Kibera is said to be the second largest slum in the world. Just outside of Nairobi, it has a population of 700,000 people, packed into five square kilometers of land. I knew when I signed up to visit Kenya that I'd be confronted with poverty—but I had never conceived of a slum this vast and dense.

We were given two instructions when we visited. One, do not wear open-toe shoes (having more churches in Kibera than toilets, you can see the wisdom in this advice). And two, do not lose sight of your guide (no map could record all the alleys, passages, and winding paths of Kibera—once you're lost, you're thoroughly lost).

We split into groups of three in an attempt to better “blend in.” Each group had its own guide, a Kibera resident, who introduced us to families, ministries and homes. We were welcomed into 12’x12’ dwellings, invited to ask questions and share our own lives, and we were prayed for. With each new introduction, we saw more and more beyond the squalor. We were helped to put a face on Kibera and to give shape to the hope found there.

Kate Kooyman

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(continued on page 2)
We met a mother who supported her family by selling tomatoes from her window. We met a woman who started a micro-finance program to give independence and empowerment to her neighbors. We met a pastor who defied danger to live in Kibera, not out of obligation, but because he found community and grace and the face of Christ in that place. And we met young people in t-shirts that read, “Kibera—God’s great city,” as they performed dramas to educate youth about AIDS and Christ and hope.

Everywhere we went we were followed by children—barefoot, runny-nosed, and chanting, “How are you? How are you?”

It struck me that the city of God might end up looking a whole lot more like Kibera—where one’s life was lived in dependence on God and one another, where one’s gifts were used for the benefit of the community, where one’s hope was in the new heaven and the new earth—than any city I’ve ever lived in. And I might feel more comfortable as a citizen in the city of God someday if I started listening to Kibera’s answer now.

—Kate Kooyman

Dustyn Keepers

As I walked with Julie to her apartment in the small town nearest Limuru, I was very nervous about my stay, wondering what we would talk about. Yet, with her warm, welcoming smile and quiet mannerism, I felt comfortable. Julie is a student in the Bachelor of Divinity program at St. Paul’s United Theological College, and she and some of her classmates were each hosting a Western Seminary student in their home for an overnight stay and to visit their churches.

Her apartment was one room with a curtain hung across the middle. On the far side of the curtain was a double bed where she and her sons sleep. On the near side was a desk, two chairs, some boxes with food and kitchen necessities, a few buckets for water, and a propane tank with a burner where she cooks. I later learned that the eight families who live on this floor share a few toilets (well, really holes in the ground that flush) and one water faucet. Julie invited me to take her nicest seat, made tea for me, and introduced me to her sons, Franco and Gilo. Julie is a widow. Her church was supportive of her coming to study theology, but they do not assist her financially. The financial support she does have is enough for her to live on but does not provide for her sons. She explained how fortunate she is that after her husband died (his family was entitled to all their possessions), her father chose to receive her and even care for her children while she went to study for her diploma, a four-year degree. Other widows in Kenya are not so fortunate. Julie wants to be an advocate for them, because widows and orphans are often the poorest of the poor.

Julie introduced me to Andronicus, another female student who lives across the hall. Andronicus and I went for a walk that evening and had amazing conversations. Andronicus is from the coast, near Mombasa, giving her yet another perspective to offer me as we reflected and shared our experiences with one another. Andronicus asked me about my life here, my apartment, and our school. I asked her about things I had experienced in Kenya, about being a woman in ministry there, and about their studies at St. Paul’s. We walked and talked for over an hour. Afterward, we shared a meal with Julie, Franco, and Gilo, and in the morning we all went to church together before walking back to St. Paul’s.

Meeting these women left me with the sensation that although our lives are quite different, Julie, Andronicus, and I are very much the same. We are sisters in Christ; we are members of one body. We are all women studying theology while trying to love and serve God in this very broken world, and hoping to impact a church that both hurts and is hurting.

I have a lot of “why” questions about the mix of brokenness and blessing I saw in Kenya. My hope is that I can continue to live in and wrestle with that tension and with our differences and sameness as I return to my studies here, remembering my new Kenyan friends.

—Dustyn Keepers
Did a significant person lead you to pursue ministry?  
My grandfather, Peter Van Es, graduated from Western Seminary in 1929, and my father, Rowland, graduated in 1964. Growing up as an MK and FR I always felt called to help people—but not necessarily through ordained ministry. I pursued degrees in Economics instead.

How did your call evolve?  
While working in Malawi I was asked to preach at the English services of the Nkhoma Congregation. I soon realized I enjoyed that more than my other work. I decided to go to seminary to get the tools I needed to preach and teach better and do it full time.

What did you learn from your father and grandfather about mission?  
My grandparents worked many years among American Indians and then in inner city missions. My parents worked 40 years as missionaries in Asia, teaching theological education. Helping others and working overseas is in my blood. I learned that life is not about us and what we want; it’s all about God and what God wants. The good thing is that God equips us to do what needs to be done.

How is your ministry different from theirs?  
I teach in the Department of Business. I teach Business Ethics and Corporate Social Responsibility, using both my economics training and my training in theology.

When Jane and I were working for CRWRC we were directly involved with helping the poor help themselves. Now we are training pastors to care about the poor and learn how to help them more effectively. Before we worked on the how to help others—now it is more the why to help others and where to find help (like in the area of HIV and AIDS).

What keeps you in Africa?  
I fell in love with Africa when I went to Sierra Leone in 1983. It was so different, exciting and fun—even living on 2 dollars a day! The people were great, and I still stay in touch with staff I worked with back then. Jane also worked in Sierra Leone with the Peace Corps, so all these connections and the fact that our girls were born here keep us in Africa.

What kind of mission training would you like to see in Western’s curriculum?  
I learned a lot at Western, even coming to seminary with mission experience. I would like to see the seminary make better use of the Master of Theology students from Asia, Africa and elsewhere as teachers and resources for mission training. We should tap into all their years of experience in ministry.

Where do you get your energy?  
Other people give me energy, especially when they are excited and interested in what they are experiencing. I’m usually exhausted after teaching because I work hard before, during, and after class, but it is good work, part of my calling. Sometimes I can’t believe I actually get paid for doing this job I enjoy so much.

What is the best part of being a missionary in another land?  
The best part is never knowing what will happen next. Anything can and does happen, and even if it is routine for others, it is new/exotic for me since I am still discovering things about this country and culture. Kenya is also very beautiful with lots to see and do.

Future dreams/hopes/plans?  
I would like to publish my Masters thesis and then pursue another degree. I want to keep learning, and I dream of becoming as good of a teacher as my professors were at WTS. I just hope and pray someone will look up to me that way someday. I’m still working on getting to that level of excellence, and with God’s help maybe I will.

Lifenotes  
b. 1961, New York City (son of Rowland & Judy Van Es, missionaries)  
Elementary School in Tainan, Taiwan; High School in Dumaguete, Philippines  
Married Jane VanderHaar in 1990; Children: Jenna, 13 and Michelle, 11  
Positions held:  
(1998-88) Inland Fisheries Volunteer, US Peace Corps, Sierra Leone  
(1998-88) Community Developer, Christian Reformed World Relief Committee, Sierra Leone  
(1988-90) Graduate Teaching Assistant, Dept of Economics, Michigan State University, Lansing, MI  
(1995-96) Malawi Program Director for CRWRC working with the Relief & Development Committee of the Church of Central Africa, Presbyterian, in Nkhoma, Malawi  
(1998) Assistant Chaplain, Hospice of Holland, Holland, MI  
(1999) Rowland and Jane are appointed Missionaries of the Reformed Church in America to serve in Africa  
(2000-2003) Lecturer in Bible and Theology, Diocesan School of Evangelism, Banjul, The Gambia  
(2004-present) Lecturer in Bible and Business Ethics, St. Paul’s United Theological College, Limuru, Kenya  

Rowland Van Es, Jr. ‘99 & ‘03  
Lecturer in Bible and Business Ethics, St. Paul’s United Theological College, Limuru, Kenya  

How have your previous experiences in Africa and your training at WTS prepared you to teach?  
I am using everything I have ever done and learned. However, each country is different, so I have to keep on learning, which mostly comes by doing. WTS helped me learn how to learn and where to go for more information. I also go to the source, the Bible itself, and rediscover the truths that you only see when you read it with new eyes and ask new questions of those same old biblical stories.

As an American, what unique contribution do you make to training pastors in Kenya?  
I bring an outsider’s perspective, which is needed here as it is at WTS. This is why Western has the Master of Theology program bringing foreign students to the seminary. Outsiders shake things up and question the status quo, forcing insiders to re-think old answers and come up with better ones. I am unique here because I’m an American who grew up in Asia and has worked in Africa for 16 years in four different countries.

Rowland teaching Business Ethics at St. Paul’s  
How do you and Jane function as a missionary couple?  
We’ve been a missionary couple from the start. We both graduated from MSU in June of 1990, got married in July, and were serving in Malawi by the August.

Currently, we are both involved full time in the teaching ministry at St Paul’s. Jane teaches sociology and psychology to the Bachelor of Divinity students and coordinates the spouses’ Ministry Certificate Program. She also works as an instructor and tutor in the Community Care and HIV & AIDS Masters program. She keeps me balanced as we raise our two daughters, Jenna and Michelle, getting them to school 12 miles away each day. We wish there were more hours in a day and that we each had two more hands.
All In Perspective...

If you come to the Stanton Reformed Church parsonage, you’ll see I don’t have too much furniture. In fact, when I moved from Hoboken to Stanton the movers said, “This is it?” And I thought I had a lot! I visit parachisioners’ homes and see the eclectic mix of overstuffed chairs, chaise lounges and sofas next to antiques acquired along life’s journey, and it all goes together so nicely. I must admit, I’ve started to feel like my home is a bit sparse, especially as I look at the TV mounted on plastic filing cubes and my lamp and phone on the rickety old nightstand I bought secondhand.

So, last year I broke down and bought a beautiful armoire I was coveting from Ethan Allen—a glorious 84 inch tall marble that cost me more than I care to admit. It is the crowning glory of my bedroom. When it arrived I called my best friends to come and see. We gathered in the room to look at it. I even invited people to touch it and feel the smoothness of the wood. I started to feel like my home is a bit sparse, especially as I look at the TV mounted on plastic filing cubes and my lamp and phone on the rickety old nightstand I bought secondhand.

From that moment on I dreamed about the rest of the set… the headboard and footboard to adorn my bed and the nightstand to replace the rickety one about to fall apart any minute. I’ll get two night stands, one for each side! From time to time I’d go to the store to look at the set and check my bank account to justify spending that much.

Then I traveled to Obuasi, Ghana for the third time. Some of the children there don’t have running water or even a toilet as we know it. Some live in cement structures of two or three rooms, and others live in mud brick homes. Most have one pair of play clothes and one uniform for school. The children crowded around me to look at pictures on my digital camera. They wanted to see America, so we looked at snapshots of my street, the church building, the sanctuary, and my house. As we clicked through them, their eyes widened with unbelief as I told them about each photo.

When we got to my house I hesitated before saying, “This is my home.” One child said, “That is all for you?” My heart sank. I thought to myself, he wouldn’t mind the plastic TV stand and rickety old night table.

Another child asked, “Do you live there with your husband and children?” I looked at this child who had been wearing the same red shirt all week, and my throat tightened because I realized how it must look, me alone in what seemed to them a huge house.

I replied, “I’m not married yet, and I don’t have any children. I live with my dog and two cats.” Then, to feel better in front of these impoverished children I continued, “But when I do get married, my husband and children will share it with me.” …as if somehow that would make the house seem smaller. But it didn’t. And in that moment a voice in my head screamed, “Your dog and cats live more comfortably than these children!”

I had to fight back tears as I hugged the child on my lap. I became acutely aware once again of how much I had been given (regardless of my sparsely furnished house) and how much I had to give. It suddenly seemed that the time and resources I had given up to this point were a good effort but not enough—not when I live the way I do and these children live the way they do.

While I was in Obuasi, the first phase of Christ Community School opened. We had worked on this project for three years and raised $100,000 for its construction. The school is concrete with glass windows, two fully equipped bathrooms with three toilets and one sink each, four classrooms with desks, adequate lighting, ceiling fans, electrical outlets, a teachers lounge, storage, and a playground. This is astounding for a small village in West Africa. When school opened September 18, 2006 there were 125 enrolled for pre-K through 1st grade. Now we need to complete the second phase for the rest of the children. There is still a lot of money to raise and work to do.

My trip back to Ghana put it all into perspective again. When I came home, that armoire didn’t look so glorious after all. And I realized I could live without the headboard, footboard and nightstands quite a while longer. A good work is being done in Ghana, and for me that is more important.

2 Corinthians 9:7-8

Where is your comfort zone?

You may have noticed a theme in this issue of people being challenged to step outside of their comfort zones.

In late January, Bill Van Auken and I had the privilege of spending nine days in India to explore possible mission relationships for our local congregation, Trinity Reformed Church. I think I am a pretty savvy domestic traveler, but not internationally, especially not to a Third World country. I reluctantly agreed to step far outside of my comfort zone (Bill was very patient with my compulsive, perfectionist tendencies) and trust God. What an experience! The trip ended up stretching me in ways that could not have happened if I had remained where I was comfortable.

I talk with students daily who have stepped out of their comfort zone to attend Western Seminary—academic, social, geographic, and financial comfort zones. They have overcome anxieties and made sacrifices to follow God’s call on their life.

These students have trusted God to provide for their needs, and God has used you through your prayers, encouragement and financial support as instruments of His grace. Our students thank you for this and trust God will continue to use you in this way.

Every day God provides opportunities for us to step outside of our comfort zones and trust Him. How will you respond today?

Ken Neevel
Vice President of Advancement & Communications
Hebrew Comes Alive
by Eric Bogerd, WTS Senior

Last summer five students and two professors from WTS were blessed through the generosity of a friend of Western to study Biblical Hebrew in the Holy Land. Old Testament Professors Tom Boogaart and Carol Bechtel planned the trip to learn a new method for teaching Hebrew. I joined the expedition and then helped to implement the teaching tools last semester.

Before we checked in at the ulpan (Hebrew school), our group met with RCA missionary Marlin Vis in Jerusalem. He helped get us settled, sharing things he had learned since he and Sally moved there. With Marlin as our guide we saw many well-known biblical sites in the Old City and stayed overnight in Bethlehem. This was one of the most moving parts of our trip, as we observed firsthand what the policies of division and encirclement really mean for those who live behind the walls being built.

We traveled back into Jerusalem through one of the security checkpoints, only to gain insight into what it means to be an American in other parts of the world— we were waved through just by showing our passports. I gained new appreciation for the freedom I have to move about.

Studying Hebrew at the ulpan was a unique experience. Monday through Friday we attended four hours of class in the morning. The classes were conducted primarily as much as 90% in Biblical Hebrew from the very first day. The teaching method combined immersion with movement-based learning, not to speak for the first week. The teachers would speak Hebrew to give commands and teach us nouns, and we would respond by jumping, running, climbing on chairs, or pointing and picking up various objects.

Learning a language this way should be familiar to everyone, as this is the way we learn from our parents as children. Only after the first week were we encouraged to respond with simple answers in single words and short phrases.

The point of learning this way is to make the language come alive. Rather than approaching biblical text as a code to be deciphered with grammars and lexicons, we actually learned to communicate in ancient Hebrew. It makes reading the Tanak (the Hebrew Bible in ancient Hebrew) much more like reading in my native tongue.

This whole process made the Old Testament come alive for me. These are not simply histories of an ancient tribe of people; these are our stories, tales of our family we tell over the table while sharing a meal. Being in Israel, seeing the places Jesus and David walked, and making Hebrew a much more personal language has reaffirmed and inspired me. When I go out to serve in a congregation, I will do all I can to teach others to appreciate how much the Old Testament has to offer us today.

New Scholarship for Overseas Studies

Participants on Dr. Donald Bruggink’s overseas trips never forget them. For many it is a once-in-a-lifetime privilege to learn about biblical and church history in the very places where that history was made.

Jeff Allen, a 2005 M.Div. graduate, traveled to Rome in 2003 and spent two weeks under Don’s teaching. “Our time together in Rome combined with my preparation and study of the Sistine Chapel made history so real for me!” Jeff says.

Twice a year, Dr. Bruggink offers travel seminars to places such as Greece, Turkey, Spain, Russia, Rome, and other biblical significance. An overnight trip to northern Galilee was cancelled due to southern Lebanon rockets targeting that area.

Tom Boogaart and I are both very excited about the new approach to Hebrew here at WTS. It’s going to take us a few years to get really good at it, but it’s worth the work.

The students internalize the language in a remarkable manner, opening up the possibility for them to be able to use it in a truly transformational way.

We’re the only seminary in the country teaching a biblical language using this method, but we’ve already received several inquiries from others who want to know more about it.

—Dr. Carol Bechtel
Professor of Old Testament

Biblical Hebrew Ulpan Trip
6 weeks, Summer 2006

An ulpan is a school for the intensive study of Hebrew. Ulpan is a Hebrew word meaning teaching, instruction, or studio.

Location: Yad HaShmona, a retreat located about 10 km east of Jerusalem.

Typical Day: Meals in a communal dining room at 7am, 1pm and 7pm; class from 8am to noon. Evenings were for sunset watching and reflection on the day’s activities.

Excursions: Bethlehem, Jerusalem, Tel Aviv/Jaffa, Wadi David & the Dead Sea (home of the spring of En Gedi), and many other sites of historical and biblical significance. An overnight trip to northern Galilee was cancelled due to southern Lebanon rockets targeting that area.

—Dr. Donald J. Bruggink
Senior Scholar of Overseas Study

Anyone can contribute to this fund, and all donors who contribute $1000 or more will be recognized as Bruggink Scholarship Fund Owners.

To make a special gift to this fund, simply include a notation of “Bruggink Scholarship” with your gift. You will make a lifelong impact on a Western Seminary student.
Jaco and his first priority, “the three women in my life.”

(In Sydney, Australia during his 2006 sabbatical)

What was your upbringing like?

My family has been very involved in the Dutch Reformed Church in South Africa since the 1750s. Even so, growing up during the last wave of the apartheid system of racial segregation, I didn’t really recognize the cost of “How can you be whole if your relationships are so exclusive?” That’s not our image of Jesus, who associated with all types of people.

You left South Africa for further training in hospital chaplaincy. How did that training influence you?

Chaplancy taught me how to be less anxious than those around me, which is really core in a caregiver. I also learned there is nothing so urgent that it has to happen immediately. And I realized I cannot make any promises, but I can be present in your pain.

Can pastoral care be learned?

Pastoral care is a set of skills, such as knowing not to fill the silence between you and another person with words, despite the anxiety that silence brings.

My favorite class is the Introduction to Counsel and Care. Students come in feeling insecure of how to give counsel and care, but the vast majority of them leave feeling competent. Any of them could be my pastor, very effectively.

What do you see our students doing well?

Today’s generation is extremely committed, passionate, and often not closely tied to faith communities. That opens up a lot of possibility for caregiving, because pastoral care always occurs at the margins of life. Jesus ministered to people there—the prostitute, tax collector, woman, and children.

Many of our students can relate more to that sense of loneliness than of belonging. They want to make a contribution to the world, and healing others and healing self is closely tied.

Are students prepared for the expectations on pastors?

With mainline churches in decline, the pressure for someone to come in and make proclamations, promises to revitalize the church, is enormous. We help students be realistic. If you know yourself well enough, you will admit you cannot be a savior or a perfect pastor. We help students break down the strong clerical model of pastor on top and everyone else below. Students are encouraged to empower the body of Christ.

If you could preach a message to every RCA church, what would it be?

It would be a simple message: grieve the losses you have experienced, so you can find out who you are as a faith community at this time. The RCA has experienced significant losses over the last 45 years. We have lost members; we have lost the church’s position of authority and power in society. We have lost language to speak to our youth. Congregations seem to be losing their Reformed identity. The only way for a faith community to handle loss is by grieving. Loss can never be replaced; it can only be mourned.

Every loss, even those brought about by growth and revitalization, changes our identity. We need to ask, “Who are we after pastor so-and-so left? Who are we with less money? Who are we as many new members are joining us?” We have to grieve and mourn—lament—to discover our new identity.

How does your course, “Counsel and Care across Cultures” reflect the WTS passion to think missionally?

It is important because the face of the church is changing rapidly. Future growth of the RCA will need to include Hispanic, Asian, and African-American communities. In today’s postmodern, pluralistic world, students have to engage across cultures, but in a very broad sense. For instance, I think of the cultures of disability, young and old, sexual orientation, race-ethnicity, or the gap between rich and poor.

We have to go from seeing diversity as a “problem” (because we cannot lose our homogenous feel) to celebrating diversity, saying: “the more diverse, the stronger we can be, because the more gifts there will be.”

What is the African philosophy of ubuntu?

Ubuntu means, I am who I am because of who we are. I find my identity in community and not radical individuation. I challenge students, “Who is close enough to you to speak authentically into your life?”

As professors here, just giving knowledge is not good enough. Students need to come to care enough to say, “You know, if you continue this way, you’re going to hurt yourself and the community as well, so how can I help you?”

How do you help students grow?

The WTS curriculum and we as professors seek the wholistic transformation of our students. Also, our Student Assistance Program (SAP) supports the wholistic health of our students and is funded by the Dr. Stanley Rock Preparation for Ministry Fund (to which anyone can contribute). I don’t know of any other seminary with such a program.

Students are offered spiritual direction, a counseling journey, numerous workshops, formative education events, Sabbath retreats, etc. As the gatekeeper for this program, I listen to them, direct them to the right resource, and cultivate the importance of good self care for the ministry.

What did you learn from your 7-month sabbatical to South Africa, Australia, New Zealand, Namibia, Zambia, and Botswana?

I visited numerous seminaries and realized Western is one of the best in the world to do the wholistic kind of transformation we seek of our students. You cannot just teach for a student’s head—you have to do it for the spirit, the heart, the whole person. It’s the kind of teaching I love to do.

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Welcome!

Conference on Postmodern Youth Ministry
May 3–4, 2007
4:00pm Thursday - 4:00pm Friday
featuring Tony Jones of Emergent Village
www.emergentvillage.com

Tony Jones is a sought-after speaker in the areas of emerging church, postmodernism, and spirituality

WORKSHOPS OFFERED:
- Gretchen Schoon Tanis: "Reflective Practice: Theological Foundations for Youth Ministry"
- Duane Smith: "Redefining Youth Ministry"
- Darwin Glassford: "Connecting Young People with a Disconnected Church"
- Darwin Glassford: "Navigating Uncharted Waters; Youth Ministry and Emerging Approaches to Ministry"
- Theresa Latin: "Formation and Transformation of Adolescent Identity"

$85 includes Thursday night dinner; register online at www.westernsem.edu/journey or call 616-392-8555, x167

You are Invited!

Classes of 57, 67, and 82: Please join us for Alumni Day on May 14, 2007. Luncheons will be provided for the 25th, 40th, and 50th reunion classes. Special activities are planned for the morning and afternoon. Meet current students and reminisce with former classmates. All Western alumni are invited to an alumni dinner at 5:00 in the Maas Center of Hope College ($25/person). We will be honoring Distinguished Alumni for the commencement service of the class of 2007. Dr. Marianne Meye Thompson, professor of New Testament at Fuller Theological Seminary, will be the commencement speaker.

A PUBLICATION OF WESTERN THEOLOGICAL SEMINARY
IN MEMORY OF:

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Winifred W. Miersma
Ethel A. Mary Ebert
Caroline Neckers
Negga & Dayton Prinsen
Bryan & Joan Schwartz
Bill & Carol Stewart
Rev. C. Bruce & Mary Ann Work

Rev. Harry Meow
Mary E. Meow

Carl Reinhorn

Rev. Paul Schmidt

to Ghana.

James W. Benes '59
b. Sheldon, IA 3/19/21
p. Medford, WI 5/13/13

Dr. Richard Doudsley
Rev. Russell & Mrs. Eleanore Norden

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Holland, MI 49423

News

Congratulations to Daniel Deffenaubr ‘88, Associate Professor of Religion and Philosophy at Hastings College in Hastings, NE, who was named the 2005 Nebraska Professor of the Year. Each year the Carnegie Foundation selects one professor from each state for outstanding undergraduate teaching and service to students.

In January Bob Rock ‘94 finished in the top half of the 2007 Walt Disney World Marathon, finishing the race in 5 hours. As past president of the church in Sioux City, IA, Bob says both take patience, endurance, and commitment.

Bonita Zobeck ‘96 has accepted a call as senior pastor of Colonial Park UCC in Harrisburg, PA.

Edie Pekich Lenz ‘02 and her husband, Brian, welcomed their first child, Caleb Michael, on November 3, 2006. Edie is pastor of the Church of the Good News in Chicago.

Miguel Cruz ‘04 and his wife, Brian, are the proud parents of Muraeh, born December 13, 2006 in Palmyra, NY.

Emmanuel T. Quassia-Konuh ‘06 (Th.M.) has become the founding principal of Wesleyan College, a Christian high school started last September after he returned home to Ghana.

on to Glory...

James W. Benes ‘58
b. Waupun, WI 4/4/15
d. Glendale, AZ 2/20/07

Central College, 36’s, WTS ‘39
(1959-43) West Leyden, NY
(1943-49) Calvary, Hagaman, NY
(1949-72) Mohawk, NY
(1972-80) Stony Brook, NY
(1982-94) Christ’s Community, Glendale, AZ
(1994-99) pas. care)

Calvary Community, Venice, FL
(1982-96) First, Prairie City, IA
(1977-82) Calvary Community, Venice, FL
(1986-90) First, Sycamore, IL
(1968-74) First, Ironton, OH
(1974-84) First, Byron Center, MI
(1985-91) calling) First Sioux Center, IA

Robert L. Berkey ‘84 (D.Min.)
b. Bourbon, IN 9/13/35
d. Hudsonville, MI 1/19/06

Hope College, 36’s, WTS ‘39
Reformed Churches Served:
(1973-2000) Tyndale College
(1994-95) Central, Naperville, IL

Louisville Theological Seminary
Served various Presbyterian churches
(1973-2000) Tyndale College
Penticon, MI

Necrologist: Glenn Bruggers ‘51

Special Gifts to Western Seminary
October 15, 2007 – March 5, 2007

Delbert Vander Haar ‘47
b. Holland, MI 4/20/23
d. Holland, MI 11/15/06

Holland, MI 1969-91

Yokohama Union Church, Japan
(1993-98 pas. care) Hope, Holland, MI
RCA National Staff service:
(1968-73) Secretary, Western Region;
Coordinator, Family Life Ministries
(1973-89) Secretary, Stewardship
Development and Mission Education

Robert Hector ‘40
d. Sheldon, IA 3/19/21

Orange City, IA 12/22/66

Central College ‘46; WTS ‘49
Reformed Churches Served:
(1949-63) Slayton, MN
(1953-57) Gales, Chicago, IL
(1957-60) Bethel, Chicago, IL
(1960-62) First, Prairie City, IA
(1967-77) First, Palmyra, NY

Dr. Dennis Voskuil, Dr. George Brown, Dr. Matt Floding, Ken Neveel

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