

# MINISTRY & LEADERSHIP

REFORMED  THEOLOGICAL SEMINARY

FALL 2009

## A Far-Flung Influence

RTS Alumni  
Serving  
All Across  
Indonesia



# Chancellor's Message



*Robert C. Cannada, Jr.*

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## Camp Addition

Here's an addition to the list on page 15 of the Spring/Summer issue featuring camps run by RTS alumni:

**Camp DeSoto** in Mentone, Ala., is a facility for girls ages 8 to 16 and is directed by RTS graduate Phil Hurt and his wife, Marsha. For more information about the camp, visit [www.campdesoto.com](http://www.campdesoto.com), call 256-634-4394 or e-mail [campdesoto@gmail.com](mailto:campdesoto@gmail.com).

Americans continue to face severe political and economic trials. Combine this with the decline we see in Christian influence in every area of Western culture, and the result can be a fixation on our national woes. Now is the time to refocus our gaze from our circumstances to our almighty, sovereign God. We pray that He would work through these circumstances to spur revival in our nation.

While we pray for the United States, though, we should also turn our attention outward and be mindful of what God is doing globally. His Spirit is moving mightily among the nations. Consider the remarkable growth of the church in places like China and Africa, where RTS faculty members have labored faithfully through the years to help equip leaders to be more effective shepherds of the growing flocks there. Another hotspot for church growth is Indonesia, where various segments of the RTS family have had and continue to have an influence on millions of lives (see page 8).

I find these developments very encouraging. Even so, with the worldwide harvest so plentiful, we long for more.

We need more leaders like Rod Miles (see page 12), who has invested his life in building Christ's church in a well-heeled environment as resistant to the gospel as one can find anywhere in this country. We also need leaders like Lincoln Speece (see page 14) who have a vision for bringing gospel ministry to the poorest and

most disenfranchised among us.

The need to equip more leaders drives efforts such as the expansion of the work of RTS-Atlanta. To mark our commitment, John Sowell has been inaugurated as the first Atlanta campus president, and the first class of Master of Divinity students has received degrees there (see page 16).

Another example of our commitment to helping develop more leaders for the church may be found in our continuous addition of new faculty members. In this issue we introduce Scott Redd (see page 6), new assistant professor of Old Testament and dean of students at RTS-Orlando, and Dr. Bruce Baugus (see page 4), new assistant professor of philosophy and theology at RTS-Jackson.

In everything we do at RTS, we affirm our focus on "standing firm but not standing still." There can never be too many church planters who initiate and lead new, vibrant works, thereby proclaiming the gospel and making an eternal difference in this world. Yes, there are more churches per capita in the United States than in any other nation, but many here are declining and dying.

There is much kingdom work to be done, and RTS is single-minded on the task. As you read this issue, consider how you can help us accomplish our mission. In so doing, you may help equip the pastor who one day will pastor your children or grandchildren. In today's trying times, that's an investment with a guaranteed dividend. ♦

*Lyn Perez, Editor in Chief*

*Paul Schwarz, Managing Editor*

*Bill Henderson Design, Graphic Design*

*Stephanie Hartley, Dawn Kilgore, Editorial Assistants*

*Ministry & Leadership promotes RTS through articles designed to edify its readers through solid biblical instruction, and through reports that focus primarily on the national and global impact of RTS students, faculty and alumni. Our goal is that readers will become partners with RTS through prayer, financial giving, educational experience and student referral, as well as providing placement opportunities.*

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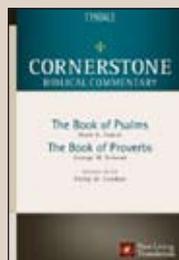
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## PUBLICATIONS

- **Dr. James Anderson** wrote "Presuppositionalism and Frame's Epistemology," in *Speaking the Truth in Love: The Theology of John Frame*, ed. John J. Hughes (P&R Publishing, due November).
- **Dr. Bob Cara** published "Redemptive-Historical Themes in the Westminster Larger Catechism" in *The Westminster Confession into the 21st Century*, vol. 3, ed. J. Ligon Duncan III (Christian Focus, July).
- **Dr. John Currid** published "Habakkuk: The Expectant Prophet" in the *Welwyn Commentary Series* (Evangelical Press, July) and "Numbers" in the *EP Study Commentary Series* (Evangelical Press, due November).



**Dr. Mark D. Futato** authored the Psalms portion of *Psalms, Proverbs (Cornerstone Biblical Commentary)* — Tyndale House Publishers, May).

- **Dr. Howard Griffith** contributed "Frame as a Reformed Theologian" to the *John Frame Festschrift* (P&R, due November) and wrote "The Signs of Jesus in Calvin's Christology" for *Reformation and Renaissance Review* (due 2010).



**Dr. Mike Milton** wrote *Small Things, Big Things: Inspiring Stories of Everyday Grace* (P&R, due fall), and "Sovereign Surprises" and "In the Land of Uz" for *Preaching* magazine (July/August).

- **Dr. Derek Thomas** wrote "The Westminster Consensus on the Decree" for *The Westminster Confession Into the 21st Century*, vol. 3, ed. J. Ligon Duncan III (Christian Focus, July).

## TRAVELS

- **Dr. Richard Belcher Jr.** will speak on "Ecclesiastes: The Search for Meaning" at a Bible conference at Grace Presbyterian Church, Baton Rouge, La., Oct. 9-11.
- **Dr. Rod Culbertson** will speak at the "Progress of Redemption" Bible conference at Mount Calvary Presbyterian Church, Roebuck, S.C., Sept. 11-13, and will be the assessor for the PCA Mission to North America Church Planting Readiness Seminar at RTS-Charlotte, Nov. 6-7.

- **Dr. John Frame** is responding to two sessions of the Evangelical Theological Society — discussing a festschrift honoring him, and his book, *Doctrine of the Christian Life*, Nov. 18-19, New Orleans.
- **Dr. Mark Futato** will speak at the Potomac Presbytery Retreat September 14-15 in Washington, D.C., and will give the J.G. Vos Memorial Lectures at Geneva College, Beaver Falls, Pa., Oct. 14-16.

- **Dr. Mike Milton** led a marriage retreat for returning soldiers and their spouses in Gatlinburg, Tenn., Aug. 7-9.
- **Dr. John W.P. Oliver** was the Christian Life Conference preacher for America's Keswick, Whiting, N.J., Aug. 2-7.
- **Dr. Derek Thomas** will give two addresses: "Redemption: Speaking Peace in the 21st Century" and "Reforming the Church," and moderate a panel discussion at the Calvin for the 21st Century

conference, Calvin College, Grand Rapids, Mich., Aug. 27-29.

- **Mr. Hugh Whelchel** will speak at the Transform conference, McLean, Va., on "The Problem With Work," Oct. 31.

Additional faculty travel engagements can be found at [www.rts.edu/facultytravel](http://www.rts.edu/facultytravel).

## INTERNATIONAL

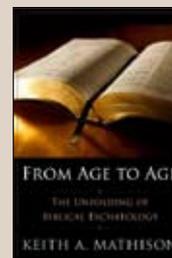
- **Dr. Howard Griffith** taught a course in July in Chiba City, Japan, titled "Revelation, God and Scripture" in conjunction with Mission to the World and Nagoya Theological Seminary.
- **Dr. Charles E. Hill** will deliver a paper, "Irenaeus, the Scribes, and the Scriptures: Reflections on P. Oxy. 3.405," at the Irenaeus and His Traditions conference, Edinburgh, Scotland, Aug. 26-28.

- **Dr. Derek Thomas** will speak at the Conference on John Calvin, Ontario, Canada, Sept. 18.

## NEW INSTITUTE

- RTS-Charlotte will begin an Institute for Reformed Campus Ministry this fall. IRCM will be a "think tank" designed to equip students to more effectively reach college campuses with the gospel of Jesus Christ and the core tenets of Reformed theology. It will include a new M.Div. degree emphasis, professors with campus ministry experience, additional library resources, the IRCM Fellowship, campus ministry opportunities, scholarships and funding, and regular conferences and lectures. Dr. Rod Culbertson will direct the institute and be joined on the advisory board by Rod Mays, Jeff Hardy, James "Bebo" Elkin, Kevin Teasley, Ken Currie, Polly Stone, Ron Brown and Cole McLaughlin.

## ALUMNI BOOKS



**Keith Mathison (MATS '96)** wrote *From Age to Age* (P&R, March).

- RTS has launched the new RTS Online Alumni and Friends Community to help alumni and friends of the seminary stay connected with each other and with the institution. Sign up today at [alumni.rts.edu](http://alumni.rts.edu) and tell all your RTS friends about it.



# A CONSUMING

**T**here is much concern about the future of free enterprise in America. The role of government in regulating the economy is hotly debated, and important economic policy issues must be sorted out. At a deeper level, however, the present economic crisis is symptomatic of a much more profound problem: a fundamental spiritual poverty that undermines economic liberty and many other vital values, institutions and practices.

Reformed thinkers have been addressing the issue. David F. Wells, for example, offers scathing critiques of our culture of consumption, showing how pervasive it is even in the church. Carl Trueman also addresses these concerns, concluding that consumerism is “perhaps the most powerful drive underlying some of the most unfortunate trends in current ecclesiastical practice.”

Yet in the *Ordained Servant* journal, Trueman reproaches Wells for not grasping that “consumerism is not some accidental, aberrant by-product of the West; it is the epiphenomenon of capitalism, a system within which we must all today live.” For Trueman, capitalism is a “rip tide” sweeping us to sea.

Wells objects, insisting that consumerism represents a “likely, but not inevitable” outcome of capitalism. Indeed, “capitalism is the hope, humanly speaking, for the Third World,” he argues. “The trick is to be able to use the fruit of capitalism without falling into the trap of consumption.” For Wells, the problem is not capitalism, but rather consumerism as a pervasive, sinful, corrupting influence.

## SLAVES OF CONSUMPTION

If by capitalism Trueman has in view something like the modern American economy, then it is quite possible that consumerism and this form of capitalism are inseparable. Reinhold Niebuhr observed in *Pious and Secular America* that Americans are “somewhat embarrassed by the fact that we are the first culture which is in danger of being subordinated to its economy. We have to live as luxuriously as possible in order to keep our productive enterprise from stalling.”

This well describes the trap of consumption Wells warns

against. Hence we need a bazooka loaded with billions of dollars to get consumers consuming; hence the constant discussion about how to best “stimulate” taxpayers into ever more crazed consumption, lest our standard of living collapse. As Wells points out, we are no longer embarrassed by this condition; we prefer things this way. Indulging ourselves with creaturely comforts and carnal pleasures has become, it seems, the defining value of American culture.

Although consumerist self-indulgence is the American way of life, it is antithetical to the life we were created and are called to live before God. Ironically, it is also incompatible with the free market, which belongs to the created order and is worth striving to realize. But a truly free market can only be realized through people who act justly, keep covenants and serve others (cf. Micah 6:8). The superficial notion that free markets are founded on greed and thus represent a post-Fall economic order misunderstands their nature and origin and, more importantly, what makes a free market truly free.

OUR  
CURRENT ECONOMIC  
SITUATION REVEALS A  
PERVASIVE HEART  
CONDITION.

## BIBLICAL FREE MARKET

God established the right to private property and the just acquisition of goods and services in the pre-Fall Covenant of Works as is evident from the Decalogue (Exodus 20:15; Deuteronomy 5:19 — see also WCF 19.1-2). A division of labor is created through the diversity of gifts and vocations, establishing a society of economic interdependence structured around the free exchange of finite goods and services. The call to work and the division of labor are both in view in the cultural mandate (Genesis 1:28; 2:15,18) — a mandate far too grand for any one person or society to fulfill.

Thus we see, even after the Fall, the kind of specialization and cultural flourishing God had in view in the beginning, albeit now gravely perverted by sin (Genesis 4:2, 20-22). But even in the face of sin, the result is a diverse, complex, interdependent society of humans that compels a rich cultural development. As we specialize in various tasks in response to God’s gifts and callings, pool our labor, and justly and equitably exchange goods and services, we create culture.

by Dr. Bruce P. Baugus

# CORRUPTION

In such an economy, my welfare and that of my neighbor are not in conflict. We are both to love God with an all-consuming love, and love one another as much as we do ourselves (Matthew 22:37-40). My best interest is bound to their best interest. Self-indulgence and greed destroy this harmony. Sin may be a universal condition, but it is also the ultimate enemy of genuine economic liberty. The freedom of the market is not established by the absence of government regulation but by properly ordered love toward God, self and others.

## THE IDOLATRY OF CONSUMERISM

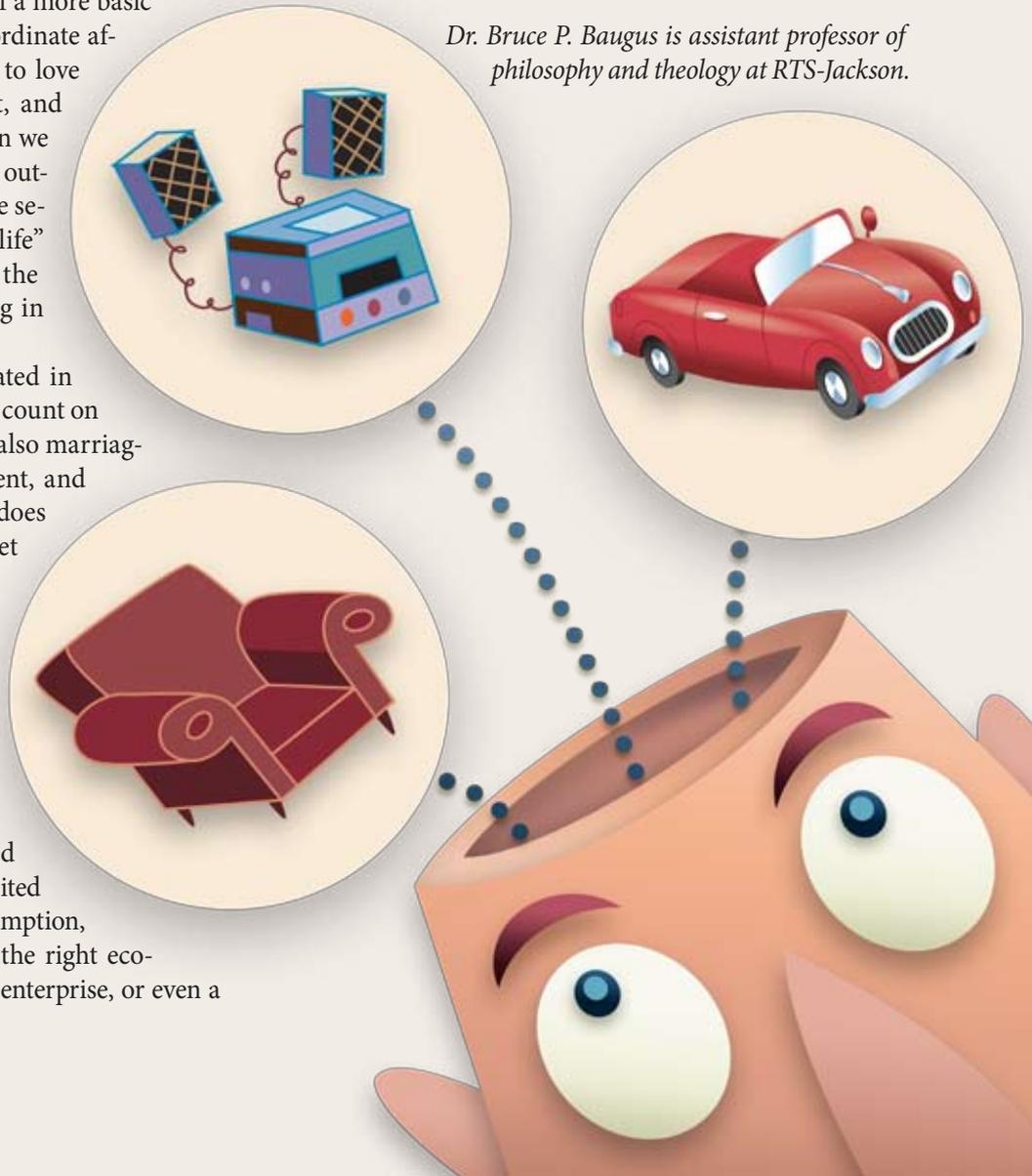
Consumerism is the economic face of a more basic error of valuation that arises out of inordinate affections. As sinners we constantly fail to love God and others as much as we ought, and love ourselves and our things more than we should; as idolaters we seek happiness outside of God. Like Eve, we Americans are seduced by lies that promise the “good life” if only we indulge ourselves in wearing the right outfit, driving the right car, living in the right ZIP code, etc.

This consumer mentality is deep-seated in our culture and psyche, and advertisers count on it. But it corrupts not only markets but also marriages and families, politics and government, and education and religion. Consumerism does not represent the climax of a free-market economy but rather its deterioration.

As Christians we are charged to believe, live by and proclaim a gospel that calls us to deny ourselves before God and be poured out for the good of others (Matthew 16:24-28). Calvin taught in the *Institutes of the Christian Religion* that self-denial is the sum of the Christian life. Any culture structured around self-indulgence has already forfeited economic liberty for slavery to consumption, and this error cannot be corrected by the right economic policies, a campaign to save free enterprise, or even a bazooka stuffed with billions of dollars.

What is required for a free market to be truly free is a just and virtuous people moved by love to serve one another, treat one another justly, respect private property, tell the truth, labor earnestly to support themselves and their dependents, keep covenants and fulfill contracts, and so on. But achieving this requires a restructuring not only of our economy but also of our culture through restructured minds and hearts that live not for creaturely comforts and carnal pleasures, but in light of a hope that compels us to deny ourselves in order to be poured out for the good of others. Such is the hope we have in Christ. ♦

*Dr. Bruce P. Baugus is assistant professor of philosophy and theology at RTS-Jackson.*



# YEARNING FOR GOD'S WORD

Psalm 119  
teaches  
us the  
distinct  
way in  
which  
He speaks.

“Actions speak louder than words.”  
This common saying is a comment on the human capacity and tendency for deception. Why do actions speak louder than words? Because people lie.

People can and often do say things that they know are not true just to get what they want. Think about it: How often have you said something just so you can get a person off your back? How often have you carefully crafted your response to a person so as to avoid further conflict or further conversation? How often have you found yourself in a situation in which you will say just about anything to escape?

Words can be used as weapons for personal convenience.

But actions are different. Actions require commitment, effort, foresight, preparation and sacrifice. You have to think about the other person, anticipate their needs and take action. Our loves, our friendships — all our meaningful hu-

man relationships — need to be nurtured by actions as well as words. That is why in human communication, actions so often speak louder than words. That's how human words work.

But that's not how God's words work. We can't treat them like human words. We can't discount God's words as simply weapons of convenience, nor can we write them off as empty rhetoric. We certainly can't take them with “a grain of salt,” because they are fundamentally different from ours.

## Psalm 119: A Song of the Word

That is why I love Psalm 119 — it is an extended reflection on God's words. The Psalmist portrays just how we are to experience, think about, yearn for and ultimately meditate on God's Word. Verses 33-40 seem to encapsulate the message of the Psalter's longest psalm.

Seven words are repeated in this passage, all seemingly referring to the same thing — God's Word. They are “law” (or *torah*, v. 34), “rules” (v. 39), “testimonies” (v. 36), “commandments” (v. 35), “statutes” (v. 33), “precepts” (v. 40), and “promise” (v. 38). All these words are used interchangeably through Psalm 119, cumulatively referring to God's inspired Scriptures. In short, the Psalmist is talking about his Bible, and his attitude toward it can be described as nothing short of infatuation. God's Word exhilarates him; it inspires him to song and outright worship.

Why does God's Word evoke such excitement?

First, **God's Word is true.** God is true and therefore His words are true. The author of Hebrews 6:18 is unequivocal when he writes, “It is impossible for God to lie.” God does not say what we want to hear in order to get us off His back. That's because in God and His Word, there is only truth.

This truth gives God's Word an authority that no other author can claim. Notice that the Psalmist assumes the truth and authority of God's Word in v. 33. He doesn't say, “Teach me, O Lord, the way of your statutes, and I will mull them over looking for useful tidbits.” No, he says, “teach me your



statutes and I will keep them until the end.” In Psalm 119, there is no discussion on the merits of God’s commands. It is assumed. The question is not “Should I keep your statutes?” It is “How can I get the ability to keep them?” This obedient stance is the foundation of the whole psalm. God’s Word is not lacking; it is the Psalmist who is lacking. He needs God to make a proper response to God’s Word possible.

Second, **God’s Word is active**. It doesn’t speak louder than His actions, because it *is* action. It makes, moves, forms and molds. It is powerful enough to change every situation into which it is spoken. When God creates the heavens and the earth, He does it through words. He says, “Let there be light,” and look . . . light!

The power of God’s Word is not a tame power, either. It is not sympathetic magic that can be manipulated by its user, but it is God’s power, bestowed as He wills according to His sovereign purpose. For this reason, when God’s Word is on display, its result is healthy fear (v. 38).

Third, **God’s Word is near to us**. It is present and accessible. In Psalm 119 there is a startling intimacy and immediacy that the author assumes with God. Listen to how he talks to God: “Teach me . . . Give me understanding . . . Incline my heart . . . Turn my eyes.” This is all close, personal language.

In the ancient context, this sort of assumed intimacy with a god is rare. To the pagan mind, a god’s will was accessible through omens mediated and interpreted by oracles in a process that was external to the worshiper and a bit haphazard.

The Psalmist, however, talks to God directly, confidently expecting that He will respond. The whole psalm records this personal encounter as one that anticipates, cries out for an even more personal encounter with God’s Word than what he already has. In other words, God’s Word evokes in him a desire for a more intimate relationship with it.

God’s Word is not about an empty set of rules. It never was. It’s not about paralyzing passivity, either.

## God’s Word in Our Midst

The Psalmist desires to delve into the Word of God and find abundant life in it, because the Psalmist intuitively knows what is made explicit in the New Testament. The Gospel writer John is succinct and poetic: “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). But John is talking about Jesus Christ — the part of the equation that the Psalmist knows he needs.

Jesus is the personified Word of God in our midst. He is the teacher, the mediator who makes God’s Word accessible to us. Without Jesus, we are critically and chronically alienated from the Word of the Lord, and only through him can God’s Word bring us life. Because of Jesus, we can sing Psalm 119 for ourselves in confidence, knowing full well that the Spirit of our teacher is with us. He has walked in the way of God’s commands, has taken our punishment upon Himself, and in so doing has accomplished for us what we and the Psalmist could not accomplish for ourselves.

Therefore we should sing Psalm 119 for ourselves in freedom, knowing that God’s Word no longer condemns us. Like the Psalmist, we know we fall short of God’s demands, but for those in Jesus Christ, the resultant condemnation is completely spent. It was suffered by Christ, who wore our guilt so we could engage God’s Word without the bonds of rebellion.

God’s Word merits our own active and yearning affections, and for our part, we have everything to gain from it. ♦

*Scott Redd is assistant professor of Old Testament and dean of students at RTS-Orlando.*

*To read more about the Psalms in general, visit [mindandheart.com](http://mindandheart.com) to find books written on the subject by Scott’s fellow RTS-Orlando professor Dr. Mark Futato. Search for “Mark Futato” once on the site — a portion of each book purchased will benefit RTS.*



# A Far-Flung

by PAUL SCHWARZ and DR. SAMUEL LARSEN

**T**HE SOUND OF THE MUEZZIN BREAKS THE MORNING STILLNESS ABOUT 4:30 each morning. Folk religions are everywhere. The noise of celebration punctuates an annual holy day commemorated by thousands of Hindus. Monks chant in their Buddhist temple. Singing rings from a local school where a Christian congregation meets for worship.

All of this happens on a single day in just one Indonesian city! The number of tribal groups throughout the archipelago of 17,000-plus islands reaches well into its own set of thousands. The landscape of Indonesia is a veritable kaleidoscope of religious expression — all within the most populous predominantly Muslim country in the world.

Yet here the gospel came four centuries ago, and here it still persists, and even manages to advance, as faithful servants of Christ, many of them RTS graduates, practice and

proclaim the love of Christ. RTS alumni plant and pastor churches, provide Christian education and discipleship ministries, bring a holistic ministry of mercy and service centered on the person and work of Christ, and teach and lead theological seminaries.

Wherever the ministry of Christ's Word goes, the Spirit of Christ goes also, moving in hearts and whole communi-

Continued on page 11

## Interior Designs

**T**revor and his wife, Teresa, are church-planting missionaries with FIRE (Fellowship of Independent Reformed Evangelicals). They focus their ministry on a remote tribal group in Papua Province, formerly known as Irian Jaya, in the westernmost interior of the Indonesian portion of the island on which Papua New Guinea is located.

The 2004 graduate of RTS-Jackson is working in an area populated by more than 1 million Muslim transmigrants from predominantly Muslim homelands. Trevor notes that with moving to a new place often comes openness to new ideas, so he anticipates great opportunities ahead to show love toward families whose lives are in flux and who may be ready to hear the gospel.

### TREVOR JOHNSON

In Papua Province, spiritual illness lives side by side with the threat of physical sickness. Many Papuans live in lowland swamps with high susceptibility to malaria. Trevor, who has a nursing background, has led efforts to help fight malaria outbreaks as part of ongoing mercy ministry to the region. "In studies of former Javanese Muslims who have come to faith in Christ," he notes, "the initial thing that removed the resistance to the gospel was the kind, caring attitude of believers." ♦

— Paul Schwarz

For a vivid look into the Johnsons' lives on the mission field, visit their blog at [www.tandtfamily.blogspot.com](http://www.tandtfamily.blogspot.com).



# Influence



Dr. Cannada (far right, in dark shirt) spoke and taught in several different contexts in the capital city of Jakarta.



## Cannada Travels to Indonesia

In March, World Reformed Fellowship held a conference in the Indonesian capital of Jakarta on global theological education. Dr. Ric Cannada, RTS chancellor and chief executive officer as well as member of the WRF board of directors, served as one of seven featured speakers. His topic was “Reformed Theology and Theological Education in the United States.”

The conference took place in conjunction with the WRF General Assembly. While in Jakarta, Dr. Cannada also brought greetings to the congregation at the 5,000-seat Messiah Cathedral of the Indonesian Reformed Evangelical Church (pictured on the cover of this issue). The church offers a service at 7 a.m. every Sunday.

At the church, Dr. Cannada presented an RTS lapel pin to

Dr. Benjamin Intan, an RTS alumnus who serves as an associate pastor at the church. The chancellor also presented a pin as an honorary alumnus to the Rev. Stephen Tong, pastor of the church and often described as the “Billy Graham of Asia.” Pastor Tong preaches at two Sunday services in Jakarta; every Sunday evening at two services in a church in Singapore; every Monday evening at a church in Kuala Lumpur, Malaysia; every Tuesday night at a church in Hong Kong; and every Wednesday night at a church in Taipei, Taiwan.

Another aspect of Dr. Cannada’s time in Jakarta involved a teaching opportunity at Sekolah Tinggi Teologi Reformed Injili Indonesia, a seminary begun by Pastor Tong. RTS alumni Dr. Jacob Susabda and Inawaty Teddy serve as president and academic dean there, respectively. ♦

**DR. RIC CANNADA**

## North by Southeast

The RTS family pipeline to Southeast Asia leads from a variety of sources, including some of a northern variety. Richard Konieczny, an RTS-Jackson alumnus, is a Canadian who has devoted much of his life to helping provide theological education to the Indonesian church.

He serves as the Canadian national director of OMF International, the mission agency originally founded as China Inland Mission by 19th-century missionary pioneer Hudson Taylor. Richard and his wife, Kathy, first went to the mission field in Indonesia 20 years ago, carrying out a ministry not only including theological education but also student work and pastoral ministry. Richard taught Old Testament as part of the biblical studies faculty of the Christian University of Indonesia at Tomohon; he also taught as an adjunct faculty member at SAAT (Southeast Asia Biblical Theological Seminary — see “Importing Seminary Education” below). Kathy, also an RTS alumnus, taught theological English courses and was involved in women’s ministries.

The Koniecznys, who have three children, returned to Canada in 1998 to serve as Ontario regional directors for OMF, assuming the national leadership role in 2003. Their

### RICHARD AND KATHY KONIECZNY



Richard and Kathy both graduated from RTS before going to Indonesia.

leadership responsibilities include member care and development, team building, mission recruitment and education, and developing strategic ministry initiatives in East Asia.

While in OMF leadership, Richard has continued in an adjunct faculty role in biblical studies at SAAT in the Indonesian city of Malang, a leading educational center featuring over 40 colleges and universities. Kathy is involved in children’s ministries in an Asian community in Toronto and edits a newsletter that encourages children to pray for worldwide mission work.

Richard and Kathy, along with their youngest child, returned to Indonesia from July 2008 until this past June so that Richard could teach full time at SAAT. Kathy taught a third-grade class at an international Christian school in Malang. ♦

## Importing Seminary Education

In centuries past, Southeast Asia proved to be a profitable hub for international trade, valued for its bountiful imports to Europe and the Americas. Today, many Indonesians continue to bless their homeland and beyond with the fruit of their excursions to RTS.

Alumnus Dr. Jacob Susabda is the president at STTRII (Sekolah Tinggi Theologia Reformed Injili Indonesia, or Reformed Evangelical Seminary) in the capital city of Jakarta, located in West Java. Dr. Susabda co-founded the school in the 1980s in the city of Surabaya along with, among others, the Rev. Stephen Tong, a prominent Indonesian pastor often called “the Billy Graham of Asia” (see “Cannada Travels to Indonesia” on page 9).

Inawaty Teddy, who received M.Div. and Th.M. degrees from RTS-Jackson, serves as STTRII academic dean and also teaches Old Testament at the seminary. STTRII provides an undergraduate program in theology as well as master’s degrees in Christian ministry, divinity, theology and

counseling.

Over in East Java, Dr. Rahmiati Tanudjaja, a Doctor of Missions degree recipient from RTS, is the academic dean at SAAT (Seminari Alkitab Asia Tenggara, or Southeast Asia Bible Seminary) in Malang. In addition, “Dr. Atty” teaches systematic theology and missions. SAAT offers undergraduate programs along with master’s degrees in divinity, counseling and theology. A Doctor of Ministry program is also available.

Dr. Benjamin Intan, who received a Master of Arts in Theological Studies degree from RTS, holds dual roles as a leader at STTRII in Jakarta and as an associate pastor at Indonesian Reformed Evangelical Church in Jakarta, at which the Rev. Tong is the pastor. Dr. Intan carries a global profile in seminary-level education, having served with Dr. Ric Cannada, RTS chancellor and chief executive officer, in the World Reformed Fellowship on its Commission on Theological Education. ♦

The Indonesian capital of Jakarta hosted a meeting of key Reformed church leaders earlier this year. Dr. Cannada (top row, left) is a WRF board member.

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ties, transforming individuals and societies, like the unseen leaven in a large lump of dough. God's kingdom grows.

In the meantime, for many years Indonesia has flown under the radar in the eyes of most Americans. Relatively recent events have indeed begun to change that profile, beginning with the deadly tsunamis in December 2004 and culminating in July with the bombing of two luxury hotels in the capital city of Jakarta, killing nine people and injuring 53.

Regardless, it's not commonly known that Indonesia is the largest island nation in the world, being comprised of the aforementioned 17,000-plus islands. Also consider that within its borders reside more Muslims than in any other country, including more than in Iraq, Afghanistan, Saudi Arabia and Iran combined. The Indonesian island of Java alone is the world's most populous island and is considered one of the most densely populated places in the world.

From an ecclesiastical perspective, the Christian faith enjoys a rich heritage. Dutch colonization in the 16th century brought gospel influence to East Asia in general, and even today some Indonesian provinces sport a Protestant majority. Part of the spread of the gospel in Indonesia stems from the relative religious freedom compared to other predominantly Muslim nations around the globe (though some missionaries operate in highly sensitive areas).

On these four pages you'll find glimpses into the various places in which RTS alumni help proclaim the gospel in Indonesia. It's by no means a comprehensive sample — the number of examples probably outstrips the number of islands in the entire Indonesian archipelago. We hope, though, to encourage and enlighten you concerning kingdom-building activity in an overlooked yet influential part of the world. ♦

*Dr. Larsen is Samuel Patterson Professor of Missions and Evangelism at RTS-Atlanta, where he recently relocated from RTS-Jackson. He has traveled to Indonesia to help provide seminary education for Indonesian pastors and church leaders, as has RTS professor emeritus Dr. Simon Kistemaker on a more extensive basis.*



## About Indonesia



- Archipelago of 17,508 islands (about 6,000 inhabited — five largest: Java, Sumatra, Kalimantan, New Guinea, Sulawesi)
- Estimated population of 238 million (as of 2007 — fourth-largest in the world, with more than half the population living on Java, the most populous island in the world)
- Approximately 88 percent of Indonesians identified as Muslim (largest Muslim population in the world)
- National motto: "Bhinneka Tunggal Ika" (Old Javanese saying loosely translated as "Unity in Diversity" but literally meaning "Although in Pieces, Yet One")
- Site of the fossilized remains of what became known as "Java Man" (often cited by Darwinists as evidence of evolution)
- Led by General Suharto from his successful military coup in 1968 until his resignation in 1998 amid public protest of his policies
- Religious freedom stipulated in its constitution, though only six religions officially recognized (Islam, Protestantism, Roman Catholicism, Hinduism, Buddhism and Confucianism)

### THE ANONYMOUS MISSIONARIES

A reality of ministry in Indonesia is that some missionaries must operate under the cloak of anonymity. One such RTS alumnus helps plant churches among three different Indonesian people groups. Pray for these missionaries and all those working in the country.

# “BEAVER CLEAVER MEETS GRATEFUL DEAD”

ROD MILES WORKS A CHURCH PLANT IN AN AREA NOTORIOUSLY UNTOUCHED BY THE GOSPEL.

PHOTO BY MARTY ZWICK

BY PAUL SCHWARZ

“**M**ayberry on Acid.” That’s how a bumper sticker describes one of the cities within Marin County in California, an especially peculiar locale on the American landscape. Located on the other side of the Golden Gate Bridge from San Francisco, Marin (pronounced muh-RIN) is a study in social contradictions. To name a few of them, conspicuous affluence sits side by side with a post-hippie countercultural vibe, a predominantly Caucasian demographic passionately devotes itself to diversity, and high-level executives live in the vicinity of internationally renowned organic farming.

Interwoven into this fabric is a veritable absence of traditional church influences. If there’s a spiritual center in Marin, it would be Spirit Rock Meditation Center, a Zen Buddhist temple frequented by the Dalai Lama on his American visits. In other words, it’s not where you’d expect a Chicago native and former Atlanta resident to go and plant a church.

Yet in 2006, Grace Church of Marin, pastored by Rod Miles, an RTS-Orlando alumnus, opened for public worship. Rod has been distinctly equipped by God to blend into the Marin *mélange*, which he describes as “Beaver Cleaver meets Grateful Dead.”

For one thing, Rod grew up as unchurched as anyone in his new surroundings and didn’t place his faith in Christ until his late 20s. “I was a reasonably good kid — fairly smart, fairly athletic,” he says. “It was a great head fake for having it all together. I knew I was a sinner, though I wouldn’t

have used that word, but I didn’t know what to do about it.”

His wife, Gwen, grew up in church, but in adulthood had drifted away from any meaningful spiritual connection. When the couple prepared to start a family, Gwen wanted her children to grow up in church. “In my arrogance,” Rod admits, “I said that would be good for them.” Later, though, upon attending church with Gwen and hearing the gospel clearly preached, “my life turned upside down,” he says. “I spent the next eight years learning everything I could. I couldn’t believe I had missed it my whole life.”

One thing that didn’t change in Rod’s life upon his conversion was his professional status. Rod and Gwen had met through working together in the capital markets division for Wachovia Bank — first in New York City and then in Atlanta. His banking background prepared him for his immersion into Marin’s hyper-professional atmosphere.

“Marin is a community that loves professionals,” Rod explains. “For example, if people put up a new deck [on their house], they don’t get their buddies together and do it themselves; they call a professional. Sometimes when people in the community want to see me and talk about [something], they ask me if they can make a professional appointment.”

This mindset also carries benefits in relation to Rod’s influence as a member of the community. Since moving to Marin and planting Grace Church, he has coached Little League baseball (he has three sons — ages 13, 11 and 10). “In the last 10 weeks I have [talked about the gospel with] eight different men,” Rod says. “It opens doors because I’m just one of the dads in the community, and they know I’m a pastor, but they don’t have to walk through a church door or make an





PHOTO BY ANDY PELANDER



The blend of traditional small-town look and nontraditional values found in places like Larkspur, Calif. (previous page) forms the backdrop into which the Miles family (above) relocated from the East Coast in 2004.

appointment. I'm just there."

Rod's calling to a change in his own profession originated with attending a retirement party for one of his Wachovia colleagues. "I began to wonder what I should do the rest of my life," he remembers. "I asked for counsel, and people would always tell me, 'If you ever leave banking, you should be a pastor.' When I first told Gwen that I thought God was calling me to pastoral ministry, she gasped and said, 'Well, let's just be sure you're right.'"

Eventually they were sure enough to uproot themselves from Atlanta and move to Orlando. "I had no idea what church planting was when I arrived [at RTS]," Rod declares. "I'd never heard the term. I did like the idea of being a parish minister, where you're a pastor not only for the members of your church but also a known resource in the community in which you serve. That's what I envisioned, but I didn't know what that looked like."

Rod heard about efforts to plant a church in Marin — a place "full of two-career people with families and who grow up not knowing anything about church, like me," he observes, "and have no idea what the gospel is, like me." Upon spending time in Marin, he found it to be a place where few people have even an iota of thought about the church.

Gwen and Rod agreed, though, that this would "be the right adventure" (her words). In June 2004, the Miles family moved again — this time completely across the country.

They encountered a place where "the church is just not part of the culture," Rod says, contrasting Marin to his years living in the South. "My kids get invited to

birthday parties at 9 o'clock on Sunday morning, and Little League starts at 10 o'clock on Sunday morning."

Reaching such a milieu with the gospel requires an extra measure of cross-cultural communication. "We seek to be comprehensible to everyone," Rod explains. "We don't ever want either a believer or unbeliever to think we're talking to an insider group — the gospel is for believer and unbeliever alike. That means we expect non-Christians at everything we do."

As such, Grace Church meets for corporate worship at a local art and garden center, where the church shares tenancy with a summer concert series and a bonsai club, among other entities. The services contain traditional sacraments in a nontraditional context, and Rod makes sure to explain every aspect of the service so that both churched and unchurched attendees comprehend what's going on. People in Marin appear to be responding to this approach, as weekly attendance has grown from 40 at the 2006 launch to about 120 on a current Sunday.

Rod uses the term "historically Christian" to describe Grace Church, finding it resonates with people. "It invites people to ask about the difference between being Christian and being historically Christian," he observes, "and then I get to tell them about the gospel."

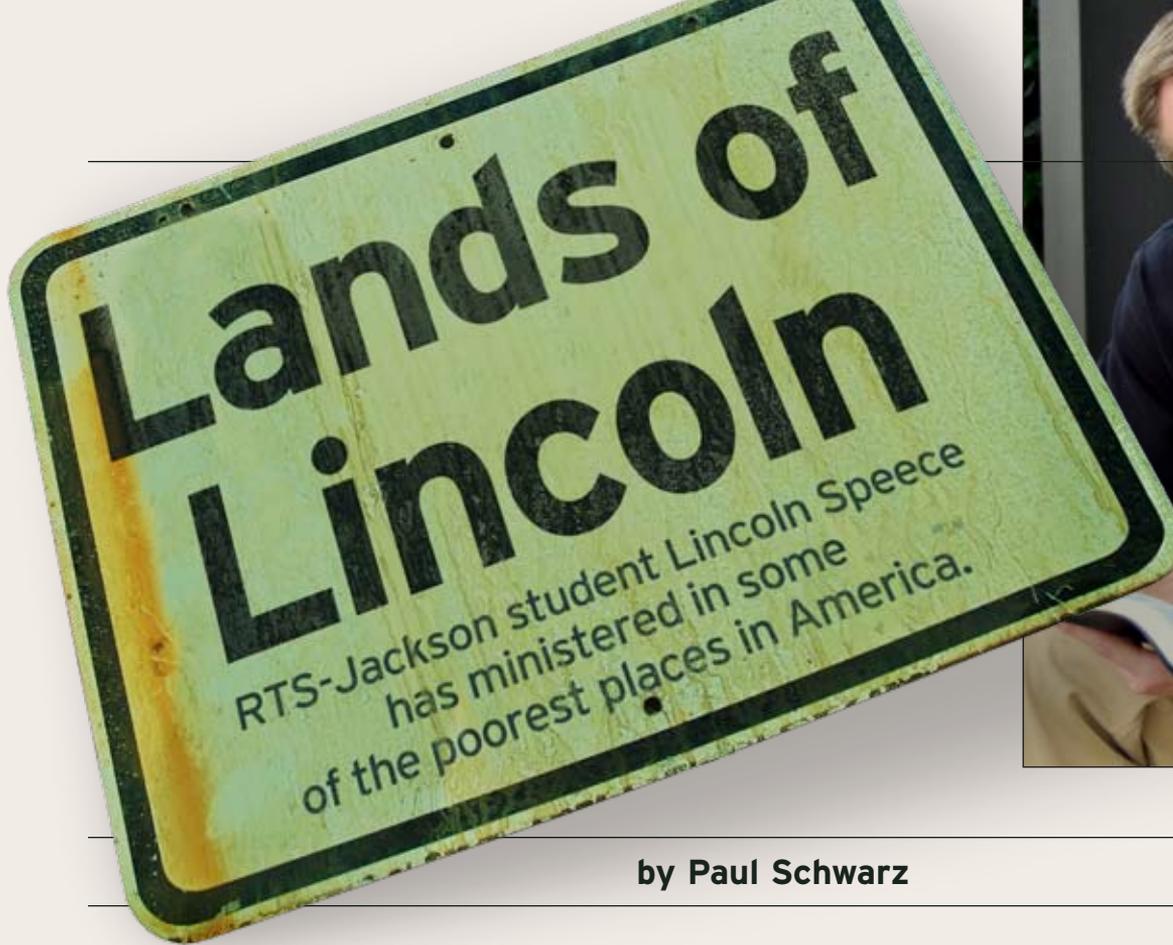
It takes a certain kind of leader to penetrate the rocky spiritual soil of Marin County. God has uniquely prepared Rod Miles to help provide that leadership. ♦

For more information about Grace Church, visit [www.gracemarin.org](http://www.gracemarin.org).



### ABOUT MARIN COUNTY, CALIFORNIA

- Fifth-highest per capita income of any U.S. county (in 2007, according to the Bureau of Economic Analysis)
- Location of America's largest death row for male inmates (San Quentin Prison — according to the *San Francisco Chronicle*)
- Widely considered the birthplace of mountain biking (Mount Tamalpais — Marin native Charlie Kelly is credited with coining the term "mountain bike")
- Home county of numerous public figures, ranging from legendary chef Julia Child to rock star Huey Lewis to Church of Satan founder Anton LaVey



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by Paul Schwarz

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**H**is advisors told him he was crazy. That's not surprising, though, when you consider what Lincoln Speece was about to do upon graduating from the University of Tennessee 15 years ago. That Lincoln left Knoxville to head for New York City wasn't particularly unusual, especially if he were seeking fame on Broadway or fortune on Wall Street.

He headed instead for the South Bronx — a place where, unless you're wearing pinstripes at Yankee Stadium, there's precious little glory and a whole lot of danger. Lincoln spent three years in the inner city teaching English as a second language. He left the Bronx to teach ESL in a Texas school district smack on the border with Mexico. Today Lincoln has one year remaining at RTS-Jackson as part of his preparation for pastoral ministry.

Needless to say, Lincoln's road from his upbringing in the Philadelphia suburbs to his studies at RTS has taken some

hairpin turns. The move from Tennessee to the South Bronx came about as the fruit of a turning point in his faith in Christ. In college Lincoln participated in an evangelical group that ministered to middle school students living in trailer parks outside Knoxville. He planned to go to law school, but the impact of leading the team ministering to the middle school kids proved too great.

"I thought, *What if I put off grad school and spent a few years to go somewhere to serve that kind of child?*", Lincoln recalls. "I seemed to hit it off with kids from rougher surroundings. I thought about what it would be like to go to a place with extreme needs and go there with the point of getting involved in lives for the sake of the gospel."

That got Lincoln to Intermediate School 139 in the South Bronx, where they were "dying for teachers," as he describes it. "I was hired three minutes into my first interview. They sent me in with no books and no materials. I had a box of chalk, and there I was."

For three years Lincoln taught ESL students as well as more traditional class-

es in one of the most notoriously crime-ridden places in America. "The Lord was very merciful with me," says Lincoln, who lived in the northern Bronx for his own safety. "When you're 25 and get exposed to those lives — this was when AIDS was at its height, and [where I was], one of every four child-bearing mothers was HIV positive, and so many of the children and families were wiped out. And then the crime and the drugs — it's inconceivable until you go there and you see it."

Lincoln treasures his time in the South Bronx, where he made inroads into meeting his students' families and connecting them with local churches. After three years there, seeking a better professional and ministry fit, he eventually relocated to the Texas-Mexico border. "It had a lot of the same characteristics [as the inner city]," Lincoln explains, "but rural poverty is different than in the inner city."

When Lincoln says he lived on the border, he literally means "the border," spoken with an emphatic flourish that belies his typically studious tone. "There were a couple of fields and then the Rio



Before attending RTS, Lincoln (left, holding Bible) taught ESL students on the Texas-Mexico border (below).

notice more and more that with all the problems with families I dealt with every day,” he observes, “the root of them I could not address as a public school teacher. I wasn’t out there opening my mouth [about the gospel], because I wasn’t allowed to. If somebody were to bring something up, of course I could, but as a public school teacher I had willingly signed a contract. I didn’t know if I could keep my mouth closed. I wanted to be on the front lines, on the first tier.”

Eventually Lincoln was cut to the heart by the apostle Paul’s admonition to “preach the Word — be ready in season and out of season” (1 Timothy 4:2). “From talking to my pastor, working through the Bible and looking at my life, I could no longer stay where I was,” he acknowledges. Lincoln quit his teaching job, and then he and his wife, Melinda (whom he had met while in Texas), sold their house and moved to Jackson, where Lincoln began pursuing a Master of Divinity degree as part of a calling to pastoral ministry.

While at RTS, Lincoln has served as a pastoral intern at Pear Orchard Presbyterian Church in northeast Jackson.

Grande. It was a small town with a couple of gas stations and that was about it.” Lincoln taught in Santa Maria, located close by where the Rio Grande empties into the Gulf of Mexico.

By all accounts, he earned the respect of his peers in the teaching world — in both 2005 and 2006 he was named to a group of Teachers of the Year for the Rio Grande Valley by the University of Texas-Pan American. He had also, like in the South Bronx, met his students’ families and been welcomed into their homes and the life of the community.

After about five years, though, Lincoln reached a crossroads. “I began to

“It mostly entails unrestricted access to meetings and sitting in on a lot of things,” he explains. “I wanted to make sure that before I [graduate], I have spent a lot of hours with working pastors. There are teaching opportunities, they have written me into the preaching rotation, [and I’m also learning] how to counsel someone before they’re married, what to do on hospital visits, how to put together a funeral sermon, [and other things].”

Lincoln also finds time for mission service back on the Mexico-Texas border incorporating his RTS education and his ESL background. In the summer of 2008 he and Melinda spent two weeks in Ciudad Juarez, just across from El Paso, working one week with local pastors through a seminary run by BEAM (Border Evangelism and Mercy Missions), a ministry of the Presbyterian Church in America. The second week he spearheaded an ESL program incorporating a short-term youth mission team from a PCA church in Pennsylvania, through which the team helped one of the pastors reach out to local neighborhoods.

His ESL experience has taught him much about the power of the gospel. “The best package for an evangelistic message is the fruit of the Spirit,” Lincoln says. “There is something powerful about sanctification working in your life, where somebody can say, ‘Here’s somebody who’s showing me love — now I might perk up my ears.’”

Other than a distinct calling to pastoral ministry, Lincoln’s post-RTS future is an open book. “If a call came [to go back to the border],” he says, “my wife and I would look at it, and if that’s where it looks like the Lord is moving, then absolutely we’d go. We can see ourselves doing anything, though.”

Knowing Lincoln’s map through life, it would be an adventure to chart that course. ♦





## The Accidental Historian

by Paul Schwarz with Mark W. Hutchison

### DR. FRANK FARRELL'S LIFE JOURNEY TOOK A SURPRISING TURN TOWARD RTS AND ATLANTA.

THE PAGES ARE FADING AND TORN, LIKE AN ancient treasure map. To Dr. Frank Farrell, though, they are a treasure indeed — a life source of valuable information to which he has referred for more than 60 years. When lecturing at RTS-Atlanta, Dr. Farrell still uses class notes he took while attending seminary beginning in the late 1940s. As such, his students benefit from the spiritual legacy he passes down to them.

That legacy passes through the famed theologian Dr. Carl Henry, under whom Dr. Farrell studied at Fuller Theological Seminary. In Dr. Henry's Christian journalism class, Dr. Farrell made such an impact on Dr. Henry that in 1956, Dr. Henry asked him to become an assistant editor in a new enterprise called *Christianity Today*. Dr. Farrell and RTS professor emeritus Dr. Roger Nicole both hold the distinction of being listed on that magazine's original masthead.

Dr. Farrell's move to Washington, D.C., to work for the fledgling *CT* launched a distinguished career of ministry service (prior to that move, for want of available jobs, he had sold encyclopedias door to door for two years). He spent seven years at the magazine, not only assisting Dr. Henry but also traveling on reporting assignments, editing articles and writing editorials.

In the late 1980s, as he approached retirement as a professor of church history at Alliance Theological Seminary in Nyack, N.Y., Dr. Farrell assumed that his teaching career was over. Health issues prompted him to relocate to Florida

with his wife, Marjorie (who had family members who had moved there as well), and he did so fully intending to retire from the classroom to concentrate on writing.

Upon their arrival in Florida, though, Dr. Farrell was almost immediately invited to teach theology at a college in Lake Wales, southwest of Orlando. He ended up only teaching one class there — one of his students told him about a new seminary coming to the Orlando area. This led to a phone call between Dr. Farrell and Dr. Luder Whitlock, then president of RTS.

Besides their mutual friendship with Dr. Henry, the two men found quite a bit of common ground, and right there over the phone, Dr. Farrell received an invitation to teach at what in 1989 became RTS-Orlando. (As a postscript, the same student who clued Dr. Farrell into RTS-Orlando later enrolled there after receiving a call to ministry due to the theology class in Lake Wales.)

Dr. Farrell began his time in Orlando teaching a course in devotional classics. However, with the need for a professor in church history, he also took on that role for several years. This gave Dr. Farrell the opportunity to teach on the influence of the Puritans, who had been the focus of his doctoral studies at the University of Edinburgh in Scotland.

The delay in Dr. Farrell's Florida retirement from teaching lasted 18 years. Marjorie, who holds three master's degrees of her own, actively joined him in non-retirement. She helped begin a program for wives of RTS-Orlando to help prepare them

Dr. Farrell and his wife, Marjorie (opposite page), moved to Atlanta in 2007 after nearly 20 years at RTS-Orlando.

to work alongside their husbands in ministry.

In 2007, the Farrells tried to retire again — this time to Atlanta. Marjorie had health concerns exacerbated by living in Florida, and like the situation when they first moved to the Sunshine State, they have family in the Atlanta area. Dr. Farrell and RTS-Atlanta president John Sowell (see “Atlanta Gains Its Sowell” on page 18) began talking about the possibility of him teaching there. Upon moving, Dr. Farrell was invited to teach a summer class at RTS-Atlanta and has continued in a part-time teaching role (one class per semester) at the campus since, focusing again on courses in church history and devotional classics.

A distinctive feature of Dr. Farrell’s approach to teaching is his emphasis on the importance of the devotional life of the minister. “I stress to my students that if Satan can outsmart us about our daily devotional life,” he says, “it doesn’t matter how good we are in theology or Greek or Hebrew or church history — we’ve lost the battle. And with so many ministers



having ethical problems, that goes out the window as well.”

The origins of the lessons Dr. Farrell has learned in this area hearken back to the influence of Dr. Carl Henry. “When I worked with him at CT,” Dr. Farrell recalls, “we heard about one of his former students — a fellow student of mine — who had committed suicide. I was about to expatiate on certain principles [as to why he had taken his own life], but he cut right to the devotional life [as the heart of the issue].”

Dr. Farrell also warns his students about the dangers of pride, referencing the apostle Paul’s admonition that “knowledge puffs up, but love builds up.” According to Dr. Farrell, “We are trying to give students all this knowledge as fast as we can, but pride can come with the knowledge. If they’re going to [go into vocational ministry], they’d better be reading the Bible uncommonly often to keep their perspective. Just because we’re getting all this spiritual food, it’s not a foolproof thing, and there are dangers, and Satan can work even in that area.”

Continued on Page 18

## GRADUATING TO GREATER THINGS

THE JUNE 6 SERVICE inaugurating John Sowell as the first RTS-Atlanta president also doubled as an additionally momentous occasion in the life of the campus. As part of the combined inauguration and graduation ceremony,

four RTS-Atlanta students received Master of Divinity degrees. This marks the campus’ formal accreditation to confer such degrees.

Besides the M.Div. accreditation, RTS chancellor and chief executive officer Dr. Ric Cannada also noted during the ceremony that RTS-Atlanta has also been accredited to confer Doctor of Ministry degrees. In addition, certain departments at RTS-Jackson have been relocated to Atlanta so as to better accommodate the Korean community that provides significant numbers of students for those programs.



Appropriately enough, on hand to help the RTS family celebrate these landmarks in the life of the Atlanta campus was Dr. Luder Whitlock, RTS president emeritus. “Two words describe him: ‘leader’ and ‘visionary,’”

Sowell told the audience during his introduction, referencing Dr. Whitlock’s original role in helping shape RTS into a multi-campus institution.

Dr. Whitlock then preached from 1 Timothy 4:11-16, reminding his listeners that leaders in the church must be marked by character, competence and gifting. “Be more concerned about who you help than about how you benefit,” he advised, later adding that “Paul’s admonition is to be sure

Continued on Page 19

# ATLANTA GAINS ITS SOWELL

ON JUNE 6, RTS CHANCELLOR Dr. Ric Cannada introduced the assembled multitude at the Church of the Apostles in Atlanta to “a tall, lanky, slow-talking east Texan.” Dr. Cannada helped inaugurate that man, John Sowell, as the first president of RTS-Atlanta. Sowell (right) has been giving leadership to the campus for several years, but his new title marks the next step in expanding RTS-Atlanta’s profile within the seminary’s multi-campus system.

“[John] has been just what we needed in terms of building relationships and getting this program going,” Dr. Cannada told the audience. “One of the things I said to the [RTS board of trustees] when we started this degree program in Atlanta, and I still believe it’s true, is that there is more potential for RTS-Atlanta than in all the rest of our cam-



pus put together.”

Sowell holds a Master of Divinity degree from Westminster Theological Seminary in Escondido, Calif., where he was vice president before RTS-Atlanta. He received congratulatory greetings from Dr. William Davis, a Westminster classmate who is also an RTS-Atlanta adjunct professor as well as a professor at Covenant College in Lookout Mountain, Tenn. Dr. David Hall, pastor of Midway Pres. and head of the Calvin500 emphasis, also congratulated him.

Jim Moore, chairman of the RTS board of trustees, gave the declaration of installation. He helped present Sowell with a medallion representing the transfer of RTS campus leadership — or in this case the establishment of said leadership.

— Paul Schwarz

Continued from Page 17

Another aspect of Dr. Farrell’s teaching style incorporates ideas he learned at RTS-Orlando from Dr. Roger Nicole, RTS professor emeritus. “I remember him saying that a pastor spends most of his seminary time communicating in written form,” Dr. Farrell says, “while most of his pastoral ministry is spent communicating orally.”

To better balance these elements, Dr. Farrell provides extended class time for students to give reports on their research findings. He finds that three-hour classes best accomplish this goal, with two hours of lectures sandwiching an hour of student reports.

As his two unsuccessful retirements would indicate, Dr. Farrell’s passion for teaching burns brightly. “I don’t have any timetable on [retirement],” he declares, appropriately enough. “I remember Billy Graham once commenting that retirement isn’t mentioned in the Bible. I love to teach — as long as the

health and the opportunity are there, I’m all for it.”

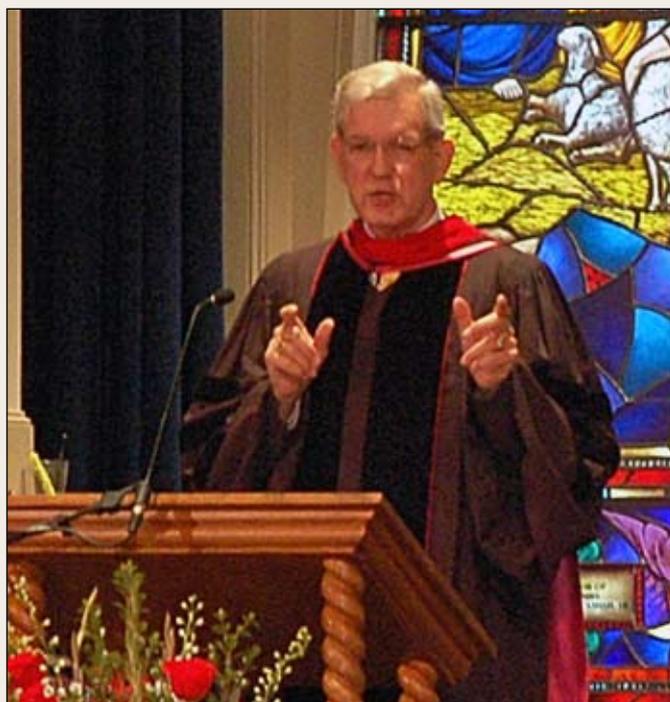
Being in Atlanta near family members has helped continue to energize him, noting in particular that his brother-in-law has assisted him with building projects in his house, including a bookcase in his study room. “I find a very high caliber of students coming to these classes,” he also observes, identifying as well that “Atlanta is a very significant area for growth in the South and has a great impact on the whole [region]. It’s quite an academic center.”

It remains to be seen how much longer Dr. Farrell will continue to teach, but if his track record is any indication, those 60-year-old class notes will need a little more mileage. ♦

*Mark W. Hutchison is a part-time student at RTS-Atlanta working toward a Master of Arts in Religion degree. The award-winning professional photographer also writes for various publications. Samples of his photography may be seen at [www.lightimageinc.com](http://www.lightimageinc.com).*



Dr. Luder Whitlock (below, behind pulpit), RTS president emeritus, preached at the inauguration of John Sowell, which doubled as an RTS-Atlanta graduation ceremony (above).



GRADUATING - Continued from Page 17

we give attention to developing competence in public worship, the preaching of the Word and the teaching of doctrine in such a way that people know what the truth is, know the difference it ought to make in their lives, and know how to follow it.”

Later in the service, Sowell gave his own charge to the graduates based on the calling of Samuel in 1 Samuel 3. “If RTS-Atlanta has only succeeded in making [you] into technicians of the Word, then we have been a great failure,” he declared. “But that isn’t what happened. That’s because you came here for two reasons: the sense of calling and because you recognize the holy — you want to be part of what God is doing.” Sowell concluded by quoting 1 Samuel 12:24, the “life verse” for RTS-Atlanta and the Sowell family: “Only fear the Lord, and serve Him faithfully with all your heart, for consider what great things He has done for you.”

In the echoes of that inauguration/graduation day, the RTS-Atlanta family eagerly anticipates what great things God will do next in their midst. — Paul Schwarz



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