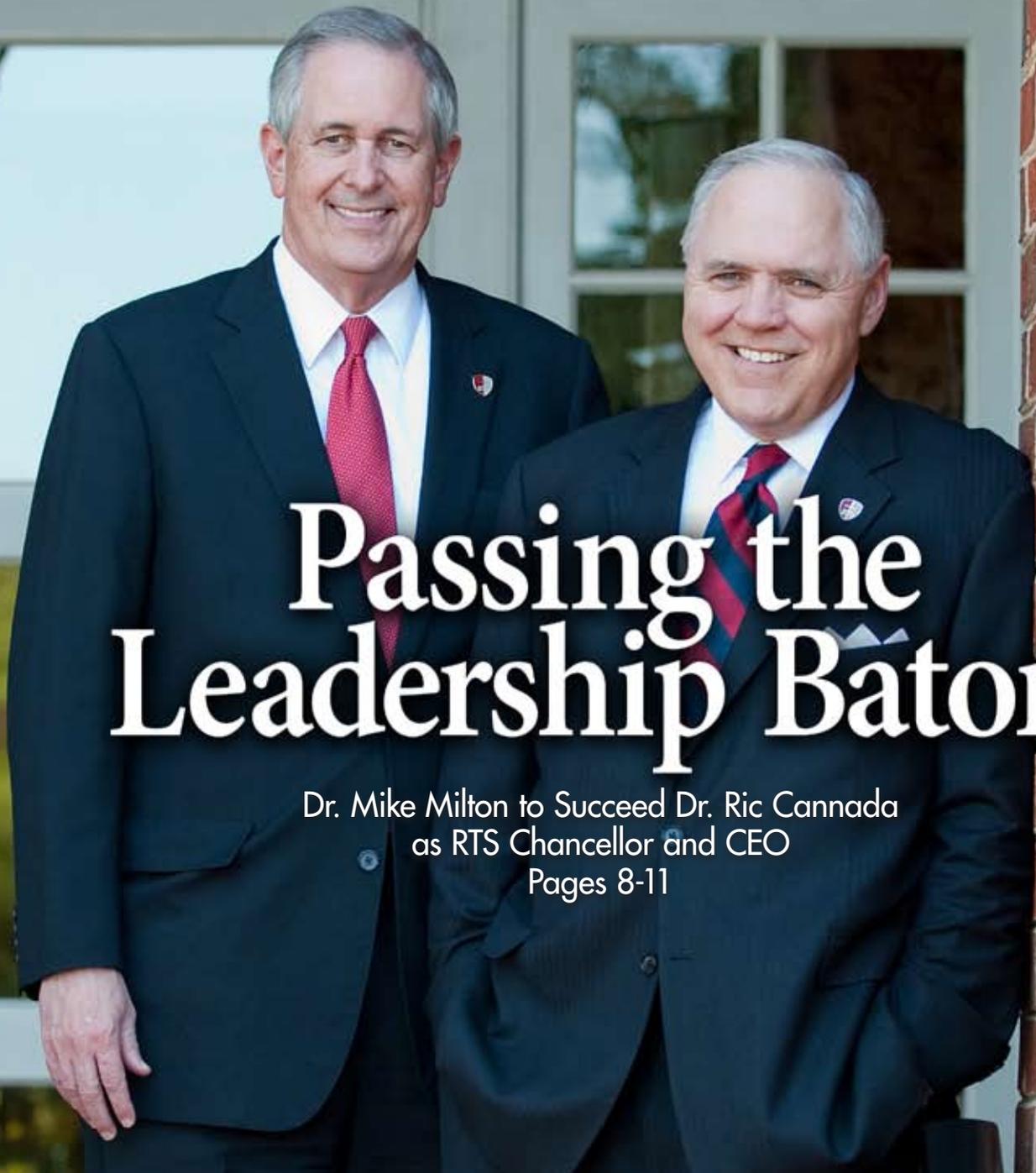


MINISTRY &

REFORMED  THEOLOGICAL SEMINARY

WINTER 2010

LEADERSHIP



Passing the Leadership Baton

Dr. Mike Milton to Succeed Dr. Ric Cannada
as RTS Chancellor and CEO

Pages 8-11

Chancellor's Message



Robert C. Cannada, Jr.
Chancellor and Chief Executive Officer

Contents

- 3** *RTS AT WORK*
- 4** *LIVING IN AN ER WORLD —
EVEN DURING CHRISTMAS*
by Dr. Don Sweeting
- 8** *PASSING THE LEADERSHIP BATON*
Dr. Mike Milton will succeed Dr. Ric Cannada as
RTS chancellor and CEO.
- 12** *THE MYSTERY OF DISASTER*
by Dr. John M. Frame
- 14** *SAM PATTERSON: A LIGHT TO STUDENTS*
An excerpt from a new book shows the
pastoral heart of RTS' first president.
- 16** *EPIPHANY IN THE CITY*
An inner-city pastor prepares to plant a church
on what may be America's toughest streets.
- 18** *HOUSTON CAMPUS: RTS HEADS WEST*

WHO WE ARE

Reformed Theological Seminary exists to serve the church by preparing its leaders through a globally accessible program of theological education based on the authority of the inerrant Word of God and committed to the Reformed faith. This program promotes biblical fidelity, confessional integrity and academic excellence, and seeks to prepare students marked by "A mind for truth. A heart for God."

As such, Ministry & Leadership exists to show how God is working through the ministries of its graduates, faculty members and students.

Leadership succession is an issue close to the heart of our heavenly Father. Scripture contains many examples of lessons for us to learn about this subject. Starting in the Psalms, we see that older generations are called to proclaim the glorious works of God to younger generations (71:18; 78:4; 145:4), and that the faithfulness of one generation can to some extent be traced to the faithfulness of the generation that preceded it (78:5-8). By contrast, a faithless generation can be connected to the faithlessness of the preceding one (Judges 2:10, 11).

The importance of succession of spiritual leadership in the church is especially evident in the life and ministry of the apostle Paul. In 2 Timothy we see in the context of pastoral ministry a model for us to follow in identifying and training leadership successors (1:13, 14: 2:2). Considering that Paul had trained Timothy and wrote his epistle with the expectation that death was near, it is evident that Paul had in mind a generation of pastoral leadership he would never live to see.

In his article "Gospel Integrity and Pastoral Succession," Collin Hansen chronicles more recent historical examples of how prominent churches have handled the issue of leadership succession. He affirms that an intentional approach to leadership succession is not only biblical, but it also has deep implications for the integrity of the gospel itself.

With this in mind, RTS has embarked on a journey in leadership succession.

When I accepted the call to become president (now chancellor and CEO) of this seminary in 2002, I did so with the specific recognition that the day would come for me to step down from the position. I even went so far as to outline for the chairman of the Board of Trustees a proposal for a future succession plan.

Today, by God's grace, that succession plan is in place. Dr. Mike Milton, who has faithfully served as the president of RTS-Charlotte since 2007, has accepted the call to become chancellor/CEO elect of RTS. We will share leadership responsibilities for the next 18 months, and on June 1, 2012, Mike will become chancellor and CEO. I will continue serving RTS then as chancellor emeritus, helping with development and in other areas.

God has uniquely gifted Mike for this new role. Just as significantly, He has also prepared him for it, through the crucible of life experiences and the breadth of leadership responsibilities he has assumed both inside and outside the church. In the three years we have served together, I have come to treasure Mike as a faithful friend and a godly and visionary leader committed to all the values that are so important to us at RTS, especially the inerrancy of Scripture and the Reformed faith.

On pages 8-11, you can read all about this leadership succession, as well as receive a glimpse into Mike's vision for leading RTS. He and I both ask you to pray for us and the entire RTS family as we walk together through this journey in leadership transition. ♦

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.

*Copyright 2010 Reformed Theological Seminary.
All rights reserved. For reprint permission, please call
407-366-9493
or e-mail lperez@rts.edu.*

*All Scripture references from the
English Standard Version except where noted.*

Visit M&L online at www.rts.edu/m&l.

*Reformed Theological Seminary
Atlanta • Charlotte • Houston • Jackson
Orlando • Virtual • Washington, D.C.*

1-800-543-2703 • rts@rts.edu • www.rts.edu

TRAVELS

Dr. James Anderson spoke at a Reformed University Fellowship event at Appalachian State University, Oct. 12. He will present the paper *"The Lord of NonContradition: An Argument for God From Logic,"* at the national meeting of the Evangelical Philosophical Society, Atlanta, Nov. 17-19, and teach Apologetics at RTS-Houston in spring 2011.

Dr. Ric Cannada spoke at a Gathering of Men, Oct. 14, Houston; at a family conference at Knox Presbyterian Church, Harrison Township, Mich., Oct. 23-25; and at the Chattanooga (Tenn.) Country Club, Nov. 30, for the celebration and announcement of the Chancellor Succession Plan. He will attend the Fellowship of Evangelical Seminary Presidents, Scottsdale, Ariz., Jan. 5-8. From March 5-7 he will preach at the missions conference of Covenant Presbyterian Church, Little Rock, Ark., and March 29-31 he will speak at the board meeting of World Reformed Fellowship, Washington, D.C.

Dr. Steve Childers lectured on church planting at Calvin Theological Seminary, Grand Rapids, Mich., Oct. 12-13. He also led strategic planning and consulting sessions regarding church planter training with faculty members, heads of denominational agencies and professors of mission from various colleges and seminaries.

Dr. Mark Futato taught at a Bible conference at Grace Church of Marin in California in October.

Dr. Howard Griffith will teach "Christology and Anthropology" at RTS-Atlanta in March.

Dr. Reggie Kidd spoke to the Evangelical Theological Society in Atlanta on "Scripture's Authority in Worship in the Ancient Church." He will go on sabbatical Jan.-Aug. to work on a new book, *Theology of the Pastoral Epistles*.

Assistant Prof. Peter Lee presented the essay "A Poetic Analysis on 'The Son of God' Text (4Q246) from Qumran," at the national meeting of the Society of Biblical Literature, Nov. 21, Atlanta.

Dr. Bruce Lowe was on the Pistis Christou

group panel discussion for the Evangelical Theological Society in Atlanta.

Dr. Elias Medeiros spoke at the 11th Reformed Faith Conference, Nov. 2-7.

Dr. Mike Milton will speak at the first chapel of the spring semester at RTS-Charlotte, Feb. 1. He will then speak at a men's breakfast at Rock Hill (S.C.) Westminster Towers. On Feb. 25, he will speak at a world missions conference in Scottsdale, Ariz. From March 11-13, he will speak at a men's retreat at Army War College, Carlisle, Pa.

Dr. Robert Orner led a Hispanic Pastors Summit in conjunction with Covenant Theological Seminary's Center for Ministry Leadership, St. Louis, Nov. 9-11. He will train at Global Church Advancement North American Church Planting and Church Renewal Conference, Jan. 25-28, Orlando.

Dr. Miles Van Pelt will teach "Old Testament Prophetic Literature" at Westminster Seminary in California, March 4-5 and 25-26, and April 8-9.

Dr. Andrew J. Peterson will present the paper "iTunes U and iPhone Apps for Distance Learning" at the Instructional Technology Council, eLearning 2011, St. Petersburg Beach, Fla., Feb. 19. He is on the Association of Theological Schools Task Force for Revision of ATS Degree Program Standards, Committee on Outcomes, meeting Dec. 16 in Chicago.

Dr. Guy Richardson will speak at a missions conference at Main Street Presbyterian Church, Columbus, Miss., Feb. 25-27.

Dr. Don Sweeting will preach at the Orlando Chinese Evangelical Church, Dec. 5, at a combined service with the Chinese and American congregations, and speak at the Mid-Winter Conference at Sycamore Presbyterian Church, Richmond, Va., Jan. 28-30.

Dr. Derek Thomas will teach Systematic Theology at RTS-Houston during the spring 2011 semester, and teach at a Bible conference at Sumter (S.C.) Presbyterian Church, Jan. 8-11, and in Bowie, Md, April 29-31.

Dr. Dan Timmer gave presentations at the Evangelical Theological Society, Nov. 17, on "Rest in Joshua: What Is It, and How

Does It Fit into Biblical Theology?"; for the Society of Biblical Literature, Nov. 21, on "Zephaniah and the Re-definition of Israel: The Supra-Ethnic Reconfiguration of an Oracle against the Nations"; and on "God and Nineveh, Jonah and Nahum: Odd Pairs and Coherence in the Twelve" in Atlanta, Nov. 22.

Dr. Miles Van Pelt was a moderator and panel member for the Hebrew Language and Exegesis Program Unit at the Evangelical Theological Society, Atlanta, Nov. 17.

INTERNATIONAL TRAVEL

Dr. Bruce Baugus will teach "History of Philosophy and Christian Thought" in Asia, Jan.

Dr. Doug Kelly spoke at the Crief Minister's Conference, Oct. 4, to the Church of Scotland Presbytery of Melrose and Peebles, Oct. 17, and at the Wales Evangelical School of Theology, Oct. 28-29. He will lead a retreat for Free Saint Columba's Church, Edinburgh, Jan. 21-23.

Dr. Derek Thomas spoke at the Reformation Conference, Oct. 28-29, Heidelberg, Germany, and at the Evangelical Press Reformation Conference, Moscow, Nov. 1-6.

Dr. Guy Waters spoke on the Holy Spirit at the *Sola Scriptura* Ministries conference, London, Ontario. He will teach "The Letter to the Hebrews, General Epistles, and Revelation," for Evangelical Reformed Seminary of Ukraine, Jan. 10-21.

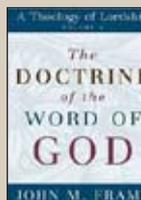
PUBLICATIONS

Professor John Muether wrote the articles "John Updike's Christian America" for *Always Reformed: Essays in Honor of W. Robert Godfrey* (Westminster Seminary) and "The Magna Charta of Christian Liberty" for *Modern Reformation* (November-December).

Dr. Chuck Hill wrote "Serapion of Antioch," "Gospel of Peter" and "A Four Gospel Canon" in *Studia Patristica XLV* (Peeters Press).



Dr. Derek Thomas wrote the Reformed Expository Commentary for Acts (P&R, due April), "Psalm Singing and Pastoral Theology" in *Sing a New Song* (Reformation Heritage Publications, spring), and *A Voyage of Discovery* (Evangelical Press, due March).

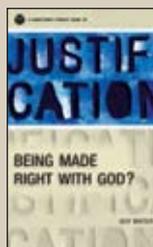


Dr. John Frame wrote *Doctrine of the Word of God*, (P&R, due Nov.), the fourth and concluding volume to his *Theology of Lordship* series, and helped make comments on doctrinal issues for the Third Millennium CD-ROM set *The Apostles' Creed*.

Dr. Howard Griffith reviewed John McKinley's *Tempted for Us, Theological Models and the Practical Relevance of Christ's Impeccability and Temptations* for the *Journal of the Evangelical Theological Society* (forthcoming).



Dr. Simon Kistemaker's doctoral dissertation, *The Psalm Citations in the Epistle to the Hebrews*, has been republished (nearly 50 years after its first printing — Wipf and Stock).



Dr. Guy Waters reviewed Michael Bird's *Introducing Paul*, for *Reformation 21* (September) and Ben Witherington III's *The Indelible Image, Volumes One and Two, for Themelios*

(forthcoming). He wrote *A Christian's Pocket Guide to Justification: Being Made Right With God?* (Christian Focus Publications, Nov.) and the article "Covenant Theology and Recent Interpretation of Paul: Some Reflections" for the *Confessional Presbyterian 6* (forthcoming).

Dr. Doug Kelly wrote an introduction to the second edition of the Chinese

Continued on Page 3

LIVING IN AN

The brokenness around

ER WORLD-

us confirms the message

EVEN DURING

of the season.

CHRISTMAS

t happens every Christmas season. As a pastor, before I became president of RTS-Orlando, I would anticipate a wonderful, joy-filled season. I'd be decking our halls, planning too many services, attending too many parties, buying too many gifts, and anticipating celebrations with my own family. Then, like an intruder, it would come:

I'd get a call that someone in my congregation had been in a terrible accident. A baby had been born with a severe birth defect. Someone was diagnosed with a serious form of cancer. A distraught teen took her life. A parent who had been holding on finally breathed his last.

Such emergencies seem to find pastors like heat-seeking missiles, especially at Christmas time.

One December, a pilot in our congregation lost control of his plane during bad weather and crashed at the local airport. Our church was packed and full of deep grief, right before our Christmas program. If that's not enough, we are assaulted by news stories about murder, robbery, rape, persecution and terror all through the season. Tragedy takes no vacation in December.

Sometimes, when such news hits us, we are tempted to ask, "Why is this ruining my Christmas?" Frustrated by a series of deaths one December, I mumbled to another pastor, "Whatever happened to 'Have a holly, jolly Christmas?'"

Last Christmas season, I made three visits to the emergency room, and not for pastoral visitation. I made two visits as a parent and one for myself. I was getting to know the ER staff at our local hospital by name! Having a high school football player at home has its joys, but also its hazards — like sprains and dislocations. My son Josh was in for bone breaks. I was in for a bloody nose that wouldn't stop.

The ER is a fascinating place. There are some hours where the traffic is slow. At other times it is a zoo. On one occasion, there were so many people there that they put "No Room in the Inn" signs on the emergency bays. OK, I'm joking about the signs, but all the bays were full, and they brought cots out so we in the overflow crowd could wait in the hallway.

It was amazing. A mom brought her young son in with unexplainable stomach pains. Six people were sick with who knows what. One lady waiting for treatment threw up right in front of us. Another guy was holding his ripped ear, with blood everywhere. Another man had been shot. Another was involved in some kind of domestic violence. It was a wild night.

Being a regular visitor at the ER, I am now extremely thankful for the doctors and nurses who work there. The ones we met were so dedicated. Even when they were short-handed, they dutifully checked to see which people needed the most urgent care, and then eventually got to the rest of us.

You see, especially in December, when we are shopping for gifts at the mall, driving around neighborhoods looking at the lights, or opening Christmas cards, we are tempted to think that everything in the world is basically fine. But a Friday night visit to the ER will quickly strip the veneer off that view of the world. Such visits remind us that our world is badly broken. In fact, you could say, the emergency room is a fitting metaphor for life. We live in a 911 world.

You can have one of two reactions to hardship and tragedy that comes at Christmas time. On the one hand, you can get angry, and think, *This is ruining my Christmas! Why does this have to happen to me? And where is God in all this anyway?* This is the reaction of many of us, if we are honest. Sometimes we let our anger grow into bitterness and cynicism.

But there is another, dare I say, more "Christmasy" way to respond to this. And by "Christmasy," I don't mean sentimental and filled with holiday cheer. This other way to respond to the mess of our broken world is to realize that the emergency-room stuff does not threaten the message of Christmas, but actually confirms it. The world is desperately out of joint and needs a Savior. The brokenness is so bad that we cannot fix it ourselves. With all our digital wizardry and biotech prowess, we remain helpless. We desperately need God to break in and help us in our emergency condition.

That is exactly what the Bible says happened in that first Christmas. God broke into an ER world as part of a divine rescue operation. He sent His Son to save us.

The Bible says that this world's brokenness can be traced back long ago, when humanity originally sinned against God. This original rebellion was like an earthquake, with a

Continued on Page 7

Why I Accepted the Call to RTS

Is it something in the water? As of late, a string of pastors, some of whom are friends, have left their churches to teach or lead schools. Let's see — Doug Webster, senior pastor of First Presbyterian Church in San Diego, went to teach at Beeson Divinity School; Mark Labberton, senior pastor of First Presbyterian Church in Berkeley, Calif., is now on faculty at Fuller Theological Seminary. Phillip Ryken left Tenth Presbyterian Church in Philadelphia to become president at Wheaton College. Jim Belcher, author of *Deep Church*, is leaving his church to write. No doubt there are more that come to my mind this very second.



by Dr. Don Sweeting

What is going on? It's not that we are sick of the church; I can guarantee that. The truth is, every one of these individuals are pastor-scholars. They are pastors with Ph.D's. Such people tend to move back and forth between these two worlds. In fact, sometimes they do not feel fully comfortable in either world — they are a little too academic for the church, and they are a little too popular among academics. But that is precisely why they are needed in both worlds.

The seminary needs churchmen. The church needs doctors and theologians.

Which brings me to my own transition. I have just begun my new position at RTS-Orlando as president and professor of church history. Now why would I do a thing like that, especially after someone said, "You know, Don, you could finish out your ministry at your current church if you want to"?

There are lots of reasons why. On the one hand, I sense that I completed the assignment God gave me at Cherry Creek Presbyterian Church in Colorado, which was to bring the church to health, and position it for new growth and outreach.

But why a seminary in general and RTS in particular? Again, lots of reasons. First of all, there is my gifting and

calling. I am a pastor-teacher by gifting. Two providential tracks in my life are pastoring and serving in education. They have taken me on a student journey that spans Moody Bible Institute, Lawrence University, Regent College, Trinity College and Oxford University. God has blessed me with post-graduate educational assignments at John Stott Ministries and the Langham Partnership with international students, at Denver Theological Seminary with graduate students, and at Colorado Christian University as a trustee.

Second, my passion is not only to become but also to help make disciples who are wholehearted, well formed and kingdom-ready to be used by God in our world. The prospect of training and equipping pastors and leaders for the global church of the 21st century truly excites me.

Third, there is the strategic role of the seminary. It is quite simple — as pastors go, so go the churches; as churches go, so goes the community; as communities go, so goes society. Who shapes pastors? Seminaries. The next generation of church leaders will either be made or marred in the seminary. The need for the church to be "on the top of its game" at this particular time is more urgent than ever.

Fourth, after serving 22 years as a pastor, I look forward to stepping back and reflecting on ministry and getting an aerial view of the church. I will be serving churches and will take on the role of a pastor to pastors for a while.

Fifth, I resonate with RTS. As long as I've known about this seminary, I've been impressed by its commitment to the truthfulness of the Bible, to proclaiming the gospel, to being missional, and to being winsomely and graciously Reformed. Evangelicalism in America is in danger of losing its identity. It needs the good influence and confessional strength of a school like RTS. And I believe we can be a blessing to the evangelical world, as well as to the wider culture.

Sixth, I am led to believe that my gift mix is particularly suited to serving at RTS at this time. My gifts involve preach-

**Dr. Sweeting
Inauguration Day
February 10, 2011**

See Page 19 for information

ing, teaching, encouraging and writing on the one hand, and leading, casting vision and building up institutions on the other hand.

Seventh, there is the matter of my own heritage. I watched my dad make the transition from pastoring to leading a school and was blessed to serve with him for a short time as an assistant in his long ministry at Moody Bible Institute as president and chancellor.

Eighth, I look forward to the opportunities of not only working with a great team of people at RTS, but also to having a wider ministry in the United States and abroad. The prospect of being a president-professor, yet being able to preach and encourage pastors and churches, appeals to me at this point in my life.

Ultimately, for me, and these other great guys who have

made the jump to the academy for a spell, we do it with a deep love for the church, and with the same hope that Paul had in his heart when he said, “Now I want you to know, brethren, that my circumstances have turned out for the greater progress of

the gospel” (Philippians 1:12). This is what we all want — the greater progress of the gospel. And it just so happens that there are many ways to work for this. As we are open to the Lord’s guidance, He still calls us to the adventure of following Him wherever he leads and to using our gifts to magnify His holy name. ♦

Adapted from the May 23 entry of Dr. Sweeting’s blog, “The Chief End of Man,” which can be found at donsweeting.wordpress.com.

Continued from Page 5

place called Eden as its epicenter. This sin entered our hearts and then fractured, spoiling everything. It brought forth brokenness in our relationship with God, brokenness with each other, brokenness between men and women, brokenness with nature, and even brokenness inside us. It was into this kind of a world that God entered.

Long ago, in Genesis 3:15, God gave us the first declaration of good news when he promised that someday the offspring of the woman would crush the ancient serpent’s head. That’s the Bible’s way of saying there will be a future reversal of all this brokenness. It will be reversed through the advent of God’s promised messiah — the Christ.

When the birth of the Savior was announced, the angel said to Joseph that he should give his son “the name Jesus, because he will save his people from their sins” (Matthew 1:21). When he was born in Bethlehem, the angel declared to the shepherds, “Do not be afraid. I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord” (Luke 2:10,11).

Of course, Christians are not exempt from the experience of all this brokenness, any more than I was spared from three Christmas visits to the ER. But rather than be shocked

P*erhaps we should even
redesign our Christmas
cards ... we should have scenes
depicting the chaos of an
emergency room, embossed
with Scriptures of gospel hope.*

by it, or overwhelmed by it, we can take comfort in the fact that this baby would be called “Immanuel — which means, God with us” (Matthew 1:23). The name is packed with comfort for troubled people, declaring that we are not alone!

If there is any time of the year when we should be honest about our troubles, it is Christmas. I contend that Christmas doesn’t even make sense until we bravely face up to the fact that we live in an ER world.

Perhaps we should even redesign our Christmas cards. Instead of pictures of smiling snowmen, gingerbread houses and happy families, we should have scenes depicting the chaos of an emergency room, embossed with Scriptures of gospel hope. Only when we change the scenery and make it more realistic will the joyful news of God’s redemptive visit hit us like the stunning, fantastic news that it is. ♦

On June 1, Dr. Sweeting officially became president of RTS-Orlando, where he is also a professor of church history. He has come to RTS after 12 years as senior pastor at Cherry Creek Presbyterian Church in Englewood, Colo. You can follow his blog at donsweeting.wordpress.com — an adapted entry from that blog, in which he describes his calling to RTS, is a companion to this article.

Passing the Leadership Baton



Dr. Mike Milton will succeed Dr. Ric Cannada as RTS chancellor and CEO.

BY PAUL SCHWARZ

IN 2002, EVEN AS DR. RIC CANNADA WAS inaugurated into what has evolved into the position of chancellor and chief executive officer of RTS, he had in mind the day when someone else would succeed him. In fact, he discussed with Jim Moore, chairman of the RTS Board of Trustees, a possible succession plan based on the fact that he would turn 65 just after the next 10-year reaffirmation of RTS' accreditation.

Dr. Ric Cannada (left) and Dr. Mike Milton (right)

Such foresight will now be rewarded, as the day for leadership transfer has been set. RTS has planned and announced, and is now implementing, a succession plan for Dr. Cannada as chancellor and CEO. In September, the executive committee of the Board of Trustees unanimously elected Dr. Mike Milton, RTS-Charlotte president, as chancellor elect and successor to Dr. Cannada. Both Dr. Milton and Dr. Cannada will share leadership responsibilities until June 1, 2012.

After that 18-month period, Dr. Milton will assume full responsibilities as chancellor and CEO. At that time, Dr. Cannada will remain with RTS as chancellor emeritus, assisting the seminary with plans for a financial campaign leading up to the 50th anniversary of RTS in 2016.

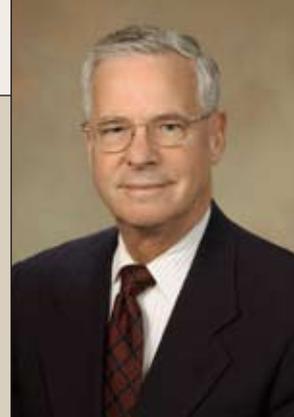
“The Lord has raised up the perfect person to succeed me,” Dr. Cannada says. “It will soon be time for me to hand off the leadership to Mike Milton passed down to me from the founders of RTS, which included my father. Mike is a man of God. He loves the Lord and he loves God’s people. He is very talented and uses the gifts God has given him to spread the Word of God wherever the Lord opens a door. As both a scholar and a pastor, Mike is passionate about rightly preparing leaders for effective preaching of biblical truth, and he is committed to passing on to the next generation the Reformed faith as it has been entrusted to us.”

The chancellor elect designation is a new step in a series of leadership roles for Dr. Milton in his three years at RTS. Originally appointed in 2007 as RTS-Charlotte president and as the James M. Baird Jr. professor of pastoral theology there, he until recently served as interim president at RTS-Orlando and will continue as the interim president of RTS-Charlotte until a successor is named there. Both Dr. Milton and Dr. Cannada will continue to hold RTS faculty status.

“To carry on the sacred trust of this institution started by the few men who had a passion for the gospel, missions and the Reformed faith is a great honor and a distinct privilege,” Dr. Milton says. “It is also a new level of responsibility that has driven me to my knees. In seeking God for His will, [my wife, Mae] and I believe that the Lord has opened this door of ministry and confirmed it to us and the board in many ways. Thus, by His grace and only in His strength, I am now ready and willing to go forward and follow this call of Christ.

“I believe that RTS is more than an institution. It is a movement of God’s people earnest in their faith with a vision to change this world through the preaching of the gospel for the glory of God. RTS is to be about nothing short of the Great Commission of Jesus Christ.” ♦

For more about Dr. Milton’s vision for leading RTS, see “A Movement, Not an Institution” on pages 10-11.



Keys to Leadership Succession

BY JAMES L. MOORE
CHAIRMAN, RTS BOARD OF TRUSTEES

Continuity during a top leadership change in an organization is a most important challenge. Leadership change does not happen often and should be carefully planned. In RTS’ nearly 45 years, we have had only three top leadership changes, including the present change in process, and I have been Board Chairman during two of these changes. I have learned some key lessons in top leadership changes.

Prayer — The whole process should be clothed in prayer, seeking God’s direction. He knows the right next top leader, and we need to be led by Him to that person.

Early Determination of the Transition Date — In the past, most people retired at age 65, but that is not necessarily true today. Early in Dr. Ric Cannada’s service as chancellor and CEO, he expressed his retirement date desire, Lord willing. This led us to work toward making that date certain.

Developing a Search and Decision Process — This top leadership change should not happen in a vacuum, but should smoothly fit into and complement other significant plans of the organization, such as reaffirmation of accreditation and financial campaigns.

Considering the Impact on Others — The RTS Board determined that we did not think it wise to change both the board chairman and chancellor/

Continued on Page 11

A Movement, Not an Institution

BY MICHAEL A. MILTON, P.H.D.

HAVE BEEN THINKING AND PRAYING about “movements” and “institutions” of late. Tim Keller recently wrote, “A movement is marked by an attractive, clear, unifying vision for the future together with a strong set of values or beliefs. The content of the

vision must be compelling and clear so that others can grasp it readily. It must not be so esoteric or difficult that only a handful of people can articulate it. Instead, it must be something that all members of the movement can understand and pass along to others. By contrast, ‘institutionalized’ organizations are held together by rules, regulations and procedures, not by a shared vision.”

To that I add that institutions are often held together by the founder or vital leader, who sustains them with the mere power of his personality and gifts. These often look like movements until the leader moves on. Then, if there is no power from on high, the pseudo-movement is revealed to be nothing more than a human institution. Consider the words of Gamaliel, when the religious leaders were considering what to do with Peter and the courageous band of believers who would not stop preaching: “And now I say unto you, refrain from these men, and let them alone, for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God” (Acts 5:34, King James Version).

Gamaliel, even in his unbelief, recognized a truth of God at work in the world: Movements are bigger than one man. Jesus Christ did found an institution, but was the crucified mediator of the plan of God to save mankind. And those

whose lives were miraculously transformed by His were not just following a man, but were following God — or better put, were being led along by God, inspired and sustained by God. The early church was marked by a vision and mission that was more than a collection of values and common

goals; they had been swept up into the glorious cloud of witnesses stretching back to Genesis and stretching forward to an Eden restored under the sovereign Lordship of Jesus Christ. They were part of the movement of the Holy Spirit in the world.

Thus, the church of Jesus Christ is an organic movement of the Lord. The true church is not and cannot ever be an institution. Those local churches and ministries that have been swept into the glorious forward thrust of the Holy Spirit in history are part of this movement. Indeed, like little whirlpools within the larger great river of God, these local churches and ministries are movements within “the” movement. The movement and the subsidiary movements born out of it are true eschatological movements in that they are bringing about transformation in human souls, one at a time, as well as in nations and cul-

tures where revival burns with fire from the very altar of God. These movements are also eschatological because they are moving all the smaller movements together into one, so as, like the mighty Mississippi River, to finally spill out into the glorious gulf of a new heaven and a new earth.

I was talking about this recently with RTS Board chairman Jim Moore. He reminded me that RTS is like an Olympic torch that has come to us, lit by the Lord, and it is really His fire from heaven. We are called to carry that torch





Dr. Ric Cannada (left) grew up in the RTS family, as his father, Robert C. “Bob” Cannada Sr., was one of the founders of the seminary. Dr. Mike Milton (below, standing) came to RTS after many years in pastoral ministry and a career in the U.S. Army.



from one generation to another. Sam Patterson carried that torch. Dr. Luder Whitlock carried that torch. Dr. Ric Cannada has and continues to carry that torch. “But now, Mike,” Jim said, “we are asking you to carry the torch. It is not our torch, though. It was never Sam’s nor Luder’s nor Ric’s. It is not yours. It is the Lord’s torch. But now we are asking you to carry it into the future.”

Jim, too, carries that torch, as does every board member, faculty member, staff member, student, alumnus and supporter. It is not about man; it is about God and His Kingdom and His vision. I am honored to join you in helping carry that torch forward into a new generation of ministry. Let the movement advance onward and forward in the power of the Holy Spirit and for the purposes of God in the world today.

Dr. Milton, chancellor elect of RTS, is interim president of RTS-Charlotte, where he also serves as James M. Baird Jr. professor of pastoral theology.

Continued from Page 9

CEO within two years. This became a guiding factor in replacing the chairman, since they both could have occurred in close time proximity without pre-planning and coordination.

Development of a Detailed Transition Plan — We developed a written plan and a detailed timeline to help us see all the considerations involved. Our plan covered some four years and has served us well as we enter the transition implementation phase. The plan had major milestones, and each milestone had a “to do” list to make the milestone happen on time.

Considering a Consultant to Assist in the Process — Selection jobs that can be handled most efficiently by an outside professional include determining what the job requires of a candidate, developing a list of prospects to consider, and evaluating the candidates based on this specific job. All these important functions take time. It is not fair to assign them to an existing staff member (who already has a full workload!) and expect everything to be accomplished in a professional manner.

Development of an “Overlap” Plan — A smooth transition requires a time of overlap between the retiring leader and the new top leader. During the overlap, their roles must be clearly defined.

Developing Good Communication Plans — How this change is communicated, both internally and externally, is most important. Sharing information with all stakeholders is the key to building support for the change in top leadership. As soon as the decision is made by the governing body, it must be immediately communicated. When there is knowledge that “something has happened,” but there are no details, it is human nature for the information void to be filled with misinformation. Don’t let that happen!

Mr. Moore was born and raised in Jackson, Miss. After graduating from Georgia Tech with a degree in electrical engineering, he served four years in the U.S. Marine Corps and reached the rank of captain. He has served as a senior officer in electric utility operations, banking and health care, and has been on the RTS Board of Trustees for over 30 years.

THE MYSTERY

God has outlined, if not revealed,

It seems that natural disasters have become more common lately. The devastating earthquake in Haiti was one of four or five around the world about the same time. The Icelandic volcano Eyjafjallajökull brought European transportation nearly to a stop. The Gulf of Mexico oil spill was a man-caused disaster, but it, too, had devastating consequences, pointing to the fact that man is also part of nature and can bring terrible destruction upon the natural world.

I don't know if such events are becoming more common, or if they are better reported, or if perhaps there is a temporary spike in their numbers. But certainly they have alerted us again that the world is not entirely a safe place.

And these events alert us again to the question of God's involvement in it. The old question is, "How can God be loving and all-powerful when He permits such things to happen?"

When you or your loved ones suffer in the course of seeking to obey the Lord and seek His kingdom, you are not only suffering for Him; you are suffering *with* Him.

Just recently a local pastor's family was terribly grieved when his 5-year-old granddaughter was suddenly taken sick with an aggressive brain tumor. Ten weeks later she passed away. They could do little but pray and commit her to the doctors, who, in the end, could not stop the cancer.

What was God thinking? The most fundamental answer is that He has his own good purposes that He does not always reveal to us. For example, He did not tell Job why He allowed Satan to hurt him so badly, and when Job complained about it, God rebuked him (chapters 38-42). He does tell us that He is working all things together for good (Romans 8:28). Not everything is good today, but evils are part of a divine plan. One day we will look at that plan and praise God's righteousness and goodness (Revelation 15:3-4). But He hasn't shown us this plan yet, and we have no right to demand to see it.

Though we don't see this plan in detail, God has shown us its outlines. The broad context is that the first man, Adam, forfeited a life of blessedness for a life of pain and suffering when he disobeyed God. Genesis 3:16-19 tells us that Adam's sin led to disasters in the natural world. But even as God describes the fallen world, He gives good news: Though Eve and her daughters will have pain in childbirth, one will bring forth a child who will destroy the serpent, Satan, and bring salvation to all of us (v. 15). Those who trust in the Savior are destined for a new heaven and new earth, free of suffering and pain, though for now they may have to live through tragedy.

But even now nature is on their side. Paul says in Romans 8:19,22 that "the whole creation waits with eager longing for the revealing of the sons of God . . . For we know that the whole creation has been groaning together in the pains of childbirth until now." Natural disasters are disasters for nature too. Nature, God's creation, doesn't like them any more than we do, if I may personify it. The creation looks forward to the time when it can make people happy consistently. "Creation" here includes our own bodies (Romans 8:23). If there will one day be no natural disasters, neither will there be any diseases or injuries. Indeed, no one shall ever be hungry or thirsty (Revelation 7:18), and no one shall ever weep from sadness (Revelation 7:17, 21:4).

God will bring about this wonderful consummation of our existence when He is finished dealing with our sin. Jesus has taken our sins upon Himself, and His work is fin-

OF DISASTER

His plan in natural calamities.

ished once and for all. God has forgiven those who belong to Him. But the new heavens and new earth did not come immediately after Jesus' completed sacrifice. God is delaying the final consummation until He brings all of Jesus' people into this world and brings them all to repentance and faith (2 Peter 3:9). So though God has redeemed us, we still live in a time when nature groans together with us, a time when bad things happen.

Occasionally, we get some indication of God's purposes in our suffering. When my pastor friend and his family agonized over the sickness and death of their little girl, some observed their earnest prayer and resolved themselves to get right with God. Thousands of people attended the memorial service personally and online, and heard the gospel proclaimed with power. God was bringing good out of evil. Was this worth the death of a beloved child? I cannot say that it was. But it is evidence that God can bring good out of the worst, just as he brought the greatest good, our salvation, out of the greatest evil, the crucifixion of the Son of God.

That is, as I have said, an outline of God's purposes in history for suffering and disaster. These serve as a discipline to fallen man, a reminder of what our sin has done and a warning of death. They are God's summons to turn away from the greatest disaster, the wrath of God, to trust Jesus Christ and live.

Luke 13:1-6 is Jesus' own application of the natural disasters of His own day. In these remarks, Jesus warns us against the idea that when someone dies in a natural disaster, it is because he sinned more than others. Yes, there is a

general connection between sin and disaster: God cursed the earth because of Adam's disobedience. Sometimes, indeed, there may be a more specific correlation: Paul says that some Christians have become sick and died because they took the Lord's Supper in an unworthy manner (1 Corinthians 11:29,30). Sometimes people can be healed of disease when they confess their sins and receive the ministry of the church's elders (James 5:13-16). But our illnesses, injuries and death do not always indicate extraordinary sin on our part. Jesus makes this clear in Luke 13:1-6. And the Book of Job makes it even clearer. Job is hurt, even though he is righteous in God's sight. Indeed, one important reason for his suffering is to prove his righteousness to his wicked accuser (1:8-12,22). So, Job foreshadows Jesus, who endured terrible suffering despite his innocence.

Jesus, supremely innocent, suffered to take away the sin of the world. In that event, incomprehensible as it is, we gain the clearest view into the mystery of disaster. When believers suffer for Christ or his people, they participate in Jesus' sufferings. Paul says, "Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church" (Colossians 1:24; compare 1 Corinthians 1:4-7, Philippians 1:29, 3:8-10, 2 Thessalonians 1:5-6, and 1 Peter 2:21, 4:13, 5:10). I said earlier that Christ's sufferings were sufficient to save us from sin; nothing more was needed. But Jesus continues to be persecuted when His people are persecuted (Acts 9:4,5).

When you or your loved ones suffer in the course of seeking to obey the Lord and seek His kingdom, you are not only suffering for Him; you are suffering *with* Him. He has not abandoned you. In this life, suffering for Jesus is the deepest kind of fellowship with Jesus. ♦

Dr. John M. Frame is a professor of systematic theology and philosophy at RTS-Orlando. His prolific writings include many books as well as contributions to reference volumes, scholarly journals and magazines.

SAM PATTERSON: A

An excerpt from a new book shows the pastoral heart of RTS' first president.

Sam Patterson was a leading figure in the founding of RTS in the 1960s and adopted the title of president in 1975 only reluctantly in order to satisfy accreditation requirements. To him, his true identity lay as an evangelist who tended deeply to the souls in his care. Rebecca Barnes Hobbs' new biography of Sam shows many facets of his life and character, with this excerpt revealing one of them.

No one knows better than Betsy Chestnut what a friend Sam could be in sorrowful times. Betsy and her late husband Carlos had been married only four years when they entered RTS in 1974 to prepare for the mission field. In October 1976, just before the two were to leave for a clinical year in Trinidad, Carlos was diagnosed with a rare form of cancer. The couple was shocked, as was the entire student body. For two years the seminary family waited and prayed for healing as Carlos underwent grueling treatments.

Sam felt their pain more than most, perhaps because he knew exactly what Betsy was going through as she watched Carlos suffer. (Editor's note: The book chronicles the death of Sam's wife, Stelle, from cancer in 1971). During Carlos' treatments in Houston, "Mr. Pat" wrote to encourage them:

What a blessing you two are to me and to everybody who has contact with you. You will never know until heaven the impact on others of your unpretentious but genuine, confident commitment and trust in God through this difficult time. All of us here daily will be remembering you in prayer as you take further treatments in this current series. I have been thinking today a good deal about the statement in Psalm 105, declaring that among the blessings we never are to forget is the fact that "He healeth all our diseases." I take that to mean that God does not permit to come among men any malady or disease that He cannot heal. Further, I take that to mean that, on occasion, He is pleased to heal His people of any and every disease.

That psalm goes on to say that these blessings are granted not on the basis of what we deserve, but on the basis of His immeasurable mercy and grace. Therefore, this psalm not only reminds us of blessings experienced, but blessings to expect, and encourages God's people to confidently come to Him in believing, submissive prayer to ask for such of these blessings as are needed. I find great delight in daily soliciting and expecting God's full healing force upon you, Carlos.

by Rebecca Barnes Hobbs

Betsy, there is a burden and a testing in all of this that you carry that differs from what

Carlos is experiencing. Hurting with someone you greatly love when you can't hurt for them is a very special kind of hurting. I truly praise God for the grace He is giving you. We never fail to strongly remember you in our prayers. Praise God.

*You both are in such good Hands.
Devotedly, Sam Patterson*

The Lord chose to take Carlos home in 1978, but only after he had witnessed to every single person he could — doctors, nurses, patients, hospital staff and total strangers.

When Carlos died, Sam sat with Betsy, ministering to her with his love, concern and care. Long after Carlos' death, Sam didn't forget Betsy. In fact, their bond grew stronger as each helped the other. Occasionally, they'd go for coffee and enjoy talking of heaven and how wonderful the day would be when they saw Stelle and Carlos again.

"Mr. Pat lovingly threw out a lifeline to me when I needed it," recalls Betsy. "I'll never forget the time I called him

LIGHT TO STUDENTS



The stories told about Sam Patterson on these pages are only a small sample of what can be learned about the man in Rebecca Barnes Hobbs' book. Her work delves into great detail about Sam's leadership in the founding of RTS in the 1960s. Sam led the response to the theological liberalism that had comprehensively infiltrated the Southern Presbyterian church.

To quote the book, "Sam was now a man with a divine mission. Disrespect for God's Word angered and saddened him, and he knew now that he had been far too slow to see the real danger of liberalism." Sam's original vision didn't encompass a full-fledged seminary. However, as the vision expanded to match the gravity of the theological crisis facing the church, Sam spearheaded efforts to establish what became RTS in 1966.

Sam Patterson did not live on this earth long enough to see what RTS, by God's grace, has become today. But from a human standpoint, the seminary owes its very existence to the faithfulness and foresight of men like him.

In times of trouble, God's trusting child may first say, "He brought me here; it is by His will I am in this strait place; in that I will rest. Next, He will keep me here in His love and give me grace in this trial to behave as His child. Then, He will make the trial a blessing, teaching me lessons HE intends me to learn and working in me the grace He intends to bestow. Last, in His good time He can bring me out again — how and when He knows." Say — I am here by God's appointment, in His keeping, under His training, for His time (quotation from 1500 Illustrations for Biblical Preaching by Michael Green).

after the dog that Carlos had given me died of cancer too. I hit my lowest point, thinking, 'Who's next?' I didn't even know dogs could get cancer! I told Mr. Pat I was about to throw what was left of my towel in and quit. I had about decided God didn't care and had forgotten about me. Mr. Pat said, 'Betsy, the God who knows you and loves you better than anyone else is in control of your life.'

"That's exactly what I needed. I realized then that I still had Jesus. I could make it another five minutes, or another hour, or another day. I could do this! My heavenly perspective returned, and I was back on track."

Sam loved to say, "Trouble is often an evangelist, drawing us nearer to God." No one could agree with him more than Scottish theologian Andrew Murray, who provided Sam much solace in grief, especially after Stelle's death. One of Murray's quotations became so meaningful that Sam kept it in his Bible and counseled others with it frequently:

Adapted from How Big Is Your God? The Spiritual Legacy of Sam Patterson, Evangelist by Rebecca Barnes Hobbs, copyright 2010 Reformed Theological Seminary and French Camp Academy. Copies of the book may be ordered by calling the RTS-Jackson bookstore at 601-923-1600. ♦

Rebecca Barnes Hobbs is the former managing editor of Reformed Quarterly, the precursor to Ministry & Leadership.

EPIPHANY IN THE CITY

AN INNER-CITY PASTOR PREPARES TO PLANT A CHURCH
ON WHAT MAY BE AMERICA'S TOUGHEST STREETS.

BY PAUL SCHWARZ

DOUG LOGAN GUIDES HIS DODGE DURANGO OUT OF Philadelphia, across the Walt Whitman Bridge spanning the Delaware River, and into what many Americans would consider an alternate universe. As he jounces over craters in the pavement, he points out the local scenery: drug dealers and prostitutes plying their commerce, dirigible-sized marijuana joints dangling from young men's hands, and boarded-up windows dotting the streets like the aftermath of a hurricane.

The most sobering sight of all is an abandoned phone booth near a busy intersection. "A good friend of mine was murdered there," Doug says with the knowing matter-of-factness of someone who grew up in the 'hood. "He was on the phone with his girlfriend getting directions to her house, and some drug dealer came up to him and told him he needed the phone. When my friend told him to wait till he was done . . ." Doug acts out what happened next by forming and shooting an imaginary pistol with one hand, while steering the Durango with the other.

What some would dismiss as a cesspool of crime and degradation, though, Doug sees as a ripe church-planting field. The RTS-Washington, D.C., student has been training as a church planter at Epiphany Fellowship in a not-quite-so-gritty section of Philadelphia, but in January will be moving with his family to Camden, N.J., to plant Epiphany Fellowship Camden.

Not surprisingly, Camden has frequently topped many recent rankings of America's most dangerous cities. In 2008, for example, incidents of violent crime occurred in Camden at a rate five times higher than the national average. Doug describes the city as one of "lawlessness," as his vehicle tour of Camden took place in broad daylight.

Why, then, would a husband and father move his family to such a place to plant a church? The answer originates in Doug's faith in the power of the gospel to transform the lives of inner-city people. "See that guy over there smoking weed?" Doug asks while idling at a streetlight. "I want to reach him with the gospel."

Ultimately, when Doug talks about preaching the gospel in the midst of the despair of the inner city, he's talking about reaching people just like himself. He grew up on the streets of Paterson, N.J., closer to New York City than Philadelphia, but not far removed from the environment in which he has been called to minister. Doug's mother taught him to dream and to achieve, and he heeded the advice, studying at North Carolina A&T University and eventually landing in the Philadelphia area, where the enterprising young man opened a chain of barbershops.

Some of the men who came to Doug for haircuts were local black church pastors and deacons who did not shy away from proclaiming the gospel to him. Initially he cussed them out upon such talk, but later, when he came to faith in Christ as his Savior, the change in Doug was outwardly immediate. Literally within two days, Doug married Angel, with whom he had been living.

Another change involves Doug's calling to preach the gospel. He received his first preaching invitation just two months after his conversion, and his family's odyssey toward Camden took many twists and turns, including a series of pastoral opportunities. Along the way, Doug embraced Reformed theology and eventually recognized his need for fo-



Doug Logan's church-planting residency at Epiphany Fellowship has taken place in partnership with the storied Tenth Presbyterian Church in Philadelphia.

cused training and ecclesiastical covering as an inner-city church planter.

He found both in an unlikely partnership between one of America's most celebrated Reformed churches and a small church plant in north Philadelphia. The pulpit at Tenth Presbyterian Church in Center City

(downtown) Philadelphia has been occupied by some of the most noted Reformed preachers, especially Donald Grey Barnhouse, James Montgomery Boice and Philip Ryken. Doug also preaches there on occasion, as he has been ordained as a teaching elder. In the meantime, Doug has finished his first year of classes at RTS-Washington, D.C., having made a series of three-hour drives to take intensive classes toward a Master of Divinity degree.

Doug's official pastoral role includes being a church planting resident at Epiphany Fellowship. The nondenominational congregation meets in a three-story building in the shadow of Temple University. Instead of pot smoking, the streets surrounding Epiphany feature a steady stream of Temple students walking to and from classes. The surrounding area is going through what Doug calls a "gentrification," as developers have been buying up dilapidated row houses and refurbishing them into rental units for Temple students.

Make no mistake, though: it's still the inner city. The path to Doug's office at Epiphany leads through a labyrinth of locked doors — "If you try to steal anything out of here, it's almost impossible to get out," he notes on the way through. More unusually, though, one recent visitor to Doug's office was greeted by the sight of a visitor's chair turned away from Doug's desk and by hair on the carpet surrounding the chair. Apparently, Doug still gets called upon to do some barbering from time to time. "I did a couple of the elders' hair before the Sunday services," he explains before heading to get the vacuum cleaner to eliminate the evidence.

On those Sunday mornings, about 400 to 500 people wedge their way into Epiphany's main sanctuary and balcony for those two services. Attendees receive a worship experience that is sensitive to hip-hop culture, though

Continued on Page 18

Continued from Page 17

Doug points out almost in the same breath that Epiphany is not a “hip-hop church.” Doug observes the hip-hop phenomenon as a means of self-expression for young adults alienated by absent fathers (and even mothers in the case of the large numbers of young people raised by grandparents), as well as abandoned by social structures that appear stacked against them. “They’re a hard group to reach,” he says, “because they’re very transient — they have a hard time holding down jobs or committing to relationships.”

The gospel, though, cuts through the alienation, and the numbers of people shoehorning into Epiphany on Sundays give one indication of that. What especially excites Doug, though, is the opportunity for the world to see what God can do through a church that is fully engaged in even the most outwardly depressed communities.

“I want to be on the leading edge of what God is going to do here in Camden,” says Doug during the drive through the city to where he and his wife, Angel, and their two youngest sons, Aharon and Avery, are about to move (they also have a older adult son, Bernie). “People come here and see crime and despair — I see opportunity.” ♦

For more information about Epiphany Fellowship Camden, visit epiphanycamden.blogspot.com. More information about the mother church in north Philadelphia can be found at www.epiphanyfellowship.org.

REFORMED BLACKS OF AMERICA

An organization called Reformed Blacks of America is helping unite the growing movement of African Americans embracing the Reformed faith. Founded by Xavier Pickett, a founding elder and overseer of Christian education at a Reformed church in Atlanta, RBA seeks to build and maintain a network among African Americans in a Reformed theological context for indigenous leadership, church growth and theological research.

That network includes RTS. In partnership with RBA, RTS offers an African-American Leadership Scholarship. One current scholarship recipient is Cameron Triggs, an RTS-Orlando student who performs as “Red Letter” in a gospel hip-hop trio named Slave-618, a reference to the verse in Romans about believers being slaves to righteousness. He says he is focused on preparing for future urban ministry and plans to pursue postgraduate studies in apologetics.

Cameron is one of several current students and alumni who have come to RTS through the joint recruiting efforts of RBA and RTS admissions departments, which have begun focusing attention on historically black colleges and universities. Xavier has recruited for RTS at various gatherings of African-American students and has also visited RTS campuses to lead RBA-sponsored symposiums. ♦

More information about RBA may be found at www.reformedblacksofamerica.org.

HOUSTON CAMPUS: RTS HEADS WEST

by Paul Schwarz

“Go west, young man” is a phrase commonly attributed to Horace Greeley in the 19th century, though many dispute its true origin. One thing is for certain in the 21st century, though: RTS has taken a form of that exhortation to heart, establishing an extension campus presence in Houston. The development of RTS-Houston represents the seminary’s latest effort to make theological education as available, accessible and flexible as possible through expansion into a new geographical footprint.

The seminary has received approval to offer classes for credit, with eventual plans to offer the complete Master of Arts in Religion and Master of Divinity degrees. Christ Evangelical Presbyterian Church, at which John Crimmins is senior pastor, serves as the host church for RTS-Houston, and Tim McKeown has been named executive director (see page 19).



Those leading the establishment of the Houston campus look to make Tex-Mex part of the ministry menu, committing to developing pastoral leaders from diverse ethnic backgrounds, especially the

Hispanic population so prominent throughout Texas.

RTS classes in the Lone Star State actually kicked off this spring with a class taught by Dr. Mark Futato. A class this fall is being taught by Dr. Bob Cara, with Dr. Derek Thomas and Dr. James Anderson slated to teach spring 2011 classes.

For more information about the Houston campus, call 800-752-4382; e-mail admissions.houston@rts.edu; or visit www.rts.edu, click on Campuses Near You and click on Houston. Class registration is now open for both credit-seeking students and auditors. Those who would like to audit a course (with no academic credit earned) may register by e-mailing Lanny Conley at lconley@rts.edu. ♦

Continued from Page 3

translation of *The Institutes of the Christian Religion* by John Calvin. The translation (due Nov.) was written by one of his former students, Joseph Chien (M.A.Mis. '91). Dr. Kelly also wrote an introduction to the new French translation of his *Creation and Change* (forthcoming).

ANNOUNCEMENTS

RTS' first overseas graduation ceremony for Korean-language track D.Min. graduates will be held in Tokyo, Dec. 7. It will be hosted by Yohan Church, one of the largest Christian churches in Japan. Senior pastor Gyu-Dong Kim is completing his own RTS D.Min. program.



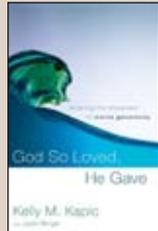
Dr. Rod Mays was approved as adjunct professor of practical theology by the RTS Executive Committee on Sept. 2. He will teach at RTS-Charlotte. Dr. Mays has served as the coordinator of Reformed University Ministries for 11 years. Prior to that, Dr. Mays served for nine years as senior pastor at Woodruff Road Presbyterian Church, Greenville, S.C., and has pastored Presbyterian churches in West Virginia and Mississippi. He holds a D.Min., and a master's in education and counseling.

RTS TOURS

You are invited to join RTS on a 13-day Christian Heritage tour to Scotland,

England and France, March 10-22. Visit www.rts.edu/cht for a full itinerary, registration information and a pictorial tour from previous trips.

ALUMNI PUBLICATIONS



Dr. Kelly Kapic (M.Div. '98), professor of theological studies at Covenant College, Lookout Mountain, Ga., just published *God So Loved, He Gave: Entering the*

Movement of Divine Generosity, along with Justin Berger, current M.Div. student at RTS-Orlando and generosity content director for the MacLellan Foundation.

CAMPUS EVENTS

Atlanta

Dr. Craig Blomberg, distinguished professor of New Testament at Denver Seminary, lectured on Nov. 18 on "The Apparent Discrepancies in the Gospels Accounts and Its Significance to the Doctrine of Inerrancy."

Charlotte

The spring lectures will be held Feb. 22 from 9 a.m.—noon with Dr. John R. De Witt, former professor of theology at RTS-Jackson, speaking on "Pastoral Ministry."

The fourth annual women's conference will be held April 1-2. Speakers will be Melissa Kruger, Elizabeth Gam, Catriona Anderson, Carrie Luke and Tari Williamson.

Orlando

Dr. Don Sweeting will be inaugurated as campus president on Thursday, Feb. 10 (see below and www.rts.edu for details).



The annual Kistemaker Lecture Series will be held in Pamplin Chapel Feb. 22-23. The speaker will be Dr. Richard Bauckham, a biblical scholar and theologian who was the New Testament scholar and professor of New Testament studies at the University of St. Andrews, Scotland, until 2007. He is the author of numerous books, most recently *Bible and Ecology — Rediscovering the Community of Creation* (June).

Preview Day for prospective students will be held March 12 from 10 a.m.—3 p.m. Lunch will be provided. Meet campus

president, Dr. Don Sweeting, who will speak along with Scott Redd, assistant professor of Old Testament and dean of students. Register by e-mailing admissions.orlando@rts.edu or calling 407-366-9493 and asking for Kim.

Jackson

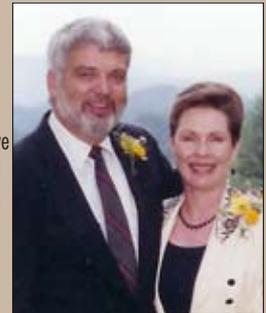


The first installment in a new annual Biblical Theology Lecture Series, conceived to complement the biblical exegesis emphasis in the M.Div. program, will be held March 29-30. The guest speaker will be Dr. Stephen Dempster, professor of religious studies at Crandall University, Moncton, New Brunswick, and author of *Dominion and Dynasty: A Biblical Theology of the Hebrew Bible*.

McKeown Becomes RTS-Houston Executive Director

Tim McKeown has been named as executive director of RTS-Houston. The RTS graduate and decorated Vietnam veteran comes back to the seminary after five years of service as Hispanic ministries coordinator and ESL education supervisor for Mission to North America with the Presbyterian Church in America. Before that, Tim coordinated multicultural ministries for MNA and supervised church planting in South America for the PCA Mission to the World. He and his wife, Becky, have been married 36 years and have four adult children and five grandchildren.

For more information about the establishment of RTS-Houston, see the accompanying article on page 18.



Inauguration Day

The inauguration of a new campus president elicits a great celebration in the RTS family, and Dr. Don Sweeting's inauguration as president of RTS-Orlando promises to be no exception. The main event is scheduled to take place on February 10, 2011, on the RTS-Orlando campus. Slated to speak at the inauguration service is Chuck Colson, the prominent evangelical leader who founded Prison Fellowship and has carried on a prolific speaking and writing ministry.

Dr. Sweeting's inauguration is part of two days of events (February 9 and 10). As this issue of *Ministry & Leadership* goes to press, other details concerning the various events are still being finalized. For updated information, visit www.rts.edu/sweetinginauguration.



Ministry & Leadership

Reformed Theological Seminary
5422 Clinton Boulevard
Jackson, MS 39209

Non-Profit
Organization
US Postage
PAID
Reformed
Theological
Seminary



Consider the benefits of a Deferred-Payment Charitable Gift Annuity as part of your planning:

- Significantly more income than most other plans
- Amount not limited by law like an IRA
- No restrictions on when you can begin receiving income
- Significant charitable deduction in the year the plan is created (and possibly up to five additional years)
- Major portion of the income each year is not taxable
- Security of knowing income is guaranteed for life
- The joy of knowing you are ultimately supporting RTS

RTS
FOUNDATION



Read "How a Deferred Payment Charitable Gift Annuity Helped Us" by James L. Moore, chairman, RTS Board of Trustees, at www.rtsfoundation.org/dcga.

Let us show how a Charitable Gift Annuity may benefit you and RTS. We will prepare a personal proposal with tax and income benefits.

Contact Robert T. Bridges, executive vice president, RTS Foundation, at 866-926-4787; 407-366-9493, ext. 224; or rbridges@rts.edu.

You may also wish to inquire about our new Mind & Heart Donor Advised Fund.

The RTS Foundation, Inc. is an affiliate of Reformed Theological Seminary and functions as an agent on its behalf in the handling of charitable giving plans, estate gifts and other planned gifts for Reformed Theological Seminary. Charitable gift annuities are issued by Reformed Theological Seminary and not the RTS Foundation and only in states permitted by law. If you have received this information and reside in a state where Reformed Theological Seminary is not licensed or exempted from licensure to offer charitable gift annuities please disregard since RTS will only issue charitable gift annuities where permitted by state law. Neither the RTS Foundation, Inc. nor Reformed Theological Seminary render legal or tax advice. It is recommended that before entering into any arrangement you consult your own legal and/or tax counsel.