up today!

Thanks for your help.
From Carrie Vroege and

Jane Petersen

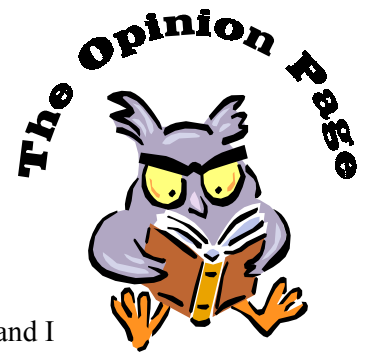


Inside this issue:

Women in Office	2
Dr. Doctrine	3
Prayer Corner	3
Now You See it...	4
Open (bathroom) doors	4
The Tithe that Binds	5
2 Peter 3	6

An Invitation to Conversation: Women in Office

by Sarah Vanderlaan



Last week, I overheard a conversation in the Coffee Shop that meant a great deal to me. It was a respectful, mature discussion on women in office between those of opposing viewpoints. Each person appeared free enough to express his or her understanding without fear of giving offense to another, and each accepted the opinion the other without taking offense. It

seemed that our unofficial policy of ‘don’t ask, don’t tell’ had been put aside for these few minutes and with positive results.

I have long been troubled about the state of affairs at this seminary in regards to gender issues. We as members of this community are able to discuss and disagree on many issues and ideas, yet Women in Office is not one of them. Instead, gender issues have become divisive and painful for many here at CTS. Those opposed to women in office feel afraid to express their opinion, worried that they might give offense to other members of this community or be unfairly labeled. Those in favor of women in office, especially female M.Div students, do feel unfairly labeled and sometimes ostracized by other members of this community. And then there are many in this community who are somewhere in between on the issue, who may not perceive a gender tension per se, yet are often unwilling or afraid to discuss the issue. None of this contributes positively to our community nor does it bode well for the future of our church or school.

Last summer Synod debated women in office once again. One helpful thing that the Majority Report addressed was this lack of willingness to talk about the issue (*italics mine*):

I myself have many questions, and I guess what I am asking is that we wrestle with them together.

“Synod 1995’s decision to review the matter of women’s ordination to the offices of elder, minister, and evangelist in the year 2000 seems to have been interpreted as a moratorium on discussing the issue of women’s ordination by the members of the church. The advisory committee desires that the church not become complacent over the existence of differing and sometimes conflicting interpretations of Scripture. *Such differences ought to make us restless for dialogue rather than resigned to silence.* This restlessness must not drive us apart. Rather it must spur us on to work together for a deeper understanding that may lead to a consensus that we cannot imagine at the present time.”

I think that this is an incredibly helpful statement that we at Calvin Theological Seminary need to take seriously. I fear for our future as a church if we cannot even respectfully talk about the issue here. We are at this institution to be trained for leadership in the church. If we cannot approach the subject here, if we cannot listen to each other, if we cannot agree to disagree, if we cannot be honest and sensitive—what then, ten years from now? If we cannot do all of that within the walls of this place, I am afraid that it will never happen. It is true that we may not come to a consensus. But even so, the act of serious dialogue is critically important.

Admittedly, the issues are difficult and the stakes are high. Yet the importance of being able to discuss them in this setting should be

obvious to all of us. I myself have many questions, and I guess what I am asking is that we wrestle with them together. For example, I have long wondered what to do with 2 Timothy 2:11-15. There are even larger questions like what does it mean to be a woman or a man? And what does God expect of us in our gendered-ness? Does a fuller understanding of historical redemption offer a valid solution? And how do we best deal with the reality that there are both men and women in ministry in the church?

I believe that the rewards of being able to wrestle with some of these questions together would be great. We are much more likely to respect each other, even if we disagree, if we have first listened to each other and searched for truth together. And if we could respect each other here, then it is likely that we could continue to do so after leaving this place. I write this article in both the hope that we may become a stronger, more caring, Christ-centered community and the conviction that our future as a church or school is not dim in spite of disagreement on women in office. Gender issues can be difficult, but if we can deal with them together with honesty and respect we may go a long way in overcoming their divisiveness.



Who is the Antichrist?

Reader: Who is the Antichrist?

Dr. Doctrine: Why, Walt Disney, of course. Don't be fooled by the squeaky-clean family image. If you've ever been to EPCOT, you know that Disney's dream was to turn the world into a united global village-- "a small world"-- through education and technology (God is conspicuously absent from the picture). And who do you suppose he had in mind to rule it all? It is said that "the hand that rocks the cradle rules the world."

It is said that "the hand that rocks the cradle rules the world."

For decades, the children of the world have been raised on Walt Disney's theme parks, motion pictures and television shows. The main song in Disney's Hercules is "We need a hero." Would Disney want to be that hero? "Yes indeed!"

The rumors persist that Disney's body is in cryogenic suspension, waiting until the cure can be found for the cancer which killed him. Imagine the hoopla if Walt Disney

—WALTER ELIAS DISNEY— were resurrected. In a world plagued by war, poverty, political scandals and tabloid journalism. Who wouldn't want someone as trustworthy and wholesome as Walt Disney to come back from the dead, leading the globe into an era of peace using wisdom culled from 'the other side'? The Southern Baptists might even be tempted to suspend their Disney boycott under such conditions.

Doesn't such a scenario fit perfectly the picture the Bible gives us of the Antichrist in Revelation 13:3? "One of the heads of the beast seemed to have had a fatal head wound, but the fatal head wound had been healed. The whole world was astonished and followed the beast."

And what about the image of the beast set up by the second beast (Rev. 13:14-15)? Image is everything for the Disney Corporation. Television images, movie images, images reproduced on t-shirts and lunchboxes—who would be

surprised if Disney produced another image?

Yes, Disney is the Antichrist. Don't be surprised when he comes back, adds a letter to his middle name (so that each of his names contains six letters--666), and demands that you receive a mark with those familiar mouse ears on your right hand and forehead.



Prayer Corner

- * Please pray for Floyd Aukema's 10 year-old son, Christopher, who is suffering from hearing loss.
- * Please keep Doug and Mary Beth Wood in your prayers after Mary Beth's miscarriage
- * Please keep President and Mrs. De Jong in your prayers after the loss of William DeKock,

President De Jong's father-in-law

- * Please keep Jim Oosterhouse in your prayers after the death of his mother
- * Gail Tuit is recovering from pneumonia and is feeling better.
- * Praise God for keeping the Seminary Choir safe during

their tour.

- * Keep Zaia in your prayers after her outpatient surgery for a kidney stone.



Now You See it, Now You Don't by Innocent Mwangi

Crushed! Dejected! Defeated!
The solitary figure trudged along
Humped, he limped along the rugged dusty road
Step after agonising step he shuffled and stumbled
As he paused to catch a breath, he wondered
How much more truculent could life be?
Yet in the vain expectation of passion denied
In the twisted kaleidoscope of sadness and pain
He dared hope for a glorious respite
Through the milky horizon of nature's wonder
He groped in search of a light so clear
Not knowing where the road will clear

It's funny how things turn out
Strange how we sometimes scratch beneath the rut
Scratching and scalding to remove the rot
With faces furrowed and gleaming with sweat
Desperately looking for that elusive blot
Eureka! You knuckle down for a sure catch
But see it fade away...away into the torrid heat
After all, it was just a mirage. Huh!

You might say I'm talking in parables
I would say better than wisty fables
Remember Nehemiah and the proud nobles
Them who said the wall was rubble
And that a hyena would make it tumble
Yet the wall refused to tumble
The nobles were left in shambles
While God made Nehemiah stable

God is not like a man to lie
With Him mirages are made so real
Making us strong when we feel so frail
Even when our enemy our vision derails
The Lord is there to make us steady
To refresh us when we are down and weary
Yet never sparing us His consuming fury
But with love upholding those who trust Him fully
Renewing their strength day after day
And leading them to the way everlasting

Jesus was our "diamond in the rough"
Though righteous, He bore our sins
Impure for our sake He hung for our gain
A tragic site it was at Calvary
A battleground to end the devil's rivalry
Some say it was the darkest hour
A tragic hour of death and destiny
Yes, death for the sinful man
But glorious destiny for all the Lord's Redeemed

Now the Diamond is no longer in the rough
it's gleaming and glinting with a golden hue
Expensive but offered for free by Grace
To anyone who desires eternal life
Never again will you struggle with life
Never again will you wallow in rot
For now you see it and know it's there

Never again to fade away

Open (Bathroom) Doors by Saint Anti-Smythe

*A critique of "open doors" by St. Smythe
KERUX Volume 35 Issue 7, December 7, 2000*

When I walk by an open (bathroom) door, I am invited to share with someone that I may or may not know, I may or may not respect, admire, or trust. An open (bathroom) door tells me that I am important and that someone wants to share with me, which is something that I am not sure I will appreciate. I think that this may be a chance for service, something that will force me out of my comfort zone.

When I walk by an open (bathroom) door, I am privileged to see a smile. Usually it's a little more like a smirk, but a smile none-the-less. An open (bathroom) door allows me to hear a good word. I am eager to be shaped by someone whose wisdom I value. An open (bathroom) door tells me that community is important, that no one will be excluded.

When I walk by a closed (bathroom) door, I am shut out of an important process. The closed (bathroom) door tells me that I am not important, that I must seek discipleship without the guidance of respected thinkers and teachers. I think, "Would Jesus shut the door?" Closed (bathroom) doors tell me that the seminary community flirts with failing in its task to produce decisive theological leaders.

The Tithes that Bind *by Joshua S. Benton!*

I heard a story once in some sermon illustration.

A missionary, some where in Africa, was preparing his sermon when a young village boy came running in with a fish. "Pastor, Pastor" the child yelled with glee, "You said last week we should give a tenth of all we have to the church—so here's a fish." The missionary was pleased that not only did the young boy remember the sermon, but he was practicing tithing. "We're are the other nine fish?" he asked the child. "They're still in the water," was the reply.

I was told that this was at the heart of giving to the church. Of course, I had thought it was to pay the preacher. When we would steeple chase I noticed that various churches accepted the offering differently. When they passed around the offering basket before the sermon, I thought that the preacher wouldn't start until he got paid. When they passed it around after the sermon, I thought if we liked the sermon we should pay him.

But tithing is more than just paying the preacher. Numbers talks about giving our first fruits to God. What we have belongs to him. Leviticus talks about every tenth of the herd and flock that passed under the rod, all plants and vegetables would be made holy to the Lord (Lev. 27:30-33). We are no longer a farming society, so we place our hard earned money into the collection plate as it passes by.

This has always been hard for me. I don't always have money—and when I do, there's rent, bills,

groceries, etc. I have a hard enough time living off of 100% of what I make and now I'm expected to live off of 90%? What was even harder was at my home church I'd be in charge of collecting the offering; watching people toss in 20's and 50's with the children given dollar bills to do the same; and here I was,

But tithing is more than just paying the preacher.

Numbers talks about giving our first fruits to God. What we have belongs to him.

in the back of the church making change for a five in the offering plate. My pastor preached on giving once, (in summary) saying that when we give our offering we should give with a cheerful, joyful

heart. If we don't have a joyful heart in giving, if we're just beating our chests saying "look at me, I'm giving a tenth of my money;" then don't give. I think a deacon almost had a heart attack!

We can give bags and bags of money to the church; we could sponsor building projects to build new churches; we could pay for three pastors, but if we're just doing it because we ought, because we are told to, because it makes us look good, then we are doing the same thing that God was angry about in Amos.

At the same time, there are those, mostly Television Preachers that say the more you give to God, the more you get back from God. One late night preacher said it was like investing in the work of God, He'll repay you so much more than what you give to the church, more specifically what you give to the organization that's sponsoring the preacher on TV. Now there is some biblical basis for this—the main one is from Malachi 4. But even

then, the attitude of the heart is wrong.

We give because, yes, it does belong to God, and yes, we are told that we should give a tenth of what is ours back to God. But it's not giving to get back. It is to aid in the growth of the church; to aid in the work of the deacons; and in paying the preacher (they need to eat too).

When the plate, basket or even bucket is passed in the pew, give with a gracious joyful heart not because you feel it is your duty or because it makes you look good. But give not only with money, but the first fruits of your time, energy and talents, for all belong to the lord, not just our cash.



THE KERUX WANTS YOU!!

WE ARE ALWAYS LOOKING FOR NEW OPINION ARTICLES OR NEWS AND IDEAS FROM THE COMMUNITY. PLEASE CONSIDER WRITING SOMETHING FOR US.

Contact **THE KERUX** at:

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“By wisdom the LORD laid the earth’s foundations, by understanding He set the heavens in place.” Proverbs 3:19

2 Peter 3 by Dave Gifford

Don't forget what you were told
By holy men in days of old:
As history draws to its close
The heavens will be mocked by those
Who see no sign of Christ's return
And from the flood have never learned
Of God's great patience and his ire
Shown then by water, now by fire

They wonder when he will appear
Not knowing that the passing years
Reveal not oversight, but grace:
He gives them time for saving face

So slow to come but quickly ending
His frightful day is still impending
Swiftly it will come to each
And nothing will escape its reach
Not earth, nor heav'n, nor them, nor you
If this is true, what will you do?

We wait for him with hopeful hearts
So let us set our lives apart
So we may be without reproach
As our new home we see approach
So many from the Scriptures stray
But we must not be drawn away
So hold your ground and grow in grace
Until you see our Savior's face

Community Information Table

Monday, March 5 – Dr. Wolfgang Panenberg lectures on Calvin College campus

Thursday, March 8 – 10:00am – Sem. Aud. – Anniversary lecture – Dr. James De Jong – “125 Years at Calvin Theological Seminary – The Students”

Friday, March 9 – Dies Natalis – No Classes

Thursday, March 15 – 10:00am – Sem. Audit. – Anniversary Lecture – Dr. Richard H. Harms – “125 Years at Calvin Theological Seminary – The Faculty”

Friday, March 16 – Oral Comprehensive examinations – afternoon

Wednesday, March 21 – Hebrew comprehensive examinations – 4:00pm

Thursday, March 22 – Sem. Aud. – Conference on Expository Preaching. Dr. Bryan S. Chapell, President, Covenant Theological Seminary, St. Louis, MO.

10:00am – “The Heart of Christ-Centered Preaching”

1:00am – “Applying Christ-centered Preaching – without Moralism”

Monday-Friday, April 2-6 – Spring Recess – No classes

Wednesday, April 18 – Greek Comprehensive exam – 4:00pm

Other Information:

Dies Natalis is the birthday (in latin) of the Seminary. The celebration of this august occasion will take place this Friday, March 9, from 8:30-11:30am. Breakfast will be served at the Apple-Plum Banquet Plaza (behind Pietro's). Come join the fun. Sign up at Amy's desk by Wednesday if you want to come.

