

RTS REFORMED

A MIND FOR TRUTH, A HEART FOR GOD **Quarterly**

CHRISTMAS PRESENT

Page 4

MUSIC AND THE CHURCH **Page 6**

CYNTHIA RUBLE:
SAVING LIVES IN JAPAN **Page 8**

RTS AND HURRICANE
KATRINA **Page 16**



Chancellor's Message



Dr. Robert C. Cannada Jr.

The devastation rendered by Hurricane Katrina just three short months ago presented countless challenges. Engineers rushed to repair damaged levees in an effort to stop the flow of water into the submerged city of New Orleans. Relief workers cleared debris and labored seemingly nonstop to restore electric power and other basic services. And these efforts don't even begin to address the human tragedies inherent in the evacuation of the Louisiana Superdome, the displacement of hundreds of thousands of Gulf Coast residents, and the heart-wrenching sight of dead bodies dotting the beleaguered landscape.

We in the RTS family have had our own set of Katrina-related challenges. From a material standpoint, the Jackson campus sustained damage, highlighted by the trees that fell on the White House, the building in which the seminary began in 1966. Meanwhile, many RTS students, faculty, staff members and board members faced cleanup and restoration of personal and ministry property.

Other challenges are spiritual in nature. With the unprecedented effects of the

hurricane, and the resulting loss of life and possessions, it is natural for many to ask how God could allow such devastation to visit us. Sometimes, instead, this question is framed in the context of the power of the meteorological elements, often personified through such terms as "Mother Nature," or even the custom of giving hurricanes human names like Katrina. Such a perspective implies that man—and even our God Himself—is powerless against these forces of nature.

On the contrary, God is sovereign in His power; He even allows such tragedies to occur so as to fulfill His good purposes. As Dr. Derek Thomas, John E. Richards professor of practical and systematic theology at RTS-Jackson, told a national television audience on the Christian Broadcasting Network, "Is God involved in this in some way? The answer has to be yes, because everything happens because God wills it to happen in some form or another. What's the alternative, that God has fallen asleep, or is not powerful enough?"

"I can't give you the reasons why this has happened, but it's not important for me to know why this has happened—it's only important for me to know that the Lord knows why." Dr. Thomas then referred to Job, who upon having all his earthly possessions taken from him, steadfastly refused to curse God's name, instead declaring His goodness.

In a similar declaration of God's goodness, the RTS family has joined with others in the body of Christ in ministering in Jesus' name to the victims of Katrina, with many of the ministers being victims themselves. For a more complete report on how RTS has responded to the hurricane, see page 16.

To quote Lee Webb, the CBN reporter (and former RTS student) who interviewed Dr. Thomas, "Events like this should instill in us a sense of awe and wonder of how great God actually is." May that sense of awe and wonder humble us before God and also motivate us toward Christlike service to those in need, remembering that even the unjust suffering of Christ was central to God's good plan to bring us salvation. ♦



On the Cover: Just as Paul desired for the Ephesians, the experience of the presence of Christ should be a daily reality for His disciples. Photograph courtesy iStock.

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INSIDE THIS ISSUE

CHRISTMAS PRESENT	4
THE FIFTH VOICE	6
THE VALUE OF A RUBLE	8
A LONG HARVEST	11
RQ INTERVIEW: BRADY ANDERSON	14
LIFE AFTER HURRICANE KATRINA	16

RTS at Work...

PUBLICATIONS

- » **Dr. Bill Barclay**, associate professor of New Testament, RTS-Jackson, recently completed his commentary "1 & 2 Timothy" (Evangelical Press, *EP Study Commentary* series).
- » **Dr. Robert Cara**, RTS academic dean and associate professor of New Testament, RTS-Charlotte, wrote a review of Beale's commentary "1 and 2 Thessalonians" (*Journal of the Evangelical Theological Society*).
- » **Dr. John Frame**, professor of systematic theology and philosophy, RTS-Orlando, had his book *No Other God* published in Korean (Christian Literature Crusade, Seoul, South Korea). He wrote several articles published in 2005: "Must We Always Tell the Truth" (*Christian Culture*); "The Road to a Generous Orthodoxy," a review of Brian McLaren's *A Generous Orthodoxy* (*Reformation and Revival Journal*, 14.3); and "A Response to Redeeming the Arts," (*Creative Spirit*, 4.2).
- » **Dr. Chuck Hill**, professor of New Testament, RTS-Orlando, has written a book titled *From the Lost Teaching of Polycarp: Identifying Irenaeus' Apostolic Presbyter and the Author of ad Diognetum* (Mohr Siebeck, Tübingen).
- » **Dr. Reggie Kidd**, professor of New Testament, RTS-Orlando, has written a new volume titled *With One Voice*. To order, visit www.rtsbookstore.edu.
- » **Dr. Simon Kistemaker**, professor emeritus of New Testament, RTS-Orlando, will have his book *The Miracles of Jesus* published by Baker Book House.
- » **Dr. Mike Kruger**, professor of New Testament, RTS-Charlotte, has written three book reviews to be published this winter: "The Ending of Mark and the Ends of God," ed. Beverly Roberts Gaventa and Patrick D. Miller (*Expository Times*); "The New Testament Moses" by John Lierman (*Themelios*); and "Apologetic Discourse and the Scribal Tradition" by Wayne C. Kannaday (*Journal of the Evangelical Theological Society*).



- » **Dr. Elias Medeiros**, Harriet Barbour professor of missions, RTS-Jackson, has written a book titled *Evangelismo e o Ministerio Pastoral*—(Editora Presbiteriana, Sao Paulo, Brazil). Dr. Medeiros has also written two articles for *Keep Your Heart*, a youth bulletin in northeast Brazil.
- » **Dr. Michael Payne**, professor of missions and theology, RTS-Jackson, wrote an article titled "Re-Thinking the Ethics of Parsimony Part One: On Not Cheating Contingency" (*Westminster Theological Journal*, August), and a follow-up article, "Re-Thinking the Ethics of Parsimony Part Two" (December).
- » **Dr. Derek Thomas**, John E. Richards professor of practical and systematic theology, RTS-Jackson, is the editor of *Reformation21*, the new online magazine of The Alliance of Confessing Evangelicals (www.reformation21.org). The first edition features an article by Dr. Ligon Duncan, president of the ACE and adjunct professor of theology at RTS-Jackson, on "Justification and the New Perspective on Paul." Dr. Thomas has written a revised edition of *Recommended Commentaries* (Reformed Academic Press, late fall 2005). Also, his *Commentary on Ezekiel* is being translated into Spanish as *Dios Fortalece*.
- » **Dr. Bruce Waltke**, professor of Old Testament, RTS-Orlando, has written *Commentary on Micah* (Eerdmans, winter 2006). *An Old Testament Theology: A Canonical and Thematic Approach* is coming from Zondervan Publishing House.

CAMPUS EVENTS

Orlando

- » Dec. 8: Third annual Christmas concert at the Robert B. and Katherine Pamplin Chapel, presenting choirs from the RTS student body, Covenant Presbyterian Church and Orangewood Presbyterian Church.
- » Jan. 30–Feb. 3, 2006: The Orlando Church Planting Conference, led by Dr. Steve Childers. This conference is designed to equip church planters with principles and strategies for starting and developing healthy, growing, reproducing churches.



- » Mar. 6-7, 2006: Annual Kistemaker Academic Lecture Series with Dr. Anthony (Tony) Campolo, founder of the Evangelical Association for the Promotion of Education. The public is invited for the Monday-evening session, 7-8:30 p.m.



Charlotte

- » Apr. 4, 2006: Spring lecture series featuring Dr. Robert Gagnon, professor of New Testament at Pittsburgh Theological Seminary. Dr. Gagnon will give three lectures on homosexuality. He is author of *The Bible and Homosexual Practice: Texts and Hermeneutics* (Abingdon Press, 2001), considered by many to be the definitive study on this topic.

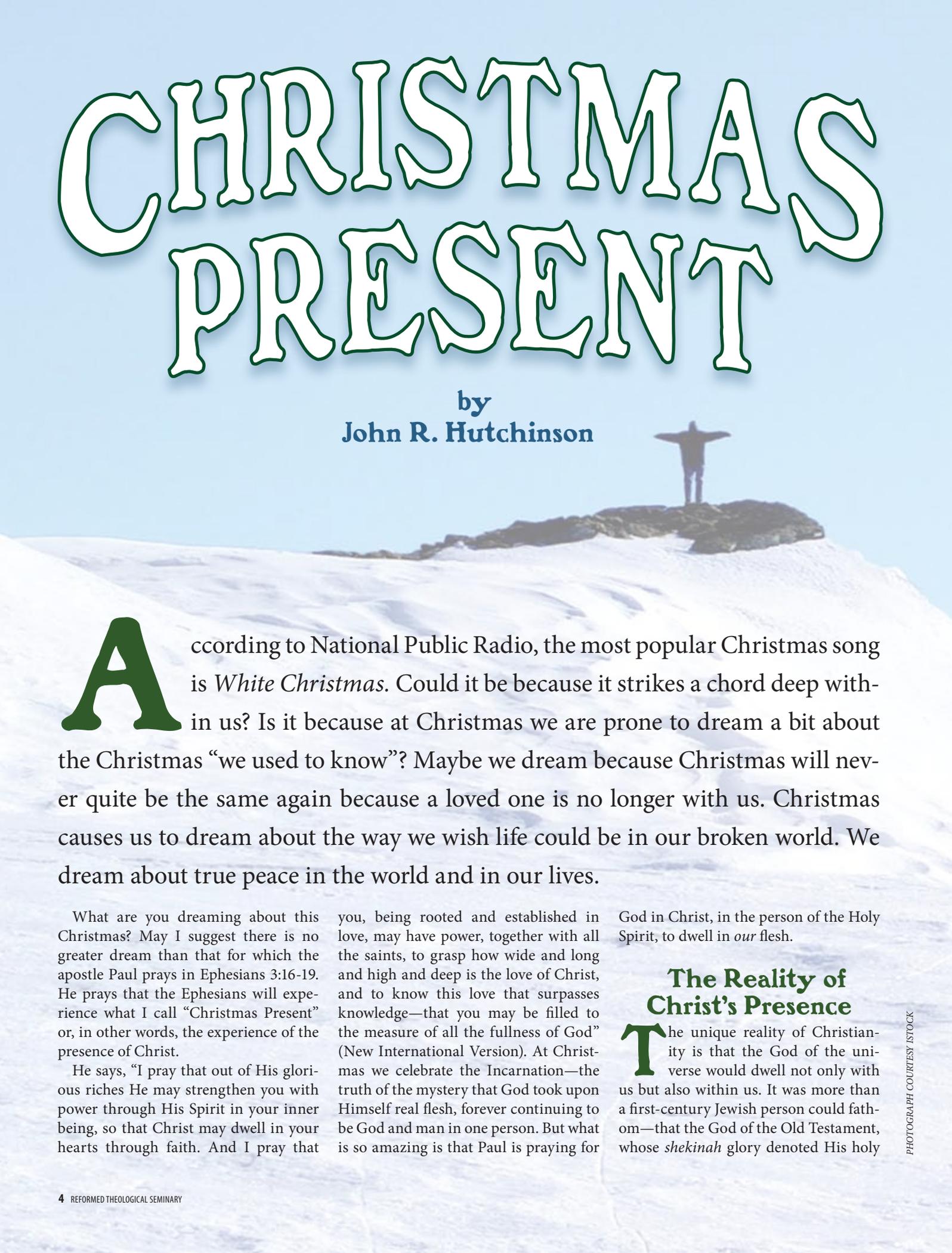
TRAVEL

- » Oct. 22-23: **Dr. Steve Brown**, professor of preaching, RTS-Orlando; president, Key Life Network, Inc.; and Bible teacher on the national radio program *Key Life* spoke at Perimeter Church, Duluth, Ga. Nov. 11-12: Spoke at the Christian Counseling Education Foundation annual convention, Philadelphia.

RTS AT WORK CONTINUED ON PAGE 19

CHRISTMAS PRESENT

by
John R. Hutchinson



According to National Public Radio, the most popular Christmas song is *White Christmas*. Could it be because it strikes a chord deep within us? Is it because at Christmas we are prone to dream a bit about the Christmas “we used to know”? Maybe we dream because Christmas will never quite be the same again because a loved one is no longer with us. Christmas causes us to dream about the way we wish life could be in our broken world. We dream about true peace in the world and in our lives.

What are you dreaming about this Christmas? May I suggest there is no greater dream than that for which the apostle Paul prays in Ephesians 3:16-19. He prays that the Ephesians will experience what I call “Christmas Present” or, in other words, the experience of the presence of Christ.

He says, “I pray that out of His glorious riches He may strengthen you with power through His Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that

you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God” (New International Version). At Christmas we celebrate the Incarnation—the truth of the mystery that God took upon Himself real flesh, forever continuing to be God and man in one person. But what is so amazing is that Paul is praying for

God in Christ, in the person of the Holy Spirit, to dwell in *our* flesh.

The Reality of Christ’s Presence

The unique reality of Christianity is that the God of the universe would dwell not only with us but also within us. It was more than a first-century Jewish person could fathom—that the God of the Old Testament, whose *shekinah* glory denoted His holy

presence and in whose presence no one could come near and live, now desires to dwell within each believer in personal reality. This is the mystery that was kept hidden through the ages but now revealed by God through the apostle: “the glorious riches of this mystery, which is Christ in you, the hope of glory (Colossians 1:27, NIV).” We dare not overlook the uniqueness of Christianity. It is not some religion we “get into,” but it is *Someone* who gets into us.

This amazing prospect of the presence of Christ is described in the word *dwelt*, which comes from a compound Greek word meaning “to settle down in a house.” Paul is speaking to Christians in Ephesus, who already have placed their trust in Christ as their Savior and Lord. But Paul obviously desires more for the Ephesians. He prays that they would gain a greater, deeper understanding of the gracious reality they possess. Dr. Martyn Lloyd Jones speaks to Paul’s desire: “This presence of Christ in the heart is something real. It does not only mean that He is present through the Spirit, or present in the sense that He is influencing us in a general manner, and giving us graces and enabling us to feel certain of His influence. It goes beyond that. It means that He Himself in some mystical sense that we cannot begin to understand really does dwell in us.” Paul prays for the presence of Christ to be a reality for the Ephesians. Is His presence a daily reality in your life? Those who experience the reality of Christ’s presence enjoy the riches of that presence.

The Riches of Christ’s Presence

In fact, the apostle prays for the Ephesians to enjoy these riches. He says, “I pray that out of His glorious riches, He may strengthen you ... so that Christ may dwell in your hearts ...” And then he adds, “I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge ...” Apparently, to enjoy the riches of Christ’s presence means to experience the multidimensional love of Christ.

What did the apostle have in mind when he wrote these words? Some commentators say he was thinking of the New Testament manifestation of the Solomon temple—now “a dwelling in which God lives by His Spirit (Ephesians 3:22).” Scholars have warned against all sorts of analogies and fanciful interpretations. But the main point seems to remain clear that Paul wanted the Ephesians (and God wants us) to have power to explore the expanse of the love of Christ, who dwells in our hearts—a truth as awesome as God’s presence with His covenantal people throughout the Old Testament.

Paul wants us to measure the immense love of Christ in our minds and in our lives. His love is as wide as the world, reconciling men and women from every tribe and tongue and nation (Ephesians 2:11-22). It is as long as eternity (Ephesians 1:4,5), as high as heaven, and higher than our highest hopes (Ephesians 3:20). And it is deeper than our own deadness and depravity (Ephesians 2:1,2).

The apostle himself had explored and experienced the limitless love of Christ. In Romans 8:31-39 he was convinced that nothing would come between him and “the love of God that is in Christ Jesus our Lord.” Paul had been convinced by the cross (Romans 8:32). He was certain that God was for him because God had given up His own Son for him. But Paul was also convinced by his own circumstances, through which God had proven His love (Romans 8:38,39). To Paul, the love of Christ was wider than any circumstance, higher than his highest hope or happiness, longer than any lingering loneliness or illness, and deeper than the deepest disappointment or darkest depravity. God not only tells us that He loves us, but He also shows us through His gracious providence in our daily experience.

The apostle was personally convinced of the riches of Christ’s love. Are you? Certainly Paul was aware that he was speaking of things beyond grasping fully. But he insists we can experience the love of Christ truly, even if partially. This is what he means when he prays that we might “grasp” and “know this love that surpasses knowledge.” Paul’s careful choice of wording clearly calls us both

to grasp the intellectual reality of God’s love and to experience the riches of it.

But how can we experience the expanse of the love of God? Paul’s dimensional description of God’s love would suggest we must trace its limits in our lives. We must go to the edge of where we perceive His love stopping in our daily experience, where our doubts and hurts and fears and shame begin, and step over that edge in trust that we cannot step beyond the limits of His love. Sooner or later everyone experiences trials or tragedy, betrayal and bitterness, abandonment and loneliness. And every sinner will deal with the effects of shame. Those circumstances and carnality often cause us to question His love. But the Scriptures teach us that in order to trace the limitless love of Christ, we must enter and re-enter those painful experiences and apply the logic of the gospel of the cross—if God the Father gave up His only perfect Son, whom He loved, for me, then surely nothing will short-circuit His love for me—no sin, no circumstance, nothing!

But tracing the limitless love of Christ cannot be done alone. Paul prays that we shall have “power, together with all the saints” to grasp and, as it were, to graph the love of God. This means we need the help of our brothers and sisters in the community of the church of the Lord Jesus Christ to help us see and experience it. Just as we allow the dentist to examine and touch a painful, decaying tooth, so we must allow the trustworthy ones closest to us intimate access into our lives to point out our spiritual decay, from which we may be healed by the love of Christ.

So what are you dreaming about this Christmas? May your deepest dream come true—that Christmas becomes a present reality through the riches of Christ’s loving presence. ♦

John R. Hutchinson, an RTS graduate, is senior pastor at McLean Presbyterian Church in McLean, Va., the new site of RTS-Washington, D.C., classes. Pastor Hutchinson and his wife, Cynthia, celebrated their 30th wedding anniversary this year and are the parents of three grown children.

Something wonderfully and wildly mysterious happens when we sing in worship. Christ Himself ministers in a way that's experienced rather than understood. It's like what barber-shop quartet singers mean when they describe hearing a "fifth voice" when their voices blend a certain way. That aural illusion created by harmonics is a divine whisper of something profoundly real in the church's singing.

According to Psalm 22:1, the dying Jesus wails from the cross a lament of exile for sin. According to Psalm 22:22, the resurrected Jesus chants a victory song in the church. The Bible, in fact, says Jesus is now our Worship Leader (Hebrews 8:2, literally "Liturgist"). We sing so we can hear that "fifth voice"—His voice.

If we don't see this part of Jesus' story, we only know a partial Savior. If we don't learn how to add our voice to His in song, we risk knowing only a legal sharpie who found a way to get us off the hook, or a scold who whips us into shape for heaven.

MORE THAN A COUNSELOR

This was brought home to me by Larry Crabb, who was an elder at Spanish River Church (PCA) in Boca Raton, Fla., when I worked there after seminary. Larry had just published his first two books on counseling, challenging churches to become places where struggling believers can find medicine for their souls. As a teacher, preacher, advisor and counselor, Larry showed a penetrating grasp of the pain with which people live.

For all that, though, the most enduring image I have of Larry is of his leading of singing for our Sunday-evening services. He delighted in simple praise choruses and testimony songs. His enthusiasm was contagious, and he had a distinctive way of conducting the congregation's singing. Somehow his arm took us where the music was going. Larry would expand the last line of the chorus "He Lives," leading with his strong tenor voice:

THE FIFTH VOICE

Why song matters in the mission of the church.

by Reggie M. Kidd

You ask me how I know he lives:
He lives (dramatic pause, arm high in the air),
He lives (dramatic pause, arm higher),
He lives (dramatic pause, arm as high as it could go)
within my heart!

To appreciate all that Larry Crabb offers the church, you have to see him as more than a thoughtful writer, a profound teacher and preacher, and a pre-eminent counselor. You also have to picture him as a joyous, arm-waving leader of praise. This role informs everything else. His counsel penetrates. His worship radiates. But in fact, the counsel depends on the worship. His obvious joy at singing of his great Redeemer makes you see with a fresh perspective his wrestling with the sober aspects of Christian living. Grace has kissed him, and he is in relentless pursuit of its power to remake spirits crushed by the curse of sin.

Jesus is like that. It's only when we understand His presence in the church as being the fulfillment of God's promise in Zephaniah 3:17 to "quiet you with His love" and "rejoice over you with singing" (New International Version) that a crucial aspect of our salvation comes into perspective. Jesus didn't coldly settle accounts for us. He doesn't bark us into improving ourselves. He unites us to Himself in the glorious communion He has enjoyed for eternity with His heavenly Father. He resides within us to heal the broken places

and to refresh cauterized hearts. He sings us into a new mode of existence. When, as Paul does in Romans 15:9, we imagine Jesus *singing* nations into submission to His rule, our hearts come joyfully under the sway of a love that is infinite and powerful. We become that much more alive, as *O for a Thousand Tongues to Sing* testifies:

He speaks and, listening to his voice,
New life the dead receive;
The mournful, broken hearts rejoice;
The humble poor believe.
Hear Him, ye deaf; his praise, ye dumb,

Your loosened
tongues employ;
Ye blind, behold your
Savior come;
And leap, ye lame,
for joy.

The “fifth voice” makes our singing more than a “warmup” to the sermon. When we join our voice to that of Jesus, we participate in the very redemption of all creation. We play our own role in God’s showcasing His saving power before humans and angels (Ephesians 3:10).

Much of the difficulty we face in the church stems from the fact that we think it’s all about us—our tastes, our preferences, our principles. So we debate styles, genres, levels of participation and levels of volume. When we factor in the “fifth voice,” our conversations, I submit, will take on a different tone. We sing (in whatever style and at whatever volume) so we can sing with Jesus.

MUSIC AS MISSION

Furthermore, we take up song with Jesus for the sake of a world that has lost the ability even to dream that the Christian vision might be true.

Disbelief today is not a function of logic; it stems from a loss of imagination. When a college student is told by her professor that the Gospels cannot be read as literal truth, it’s not the supporting evidence he offers that does her in. Nobody has found Jesus’ bones in a tomb. No scandalous news bulletin is “just in” on the apostles. It’s the professor’s imperious tone of voice—and the fact that when our student looks around the classroom, she sees no hands raised in dissent. She doesn’t know anybody whose life is governed by the Gospels. Her soul has been shaped entirely outside the reach of places or people of soulcraft, like churches or ministers. Arguably the chief icon-maker of her day, Walt Disney, taught her to “wish upon a star” but not to pray to a living God.

As though anticipating a day like ours, Paul wrote that the church is the “pillar and support of the truth” (1 Timothy 3:15, New American Standard Bible). He meant that God’s people, gathered in life, in belief and in worship, are His “plausibility structure.” God’s people—loving one another, submitting to a common life, praising his name and telling His story—are the case God makes to a watching world.

I believe that in our day it’s as important to help people “see” from their inner being again as it is to rehearse evidence that



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three chords, and the truth . . . the rest is up to you,” Bono, lead singer for U2, sagely quipped.

It’s amazing how powerfully music and song open the imagination to the possibility that what we see is not all there is. Felix Mendelssohn composed no religious works until he encountered Bach’s *Passion According to St. Matthew*—after that, his work was God-soaked.

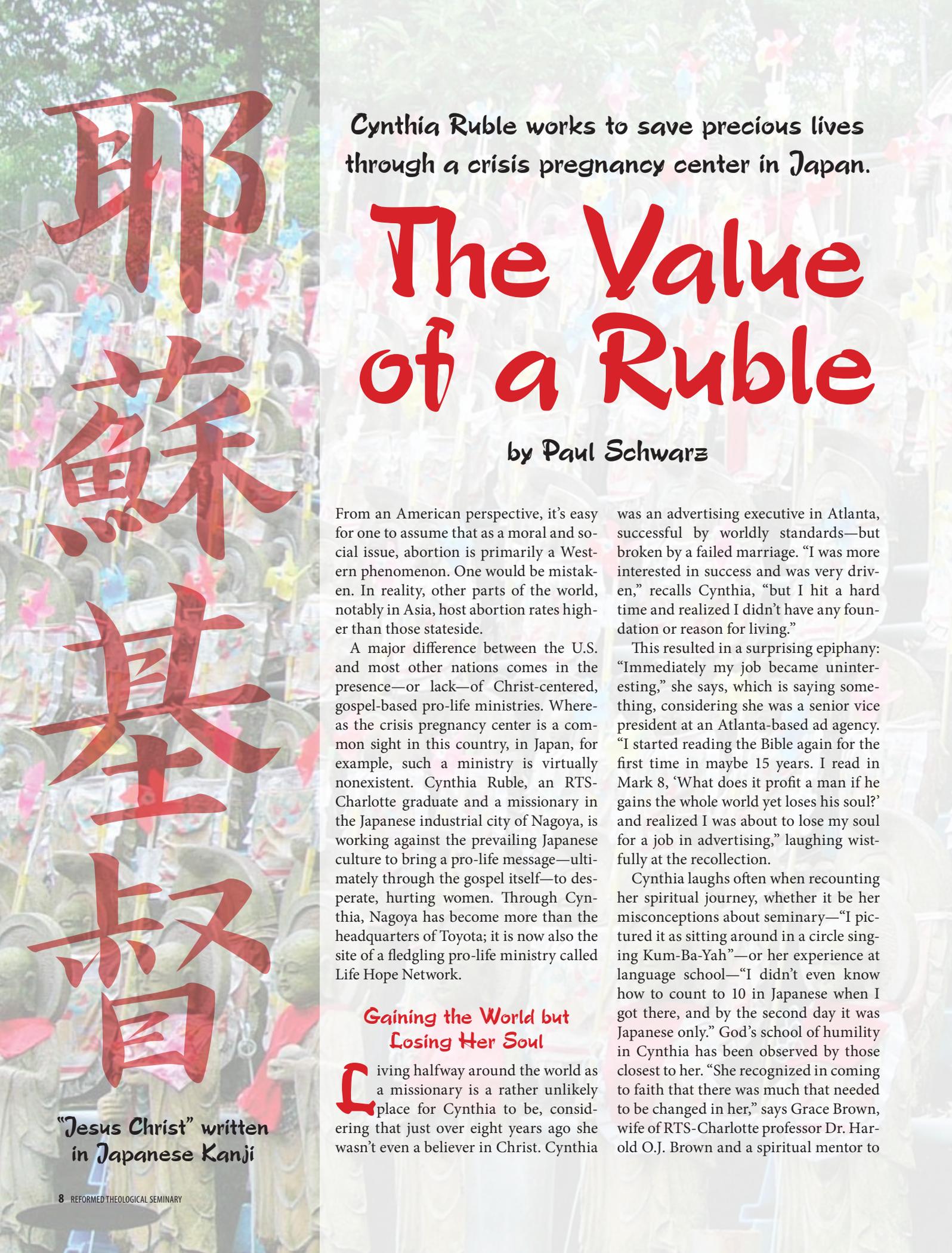
I went to graduate school to test my faith in the truthfulness of the Bible against nonbelieving scholarship. I am not foolish enough to think my faith emerged intact because I am so smart. What sustained me was worship with my brothers and sisters. Invading my reading Monday through Friday were Sunday’s worshiping faces and voices. The faces were points of accountability. The voices made the Christian vision imaginable. The songs we shared kept my spirit from wilting.

It was the gospel music wafting out onto the street from “a ramshackle building with a cross on top” that got writer Anne Lamott to look inside. She joined in on the “glorious noise” long before she could even stand to listen to a sermon:

Something inside me that was stiff and rotting would feel soft and tender. Somehow the singing wore down all the boundaries and distinctions that kept me so isolated. Sitting there, standing with them to sing, sometimes so shaky and sick that I felt like I might tip over, I felt bigger than myself, like I was being taken care of, tricked into coming back to life (*Traveling Mercies*, Pantheon, 1999, pp. 46,48).

How this all works is beyond me. It’s enough, I think, to experience rather than understand that Jesus is the “fifth voice” among us, and that He uses our singing to “trick” those He’s still after into coming back to life. ♦

Reggie M. Kidd is professor of New Testament at RTS-Orlando and pastor of worship at Orangewood Presbyterian Church (PCA), Maitland, Fla. This article is adapted from his book *With One Voice: Discovering Christ’s Song in Our Worship* (Baker-Books, 2005). For a speaking schedule, interactive features, a weblog and other information, visit www.reggiekidd.com.



Cynthia Ruble works to save precious lives through a crisis pregnancy center in Japan.

The Value of a Ruble

by Paul Schwarz

From an American perspective, it's easy for one to assume that as a moral and social issue, abortion is primarily a Western phenomenon. One would be mistaken. In reality, other parts of the world, notably in Asia, host abortion rates higher than those stateside.

A major difference between the U.S. and most other nations comes in the presence—or lack—of Christ-centered, gospel-based pro-life ministries. Whereas the crisis pregnancy center is a common sight in this country, in Japan, for example, such a ministry is virtually nonexistent. Cynthia Ruble, an RTS-Charlotte graduate and a missionary in the Japanese industrial city of Nagoya, is working against the prevailing Japanese culture to bring a pro-life message—ultimately through the gospel itself—to desperate, hurting women. Through Cynthia, Nagoya has become more than the headquarters of Toyota; it is now also the site of a fledgling pro-life ministry called Life Hope Network.

Gaining the World but Losing Her Soul

Living halfway around the world as a missionary is a rather unlikely place for Cynthia to be, considering that just over eight years ago she wasn't even a believer in Christ. Cynthia

was an advertising executive in Atlanta, successful by worldly standards—but broken by a failed marriage. “I was more interested in success and was very driven,” recalls Cynthia, “but I hit a hard time and realized I didn't have any foundation or reason for living.”

This resulted in a surprising epiphany: “Immediately my job became uninteresting,” she says, which is saying something, considering she was a senior vice president at an Atlanta-based ad agency. “I started reading the Bible again for the first time in maybe 15 years. I read in Mark 8, ‘What does it profit a man if he gains the whole world yet loses his soul?’ and realized I was about to lose my soul for a job in advertising,” laughing wistfully at the recollection.

Cynthia laughs often when recounting her spiritual journey, whether it be her misconceptions about seminary—“I pictured it as sitting around in a circle singing Kum-Ba-Yah”—or her experience at language school—“I didn't even know how to count to 10 in Japanese when I got there, and by the second day it was Japanese only.” God's school of humility in Cynthia has been observed by those closest to her. “She recognized in coming to faith that there was much that needed to be changed in her,” says Grace Brown, wife of RTS-Charlotte professor Dr. Harold O.J. Brown and a spiritual mentor to

耶穌基督

“Jesus Christ” written in Japanese Kanji

Cynthia from when she first attended RTS. “I think there was a certain hardness to her that has fallen away to some extent each time I [see] her.”

It was through the Browns that Cynthia became sensitive to pro-life concerns; in 1975 Dr. Brown helped found the Christian Action Council, a vanguard of gospel-based pro-life activism. Cynthia was already in Japan doing neighborhood evangelistic Bible studies and other community-based ministry when she began to observe the rampant abortion problem there. “Not much was being done,” Cynthia recalls, “so I decided I would like to open my home to do home-stays for pregnant women who needed a place to stay.” Eventually, feeling limited in what she could accomplish due to the lack of pro-life activities in Japan, she turned to the Browns for help.

“I always stay at [their home when stateside],” Cynthia says, “and when I told them about wanting to start a crisis pregnancy center, they gave me the number of Kurt Dillinger with Life International and told me to call him.” Thus began a partnership between Cynthia and a Michigan-based ministry that works to establish such centers around the world. “There is no identifiable ministry addressing [the abortion] issue specifically in [Southeast Asia], the one area where most of the abortion activity occurs,” says Kurt. “When we heard from Cynthia, we were praising God, because we’d been praying for an opportunity to begin the work in Southeast Asia.”

Cultural Challenges

That work involves the training of Japanese Christians as ministry volunteers. Cynthia considers the Japanese to be the true heroes of Life Hope Network. “They are the ones who really have to do the hard work,” she declares. “I’ve only been here five years.” Much of that labor entails reversing the countercultural nature of pro-life ministry in Japan. “Japanese just don’t normally get involved in each other’s lives,” she says. “It’s not a culture that shares its feelings and reaches out for help. That’s why there’s so much suicide and depression. People would rather die than talk about their problems.”

And to the Japanese mind, abortion is an especially convoluted issue. “Even though sex is absolutely not taboo at all in almost any situation,” Cynthia explains, “getting pregnant outside marriage and not doing something about it, bringing shame on your family, is an absolute taboo. People think about children as their possessions, their own creations, very much connected to and reflective of them—not a separate life that has value as God’s creation. [Even so,] they do acknowledge that each baby is a life, with a soul. That’s why when they have an abortion, they’ll pay for an idol to make the soul of the baby be at peace and to make the guilt go away.”

The cultural conclusion, according to Cynthia: “Nobody likes abortion, but it’s part of life; it’s just what you have to do.”

This mindset influences the Japanese church’s perspective on social ministries in general and pro-life work in particular. “Even among Christians there has been resistance against this ministry,” Cynthia admits, “and the main way of saying it is, ‘We don’t want to make it easy for women in this situation.’ Most churches here haven’t made reaching out a hand in mercy a high priority. It is risky to get involved in the messy problems of non-Christians. Traditionally, by helping someone, you are taking responsibility for them. It takes a brave Japanese person to meet someone face to face, enter into their private problems and gently lead them to make the right decision—one that will almost certainly not be approved of by family members.

“I would say too that the churches aren’t that clear that abortion is wrong. There’s not a lot of taking an open stand against shameful things in Japan; it’s not that kind of place.”

However, Cynthia has seen God develop a group of Japanese pro-life counsel-

ors. “One of her great gifts is the personality that God has given her—aggressive and forthright, strong and inventive,” Grace Brown says. “She doesn’t set herself into thought patterns that are everybody else’s.” Cynthia insists that mercy ministry isn’t optional; it’s what Christians do. Harumi Tsukamoto, one of the

CONTINUED ON PAGE 10



Top: Cynthia (in front) with (left to right) Life Hope Network volunteers Mrs. Yoshioka (manager of the center), Mrs. Hara and Mrs. Tahira.

Middle (left to right): Sumie, Cynthia and Yaeko.
Bottom: Miho.



Left: Idols dedicated to aborted babies. Below: Cynthia (bottom right) with volunteers (clockwise from Cynthia) Mrs. Hara, Mrs. Hashimoto, Mrs. Inami, Mrs. Tahira and Mrs. Yoshioka.



CONTINUED FROM PAGE 9

Japanese counselors, agrees. “It starts from having an intimate relationship with the Lord and being thankful for the blessings we are receiving,” she says. “I am thankful that we are able to carry good news to women in need, to help save life that is a heritage from the Lord, and to tell the women and men we meet about the sanctity of life.”

Total Immersion

Of course, at first, Cynthia’s perseverance was about her only human asset. “Even these women will [admit] they never really knew exactly what I was talking about,” she confesses. “My Japanese has only recently gotten to be halfway decent. Since no one was really interested in this ministry, I just prayed. Then I started inviting women to study the Bible and pray with me. We quickly saw God save one of my neighbors who attended. Gradually, God began to open the hearts of the women. They knew God was answering prayer. That made our faith grow dramatically, which has been the most exciting result

of this ministry so far.”

In this respect, Cynthia is beginning to see the fruit of her total immersion into the culture. “She has taken the Hudson Taylor approach,” says Kurt Dillinger, referring to the 19th-century missionary pioneer. “She has moved right in with the culture itself, moving into [an area with no other missionaries], which has forced her to learn the language and the culture firsthand. I deeply appreciate her approach.”

Cynthia is horrified by any comparisons to missionary heroes, though: “I don’t want to be painted as another Amy Carmichael. Two people couldn’t be any more different! It’s only by the grace of God that I’m on the mission field. I’m just doing what God’s prepared me to do in life.” That preparation, ironically, includes her advertising background, which she has used in promoting Life Hope Network. Her seminary training has equipped her to answer hard spiritual questions. “This is a well-educated country,” Cynthia says. “Any question you can think of, they’re going to ask it. If I didn’t have that seminary background, I’d be in big trouble.”

Those hard questions come in a variety of environments. In part because Life Hope Network is still in its beginning stages, Cynthia actually spends more time on other ministry activities, primarily related to teaching English to Japanese. One teaching job, at a local university, helps supplement her support, administered by Redeemer Presbyterian Church in Winston-Salem, N.C. Another teaching job, at an eye clinic

across the street from the pregnancy center, supplies free parking for the center. Mostly, though, the goal of her English classes is evangelism—both at church and in her neighborhood.

The presence of faithful Japanese Christian workers at the center helps cut down on Cynthia’s workload there; a home-stay by a pregnant woman would increase it. “I’ve had [only] one [home-stay so far]; she almost drove me crazy!” she says, laughing. “She did have the baby and kept it, [and has since] thanked me and apologized for being so difficult.” This illustrates the challenges of pro-life counseling, as with another recent counselee at the center who had an abortion, much to Cynthia’s dismay.

“I have learned that a home-stay is going to be rare in Japan,” Cynthia acknowledges. “Japanese are so tied in to their families, the only people who are going to want to do a home-stay are those pretty desperate, who’ve been kicked out of the house and have no money. We’re going to have to reach a lot more women to have many home-stays, I think. We want to do them because it’s probably the best way to evangelize somebody; you build quite a relationship.”

In the meantime, Cynthia has built fruitful relationships in her neighborhood and among her English students. Over the past year or so, several neighbors and friends have made what appear to be genuine professions of faith in Christ. For the Japanese, the road to the cross seems especially long, considering the cultural and religious barriers. “Over time, we’re looking to build something truly effective,” Cynthia says, “realizing that in Japan it can be 10 years before someone becomes a Christian.”

Considering that Cynthia has only been in Japan for five years, it’s clear she still has a lot to do in a nation that is less than 1 percent Christian. But with the enabling of God’s Spirit and through a countercultural group of Japanese believers, in faith she moves ahead resolutely to save lives—and souls. ♦

For more information on Life Hope Network, contact Cynthia at cynthiaruble@hotmail.com, or visit www.lifehopenet.com (Japanese-only site).

A Long Harvest

After first going to the mission field five decades ago, Paul Long has equipped others to go too.

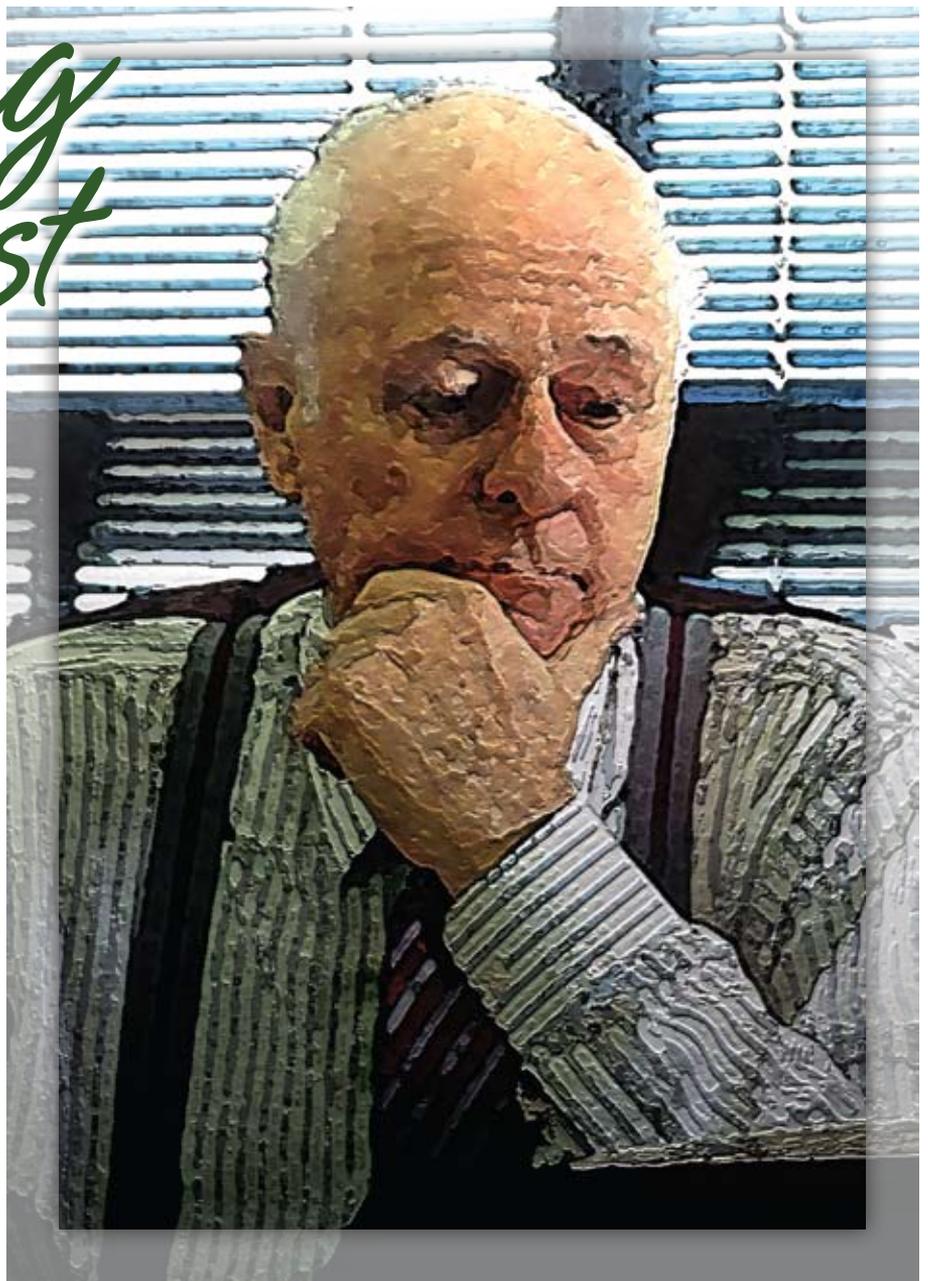
by Paul Schwarz

A frequently used biblical metaphor for sinners in need of God's grace involves "harvest." In the agrarian society of biblical times, Jesus often used farming imagery—sowing and reaping—to describe people becoming his implements for calling sinners to repentance. So it's only appropriate that Paul Long, a farmer by trade, would become so influential in the worldwide spiritual harvest, not only on the foreign field himself but also in equipping others through his role in establishing the missions program at RTS.

Harvesting is almost literally in Paul's blood. He grew up in a farmhouse in the Kanawha Valley of rural West Virginia, where his descendants had worked the land for about 400 years. Though Paul grew up in the church, he did not become a Christian until attending Wheaton Academy in Illinois in 1939.

At football camp, Paul's teammates challenged the athletically inclined newcomer to live for Christ, leading to a self-described indescribable encounter. "One night," Paul recalls, "I walked on the campus and said, 'Jesus, if You're real—God, if You're there, if You care, please enable me to believe because I just don't believe and can't.' He gave me the gift of certainty [of my salvation], and since that time, I have been committed to Christ."

His calling to missionary service a year later proved to be more complicated. "I



said, 'Lord, what would You like me to do in life?'" Paul remembers. "Before I get Your answer, I'd like to be a lawyer so I can afford to keep the family farm because I love to farm and I'd like to spend the rest of my life in the Kanawha Valley.' Then it seemed as though He said, *I want you to serve me in Africa.*

"Nothing could have been farther from my mind at the time. I said, 'No way; send somebody else.' And the spiritual lights blinked off; I couldn't read the Bible, I couldn't pray [for two months]. In January I finally said, 'Lord, I'll do whatever You want me to do.'"

For more than a decade, two cata-

strophic life circumstances detoured him. First came World War II. Partly because Paul had been working his way through Wheaton teaching horsemanship, he ended up in a horse-cavalry unit. Eventually he joined the legendary Merrill's Marauders squadron in Burma, and one of his units suffered a 90 percent casualty rate.

Providentially spared, Paul returned home after the war to find his father gravely ill with heart trouble, with his mother too infirm to care for him. In an effort to maintain the family farm (which his father was eventually forced to sell), Paul and

CONTINUED ON PAGE 12

his brother George took turns between home and college until Paul finally graduated. He then took his wife Merry, whom he met at Wheaton in a horsemanship class (“I gave her a good horse, and she married me,” Paul quips dryly), and their son Paul Jr., to Atlanta to prepare for mission work. In 1953 the Longs finally left for the Kasai province in the then-Belgian Congo (now Zaire) as missionaries with the Southern Presbyterian Church.

“Merry had no call to mission,” Paul acknowledges, “but she loved me enough to go with me, and loved it, and was a great missionary.” Together in the Congo, Paul and Merry raised a family and pioneered a mission work encompassing evangelism, church planting, a presbytery school that Paul supervised, and an 80-bed hospital run by Merry, a registered nurse. (For a taste of what the Longs encountered in the Congo, see “I Am Your Other Wife,” from *The Man in the Leather Hat*, Paul’s mission memoirs, on page 13.)

In 1960 the Longs were forced to flee the Congo in the wake of violent political turmoil. While working on a doctorate in Virginia, Paul received a calling to a new mission field—Brazil. “I was compelled to go to Brazil,” he explains. “There was a new highway [the Trans-Amazon Highway] opening with no churches, and my calling, my vocation and my love is preaching the gospel where it has not been preached, and gathering new churches in pioneer areas.”

The Longs left for Brazil in 1963, spending nearly two decades planting churches along the Trans-Amazon and Brasilia-Belem highways, along which new villages sprang up continually. While Communist revolutionary activity and other perils didn’t deter them, Paul’s heart attack in 1979 did. This culmination of a series of health problems forced the



Paul Long Jr. (bottom, in tie) with (left to right) son Aaron, daughter Amanda, son Caleb, wife Mary Jo and daughter Joanna (all in top photo except Paul Jr.).

Longs to relocate stateside—in California, where Paul completed a doctorate in intercultural studies.

Then Paul received a call from Luder Whitlock, then president of RTS, inviting him to relocate to Jackson to teach in the missions program there. Paul had expected to return to Brazil to train Brazilians in intercultural ministry, but after much prayer and consideration, he accepted the RTS offer. Upon his arrival in the summer of 1981, the department head left, meaning Paul had to restart the program with just three students.

He had intended to stay two years, but with God’s leading and blessing, it became 22, with some 80 students coming through the program during that time. By his count, RTS-Jackson missions-program graduates lead 28 mission training institutions and seminaries throughout

the world, many in places where Americans cannot work.

In bringing Paul to RTS, the Lord expanded the scope of his worldwide impact beyond the fields where he directly served and about which he had written in his doctoral thesis. “Until I [pursued my doctorate] at the end of my [nearly] 30 years in missions, I never had one course that would help me communicate the gospel in another culture,” Paul declares. “[I had] good training, but no cross-cultural communication training. There wasn’t much mission anthropology circulating when I started in 1953, but a lot has been written and developed since then.”

Paul has had much to do with that trend, and through him RTS has helped equip missionaries to be relevant within the cultures they seek to reach with the gospel. “They learn cross-cultural communication

in the context of the thought processes of people who are shaped by other cultures, languages and conditions,” Paul explains. He developed a course of study containing these components:

- Anthropology—cross-cultural communication, including the occult, with which Paul first contended extensively while in Africa.
- Church planting—or “church parenting,” as Paul describes it. “When you get a church started, you’re going to need national leaders to lead it. A foreigner can be and should be an agent to change a culture, but the legitimate instrument of change must be a native of that culture. Because when the foreigner’s chased out, like we were out of Congo, only the nationals who live there can keep the work going. They have a great advantage—they speak the

"I Am Your Other Wife"

Our first day among the Baluba people of the Kasai in Congo back in 1954 had been a long and difficult one. We had driven over dusty, sandy roads since early morning to reach our new home at the Bibanga mission station, arriving at dusk with three road-weary, dirty and hungry children. The warm welcome by Africans and missionaries was appreciated, as was the bath, the feast of wild guinea, and finally, bed.

The children were safely tucked in with mosquito-net protection, and my wife Merry was almost asleep when I started to turn down the kerosene lamp to finally put an end to the long day. Then the back door opened. Bare feet padded along the back hall. Into our dimly lit bedroom moved a graceful old African woman who was to become a powerful influence on our lives.

"*Muoyo tatu Kalambai*," she said. (The words meant "Life to you, father Kalambai"; that was my name among the Baluba people.) "I have come to bring you this present." In her outstretched arms was a small chicken.

Just what I have always needed, I thought, and wondered

how Merry would like this one in her bed. But Merry wasn't a farm girl and had not yet developed sufficient appreciation for my farmer's humor to receive such a surprise.

The smiling old lady bowed and said, "My name is Tshiela. Your wife is also Tshiela. She is named after me."

"We are honored, *Baba* [Baluba for "Madam," more or less]," I replied, and I thought the deal was closed. Little did I realize the financial implications of having my wife named after this interesting African woman.

"Your wife is Tshiela. I am Tsheila. She is named after me. I am your other wife," she said with the funny little laugh we would come to know so well. Quickly she turned and gracefully moved out of the room, down the hall, and into the night, leaving the back door open as she left.

To read the rest of this story, visit www.rts.edu/quarterly.

Excerpted from The Man in the Leather Hat by Paul B. Long Sr., Baker Book House, 1986, by permission of the author. Dr. Long's book is a collection of his stories about his experiences on the mission field in the former Belgian Congo and later in Brazil.

language well, they don't have foreign accents, and people who see them can realize that they, too, can be Christians in that culture."

- Mission history: "Most seminary curriculum deals with church history," he says. "My emphasis and interest has been the church's mission history, because there is a dangerous temptation to shift from mission to maintenance, and we have too much of that in churches today. We need the inspiration of the mission of the church; we are to be His witnesses."
- Biblical theology of missions—what the Old and New Testaments teach about mission, followed by contemporary theology of mission. "Changing the theology changes the thrust, the motivation and the results of missions," Paul says. "What you believe shapes and directs what you do."

Paul developed the program to help missionaries avoid his example. "We can

save the normal person five years of becoming effective in another culture, and 20 years of repeating the mistakes I and my generation made," he explains.

In a different sense, though, many in Paul's own family did follow his example, receiving missionary callings as well. Most noteworthy in the context of RTS is Paul Long Jr., who spent nearly 20 years as a church planter in Portugal, with a four-year intermission in Poland, before returning to Jackson with his family in 2001 to become a professor of missions with his father. In that respect, father and son began serving together again just as when Paul Jr. was a young boy in the Congo riding with his father on horseback to neighboring villages on church-planting missions.

"That was always fun," Paul Jr. remembers. "When I got older, the tagging along became carrying the generator or the battery, or playing the violin with the music, and gradually getting into more things." Paul Jr. has now gotten into the process of training other missionaries to go to the field. "In missions courses,

we try to emphasize the unexpected," he explains, "the cultural issues that might blindside you. You're going to learn these things eventually, but we're trying to accelerate that process so that when [people] go out of here [they're] better learners in the context of the job."

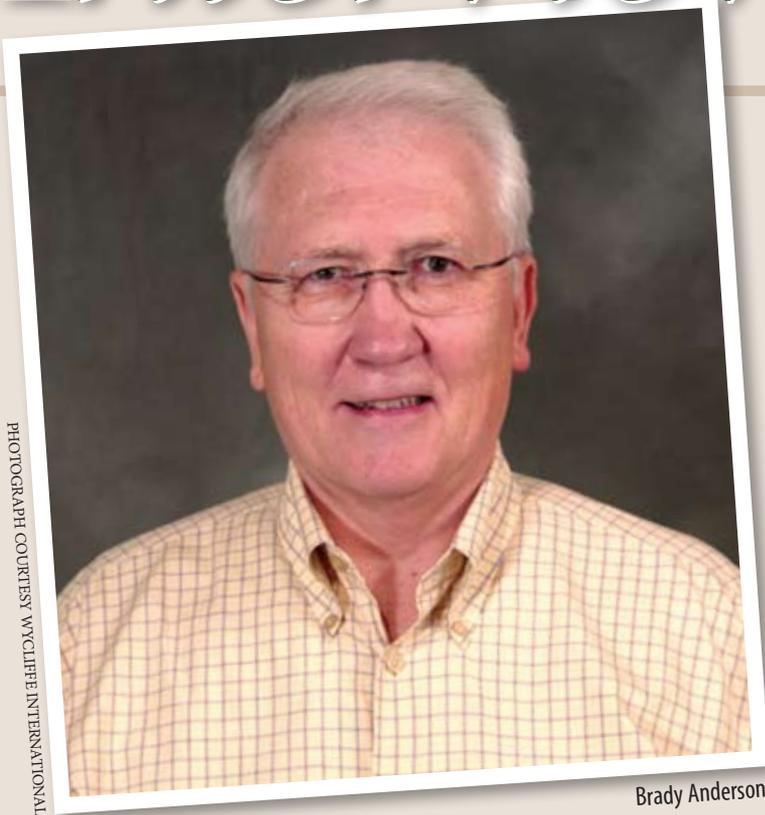
Paul Sr.'s own job description has changed in recent years. Now retired from RTS, he devotes his time to caring for Merry, who has battled bone cancer for six years. "We haven't been able to leave town since the cancer hit," he acknowledges, "but we've had a lifetime on the road, so we're grateful." Paul Sr. helps Merry with physical therapy, and after four heart attacks, two strokes and kidney ailments of his own, he tends to his own health with regular exercise. Appropriately, he uses athletic imagery to describe his current place in life: "It's different looking [on] from the sidelines, but any opportunities we get to coach, we do, if we can't play the game."

For a man who never intended to leave the family farm, God has brought him nearly full circle. ♦

RQ Interview

An Ambassador for Christ

**Brady Anderson, Chairman of the
Board, Wycliffe International**



PHOTOGRAPH COURTESY WYCLIFFE INTERNATIONAL

Brady Anderson

In his well-traveled career in public service, Brady Anderson has worked with Presidents, senators, heads of state, generals and countless other people in positions of earthly power. But after meeting Christ as His Savior in his native Arkansas while serving a then-obscure governor named Bill Clinton, Brady embraced the poor and needy, especially those without written Scripture in their native languages. That eventually led him and his family to become full-time missionaries with Wycliffe Bible Translators.

The Andersons left full-time service with Wycliffe in 1994 when then-President Clinton appointed Brady to be the U.S. ambassador to Tanzania. Today the Vietnam veteran is an investor and international consultant who not only chairs the Wycliffe board of directors, but also serves on the board of World Vision, the Christian child-development agency. With his diverse background—encompassing the church, the military, the government and business—Brady offers unique insight into world affairs.

RQ managing editor Paul Schwarz interviewed Brady about his long associations with both the powerful and the powerless.

Q How did your conversion to Christ come about?

Before working in Governor Clinton's office in Arkansas, I had been a lawyer in the state attorney general's office. I enjoyed public service and saw my future in political terms. But the Lord enabled me to realize that while those things have significance, if you're not grounded in the true faith, you tend to wander. I was wandering, unsure of where I was headed. My marriage came to a crisis. My wife, Betty, came to faith first, and through her gentle acceptance of me in my imperfect state, her sharing the love of Christ through the way she lived her life was attractive to me.

One day, reading John's Gospel, I became attracted to the person of Jesus I saw there. I saw incredible strength and power, which I had been attracted to in the secular world. Yet Jesus had all those things but at the same time a whole lot more. He was gentle, caring and loving. I said, "God, if You're listening, and if all this is true, then I ask You to accept me and show me that it is." He did right then, and that was the beginning of my new life, new marriage and new career.

Q You've been around many powerful people in your life. How does one keep earthly power in perspective?

Almost without exception, people who rise to leadership positions in their societies have had to compromise in order to achieve that level, which can be either good or bad. Often they've had to give up too much in terms of who they real-

ly are, whether they're believers or not. However, some do maintain "first principles" to a great degree—the primacy of their faith, their commitment to their wife and children—but that's awfully hard because they're pulled in so many different ways.

If you embark on that sort of career, and you're not aware of your true identity in God's design, you're going to have a lot of problems. For one thing, any mistakes public figures make are thrown back in their faces by people they don't even know. Also, power can be intoxicating and can take over a person. People constantly either ask you for things or tell you how wonderful you are. That can be difficult to overcome. And with people who achieve high office, there's a tendency to step on people to get there, justifying it by saying, "I have to do this in order to do good things." Even for the Lord, one can try to justify being disingenuous or ignoring others' needs.

That's why in Scripture we're called to pray for our leaders. They are important for the running of societies. They make decisions that affect many people for long periods of time. People at that level can be quite lonely, even though there are always people around them. They need wisdom, and will they surround themselves with people who will tell them the truth? You tend to tell people like that what they want to hear so they'll be pleased with you, but in the long run that doesn't always serve them or the people well.

Q Having been a U.S. ambassador to another country, what parallels do you draw between that and being Christ's ambassador?

Both of them are full-time jobs. Being an ambassador for Christ is always with me; I never turn that off, no matter what I'm doing or where I am. That's also true in representing your country overseas. When you represent the U.S., you do so in whatever you do when you're in that country. People are always observing you, judging you because you embody all the values your country stands for. As Christians, as ambassadors for Christ, we embody the values He stands for. Also there's the idea of being in an-

other place that's not your home. As a secular ambassador from the U.S., I was in a country that wasn't my own. I lived there, but I represented another place. As Christians, of course, we're living in the world, but our true citizenship is in the kingdom of God.

Q You're on the boards of both Wycliffe and World Vision, which in their own ways focus on development in the neediest areas of the world. How did this focus develop?

From Scripture reading, prayer, Bible-study groups, church attendance and all those things Christians do, it seemed to us that God is always calling His people to be aware of the suffering around them. People suffer both spiritually and physically, and we are called to address those needs however we can. Wycliffe works with needy people, and World Vision also works with suffering people, with the focus on poor children and their families.

Not everybody is called full time to work with the poor, or children, or AIDS patients, or refugees who have been raped or abused, but we are all called to do something, and to do it in the name of Christ. Wycliffe deals with the literacy side; 60 percent of the world is what we call "pre-literate." Teaching people to read and write, especially in their own language, is a fundamental tool in development. With World Vision, the focus is to give somebody a cup of water or teach somebody how to fish—whatever the development issue is—in the name of Christ. I always want the freedom to be able to express my faith to someone I'm helping, to be able to say, "The reason I'm doing this for you is because God loves me, and He loves you."

We in the American church can be insulated from the needs of people around the world. Hearing news reports about the drought in Niger or the tsunami in Asia, Americans are generous and want to give—they want to do something to help. Staying long term with that kind of service is difficult, though, and not everybody can, but Betty and I are called to stick with it.

Q You've worked in church-based groups, government and the private sector to help address development issues. What is the church's role in the process?

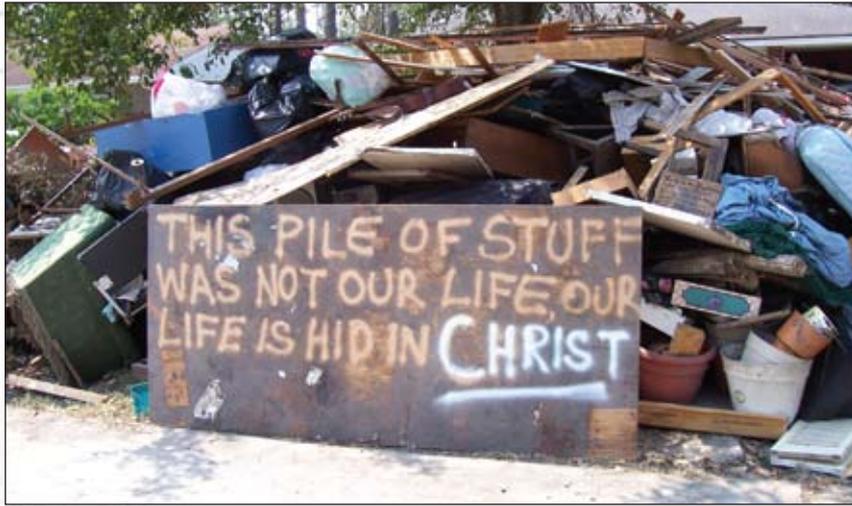
Churches and faith-based groups have a huge role to play. In fact, faith-based groups have always been involved in international development, spending U.S. and European government money. It's always been the World Visions or the Catholic Relief Services and others who over the past 30 to 40 years have received food aid—U.S. excess farm commodities—and handed it out to the world.

In many places, especially in Africa where there are lots of churches on the ground, Christian groups have a special relationship. We talk the same talk, and have respect and love for each other, so we can get a lot more done. For example, HIV/AIDS is a terrible epidemic in Africa. Churches and Christian groups were slow to get involved, but once they realized the problem, they have helped people see the faith component to change—at its root, HIV/AIDS is a spiritual problem. Governments don't get involved in that, obviously, but people of faith can and should.

Any time a faith community is involved with government in doing something, there are always dangers—not for the government but for the faith community. You can tend to get too reliant on the government, thinking it has all the answers when it doesn't. Governments exist to protect the people of their own countries, and to enhance their prosperity; they and the church have different roles in the world. So when they're working together, when faith-based groups use government money, there are all kinds of red flags—you have to be very careful. ♦

Read the complete interview, which includes how Brady met and became acquainted with former President Clinton, at www.rts.edu/quarterly.

For more information about Wycliffe and World Vision, visit www.wycliffe.org and www.worldvision.org respectively.



PHOTOGRAPH COURTESY SCOTT LEACH, CENTRAL BIBLE CHAPEL

Life After Hurricane Katrina

The RTS family felt the effects of the violent storm.

On Sunday, August 28, life along the coast of the Gulf of Mexico was permanently altered by a deadly hurricane named Katrina. Like everyone else, the RTS family felt the effects.

At RTS-Jackson, about 100 miles from where Katrina hit land, the furious winds caused many trees to fall, with the tree by the old pump house falling onto the back of the White House, the historic flagship building where the seminary held its first classes in 1966. At this writing, discussions continue as to the best course of action concerning the building. The campus lost power and water for three days as well as phone service for more than a week, and it took longer for the power and water to return to the on-campus apartments and the townhomes. Classes were canceled until after Labor Day.

Thankfully, property appears to have been the only loss in the immediate RTS family. Though several students have family members who have severe damage to their homes, no faculty, staff members or students, or anyone related to them, have

been reported missing. RTS alumni have been hit hard, most notably Mo Leverett, who leads Desire Street Ministries, a multifaceted outreach to inner-city New Orleans. Katrina inundated virtually everything DSM owned, and Mo received much media attention.

In another part of New Orleans, the family of fellow RTS-Jackson alumnus Jeffrey Lancaster, pastor of Calvary Presbyterian Church, lost everything they owned. "Pray for us," Jeffrey says. "These are very bizarre times. My life has wildly changed, but my God has not—I'm thankful for our rock." And in Gulfport, Miss., another RTS-Jackson alumnus, Guy Richard, was to be formally installed as pastor of First Presbyterian Church in Gulfport the Sunday after Katrina brought the building almost completely to the ground. Guy led a worship service

that day under sunlight in the front of what remained standing.

With a providentially empowered resiliency, the RTS family has found many ways to minister to the hardest-hit around them. Kevin Carroll, an RTS-Jackson student who pastors Calvary Presbyterian Church, a rural congregation in Magee, Miss., about 40 miles southeast of Jackson, wrote this testimony for RQ less than three weeks after Katrina hit.

I leapt out of bed shortly before dawn on Monday, August 29. It was breezy and spitting rain. We had known Katrina was coming for days, but so many hurricanes had missed us in the last year that part of me thought Katrina would surely miss too. How wrong I was.

By 9 a.m. the winds were up to a



The only Katrina-related damage to RTS property occurred at the Jackson campus when the tree by the old pump house fell on the back of the historic White House.

stiff 35 mph. My brother, who had just arrived along with my mother, and I moved our camper to the leeward side of the church. We then parked the cars in the neighboring cemetery, as far from trees as we could. We flipped the kids' trampoline upside down so it wouldn't become airborne, and decided we could do nothing else but wait.

By 10 a.m., I knew Katrina was going to hit us head-on—the winds were blowing at about 45 mph. The lights were flickering by 11 a.m., with winds well over 60 mph, and by noon, with winds howling at over 70 mph, they went out altogether. They would remain off for 12 days.

We were still in pretty good spirits, however. We had prepared well, and my mother had brought a wind-up radio. As the winds increased, my children grew more nervous. They had lived through a direct hit on their school in April by an F3 tornado that destroyed half the building, and the memory still haunts them. As the skies became darker and louder, we played table games to keep their minds off the weather.

By 2 p.m. the winds were over 100 mph. A 100-year-old oak crashed to the ground, narrowly missing both the manse and church. The wind was so loud that we did not know the tree had come down until later, when we poked our heads outside to view the storm. The

radio announced that the eye was over Hattiesburg, 30 miles southwest of us, and heading our direction.

At 2-3 p.m. came the worst. We found out later that Katrina tracked through Smith County, 100 miles inland, as a Category 4 hurricane, packing winds of 131-150 mph. At 3 p.m. the eye passed directly over us. The relative calm was eerie after the sound of the wind, and lasted for nearly 30 minutes, after which we were walloped by 70 mph winds from the north for another few hours.

By 6 p.m. Katrina had spent her fury, and we decided to venture out and survey the damage. We didn't get far. The road to our south was blocked with trees. The road to our east was washed out. The road to our north was blocked with trees as well. Power lines snaked through the yard. It looked like a bomb had gone off as far as the eye could see.

By Tuesday morning we could get out of the house and drive around the town of Mize. Destruction was everywhere: fallen trees, downed power lines, ruined houses. We thanked the Lord for sparing us and began to pray about how to minister to the community.

I spent the rest of that week visiting church members, praying with them, and checking on their needs. One elderly couple had no food, so we gave them as much as we could. Another elderly widow had no gas to power her generator

Residential Campuses Respond

Orlando

RTS-Orlando sponsored a trip to Slidell, La., from October 7-13 to help with relief work to a devastated area on the north shore of Lake Pontchartrain in the New Orleans area. Students, faculty and staff members worked in cooperation with the Presbyterian Church in America's Mission to North America Disaster Relief team. They helped with cleanup, served meals to the needy, and provided gospel-centered counseling to people in their grief and loss. First Presbyterian Church of Orlando helped send the RTS-Orlando team to Slidell by contributing \$1,500 for van rental, gas and food.

Charlotte

Throughout September, RTS-Charlotte sponsored Operation Fill the Truck to help refugees in southern Louisiana without a home, separated from family, and without food and water. Students, faculty, staff members and others dropped off donated goods in a tractor-trailer parked on campus and then driven to Louisiana on September 30.

Jackson

Among various local activities at RTS-Jackson, the students and faculty in the Marriage and Family Therapy program provided free counseling for anyone directly affected by the hurricane.

Online Connection—How You Can Help

A forum has been created for people with Katrina-related needs to list those needs, as well as for others to identify the ways they can help. The forum can be found at <http://blogs.rts.edu/>.



PHOTOGRAPHS COURTESY SHERRY LANIER



Katrina Tax Act: Special Giving Opportunity

by Mark R. Seeley

On September 26, 2005, President Bush signed into law the Katrina Emergency Tax Relief Act, intended to encourage charitable giving outside of Katrina relief so as to help other charities avoid the same decline in giving that occurred after the 9/11 attacks.

A key provision in KETRA is the suspension of the 50-percent limitation on deducting qualified cash gifts. Under the new act, qualified gifts are now deductible in amounts of up to 100 percent of adjusted gross income. These gifts must have been made between August 28, 2005 and December 31, 2005. KETRA does not require that gifts go directly to Katrina relief.

KETRA also offers other incentives for planned giving. By waiving the limits on adjusted gross income, the new law enables those over age 59½ to make withdrawals from retirement funds such as IRAs for the purpose of making charitable gifts. Call the Office of Planned Giving at (704) 688-4218 for more information. Also, since RTS does not give tax advice, please consult your own tax advisor.

Regardless, the good news is that through the end of 2005, you can make qualified cash contributions to any public charity, including RTS, and deduct up to 100 percent of the contribution base.

Mark R. Seeley is the vice president for planned and deferred giving for the RTS Foundation.

Casino ships, fast-food restaurants, hotels and churches alike on the Gulf Coast felt the fury of Katrina, after which First Presbyterian Church in Biloxi, Miss., set up a relief distribution center (far right).

so we filled her tank up, trusting the Lord to provide for our own needs. An extremely poor family near us lost everything. My wife, who is the most compassionate person I know, filled many bags with groceries to give them.

On Sunday, September 3, still without power, we opened the doors of Calvary Presbyterian for worship. We had quite a crowd show up! We thanked God for His mercies, and I preached from Matthew 6:25-34, exhorting the congregation not to worry, but to seek God, believing He would take care of us.

Gas was scarce, so we could not venture out, and all the grocery stores were closed, so there was no point in going out anyhow. Sharing with others (and purchasing a generator of our own!) had left us nearly bankrupt of money and food. Tammy and I prayed about our own situation, and I notified friends and family of our needs. Before long, people from all over the nation began sending us supplies and money. We could not believe the kindness and generosity so many showed us. RTS told me not to worry about school but to look after my family and community.

The relief ministry that had started out as us sharing extra supplies with needy neighbors quickly took on a life of its own. As supplies poured in, we realized we had more than we could use.

On Saturday, September 12, the lights came back on. The crisis was quickly passing Smith County, but my heart still ached for those on the coast. We began collecting supplies and, with another church, delivered them to the coast the following Monday. The devastation there left me very aware of how fortunate we had been. When I returned home, I returned a call from a minister in South Carolina whom I had never met. He said he wanted to help and asked if we were still in need. I told him we weren't but others were. He then asked if we would be willing to distribute supplies, if they provided them. I agreed. On Friday, September 16, enough supplies arrived to fill a moving van: diapers, baby food, medicine, water, food—more than we could believe!

On Sunday afternoon, September 18, we returned to the coast and delivered them to a small, rural church and community largely ignored by other relief efforts. They were as overwhelmed with gratitude as we were at the joy of serving them.

Katrina taught me much about living the faith I proclaim on a weekly basis and gave me many opportunities to express it. As I write this, Hurricane Rita moves this way, and while we do not know what the future holds, we do know who holds the future.

Soli Deo gloria! ♦



- » Mar. 7-10, 2006: Chancellor **Ric Cannada** will bring one of the daily devotional messages at the 2nd annual World Reformed Fellowship General Assembly, Johannesburg, South Africa. This year's theme is "Masibambisani: Let Us Carry the Burden Together." For details visit www.WRFnet.org.
- » Oct. 24-28: **Dr. Steve Childers**, associate professor of practical theology and director of the Doctor of Ministry program, RTS-Orlando, was a plenary speaker at the Orlando Sonship Conference sponsored by World Harvest Mission. Also in October, Dr. Childers met in Detroit with Evangelical Presbyterian Church leaders regarding the development of church-planting strategies. Nov. 8-11: Trainer at the annual interdenominational Japan Church Planting Institute Conference held near Mount Fuji.
- » Oct. 2-13: **Dr. Allen Curry**, Reaves professor of Christian education, RTS-Jackson, went to Yerevan, Armenia, for a training conference for Middle Eastern church leaders. He presented material on "Education in the Church" and general theological topics, and helped conduct a Virtual Campus orientation. Oct. 29: Spoke about the Lord's Supper at the Reformation Conference, Faith Presbyterian Church, Birmingham, Ala. Jan. 17-19, 2006: PCA Children's Ministry Conference, Atlanta, speaking on "Covenant Education."
- » Sept. 28–Oct. 5: **Dr. Jim Hurley**, professor of marriage and family therapy and counseling, RTS-Jackson, held a family conference for couples and families at a U.S. Army base near Venice, Italy. Topics included marital intimacy, parenting, and reintegrating as families after deployment.
- » Sept. 30–Oct. 2: **Dr. David Jussely**, associate professor of practical theology, RTS-Jackson, spoke on "Looking at Our Sin, Our Savior, and Our Salvation in the Psalms" at the Fall Family Retreat of the First Presbyterian Church of Dothan, Ala.
- » Nov. 2-3: **Dr. Reggie Kidd**, RTS-Orlando, presented Institute for Christian Worship Lectures at The Southern Baptist Theological Seminary, Louisville, Ky. His topics were "A Red Guitar, Three Chords, and the Truth: Why We Sing," "The David You Thought You Knew" and "Bach, Bubba, and the Blues Brothers: The Many Voices of the Singing Savior." Nov. 11: Worship seminar leader, Midwest Presbytery of the Evangelical Presbyterian Church, Indianapolis.
- » Oct. 15-16: **Dr. Mike Kruger**, RTS-Charlotte, spoke on "Apologetics" at the annual Bible Conference at Westminster Presbyterian Church, Martinez, Ga. Feb. 3-5, 2006: Spoke on "Spiritual Renewal," annual Mid-Winter Bible Conference, Sycamore Presbyterian Church, Richmond, Va.
- » Aug. 4: **Dr. Michael Payne**, RTS-Jackson, presented "The Unbearable Lightness of Being or Problematizing the Ethical," at the C.S. Lewis Oxbridge 2005 Conference, Cambridge University, England. Oct. 10-14: Prague, Czech Republic, "History of Philosophy and Christian Thought," Evangelical Theological Seminary.
- » Sept. 5-11, **Dr. Richard Pratt**, professor of Old Testament, RTS-Orlando, traveled to Jareth, Jordan, to teach Iraqi pastors at the Arab World Evangelical Ministries Association Pastor's Conference.

APPOINTMENTS HONORS/AWARDS

- » **John Sowell**, executive vice president for RTS extensions. John has been vice president for the RTS-Atlanta extension for over five years. In his new position, he will supervise all RTS extension campuses in the U.S.
- » **Hugh Whelchel**, executive director, RTS-Washington, D.C. With over 25 years of business experience, Hugh brings to RTS a unique combination of senior executive responsibility, creative educational administration and technical innovation. He and his wife, Leslie, are members of McLean Presbyterian Church (PCA), McLean, Va., where he serves as a ruling elder and Bible teacher. The RTS-Washington, D.C., administrative offices are located at 12500 Fair Lakes Circle, Suite 325, Fairfax, VA 22030, (703) 222-7871, 1-800-639-0226. Classes are held at McLean Presbyterian.
- » Speaking and preaching schedule for RTS-Charlotte president **Frank Reich**:
Dec. 5: Christ Covenant Church men's event, Matthews, N.C.
Dec. 18: Midway Presbyterian Church, Powder Springs, Ga.

- Jan. 29, 2006: Christ Church, Jacksonville, Fla.
- Feb. 4, 2006: Church on the Hill, San Ramon, Calif.
- Apr. 4, 2006: RTS-Charlotte Lecture Series on homosexuality
- Apr. 27–May 9, 2006: Christian Heritage Tour led by Dr. Donald Fortson
- » Sept. 16, 17: **Dr. Derek Thomas**, RTS-Jackson, presented "The Bondage of the Will" at a Ligonier Conference, Akron, Ohio. Sept. 23-24: "The Sovereignty of God in Election," Ligonier Conference, St. Louis. Also in September, he gave the commencement address at Ottawa Presbyterian Theological College.
- » Nov. 30: **Dr. Bruce Waltke**, RTS-Orlando, gave the keynote address at the inauguration of Dr. Peter Lillbach as president of Westminster Theological Seminary, Philadelphia. Feb. 16-17, 2006: Vos Lectureship at Geneva College, Beaver Falls, Pa. Mar. 24-26, 2006: Annual Winter Bible Conference at Centralia Presbyterian Church (PCA), Chester, Va. Mar. 29–Apr. 6, 2006: Ming Dao Bible Lectures, Hong Kong at Yan Fook Church (Evangelical Free Church of China), which has more than 5,000 members.

ANNOUNCEMENTS

- » An online e-newsletter is being sent biweekly to RTS friends, alumni and donors. Subscribe by visiting www2.rts.edu/site/newsevents/nl_signup.aspx.
- » RTS-Charlotte, Jan. 23-27, 2006: Special winter-term elective, "Applied Apologetics" (ST628), taught by James Anderson, Ph.D. from Edinburgh, Scotland. Dr. Anderson has Ph.D. degrees in computer simulation and philosophical theology. Specializing in apologetics, he edits the *Van Til List*, a Web site for discussion of the presuppositional apologetics of Cornelius Van Til.

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