

REFORMED  THEOLOGICAL SEMINARY

MINISTRY & LEADERSHIP

SPRING 2022

OneRTS

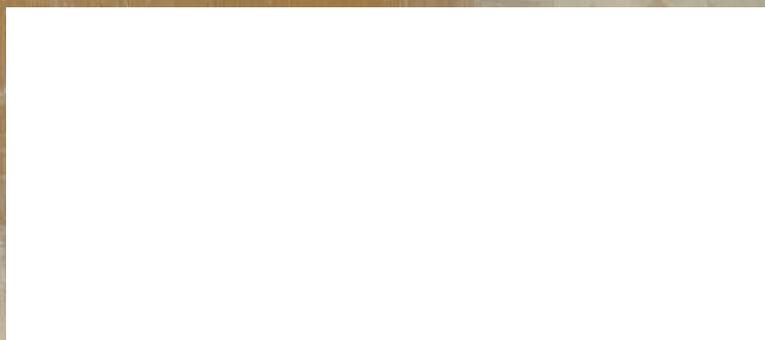
**THE RTS BOARD OF TRUSTEES APPROVES
A NEW STRATEGIC VISION**

TRANSFORMED INTO HIS IMAGE

By Dr. Gray Sutanto

CHANGE: YOUR OPPORTUNITY TO GROW IN GRACE

By Dr. Charles Wingard





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WHO WE ARE

Reformed Theological Seminary exists to glorify the Triune God and to serve his church in all branches of evangelical Christianity, especially Presbyterian and Reformed churches, by providing Reformed graduate theological education that is globally accessible. RTS equips its students for ministry, primarily through pastoral preparation, to be servant leaders marked by "a mind for truth, a heart for God."

As such, *Ministry & Leadership* seeks to show how God is working through the ministries of RTS graduates, faculty members, and students. Our goal is that readers will become partners with RTS through prayer, financial giving, educational experience, and student referral, as well as providing placement opportunities.

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CHANCELLOR'S MESSAGE

OUR NEED
FOR GRACE

DR. LIGON DUNCAN

Paul closes his wonderful little letter to the Philippians with these words:
“The grace of the Lord Jesus Christ be with your spirit” (Phil 4:23).

The incomparable Alec Motyer observes of this prayer of blessing: “There is, then, no more fitting conclusion to Philippians than the simplicity of the final prayer. For us, as for himself, Paul wanted nothing but a daily and deepening experience of Jesus, satisfying and unsearchable.”¹ P.T. O’Brien adds: “The phrase describes not a character or quality of Jesus but something he shows and does.”²

In other words, we need the grace that only Jesus can give; we need it to permeate who we are and

to animate our hearts if we are going to live a life worthy of the gospel of Christ (Phil 1:27). That’s why Paul prays for us that the grace of the Lord Jesus Christ would be with our spirit.

And after what the Apostle Paul has asked us to do in this letter, what do we need but grace? Matthew Harmon beautifully explains and applies this benediction in his commentary.

¹ Alec Motyer, *The Message of Philippians* (The Bible Speaks Today Series)

² Peter T. O’Brien, *The Epistle to the Philippians* (New International Greek Testament Commentary)

By concluding the letter in this fashion, Paul surrounds everything he has said in grace. It is the grace of the Lord Jesus Christ that saves believers from their sinful rebellion and makes them part of God's family, set apart for His special purposes in this world. It is the grace of the Lord Jesus Christ which initiated and sustains fellowship in the gospel that is demonstrated by their partnership in its advance. It is the grace of the Lord Jesus Christ that enables believers to rejoice in the advance of the gospel even when the motives of those advancing it are not always pure. It is the grace of the Lord Jesus Christ that enables believers to believe that to live is Christ and die is gain. It is the grace of the Lord Jesus Christ that enables believers to live out their status as citizens of God's kingdom in a manner worthy of the gospel, even in the face of opposition.

IT IS THE GRACE of the Lord Jesus Christ that unites and empowers believers to have the same mindset as Christ Jesus, who humbled Himself to the point of death on a cross so that they might experience God's peace. It is the grace of the Lord Jesus Christ that allowed us to see the glory of Christ, causing us to bend our knees and confess that Jesus Christ is Lord. It is the grace of the Lord Jesus Christ that empowers us to work out our salvation since God is at work in us for His good pleasure. It is the grace of the Lord Jesus Christ that enables us to be a light in this dark world. It is the grace of the Lord Jesus Christ that empowers us to emulate godly models of Christlike living and show them appropriate honor.

IT IS THE GRACE of the Lord Jesus Christ that has freed us from seeking status before God on the basis of our pedigree or performance and instead to embrace the perfect righteousness that comes from God. It is the grace of the Lord Jesus Christ that enables us to count all things as loss in view of the surpassing value of knowing Christ Jesus and His resurrection power at work in our lives even in the midst of suffering. It is the grace of the Lord Jesus Christ that summons us to press on to know Christ more deeply every day as we await His return and the transformation of our lowly bodies.

IT IS THE GRACE of the Lord Jesus Christ that calls us to pursue unity in the body for the sake of the advancement of the gospel. It is the grace of the Lord Jesus Christ that enables us to rejoice rather than worry, and grants us access to the throne room of God to let our requests be made known to Him. It is the grace of the Lord Jesus Christ that grants us the peace that guards our hearts and minds, and enables us to put into practice what the apostles taught. It is the grace of the Lord Jesus Christ that enables us to give generously to the advancement of the gospel to the point where it hurts, and as a result see a heavenly harvest. It is the grace of the Lord Jesus Christ that unites believers together across many miles in many different locations in the worship of the one true God regardless of station in life.³

May we live out of — and live out — this grace.



³Matthew Harmon, *Philippians: A Mentor Commentary*

from the EDITOR

PHILLIP HOLMES

DO NOT BE CONFORMED TO THIS WORLD, BUT BE TRANSFORMED BY THE RENEWAL OF YOUR MIND, THAT BY TESTING YOU MAY DISCERN WHAT IS THE WILL OF GOD, WHAT IS GOOD AND ACCEPTABLE AND PERFECT. Romans 12:2



IN ROMANS 12:1–2, Paul transitions from the gospel message to the implications of the gospel. In verse 2, he provides a summary of verse 1, explaining how we are to “present [our] bodies as a living sacrifice, holy and acceptable to God.”

Paul commands us not to conform to or take the shape of the world. John Calvin explains that the world here “refers to men’s attitudes and moral behavior.”¹ Instead, we are to be transformed by the renewal of our minds. What does Paul mean by this? What does a renewed mind look like?

Transformation is preceded by a supernatural act through the process of sanctification. We are not simply refurbished, where the old things are cleaned up and dusted off. But, as Matthew Henry states, we operate “from new principles, by new rules, with new designs.”²

¹ *Calvin’s Commentaries*

² *Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume*

Over the last year, transformation or change has been a recurring theme at Reformed Theological Seminary. In September 2020, the RTS Board of Trustees' Executive Committee launched the Strategic Planning Initiative. This past fall, the board approved the resulting strategic plan for the seminary. In our feature article, "OneRTS," Chancellor's Chief of Staff Douglas Baker shares more about the initiative, the working team's process, and the resulting strategic plan.

With the theme of change in mind, Kelly Berkompas, Managing Editor for *Ministry & Leadership*, and I interviewed two of our board members who have decades of knowledge on leading through change: retired Vice Adm. Scott Redd and Hu Meena, CEO of C Spire. In the article titled "Vision and Values," Redd and Meena offer sound advice on leadership and change, pulling from their respective experience in the public and private sectors.

Berkompas also interviewed four RTS professors — Dr. Elizabeth Pennock, Michael Hillerman, Dr. Nate Brooks, and Dr. Justin Holcomb. Together, they provide timely counsel about dealing with stress during seasons of transition and disruption.

In his premiere article for *M&L*, Dr. Gray Sutanto, Assistant Professor of Systematic Theology at RTS Washington, tackles the question, "How can change take place, and what exactly is it in us that requires change?"

In "Change: Your Opportunity to Grow in Grace," Dr. Charles Wingard, Professor of Pastoral Theology at RTS Jackson, offers applicable

wisdom on embracing change with "faith in God's sovereignty, his concern for the welfare of his people, and his personal care for you."

Alicia Akins, a regular guest contributor and current student at RTS Washington, writes about alumnus John Perritt, Director of Resources for Reformed Youth Ministries (RYM). She chronicles how he has continued to grow into new roles, from his start in youth ministry to his current work with RYM. We also share about RYM's growth over the years as it celebrates its 50th anniversary.

We pray that *Ministry & Leadership* will be a blessing and resource for the church, especially those leading, serving, and navigating through difficult seasons of change and transition. May the articles in this issue edify and encourage you, wherever you are, in your service to the Lord and his church.

Sincerely,

PHILLIP HOLMES

Editor in Chief, Ministry & Leadership
Chief Communications Officer
Reformed Theological Seminary

OneRTS

THE RTS BOARD OF TRUSTEES APPROVES NEW STRATEGIC VISION

DOUGLAS BAKER

After a year of planning that included research and confidential interviews from RTS board members, faculty, staff, students, donors, and community leaders across the nation, the Reformed Theological Seminary Board of Trustees unanimously approved a new strategic vision: **OneRTS: Serving the Church Together**. The yearlong Strategic Planning Initiative (SPI) was initiated by the RTS Board of Trustees in coordination with RTS senior leadership to create and execute a comprehensive assessment of the seminary at every level of service.

OneRTS exists to ensure that Reformed Theological Seminary effectively leverages all its resources to provide the best theological education for students across its campuses as they prepare for faithful ministry in the church of Jesus Christ.



The PROCESS

Eighty-eight interviews were conducted across the RTS system. A feedback matrix was constructed that cataloged and assigned each unique piece of feedback a number and coded it in the category to which it would best fit and be available for reporting back to the working team.

Two hundred twenty-two unique feedback items were received, representing more than a 60% response rate from the entire seminary community. The feedback was administratively weighted (as opposed to academically focused) and presented to the RTS Board of Trustees. The integrity of the SPI

research can be considered accurate in that every precaution was taken to organize all qualitative data and represent it quantitatively in a matrix that is understandable and informative.

The SPI was designed to put in place a structure where feedback could be received confidentially, documented accurately, categorized easily, analyzed thoroughly, and reported honestly.

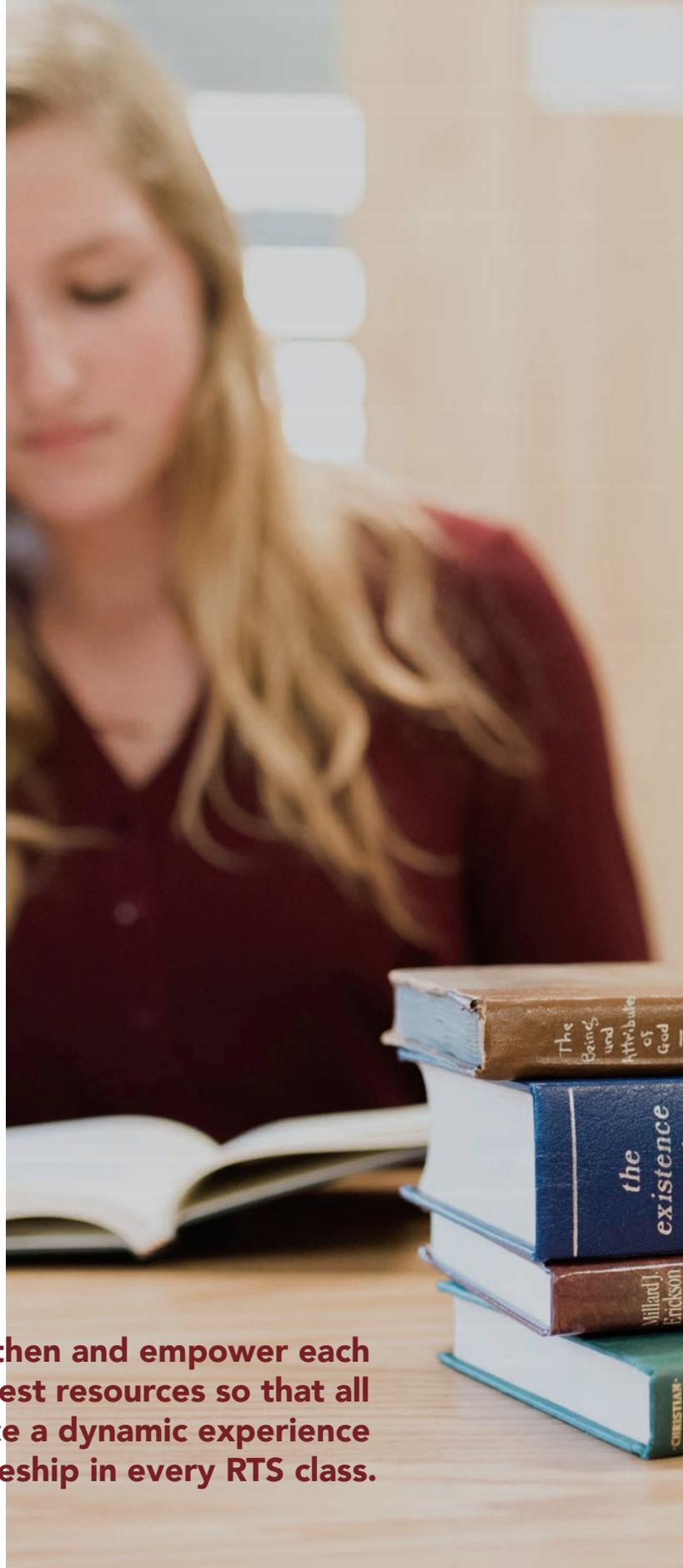
The focus of the SPI began with the student and worked backward from that point. The term “OneRTS” began to emerge as an aspirational motto



for the entire seminary community. OneRTS exists to equip students to become future leaders for the church of Christ. Their experience in seminary is formative and sets the direction for an entire lifetime of ministry. Toward that end, OneRTS seeks to strengthen and empower each campus with the very best resources so that all RTS students experience a dynamic experience of academic discipleship in every RTS class.

“We stand at the threshold of a new period in the history of Reformed Theological Seminary, and we understand the deeply significant work to which we have been called,” said RTS Board Chairman Richard Ridgway. “This strategic plan is rooted in what we at RTS have always considered non-negotiable – a strong commitment to the Bible as the Word of God and our very existence in service to the church of the Lord Jesus Christ. Our pursuit of academic excellence is done in a caring community with a faculty profoundly committed to the advance of the gospel in our time. With the launch of OneRTS, we have made clear these commitments will continue to define us as we serve the church together for the glory of Christ. I commend the RTS Board of Trustees, Chancellor Ligon Duncan, the SPI working team, and the entire RTS family for this valuable contribution to the future of RTS.”

OneRTS seeks to strengthen and empower each campus with the very best resources so that all RTS students experience a dynamic experience of academic discipleship in every RTS class.



The PLAN

OneRTS includes four goals that define the SPI's principal direction. As developed in partnership with the entire seminary community, OneRTS will be recognized for:

1 IMPROVING EFFECTIVENESS

The structure of RTS will be improved to reflect ease of use by all faculty, staff, and students. RTS will **simplify, clarify, and modify organizational relationships and responsibilities** within the multi-campus structure to better serve the seminary community. Redundancies will be eliminated, and systems will be created or reinforced that will establish understandable processes for who does what, when, and how. Leaders will be empowered on each campus, and expertise in operations will be centralized in a shared services model to better serve the students, faculty, and staff. The focus will be on efficiency – honing the operational vision toward tighter goals and processes.

2 GROWING THE IMPACT

Development, marketing, admissions, and technology will work to create systems so that a **central portal of activity** will provide transparency and guidance for use at every level of the institution. Funding models will be re-examined, and work will continue toward growing the student body, broadening the donor base, and extending the reach of RTS courses and resources to new audiences, locations, and modalities.





3 SPREADING THE WORD

New processes will **amplify, clarify, and unify the messaging** across the institution. Talking points, branding, and RTS platforms will be unified. Increased efforts to establish a marketing and communications regimen across the RTS enterprise will centralize some efforts and equip campuses for professional, disciplined, nimble communication on the local level so that the excellence of RTS faculty can continue to grow in scope and service.



4 SERVING THE CHURCH

RTS exists to serve the church of the Lord Jesus Christ. The institution is founded on Holy Scripture, guided by the Westminster Standards, and remains true to the Reformed faith in holiness and humility. In an age of doctrinal slippage, speculation, and ecumenical downgrade, RTS desires to **reaffirm its commitment to Reformed theology and use its every resource to teach the truth of Holy Scripture**. Its campuses are a resource for the church as well as a destination for students from across the world.

Within these four goals are strategies of specification that codify, quantify, and execute more specific themes and actions, which reflect the aspiration and, through a variety of original ideas, will become operational plans. OneRTS enables contributions to the vision and to the seminary's progress from all members of the RTS community. Some projects and initiatives already underway are noted to demonstrate the impact of OneRTS.



“It has been an honor and privilege to participate in the development of OneRTS, which reflects the very best thinking of so many who love RTS and desire to see the seminary continue to prosper, both now and in the future,” Chancellor J. Ligon Duncan said. “I am grateful for the active collaboration of the RTS Board of Trustees during the entire Strategic Planning Initiative, for the many dedicated faculty and staff on each campus who developed thoughtful recommendations, and to alumni and friends across the world who spent hours engaged in serious conversation about the development and impact of the SPI.

“RTS is now the largest and most prolific Reformed seminary in the world. If it didn’t exist, we would need to invent it. Furthermore, we are convinced that the church and world both need such a place right now for the preparation of a ministry equipped with the Word and suited for the times — a seminary that is unambiguously committed to the Bible and the Reformed faith, to the highest quality of scholarship, joined with a passionate commitment to the church and a pastoral theology for the pastoral ministry, as well as a winsome witness to the world,” Dr. Duncan said.

“OneRTS serves as a compass for our future, a guide that clearly points us toward our destination and helps determine the paths by which we will arrive. As we launch OneRTS, we are thankful for all that Reformed Theological Seminary has been and look forward to the promise of RTS’ next season of progress and service.” ♥

More information about the Strategic Planning Initiative can be found at www.onerts.com.



Douglas Baker serves as the Chancellor’s Chief of Staff at RTS.

**"OneRTS serves as a
compass for our future, a
guide that clearly points us
toward our destination."**

CHANCELLOR LIGON DUNCAN



VISION AND VALUES

PHILLIP HOLMES *and* KELLY BERKOMPAS

In September 2020, the RTS Board of Trustees' Executive Committee launched the Strategic Planning Initiative (SPI). In addition to the SPI's faculty and staff working team, the board also formed an advisory committee. Two of the six trustees on the advisory committee were **Hu Meena** and retired **Vice Adm. Scott Redd**.

Redd and Meena's backgrounds are not what you might expect for a seminary board, but they are pretty typical for the RTS Board of Trustees. As business leaders in various fields, the trustees use their expertise as laymen to help advise the seminary.



VICE ADM. SCOTT REDD

Redd served for 36 years in the Navy, retiring as a vice admiral in 1999. During his time in the military, he also served as the Director of Strategic Planning for the Navy and later as the Director of Strategic Plans and Policy for the entire military on the Joint Chiefs of Staff. After retiring from the Navy, he became CEO of NetSchools Corp, a high-tech start-up company in the education sector.

He later returned to government work — first as a deputy administrator and COO of the Coalition Provisional Authority in Iraq, then as Executive Director of the Presidential Commission on Weapons of Mass Destruction, and finally as the first director of the National Counterterrorism Center.

Redd's son, Dr. John Scott Redd, Jr., has been involved at RTS since pursuing an MDiv at RTS Orlando; Dr. Redd is currently president and



HU MEENA

Stephen B. Elmer Professor of Old Testament at RTS Washington. After taking a course at RTS Orlando in 2002, Redd joined the board in 2009.

Meena is currently Chairman and CEO at C Spire, a telecommunications company based in Mississippi. Meena helped to launch C Spire in 1988, serving as Vice President of Operations and Development before becoming CEO. He is a longtime member of First Presbyterian Church in Jackson, Mississippi, and knew of RTS from living in the area. He joined the RTS Board of Trustees in 2014.

“After my good friend Richard Ridgway became chairman and our longtime pastor, Dr. Ligon Duncan, became chancellor, it was easy to answer ‘yes’ when asked to serve on the board,” Meena remembers. “Serving with these two men for whom I have great respect has been a true blessing.”

LEADERSHIP DURING CHANGE

Both Redd and Meena have had to deal with changes during their careers. Meena entered the telecommunications field just a few years after the Bell monopoly was broken up in 1982. C Spire has had to continue changing and growing over the decades, especially in keeping up with new technological advances. “We must continually recreate ourselves,” Meena says of C Spire. “Change fast, or die slow.”

One situation where Redd had to lead people through a season of change was after the end of the Cold War: “In response to the changes in the global environment, I proposed, commissioned, organized, and commanded the 5th Fleet, the Navy’s first new fleet since World War II. In that position, I was responsible for developing strategy and plans as well as commanding operations for all naval forces in the Middle East and East Africa.”

Change can make people throughout an organization nervous. For leaders who find themselves anxious about change, Meena and Redd offer the same encouragement: “There is nothing wrong with being nervous about making big changes,” Meena says. “If you are not somewhat nervous, you may not be considering making enough change.” “If you’re not nervous, your vision is probably too small,” Redd agrees.



The trustees also offer some practical advice for leaders. Redd cites Proverbs 29:18, sharing, “A leader’s first responsibility is to develop and articulate a vision.” Once the vision is in place, it can be translated into concrete goals, answering the question, “What does this part of the vision look like if we execute it with excellence?” Answering that question “requires doing the hard work of prioritization,” knowing what’s central to success.

Once a vision is established, Redd encourages prayer and seeking wise counsel in order to execute the plan boldly and with persistence. He also focuses on the need for strong character, including humility to acknowledge mistakes or make course corrections. Throughout the planning and implementation process, keeping the vision in mind helps the entire organization remember “why we’re here and what we’re trying to accomplish.”

Meena offers some other vital tools for leaders navigating transitions: “Appropriate, delegate, and communicate.” Ensure that employees have access to resources and capital as needed and empower them. Or, as Redd puts it, “if someone is to be held responsible for a function, they must also have commensurate authority to do what is necessary to fulfill their responsibilities.” Make sure that roles and expectations are clear, and set milestones to

see progress toward your goals. “Every team that sets out to make change needs a chance for visible, meaningful wins,” Meena observes.

Both Redd and Meena agree that communication is essential during seasons of change. Frequent, honest, and straightforward communication helps others understand the vision and reason for the change and their roles, expectations, and goals.





STRATEGIC PLANNING

When organizations are looking to implement transformational or strategic change, their key values must stay constant while business policies, procedures, and processes are improved and optimized. “We cannot waver from the Christian principles and biblical values which inform our company’s core values. These cannot change,” Meena explains.

Redd’s leadership model is also based on biblical values. Called V.E.C.T.O.R., his model represents direction and magnitude as well as six principles: vision, excellence, character, teamwork, organization, and respect. When looking at strategic plans, he seeks to directly or implicitly include each of those six elements and asks if the strategic plan also serves as a leadership document.

“
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 ”

However, Redd also cautions against viewing the strategic plan as an end and not a means, which can lead to failure to implement transitional change. Another possible reason for failure is “a lack of commitment and engagement by senior leadership,” whether the leaders don’t prioritize the strategic change, fear failure or opposition, or simply become discouraged along the way.

Meena thinks that this failure can also come from contentment with the status quo: “People seem to tilt toward protecting the status quo even when the status quo is at best acceptable. When everything is okay, it becomes okay to protect that okay-ness. Chaos is a change-maker... Think of [chaos] as a precursor to needed transformational change.”

During the seminary’s strategic planning effort, Redd focused on “the challenges of leading, supporting, and operating a geographically diverse system while maintaining an unshakable commitment to our theological roots.” This focus led to the “centralized planning, decentralized execution” strategy that formed the core of the SPI: centralized curriculum

and administrative support so that campus leadership and faculty can focus on theological education in their unique campus cultures.

Meanwhile, Meena recognizes that while governance, leadership, management, and staff play different but necessary roles, an organization’s structure is also a key component for success. “We were able to recognize the importance of addressing the somewhat chaotic organizational structure that had been in place. The team began to think creatively about how to best address the unique needs of RTS... It would have been easy to just plug in names of fine RTS team members into a traditional organizational chart, but we dismissed that approach and worked to develop a new matrix organizational structure.”

As the strategic plan is implemented at RTS, Meena is excited to see the multiplying effect of the new team-oriented structure. Redd hopes that the new plan allows the seminary to serve God’s kingdom more effectively and expand its reach. As Meena puts it, “May the Lord continue to do his mighty work through Reformed Theological Seminary!” ♥

TRANSFORMED
INTO HIS IMAGE

DR. GRAY SUTANTO



“Wretched man
that I am! Who will
deliver me from this
body of death?”

Paul’s lament at the end of his argument in Romans 7 comes as he considers the ways in which his body rages against his better knowledge. Despite what the mind knows to be good, the body resists that good and persists in directing the self elsewhere — toward sin, death, and destruction. Many Christians are aware of the so-called “sanctification gap” — that chasm between the doctrine that we know and the ideals that we long for, on the one hand, and our concrete habits and behavior that are still so often mired in sin, on the other.

Yet, despite our affirmation of what Paul teaches here, we often still treat discipleship as mere content-transmission, as if we were speaking to brains on a stick or robots that can be reprogrammed if we could just enter the right code. We have not acted fully upon our conviction that our bodies need more than sound doctrinal knowledge in order to be transformed. How, then, can change take place? And what exactly is it in us that requires change?

Here, I draw our attention to two concepts drawn from contemporary affect theory that give a more granular description of Paul's claims here on our recalcitrant body and then offer three ways (alongside sound doctrine) by which Christians should seek deep change.

Sin and the Body

Affect theory is the study of how pre-cognitive feelings, impressions, and influences direct our behavior and attune our intuitions in particular directions. Irreducible to conscious emotions, affects are those unconscious ways by which the body is moved and influenced by the social relations and embodied embeddedness of everyday living.

The two concepts I have in view are (1) *linguistic fallacy* and (2) *intransigence*. Linguistic fallacy identifies that false belief that human beings can be easily transformed from the top-down, as it were, from propositional belief to behavioral transformation. It's a fallacy because human beings are not, in fact, brains on sticks, and changing one's beliefs is not sufficient to redirect the whole of one's life. Phenomenologists and empirical psychologists have recognized that despite what occurs in the space of reason within one's mind, the body's intuitions, instincts, and behavior remain recalcitrant and might even remain unaffected by the propositions we come to believe. The second concept of intransigence refers to this recognized "stubbornness" of the body and its resistance to change.

Consider, for example, the child who grew up in a non-Christian environment, where perhaps pre-marital sex was often discussed nonchalantly or celebrated. He might grow up to become a Christian and thus begin to embrace and reckon with the biblical teachings on the natural good of chastity and the sacredness of marital relations. Yet, despite his change in beliefs, he might not feel that gut-wrenching sense that something is wrong when happily contemplating the subject, and when the issue comes up, say, in the sitcoms he watches or in daily conversations, it might take some time for him to feel the sort of instinctive pull away from entertaining the topic.

Some have observed that this is why political inclinations often remain untouched despite changes in religious convictions and why two people with similar religious confessions might be polar opposites in their inclinations in other areas of life. There is then an intransigence to our body's affects; that default gut feeling of something being attractive or repulsive, good or evil, beautiful or ugly persists, despite cognitive changes in the mind, and cannot be easily redirected.

In a real way, Christians should be the last to be surprised at this phenomenon. Sanctification requires hard work precisely because sin is intransigent and thus recalcitrant against our best intentions. As Paul remarks, we often remain captive to "the law of sin that dwells in [our] members" (Rom 7:23). How, then, should we pursue change, given the intransigence of sin?

How Change Happens

I suggest three ways by which deep change can occur given these sobering realities. Firstly, sin's intransigence points to our dependence on the Spirit as the Lord and giver of life. John Webster often remarks that becoming a theologian, much like becoming a Christian, is in an important sense an impossibility from the human side. As Simeon Zahl has recently argued, "it is because sinful desires and dispositions are so stubbornly resistant to top-down efforts at transformation that when the New Testament authors want to speak about the ethical transformation of Christians, they very often attribute such change to an external, divine agency, the Holy Spirit."¹ Reformed theologians, armed with an understanding of Luther's *The Bondage of the Will* and the Westminster Standards on effectual calling, see the intransigence of sin and point to God's sovereign work in regenerating and renewing us.

DEPENDENCE
ON THE
SPIRIT

holistic AND ATTENTIVE
to the body

Secondly, we should be holistic and attentive to the body in our discipleship work when it comes to seeking transformative change. Human beings are psychosomatic unities: body and soul exist in a reciprocal relationship. It is insufficient to read book after book on a particular temptation or sin if we are not wakeful to the body's habits — what the eye sees, what we laugh at, the company we keep, and our physical location often determine what we do and feel. Think of the Bible's own warnings and commands to flee youthful passions, to behold the glory of God, to not be drunk with wine, and to imitate your leaders.

¹ Simeon Zahl, *The Holy Spirit and Christian Experience*



One more example: studies have shown that social media use nurtures the body's intrinsic schadenfreude — that phenomenon that human brains produce more pleasure and relief when it attends itself to human failure, suffering, or pain — which explains in part our current polarized and heated cultural moment. Fasting from social media is thus not merely a trifle way of making ourselves feel better, but might actually help in redirecting our body from obtaining pleasure from what “nature” dictates but in what God desires for us. Resist the natural urges of the flesh and flee toward the things of the Spirit.

INVOLVED WITH THE LIFE OF THE CHURCH

Finally, as already hinted at in the second point, we should emphasize the importance of getting involved with the life of the church for deep and lasting change. Another phenomenological observation about how bodies work is that of entrainment — human beings are hardwired to attune themselves to the other people around us. We are not sovereign and autonomous individuals but rather intrinsically socially and physically connected beings. We are hardwired to conform to and imitate our social surroundings, whether by following how people dress, picking up the immediate body language of others and responses toward particular social cues, and so on. This explains why it is that our personalities and schedule can shift so quickly when we travel abroad, or why conversation and personality alterations often occur when one moves to a different culture altogether.

An Alternative Culture

These prompts confirm the church's calling to embody a culture within a culture, a sort of alternative city within the city, emulating not merely a different confession but also a different way of life. Real change requires living in an alternative city — a city whose Lord and light is God himself. As Nicholas Wolterstorff² and James K.A. Smith³ have shown, the church invites the self into an alternative liturgy, where the body is habituated

within a network of practices and bodies that perform certain rites together in order to transform the self deeply and habitually. In the language of phenomenology and affect theory — the church invites bodies into an alternative entrainment: follow the way of this community; attune yourself to these affects of the Spirit.

The Spirit works through remarkably ordinary ways to form change in us. As we flee from sin,

imitate our elders, sing songs, eat together, and exhort one another in the daily and weekly rhythms of walking in the Spirit, the inner man is being renewed day by day. Let us continue to avail ourselves of these means of grace, as the Lord is committed to shaping us from one degree of glory to another. ♥



Dr. Gray Sutanto is Assistant Professor of Systematic Theology at RTS Washington.

Art by Kayton Hosket Barnes

²Nicholas Wolterstorff, *Acting Liturgically: Philosophical Reflections on Religious Practice*
³James K.A. Smith, *Imagining the Kingdom: How Worship Works*

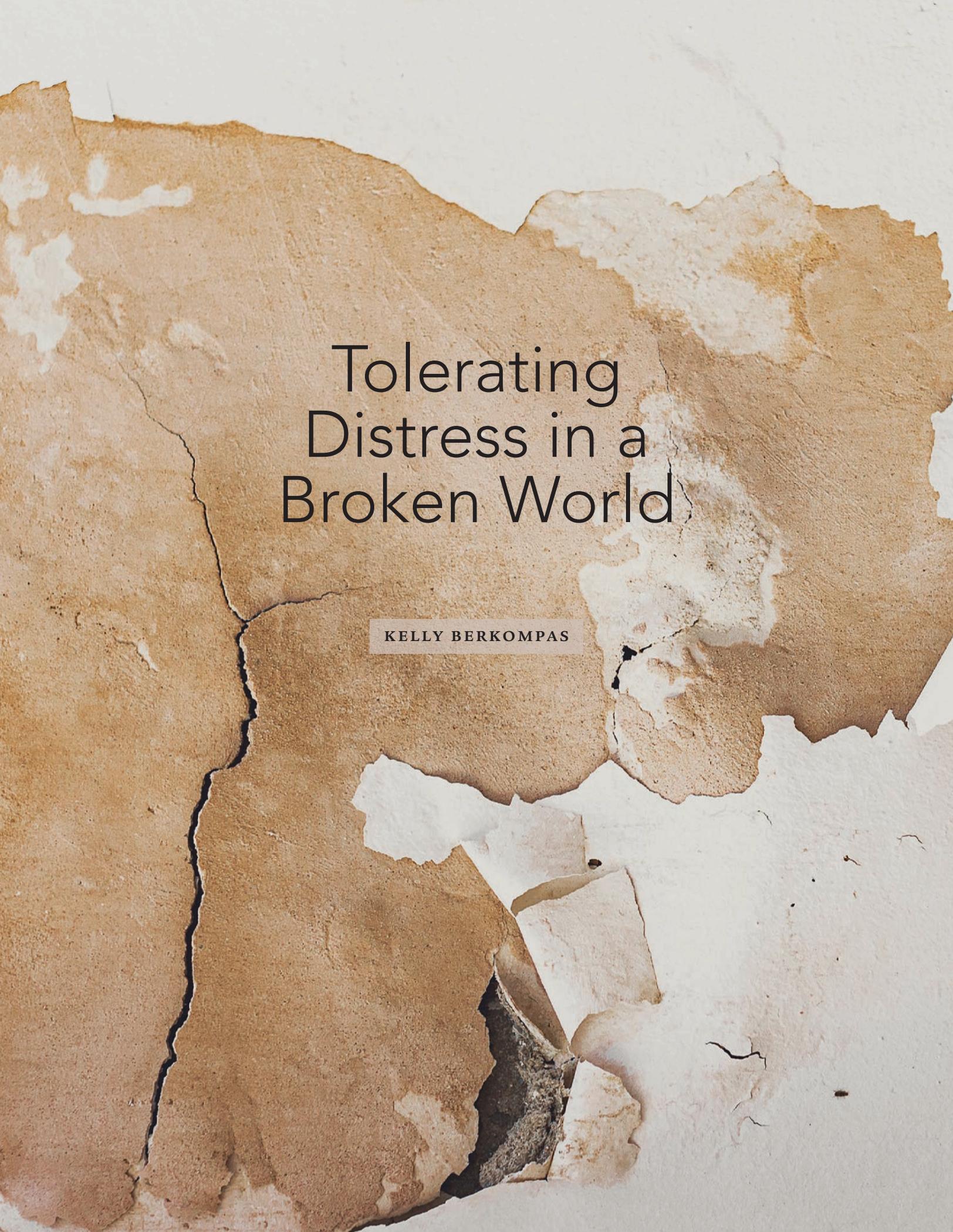
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Tolerating Distress in a Broken World

KELLY BERKOMPAS

All of us deal with distress in our daily lives — the reality of living in a broken world affects us in practical ways each day.

While each of us finds ourselves in different situations, the fact remains that we all face stresses both big and small, whether fear of an unknown future, loss of control when a day doesn't go as planned, or hurt and pain after a loss.

Counselors call a person's ability to manage the emotional distress resulting from these stressors "distress tolerance." According to **Michael Hillerman**, Adjunct Professor of Counseling at Reformed Theological Seminary, Jackson, the ability to tolerate distress varies from person to person. "Just like we all have different levels of physical strength...there's a range in every aspect of human experience, and distress tolerance is just one of many ranges... You're not good or bad or better or worse, depending on how much stress you can handle — it just is."

Assistant Professor of Counseling **Elizabeth Pennock** thinks that some people guilt themselves for how hard it is to manage seasons of stress and distress. "I think what's actually normal is more distress than people are comfortable with. We're not meant to be able to just keep rolling and not be affected by things like a significant loss or big change. I want to normalize it for people — transition is hard. The ambiguity of it disrupts us, and that means you're human."



HILLERMAN



PENNOCK



HOLCOMB



BROOKS

Tolerating Distress as Individuals

If distress is a normal, expected part of life in a broken world and it's necessary to tolerate it in healthy ways, how do we build our distress tolerance? Hillerman explains that it takes a lot of self-awareness, usually aided by insights from trusted relationships. He encourages believers to look at the laments in the Bible, which model how we can move through emotional distress: expressing thoughts and feelings without minimizing or maximizing them, wrestling with the situation before the Lord, and then focusing on the truth in order to minister to ourselves.

Even if nothing changes, acknowledging our emotions helps us find a sense of relief that comes from being heard. Hillerman says that believers sometimes bypass the process of recognizing thoughts and feelings, moving straight to saying, "I'm going to trust in the Lord." This can be harmful in the long run, because we're ignoring parts of our brains that are wired to use emotions to draw our attention to real or perceived threats.

"It's not a sin to be disrupted, but we can do things in our disruption that are sinful."

- Dr. Elizabeth Pennock

After recognizing thoughts and emotions, Hillerman encourages people to be mindful of any internal dialogue that may be happening, like ruminating on distress-maintaining thoughts. Finally, vocalize thoughts and feelings in prayer, a journal, or conversation before deciding what to think or do about it, whether that's leaving it with the Lord or taking action.

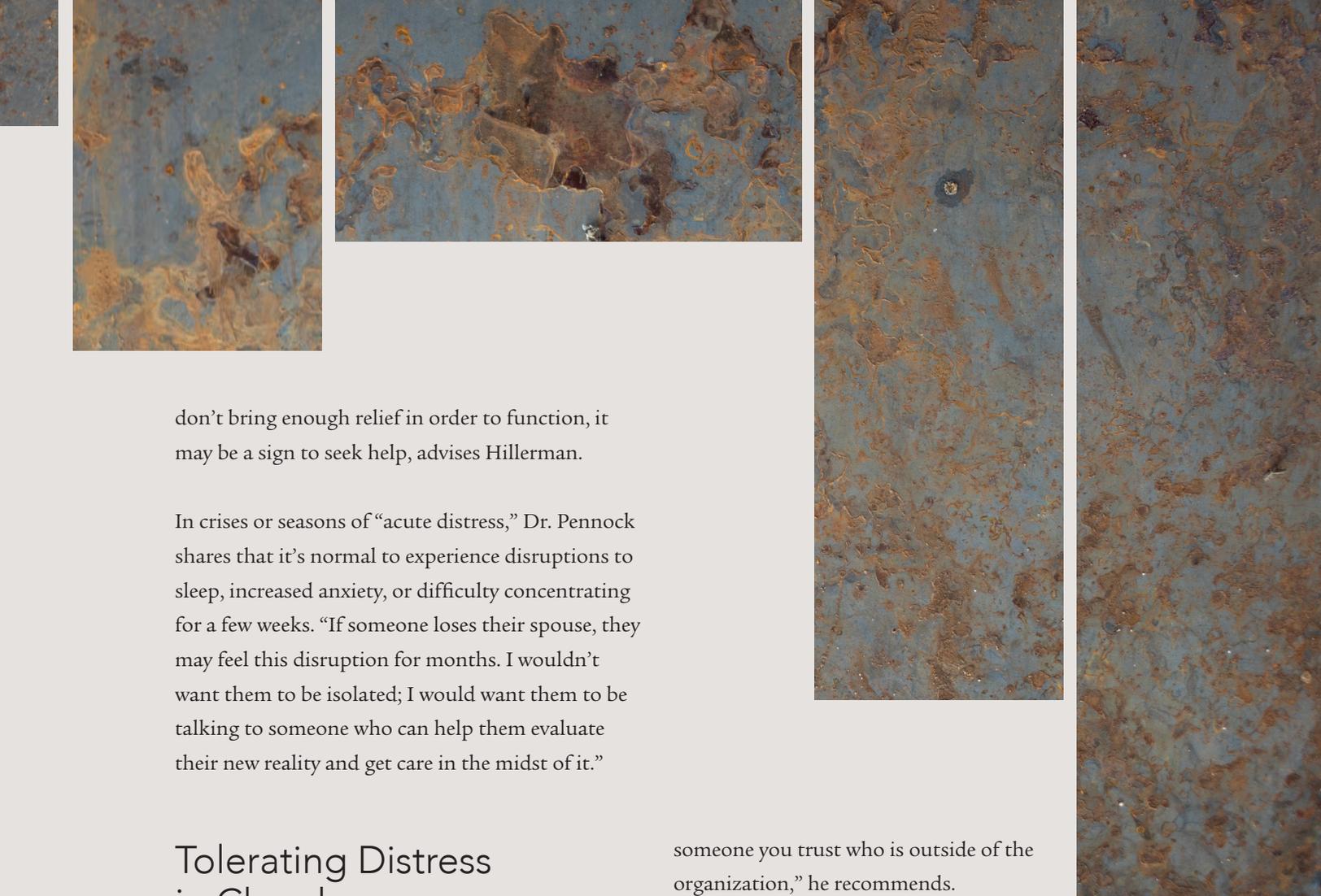
Dr. Pennock, who teaches at the Orlando campus, shares that what we do with distress can be beneficial or harmful. "It's not a sin to be disrupted, but we can do things in our disruption that are sinful," she points out. "Being a mature Christian doesn't mean you don't have emotions or you don't get moved by them... It's more about learning 'how do I have an awareness of what's going on in me and the wisdom to respond to it in a way that isn't harmful to others or sinful but actually increases my ability to care for others?'"

During times of intense distress, Dr. Pennock recommends focusing on the essentials, asking, "What are the non-negotiables that you need for a healthy life?" For some, it may be talking to a sponsor or spouse; for others, it may be simply staying hydrated. It's helpful to remember that distress is temporary, even if it doesn't feel like it.

Change is one form of distress that can cause disruption, although how we respond to it is often based on our specific temperaments. Dr. Pennock advises those who are especially challenged by change to seek community, not isolation. "Some people become rigid in their ways of coping, and they have a lot of difficulty when those ways are challenged because the coping skills are rigid and don't flex."

She finds that rigid coping skills are a form of self-protection, usually tied to past experiences or wounds. "That's why we need each other, because you have people who are more naturally flexible who remind you that it's going to be okay."

Growing our self-awareness of how we deal with distress can also help us realize when we're in over our heads. When attempts to manage the distress



don't bring enough relief in order to function, it may be a sign to seek help, advises Hillerman.

In crises or seasons of "acute distress," Dr. Pennock shares that it's normal to experience disruptions to sleep, increased anxiety, or difficulty concentrating for a few weeks. "If someone loses their spouse, they may feel this disruption for months. I wouldn't want them to be isolated; I would want them to be talking to someone who can help them evaluate their new reality and get care in the midst of it."

Tolerating Distress in Churches

For believers, sometimes distress comes from within churches. As sinners, we're all prone to hurting one another in relationships, but sometimes situations can arise in our communities that we need to process. How do we preserve the peace and purity of the church when we find ourselves with concerns about our local congregation?

Dr. Justin Holcomb, Adjunct Professor of Theology at RTS Orlando, believes that humility and self-awareness are essential when deciding when to voice concerns. When we're not dealing with concerns over sin, we should ask ourselves if we're raising a preference to the level of an ethical problem or if we're repressing an ethical concern out of a tendency toward people-pleasing. "Run it past

someone you trust who is outside of the organization," he recommends.

If you do decide that your concern is worth voicing, "actually have conversations with those church leaders," says **Dr. Nate Brooks**, Assistant Professor of Christian Counseling at the Charlotte campus. "We naturally recoil from uncomfortable conversations, but they are essential if we are to act in ways befitting the kingdom... We might have misunderstood, or [the leaders] were less than clear."

Dr. Holcomb also advises using pre-established channels for communicating concerns, whether a town hall, a contact person, or a process established through church polity. If your concerns are not addressed, handled well, or "only become more concerning," as Dr. Brooks puts it, it may be worth speaking again with trusted outsiders for perspective.

Two common reasons to leave a church are undealt-with heresy or moral failure. “Moral failure can include bullying behavior, covering up abuse, or mocking and deriding theological, cultural, or political opponents,” Dr. Brooks explains. However, there can be other good reasons to leave a church. “The ethos of the church may be different than how your heart expresses Christianity. You might agree on doctrine but find the way that doctrine is lived out is very different.”

If you end up deciding to leave the church, “how you leave matters,” reminds Dr. Brooks. “Share your concerns with those who ought to know – usually the leaders and a handful of close friends within the church. For everyone else, just say you saw the Lord leading you in a different direction.”

Tolerating Distress as Leaders

How should leaders respond when congregants bring concerns, when change affects the entire community, or when a church is navigating a crisis or trauma? How do we build healthy communities that can withstand distress?

One of the best things pastors and church leaders can do is listen well. “Listening to the congregation will help to uphold church unity – not total agreement, but respect and space for disagreement. Church leadership that dismisses, ignores, or belittles the concerns of their members are working to fracture the unity of the church,” Dr. Brooks explains.

For Dr. Pennock, it’s important to invest in leaders’ spiritual maturity, which goes hand-in-hand with emotional development. “Spiritual maturity means we have been transformed by the renewing of our minds, but also in our hearts, our affections, and our desires. We are becoming more like Christ... Following Christ into places of humility and growth and pain and joy will change who you are as a person, not just what you believe theologically.”

If church leaders have grown in their own distress tolerance and emotional maturity, they can listen and respond in ways that are not self-protective or rigid. “When we’re not dealing with sin issues, there can be so much disagreement,” Dr. Pennock observes. “We find it difficult when people are upset with us.” Can leaders tolerate the distress that comes when half of the congregation is angry about a decision?

Dr. Brooks finds that communities can withstand changes when they aren’t “based around one leader.” If a church or ministry’s identity is shaped by only one man, there will be more shock if that leader takes another call. When possible, churches should have more than one man preaching. “The best thing an organization can do is create a community of mutual involvement, responsibility, and care.”

Another way that church leaders can cultivate healthy communities is through honest and compassionate communication about the mission and purpose of the church, including sharing

“Church leadership that dismisses, ignores, or belittles the concerns of their members are working to fracture the unity of the church.”

- Dr. Nate Brooks

expectations, ways to participate, and inviting feedback. Dr. Holcomb encourages leaders to communicate with an appropriate amount of transparency.

Fostering transparency starts with trustworthy leaders who are committed to the truth. “Their yes is yes,” Dr. Holcomb explains. For Hillerman, transparency also includes modeling confession and repentance. These practices and characteristics increase the trust and credibility needed to maintain stability during seasons of change.

Regardless of the positions we find ourselves in — individual, church member, community leader — or the stresses we’re facing, growing in our ability to

lament, wrestle, and speak truth to ourselves will help us deal with the reality that “there is no escape from distress” in this world. As Hillerman puts it, “‘His mercies are new every morning’ means we have to go back for his mercies every morning. We sometimes get tired of going back, but that’s how we’re made.” As we go back for his mercies, we can do so with the gospel hope that — one day — God will wipe away every tear from our eyes. ♥



Kelly Berkompas is the managing editor for Ministry & Leadership.



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C H A N G E

YOUR OPPORTUNITY TO GROW IN GRACE

DR. CHARLES WINGARD

Change is your opportunity to grow in grace. We say that it's hard, but that's not completely true. Change can be easy when it's something we've hoped for, prayed for, and planned for. Difficulties come when we try to adapt to changes that are unwanted and unmanageable.

Remember your trajectory. When you become a Christian, you are marked for change. One of God's promises to you is that you'll be transformed over the course of your life to be made more like your Savior.

The process of sanctification is both beautiful and painful. Outwardly, the world is changing, exerting pressure that we become like it. Inwardly, the Holy Spirit works to mortify sinful passions and vivify holy desires. Through both internal and external forces, God is at work, enabling us “more and more to die unto sin and live unto righteousness” (Westminster Shorter Catechism 35).

Nothing about this process is easy. How do ministers adapt — especially to change that affects their pastoral ministry? Some, overwhelmed, give up and abandon the pastorate. Difficult circumstances emerge, and they don’t go away. Their inability to cope saps them of their love for people and their joy in ministry. They become frustrated and are left confused, angry, or both.

Others give up but stay in ministry, trapped by economic concerns and stuck in a vocation that no longer satisfies. They go through the motions, silently suffering, and their congregations suffer, too, as they are deprived of the fully-engaged pastors they need.

Still other ministers go looking for change and exhaust

themselves as they try to ride every new wave.

But there are ministers who thrive during change. They see it as an opportunity to grow in grace; they believe the results will leave them stronger in faith and better prepared to serve the Lord and his people.

I’ve thought about these themes a lot since my ministry began 42 years ago as a student pastor in rural Middle Tennessee. During these years, I have changed, and the world has changed.

When I started in 1980, both the Cold War and the Soviet Union seemed permanent fixtures in the geopolitical landscape. Terrorism was far removed from American soil. Same-sex marriage and gender fluidity were fringe ideas. In my area of the country, one had to strain to detect the differences between candidates of the two major political parties. Personal computers, smartphones, and social media — what are they? The most recent pandemic was six decades behind us, remembered by few, with a possible recurrence feared by even fewer.

Our world has changed. I have changed. I have experienced the

inevitable physical changes that come with aging. The joys of life and ministry have changed me. Even more, I have been changed by the trials, tragedies, and failures that have been my constant companions. The world has changed. I have changed, and I am thankful that by God’s grace, I’ve never enjoyed life and ministry more.

WHEN YOU BECOME A CHRISTIAN, YOU ARE MARKED FOR CHANGE.

I want to approach the subject of change as both personal and societal. My hope is that you will embrace it — not with fear, but with faith in God’s sovereignty, his concern for the welfare of his people, and his personal care for you. Change is not something to be feared (or to be overly excited about) but an opportunity to minister the gospel within the context of our historic Reformed faith. I’ve not followed my own counsel perfectly, but here’s what I tell students and pastors.



Keep the right mindset.

Expect change. Don't be frightened by it. The Westminster Catechism succinctly summarizes a biblical truth: "for his own glory, [God] hath foreordained whatsoever comes to pass" (WSC 7).

From before the foundation of the world, God determined the people he would send you to shepherd. The time and place and circumstances were his choosing. Receive your assignment with gratitude.

Stick to the fundamentals.

What's the right way to approach your congregation? I don't know of a more beautiful declaration of a pastor's love for his people than is found in 1 Thessalonians 2:8: "So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us."

Isn't that what ministry is all about? Share the gospel — share yourself — treat people with tender affection. Share the gospel — without that, there's no preaching of Christ. Share yourself — without that, there is no bearing of burdens. Treat people with tender affection — without that, life is loveless toil. Stick to the right approach. First and foremost, you are a minister of the Word and sacraments.

See change as opportunity.

Change brings the occasion to serve God in fresh ways. Two examples, one personal and one from my pastorate:

With aging comes change. There are the inevitable trials that come with growing older — sickness and injury, as well as physical and mental decline — and we must adapt.

But with that change also comes new opportunities to serve. My energy level is not what it was in my twenties, but I can work more wisely and efficiently. Lynne and I are empty nesters and can minister in ways we couldn't when our kids were at home. I'm experiencing my most productive years of ministry.

At this stage, I don't want to waste all the trials, setbacks, and failures I've faced — and there have been many. Instead, my prayer is that they will make me a more sympathetic shepherd of God's people, enabling me to pastor with deeper wisdom and greater understanding.

Changes in society create new opportunities. The recent

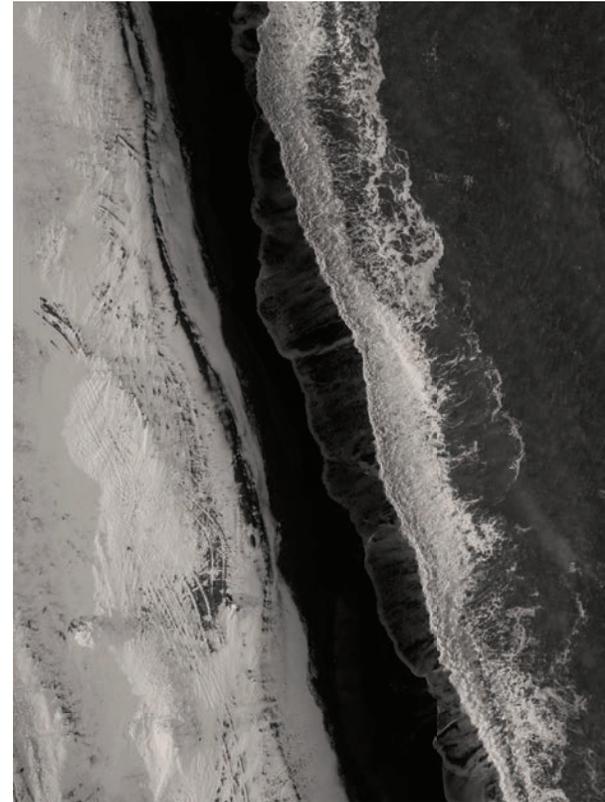
pandemic produced seismic shifts in American life — and along with it, new opportunities for the wonderful church I serve in Yazoo City, Mississippi.

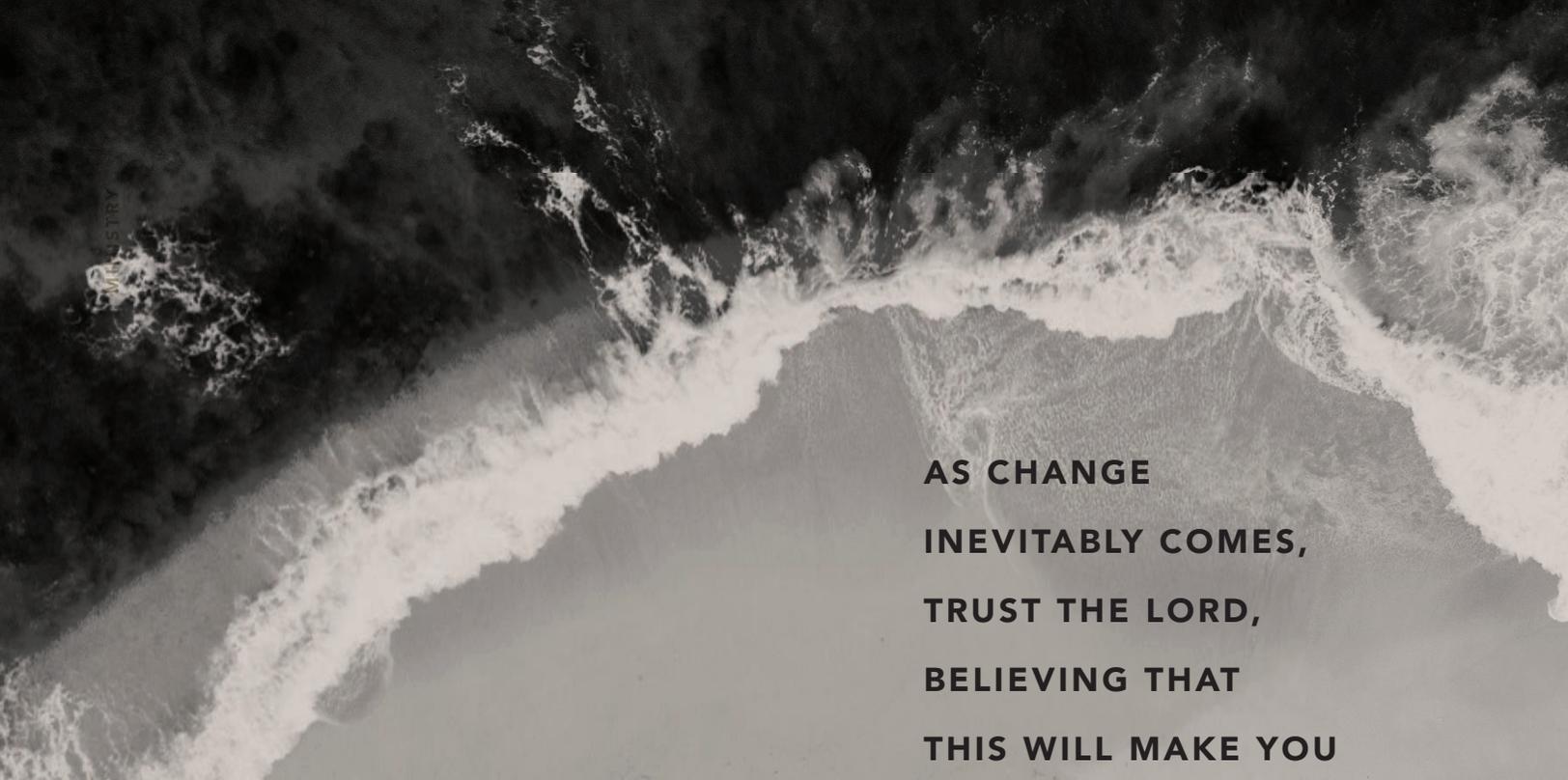
Our team has worked hard to find ways to care for people when they can't be physically present in our gatherings. Quite a few in our congregation are under treatment for cancer and kidney disease. They are especially susceptible to illness, but at the same time, needed our care. We called through our directory regularly; we made porch visits, masked and distanced. We made every effort — if we could not get to them in person — to speak with them on the phone and pray with them.

We found ways to be helpful. Every Monday, Lynne made dinner for the sick, shut-ins, elderly, single — anyone who needed a meal. She had a team of helpers and drivers who delivered. What began as a small list quickly grew into the 30s and 40s. As we checked in with neighbors, we were able to serve many of them, too. Those weekly dinners really paved the way for us to know the people in our neighborhood — beyond just saying hello and

making small talk. Neighbors told their friends what we were doing, and our list continued to grow.

No sane person wants to live through a pandemic, yet with every trial, there come fresh opportunities to witness to God's grace in Christ.





**AS CHANGE
INEVITABLY COMES,
TRUST THE LORD,
BELIEVING THAT
THIS WILL MAKE YOU
BETTER PREPARED TO
SERVE GOD AND
HIS PEOPLE.**

Be eager to learn. Change brings learning opportunities, and every minister must be devoted to lifelong learning.

Learning comes through conversations. I have lunch with pastors who are at least a decade older than me. They are aging gracefully and ending their ministries strong. I want to discover their approach. Learning comes through books. The spread of COVID-19 has given me the opportunity to study how previous generations of God's people have responded to epidemics and pandemics.

Christians can be slow to change when it's desperately needed. That's why I read histories of the Civil Rights movement. Many churches resisted changes that were essential to human equality and dignity; this warns me not to conform to iniquitous worldliness. I want to avoid the sins of past generations. Just as much, I want to learn from the saints who brought change as they summoned the church to repentance, courage, and godliness.

Expect setbacks. As a leader, you'll respond to situations with the limited, imperfect information that is available to you. You will certainly make decisions that later — in retrospect and with the light of more knowledge — prove to be mistakes. Please don't let fear keep you from prayerfully moving forward.

When setbacks come, guard against bitterness. Bitterness is a revolt against God's sovereignty and a rejection of his Fatherly love. The bitter man reasons: God has not dealt with me fairly; I deserve better. Instead of bitterness, we want to see every setback as part of all things that work to conform us to the image of our Savior (Rom 8:28-29).



Receive life and ministry with joy. Think about Paul and his letter to the Philippians, written in a time of changed circumstances. The liberty he enjoyed is gone; prison has become his home. Still, he writes, “Rejoice in the Lord always; again I will say, rejoice” (Phil 4:4). Amidst change, the one thing that didn’t change was Paul’s union and communion with Jesus – the same Savior who in the days of his flesh learned obedience through what he suffered. In the Lord, Paul found joy.

You walk in union and personal communion with your Savior. Be thankful for the opportunity the Lord gives you to learn obedience in life and ministry. As change inevitably comes, trust the Lord, believing that this will make you better prepared to serve God and his people. Truly, change is your opportunity to grow in grace. ♥



Dr. Charles Wingard serves as Professor of Pastoral Theology and dean of students at RTS Jackson.



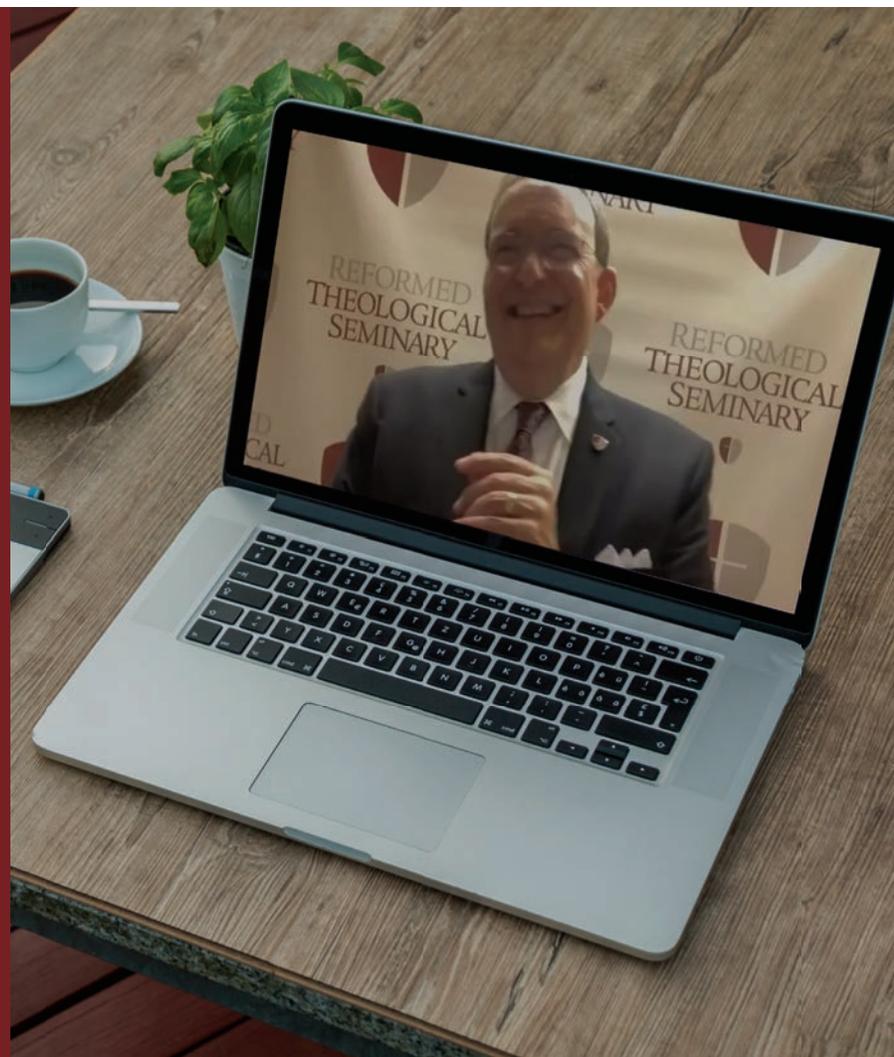
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DR. LIGON DUNCAN

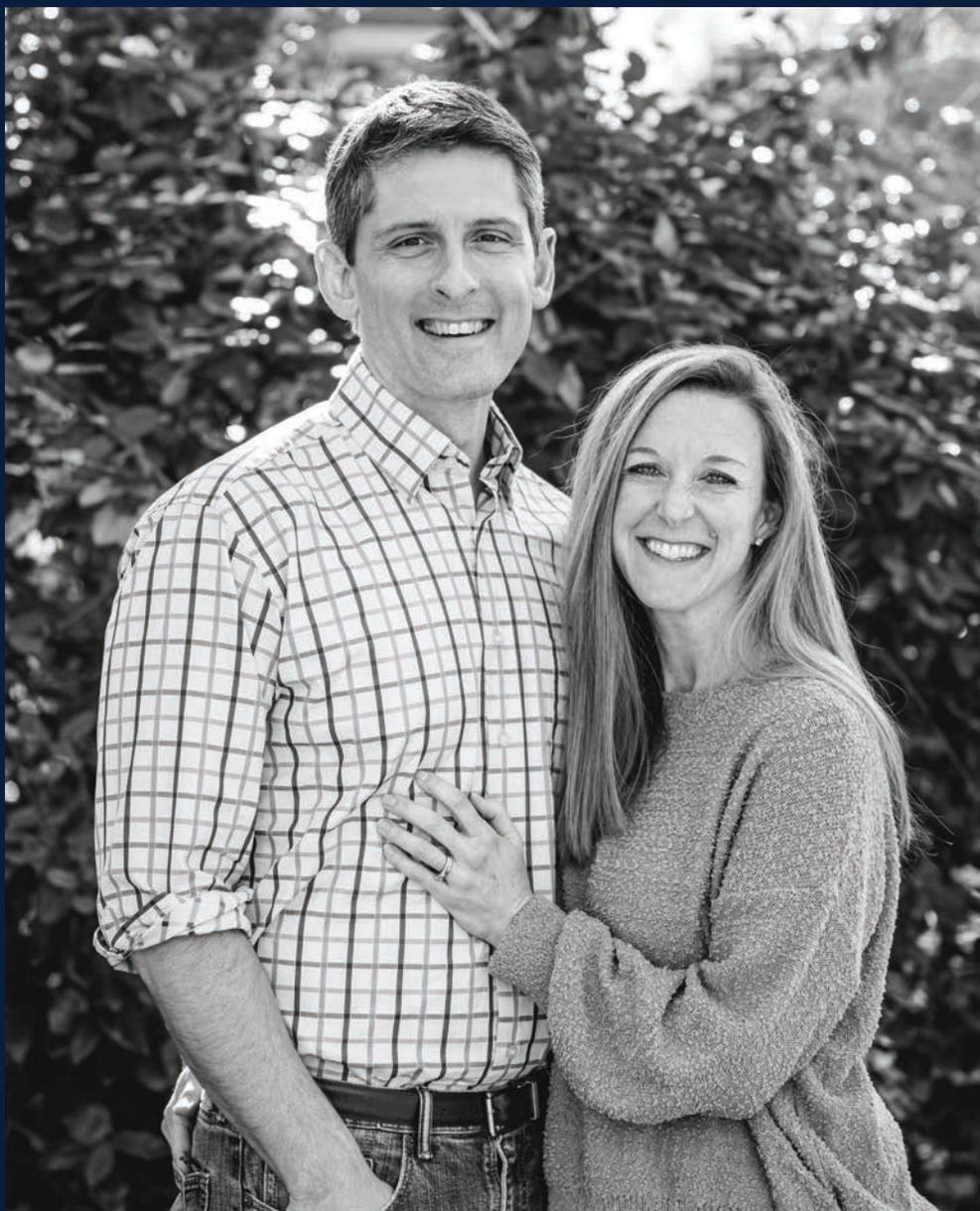
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Discipling the Next Generation

ALICIA AKINS



Dr. John Perritt was somewhat reluctant to enter ministry. In college, he'd been a youth intern at First Presbyterian Church in Hattiesburg, Mississippi. But when he moved to Jackson in 2003 after getting married, he took an insurance job at Southern Farm Bureau, right down the street from Reformed Theological Seminary. At that time, he'd settled on the idea of just working a "secular" job. While his heart for students and desire to host students remained, he preferred his involvement to be on a volunteer basis.

After attending Pear Orchard Presbyterian Church for six months, Dr. Perritt began volunteering with the youth. Several months later, he was all in. He wanted to make ministry, not insurance, his main thing. After a year at Southern Farm Bureau, he quit and was hired as a youth intern at Pear Orchard.

At that time, he also entered seminary. Dr. Perritt took one class at the RTS Jackson campus in the fall of 2004, and between his experience in class and on staff at Pear Orchard that semester, his mind was made up.

He often tells people that seminary taught him how much he did not know about the Bible, the church, Christianity, and ministry. Throughout his time at RTS Jackson, his ministry interests shifted. He recalls, “It was humbling in a great way. I definitely grew from wanting to just walk alongside students and be in their lives to — by the time I left seminary — being passionate about teaching students, being up in front, and communicating the gospel to them on a deeper level.” He hadn’t abandoned his love of one-on-one discipleship; it had matured into a greater passion for teaching.

Dr. Perritt would also classify himself as a reluctant leader. He prefers to be behind the scenes instead of in front. But one of the ways RTS helped him grow as a leader was by giving him more confidence in his teaching. He never lost that awareness of how much he did not know about the Bible, yet he still found himself growing more confident as a teacher. After graduating from RTS in 2009, he remained on staff at Pear Orchard until the spring of 2017, when he transitioned to Reformed Youth Ministries (RYM).



In 1972, three youth workers tired of the fun-and-games model of youth ministry founded RYM. They wanted a conference centered on the preaching and teaching of the Word, so they started one. It was not until about 15 years ago that their vision broadened to multiple conferences, training, and resources. Dr. Perritt shares, “A major heartbeat of RYM is to serve the local church.” Training and equipping youth workers and parents is a means of ministering to families and, ultimately, the local church.

Even at RYM, Dr. Perritt continues to be involved in pastoral work. He is a ruling elder at Pear Orchard and still volunteers there with the youth from time to time. A large part of Dr. Perritt’s work as Director of Resources at RYM is writing, a discipline he came late to.

While at RTS, writing as a potential teaching ministry was not on his radar. But after seminary, a desire to write began to grow with the encouragement from a number of other pastors and mentors, like professor Derek Thomas. More and more doors began opening for him to write, including his current role at RYM.

RYM has eight free Bible studies on their website with the goal of adding others. Much of what Dr. Perritt does at RYM is write and oversee writing projects like those. But he also oversees the development of everything from podcasts to a book series RYM is putting together. Their strategy is to get youth reading. Dr. Perritt says, “One of the primary ways we can be discipling students is discipling them to be readers because God has

"A major heartbeat of RYM is to serve the local church."

placed a great emphasis on the written word. He gave us a book to reveal who he is. And so we want to give the next generation good, theologically rich content that's accessible to them."

One of Dr. Perritt's current projects is a series of booklets called Track Series. They release three new booklets every six months. As the project editor, Dr. Perritt describes his job as "taking people's work and making it so teenagers can understand it." For podcasts, he receives books from upcoming guests to read before interviewing them. He also regularly meets with youth workers to help mentor them in any way he can, but also to learn from them.

Before joining RYM, Dr. Perritt never thought he would host a podcast. But that was one of the first assignments he was given. His boss asked him to think of

ways to produce new resources, and Dr. Perritt shared the idea of podcasts: "Podcasting seems pretty popular. I think that's something we should get into, but I don't think that's my gift set. I think we can get somebody else." Rather than find someone else, his boss gave him the responsibility.

Yet Dr. Perritt has discovered that as he began podcasting, he's grown to enjoy it. "It's been incredibly humbling, getting me out of my comfort zone. But it's been fun; [seeing] how the Lord's used it and how it's served others has really been neat." On RYM's "The Local Youth Worker" podcast, Dr. Perritt interviews local youth workers, counselors, pastors, and seminary professors

with the goal of sharing helpful conversations for anyone who ministers to teenagers, whether parents, pastors, or volunteers.

Two of the biggest challenges facing youth workers involve technology and sexuality. "There is so much research that is showing that the amount of screen time is connected to depression and anxiety," Dr. Perritt says. While he's not anti-technology, he acknowledges that the prevalence of phones and devices makes it difficult to communicate with students during lessons and face-to-face meetings.

The other challenge is helping students navigate their sexuality — "having compassion without compromising the truth, being loving to those who struggle, keeping the truth in front of them, and indicating that the church is a place for those who





are struggling.” It’s a delicate balance to strike, and youth workers “are on the front lines of the culture” in a unique way. One of the main goals of the “Local Youth Worker” podcast is to host experts to help educate youth workers on challenging topics.

From volunteer to leader, John Perritt seems to have finally found his stride. Keeping up with a fast-changing youth culture has its challenges, but he confessed that more than anything, his role has been a lot of fun. Dr. Perritt explains, “When people

ask me what’s my favorite part of the job, I think it’s the creativity aspect of it: being able to sit and dream and think about ways in which we can serve the broader church.” ♥



Alicia Akins works in international education by day, is a part-time Master of Arts (Biblical Studies) student at RTS Washington, and is the author of Invitations to Abundance, published by Harvest House.

Reaching and Equipping Youth for Christ for 50 Years

KELLY BERKOMPAS

When Reformed Youth Ministries was founded in 1972, it started as an annual conference for youth. Now, 50 years later, the organization offers six conferences annually – two for middle schoolers and four for high schoolers.

About 15 years ago, RYM also expanded its reach to help train and support youth workers and parents, not just teenagers themselves. “To really get the gospel communicated to the next generation, we’ve got to be investing in youth workers, those who are ‘boots on the ground.’ And we’re including parents and full-time, part-time, and volunteer youth workers,” explains Director of Resources John Perritt.

RYM recognizes that each youth worker has a different ministry. “Some have 100 students in their ministry. Some have 10.” At a recent RYM training in Nashville, Tennessee, there were about 150 attendees. In addition to the annual training in Tennessee, RYM also offers training in Paradise, Pennsylvania, each year.

When Dr. Perritt joined RYM in 2017, his job was to build resources for youth and youth workers from the ground up. Having Bible studies, podcasts, books, and other resources has allowed RYM to broaden its reach internationally. “We found out that there are churches in the Philippines that downloaded our Bible study material. It’s so humbling to us as a ministry to say, ‘RYM has a presence in the Philippines.’ It’s awesome to see how

the Lord has broadened the reach of RYM.” This year, Dr. Perritt is also changing “The Local Youth Worker” podcast, adding new segments and asking guests about their own teenage years.

To celebrate its 50th anniversary, RYM is compiling “50 for the 50th.” Working with other ministries and individuals, they’ll be releasing 50 “top 10” lists on topics ranging from topical books and hymns to movies. Greg Meyer, another RTS alumnus, wrote “Top 10 Books on Justification” to kick things off. These lists are a way to celebrate God’s faithfulness, connect with other ministry partners, and serve the kingdom by providing free and helpful starting points for various topics.

Finally, RTS and RYM are pleased to announce that they will be partnering to produce “Concise Theology for Students,” a resource to help disciple students, whether they’re witnessing to friends about the gospel or asking questions on topics like justification. While “Concise Theology for Students” will be written for middle and high schoolers, it could also help youth workers as they mentor and minister to believers and unbelievers alike.

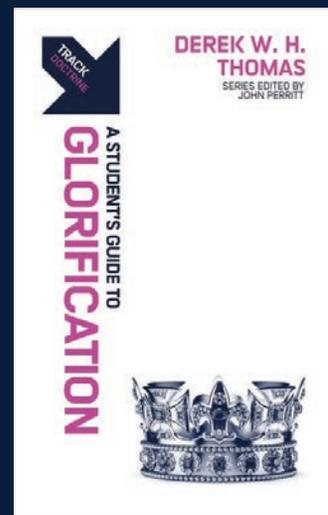
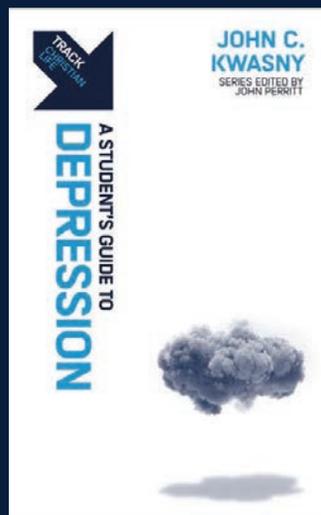
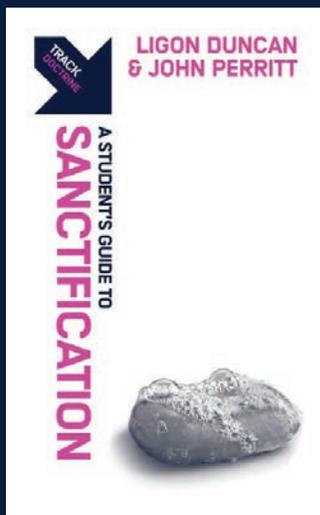
As they reflect on the past half-century and look to the future, RYM is asking, “How can we be creative in communicating the gospel message to the coming generation?” Whether partnering with like-minded ministries or finding new ways to reach youth, RYM will continue to “serve the church in reaching and equipping youth for Christ.” ♥



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NEWS

Over the past six months, we've continued to see the Lord's faithfulness to RTS — from the board's approval of the new strategic plan (see page 8) to the generosity of our friends and partners in gospel work and the seminary's continued growth.

We've seen that growth in Leigh Swanson's well-deserved promotion at RTS Orlando and the appointment of four adjunct faculty at RTS Atlanta. The Jackson and Charlotte campuses hosted events for the benefit of students and the local church,

and RTS Atlanta now offers the Master of Arts (Theological Studies).

Last, but certainly not least, we are incredibly pleased to announce that the Master of Arts in Counseling program received accreditation from the Council for Accreditation of Counseling and Related Educational Programs (CACREP) — an incredible accomplishment representing years of hard work from faculty and staff.

PROMOTED

LEIGH SWANSON

EXECUTIVE VICE PRESIDENT /// ORLANDO

Reformed Theological Seminary, Orlando is pleased to announce that Leigh Swanson (MA '12) has been named Executive Vice President. She is now overseeing campus administration at the Orlando campus and will also continue to be responsible for community relations and leading development efforts.

Swanson served as Associate Dean of Students from 2012 until 2017, when she became Vice President of Community Relations. The Executive Vice President role reflects her work on behalf of the students, staff, and donors who are part of the growing Orlando campus. She also began Teaching Women to Teach at the RTS Orlando campus in 2018, a program that has since equipped scores of women in churches around the world.

RTS Orlando president Scott Swain said, "Over the past five years, Leigh Swanson's leadership in development has resulted in significant growth in student scholarships and a number of important campus facility improvements. In addition, she has taken on increased responsibilities in the president's office, campus administration, and financial aid. Her new role and title are meant to recognize her excellent service in all these areas."

In addition to her role at RTS, Swanson speaks regularly at various events around the country. Swanson and her husband, David (Senior Pastor, First Presbyterian Church of Orlando), have three grown children.



APPOINTMENTS

In fall 2021, RTS Atlanta appointed four new adjunct faculty members. In August, Dr. Aaron Menikoff became Adjunct Professor of Church History, and Dr. Carlton Wynne became Adjunct Professor of Systematic Theology. In September, Dr. Brian Cosby was appointed Adjunct Professor of Historical Theology, and Rev. Aaron Messner became Adjunct Professor of Pastoral Theology.

Dr. Guy Richard, President of RTS Atlanta, shared, “I am thrilled to be adding Carlton Wynne and Aaron Menikoff to our faculty here in Atlanta. Carlton and Aaron [Menikoff] are pastor-scholars with impressive credentials and a long list of accomplishments. But, more importantly, they are good men who love the Lord Jesus, his Word, and his people. I am greatly encouraged to have them serving in positions where they can influence the next generation of leaders in Christ’s church.”

Dr. Richard continued, “Aaron [Messner] and Brian have been teaching for our campus for several years now and have become integral to what we are doing. I am pleased to be able to recognize officially the important part they play in our campus life by appointing them to be adjunct faculty. Their appointment not only reflects the value that they add in the classroom but cements our relationship with them even further so that future students can benefit from their influence for years to come.”

DR. BRIAN COSBY

ADJUNCT PROFESSOR OF HISTORICAL THEOLOGY /// ATLANTA

Dr. Cosby serves as senior minister of Wayside Presbyterian Church (PCA) on Signal Mountain, Tennessee. In addition to teaching at RTS, he has taught as an adjunct professor at Covenant College and at Belhaven University (Chattanooga, Tennessee). Dr. Cosby is a chaplain (Capt.) in the United States Air Force Reserves. He also serves on the board of trustees for Covenant Theological Seminary in St. Louis, Missouri.



Dr. Cosby is a content writer for Ligonier Ministries’ online and print publications and editorial director for the Gospel Reformation Network. He has also written over a dozen books. His academic interests include Reformation and post-Reformation/Puritan history, theology of suffering, and confessional theology. He and his wife, Ashley, have three children.

Dr. Cosby earned his B.A. from Samford University and his MDiv from Beeson Divinity School. He graduated with his Ph.D. from the Australian College of Theology. When asked about his appointment as adjunct professor, Dr. Cosby shared, “I am honored to be a part of the RTS family and am delighted to serve the Atlanta campus.”

DR. AARON MENIKOFF

ADJUNCT PROFESSOR OF CHURCH HISTORY /// ATLANTA



Dr. Menikoff earned his B.S. from the University of Oregon and his MDiv and Ph.D. from Southern Baptist Theological Seminary. Since June 2008, he has served as the senior pastor of Mount Vernon Baptist Church in Atlanta. Prior to being called to pastoral ministry, he worked as a legislative assistant to the late U.S. Senator Mark O. Hatfield. He also served on the staff and as an elder of Capitol Hill Baptist Church in Washington, D.C. During his time in seminary, he served as an elder and interim pastor at Third Avenue Baptist Church in Louisville, Kentucky.

Dr. Menikoff is the organizer and host of Feed My Sheep, an annual conference for pastors and church leaders in the Atlanta area. He also serves on the administrative team of the Greater Atlanta Baptist Network, where he leads a monthly pastors' fellowship. He is the author of *Politics and Piety: Baptist Social Reform in America, 1770–1860*, and is a regular contributor to The Gospel Coalition and other websites.

“I’m grateful for the presence of RTS in Atlanta and truly honored to be able to serve the many students training for ministry,” said Dr. Menikoff. “Every generation knows the pressing need for theological education. RTS, partnered with the local church, is in a strategic position to help get the gospel to our neighborhoods and the nations. I’m excited to be a part of this great work.”

REV. AARON MESSNER

ADJUNCT PROFESSOR OF PASTORAL THEOLOGY /// ATLANTA

Since 2013, Rev. Messner has served as senior minister of Westminster Presbyterian Church in Atlanta. Prior to moving to Atlanta, he had the privilege of serving as a seminary intern at the historic Tenth Presbyterian Church in Philadelphia, Pennsylvania, where he worked with the church’s outreach ministry to the homeless. After graduation, Rev. Messner was called to be a pastor at Tenth Presbyterian Church and preached extensively in their evening worship services. Five years later, he was called to work as College Chaplain and a member of the faculty at Covenant College in Lookout Mountain, Georgia, where he served for almost six years.

Rev. Messner has had the opportunity to sit under the ministries of a number of high-profile preachers in his lifetime, men like Philip Ryken and R. Kent Hughes. He has also lectured around the world on the topic of expositional preaching in conjunction with The Charles Simeon Trust. He earned his B.A. and MA from Wheaton College and his MDiv from Princeton Theological Seminary. Aaron and his wife, Nancy, have five children.

“For many years, I have been blessed to be a recipient of the faithful ministry of RTS students, faculty, and alumni,” said Rev. Messner. “It is a great honor to join the RTS family as an adjunct professor and to be able to add a humble contribution to this ministry.”



DR. CARLTON WYNNE

ADJUNCT PROFESSOR OF SYSTEMATIC THEOLOGY /// ATLANTA

Dr. Carlton Wynne is an ordained teaching elder in the Presbyterian Church in America (PCA). He served as a pastor in Dallas, Texas, before completing a Ph.D. in systematic theology at Westminster Theological Seminary. He then joined the theology faculty there and taught for years before moving to Atlanta, where he serves as Associate Pastor at Westminster Presbyterian Church (PCA).

Dr. Wynne's academic interests include Trinitarian theology, apologetics, and biblical theology in the tradition of Geerhardus Vos. He is particularly interested in the integration of those areas of study

and their bearing on the life of the church. He has written numerous articles and contributed to many publications.

“As an RTS alum and a periodic guest professor over many years now, I count it a joy and a privilege to join the team at RTS Atlanta as an adjunct faculty member in training future pastors and leaders in Christ's church,” Dr. Wynne commented. “Today's challenges are great, but the living God is greater. May he bless RTS Atlanta as we champion his unchanging Word for the world.”



RTS ATLANTA OFFERS MATS PROGRAM

RTS Atlanta now offers the Master of Arts (Theological Studies) (MATS) program. Registration for this program is available for new students and for Master of Arts (Religion or Biblical Studies) students who wish to transfer to the MATS program.

“The addition of the MATS degree to RTS Atlanta will help us to serve our students more effectively by providing an academic master's degree in the area of theology,” said President Guy Richard. “This degree complements the degree offerings we already have quite nicely and fills in a gap in what we were able to provide before. I look forward to seeing how the Lord will use this new degree to prepare men and women for service in his kingdom.”

The MATS curriculum is designed for Christians who desire to integrate theological studies with cultural and social concerns. With 66 credits weighted toward studies in systematic theology, graduates of the program will be provided with a theological framework for their life and work, whether in a church staff position or a career outside of vocational ministry.

To learn more, contact the admissions team at RTS Atlanta:
admissions.atlanta@rts.edu | (770) 952-8884

MASTER OF ARTS IN COUNSELING PROGRAM RECEIVES CACREP ACCREDITATION

Reformed Theological Seminary is pleased to announce that its Master of Arts in Counseling (MAC) program has received accreditation for clinical mental health counseling from the Council for Accreditation of Counseling and Related Educational Programs (CACREP).

“CACREP accreditation establishes that graduates of the RTS MAC program have met rigorous national standards for professional mental health counselors,” shared Adjunct Professor Michael Hillerman, who also serves as MAC Program Development Coordinator. “A growing number of states require CACREP accredited training in order to qualify for licensure. State licensure boards, as well as prospective students, employers, and third-party payors, can now be assured that the RTS MAC program provides training that meets the highest standards in the nation for professional mental health counselors.”

BECAUSE OF CACREP ACCREDITATION, STUDENTS CAN HAVE CONFIDENCE THAT THE RTS MAC PROGRAM MEETS THE HIGHEST NATIONAL STANDARDS FOR PROFESSIONAL MENTAL HEALTH COUNSELORS.

In 1981, RTS began offering the Master of Arts in Marriage and Family Therapy at the Jackson campus. The Orlando campus began a Master of Arts in Counseling program in 1995. RTS began investigating the feasibility of CACREP accreditation at the end of 2016, culminating in a study published in January 2017. In 2017, the seminary decided to pursue accreditation through CACREP. Over the next two years, the entire MAC faculty and staff worked together to merge the Orlando and Jackson programs, develop a common

curriculum, and establish common program objectives and a means for measuring program outcomes.

In 2019, the program completed an 18-month effort to author a comprehensive self-study of the program that was over 1,500 pages in length. After pandemic-related delays, the MAC program hosted a virtual site visit with CACREP that thoroughly reviewed the program and interviewed faculty, administrators, students, alumni, and employers of its graduates. All in all, over four years of work were devoted to the accreditation process.

Provost and Chief Academic Officer Robert Cara shared, “Among other things, CACREP accreditation is an affirmation of the quality of RTS’ MAC program. RTS has dedicated counseling professors who teach in the MAC program. An aspect of their dedication is shown by the significant time they collectively devoted to gathering and submitting the required documentation to CACREP.”

“Because of CACREP accreditation, students can have confidence that the RTS MAC program meets the highest national standards for professional mental health counselors. Their academic and clinical efforts will be recognized by future licensure boards, employers, and educational institutions,” shared Professor of Counseling Scott Coupland.

“The MAC program at RTS has been able to place 99% of graduates in counseling positions in the last five years,” said Professor of Counseling Jim Hurley. “As more states require specialized accreditation for licensure, RTS’ obtaining CACREP accreditation will strengthen the program and ensure that MAC graduates are able to serve in whatever state to which they’re called.”

The RTS MAC program exists to train distinctly Christian and exceptionally competent Professional Counselors. The curriculum integrates professional counseling coursework and clinical experience with a Reformed theological foundation, equipping graduates to counsel both church and non-church populations in multicultural and pluralistic societies. The MAC program is offered at the Jackson and Orlando campuses.

“The 78-credit Master of Arts Counseling program at RTS is a highly demanding program, without peer anywhere in graduate education,” shared Chancellor and CEO Ligon Duncan. “I am thrilled that the quality of our program was recognized by CACREP and am very proud of our faculty who

worked diligently to demonstrate that we meet and even exceed these national standards.”

Dr. Duncan continued, “One distinctive of our professional counseling program is that students study not only psychology and therapeutic modalities, but do so with a scriptural foundation, so that they fully appreciate how the Bible and theology relate to counseling issues. Our students and graduates are well-prepared specialists who faithfully serve the church and the wider world as we deal with suffering and sin on this side of heaven.”

To learn more, visit
rts.edu/mac

RTS CHARLOTTE HOSTED CENTER FOR CHURCH PLANTING CONFERENCE

RTS Charlotte hosted a Center for Church Planting Conference on January 10, 2022. The focus of the 2022 conference was “Shaping Healthy Church Planters.” It provided training for current and future church planters and church planting leaders.

Sponsored by RTS Charlotte’s Center for Church Planting and the Antioch Foundation, the conference’s featured speakers were Bob Cargo of Perimeter Church and Elliot Grudem of Leaders Collective.

“I am thrilled about the way the Center for Church Planting at RTS Charlotte has helped so many churches think more clearly about how to start and grow new churches,” shared Dr. Michael Kruger, President of RTS Charlotte. “And we were pleased to host the Forge Conference on January 10 with speakers Bob Cargo and Elliot Grudem. This was another great opportunity for leaders to learn more about the blessings and challenges of church planting.”

Bob Cargo serves as Perimeter Church’s Director of Church Planting and as a member of its teaching (preaching) team. He also serves as one of the leaders of the Metro Atlanta Collective (formerly known as the North Georgia Church Planting Network). He has served as a minister in the PCA for over 30 years and has been involved in giving pastoral leadership for three church plants in places as diverse as Chicago, Atlanta, and Oxford, Mississippi.

Elliot Grudem is the founder of the Leaders Collective, an organization he started to help pastors sustain fruitful ministry. He serves as Assistant Pastor of Church Planting at Christ the King Presbyterian Church (PCA) in Raleigh, North Carolina. Grudem has served as director of the Acts 29 Network, a pastor at Vintage Church (Raleigh), a pastor at Mars Hill Church (Seattle), and senior minister at Christ the King Presbyterian Church (Raleigh), a church he replanted. He also worked for an urban ministry in New Orleans.

DR. GREG BEALE DELIVERED INAUGURAL HUGHES LECTURES AT RTS JACKSON

RTS Jackson hosted its inaugural Hughes Lectures in February 2022. Dr. Greg Beale delivered lectures on the topic of “Union with the Resurrected Christ.”

RTS hosts named lectures across its campus system. The John Reed Miller Lectures in Jackson, the Simon Kistemaker Lectures in Orlando, the Harold O.J. Brown Lectures in Charlotte, the Francis Grimké Lectures in Atlanta, and the Hughes Lectures in Orlando and now Jackson. These lectures enable students and their communities to hear from leading scholars.

“With his distinguished career and numerous contributions to the field of biblical studies, we were thrilled to have Dr. Beale deliver the first set of lectures in this new annual series,” commented Dr. Miles Van Pelt, Academic Dean for RTS Jackson. Dr. Beale currently serves as Professor of New Testament at RTS Dallas.

The Hughes Lectures at RTS Jackson will host accomplished Bible-believing theologians and scholars to address students on topics relating to biblical, doctrinal, and historical theology. The core of the RTS MDiv curriculum focuses on Bible, theology, and

ministry. In Jackson, the John Reed Miller Lectures address pastoral theology, the “ministry” component of the MDiv curriculum, and the Hughes Lectures address the Bible and theology portion of the MDiv curriculum.

The Hughes Lecture Series is part of the Hughes Initiative for Pastoral Excellence. The initiative aims to identify candidates for gospel ministry with evident Christian character and personal maturity, a clear calling to preaching and pastoral work, a record of service in the local church, and proven academic performance and potential in order to give them the best ministerial preparation for a lifetime of service to the Lord and his people. Mrs. Robbie Hughes, a longtime supporter of Reformed Theological Seminary, established a generous scholarship program to prepare the next generation of pastors. This lecture series is a component of that initiative.

“At RTS, we aim for our graduates to be expert and faithful interpreters and teachers of the Scriptures, to know, understand, and embrace the ‘faith once delivered,’ and thus to be able to articulate, commend, and defend the doctrinal truth



of the Christian faith, and to do these things with a view to loving and faithful pastoral ministry,” commented Dr. Ligon Duncan, President of RTS Jackson. “These lecture series further this aim.”

Dr. Duncan continued, “It is wholly appropriate that the Hughes Lectures will focus on these subjects, because Robbie Hughes is an avid student of the Scriptures who began to teach Sunday School as a teenager and has continued in Christian service and leading Bible studies ever since. Her life has been characterized by seeking to know God and to make him known. Fittingly, the Hughes Lectures will assist and equip the students of RTS to do just that – to better know God and to make him known among the nations.”

EVENTS AND ANNOUNCEMENTS



JACKSON

MAY 15: Commencement

AUG 24: Convocation with Dr. Scott Swain

OCT 11-13: John Reed Miller Lecture Series with Rev. Brian Habig

For more information, call (601) 923-1600.



ORLANDO

APRIL 29: Paideia Lectures with Drs. Gregory Lee, Joshua Bruce, Mark McDowell, Blair Smith, Gray Sutanto, and Michael Allen

MAY 20: Commencement

For more information, call (407) 366-9493.

ON OCTOBER 25, 2022, THE INAUGURAL BAVINCK LECTURES WITH DR. JAMES EGLINTON WILL INITIATE THE FAITH AND WORK INSTITUTE AT RTS ORLANDO. THE LECTURES WILL BE HELD IN CONJUNCTION WITH THE MEETING OF THE WORLD REFORMED FELLOWSHIP AT FIRST PRESBYTERIAN CHURCH OF ORLANDO.



CHARLOTTE

MAY 20: Commencement

AUG 30: Convocation

For more information, call (704) 366-5066.



WASHINGTON

MAY 22: Commencement

NOV 3-5: Bioethics course with Drs. Paige Cunningham and Allen Roberts

For more information, call (703) 448-3393.



ATLANTA

APRIL 30: RTS Atlanta Advisory Council Dinner

MAY 21: Commencement

AUG 23: Convocation with Dr. Ligon Duncan

OCT 22: RTS Atlanta Development Gala

For more information, call (770) 952-8884.

SUBSCRIBE TO DR. RICHARD'S BLOG AT GUYMRICHARD.COM.

GENERAL ASSEMBLIES

RTS IS PLEASED TO HOST GATHERINGS FOR ALUMNI AND FRIENDS AT THIS SUMMER'S DENOMINATIONAL ASSEMBLIES. WE WILL BE AT THE ARP SYNOD AND THE PCA, OPC, AND EPC GENERAL ASSEMBLIES; DATES AND TIMES TO BE ANNOUNCED.

Please contact David Veldkamp with any questions related to RTS' denominational assemblies events: dveldkamp@rts.edu.

For up-to-date information about general assemblies, please contact the event organizers.

TRAVEL AND SPEAKING



DR. LIGON DUNCAN

APRIL 19–21: Speaking at T4G 2022, Louisville, KY.

JUNE 21: Speaking at PCA PRCC Chaplain and Family Conference, Birmingham, AL.

JULY 10: Preaching at First Presbyterian Church, Columbia, SC.

AUG 23: Speaking at RTS Atlanta's Convocation, Marietta, GA.



DR. MICHAEL ALLEN

APRIL 18–21: Speaking at Twin Lakes Fellowship, Florence, MS.



DR. KEVIN DEYOUNG

APRIL 19–21: Speaking at T4G 2022, Louisville, KY.

MAY 24–27: Speaking at Evangile 21 Conference, Geneva, Switzerland.

JUNE 20–24: Speaking at PCA General Assembly, Birmingham, AL.

SEPT 9–10: Speaking at Gathered and Scattered Conference, Redeemer Presbyterian Church, Detroit, MI.

OCT 5–6: Speaking at Puritan Conference, Grace Community Church, Sun Valley, CA.

OCT 22: Speaking at TGC Chicago Conference, Arlington Heights, IL.



DR. J.V. FESKO

APRIL 29: Speaking at a conference on Reformed Confessions at Oakland Hills Community Church, Farmington Hills, MI.



DR. MICHAEL KRUGER

JUNE 16–18: Speaking at TGC Women's Conference, Indianapolis, IN.



DR. MARK MCDOWELL

APRIL 17: Preaching at Covenant Life Presbyterian Church, Nassau, Bahamas.

JULY 25–28: Speaking at the ARP Family Bible Conference, Flat Rock, NC.

OCT 15–16: Speaking at the Fall Bible Conference, Westminster Presbyterian Church, Clinton, SC.

TRAVEL AND SPEAKING



DR. CLAYTON QUARTERMAN

APRIL 9–15: Europe Area Retreat, MTW, Crete.



DR. SCOTT REDD

APRIL 3: Speaking at Pastors' Class, Fourth Presbyterian Church, Bethesda, MD.

JUNE 17–19: Speaking at Discipleship Conference, Tenth Presbyterian Church, Philadelphia, PA.



DR. GUY RICHARD

SPRING 2022: Teaching "Doctrine of Baptism" at RTS Houston, Houston, TX.

SPRING 2022: Teaching the Women's Bible Study at RTS Atlanta, Marietta, GA.

JULY 31: Preaching at Covenant Presbyterian Church, Nashville, TN.

SEPT 11: Preaching at Covenant Presbyterian Church, Fayetteville, GA.



DR. SCOTT SWAIN

APRIL 22–24: Teaching at Tate's Creek Presbyterian Church, Lexington, KY.

MAY 14: Speaking at RTS Jackson's Commencement, Jackson, MS.

JUNE 12: Preaching at Christ Church Jacksonville Anglican, Jacksonville, FL.



DR. MILES VAN PELT

JUNE 3–4: Speaking at B.B. Warfield Memorial Lecture Series, Oklahoma Christian University, Oklahoma City, OK.



DR. GUY WATERS

AUGUST: Teaching "Reformed Ecclesiology" for the Andrew Jumper Graduate Center, Mackenzie University, São Paulo, Brazil.



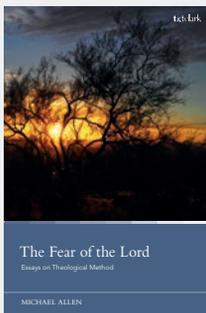
DR. CHARLES WINGARD

JUNE 27–28: Speaking at the Rafiki Foundation Enrichment Conference, Eustis, FL.

SUMMER 2022: Speaking at Teacher Training, First Presbyterian Church, Jackson, MS.

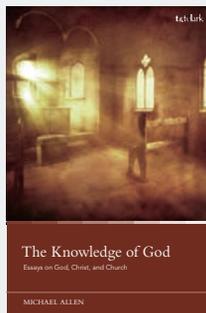
For up-to-date information on travel and speaking engagements, please contact the event organizers.

BOOKS



DR. MICHAEL ALLEN

The Fear of the Lord: Essays on Theological Method
(T & T Clark, 2022)

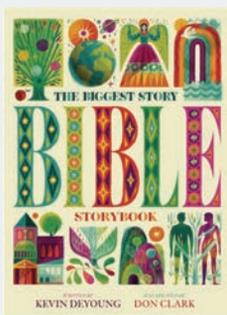


The Knowledge of God: Essays on God, Christ, and Church
(T & T Clark, 2022)



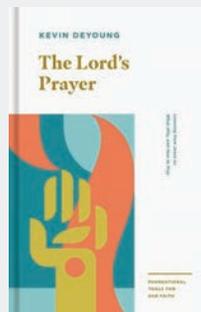
DR. ROD CULBERTSON

Light Bulbs Exploding: Illuminating Small Group Bible Study
(Wipf and Stock, 2021)

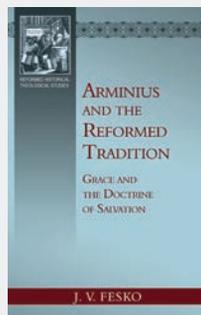


DR. KEVIN DEYOUNG

The Biggest Story Bible Storybook
(Crossway, 2022)



The Lord's Prayer
(Crossway, 2022)



DR. J.V. FESKO

Arminius and the Reformed Tradition: Grace and the Doctrine of Salvation
(Reformation Heritage, 2022)



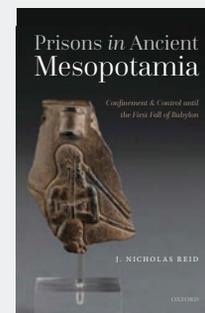
DR. MICHAEL KRUGER

5 Things to Pray for Your Spouse
with Melissa Kruger
(The Good Book Company, 2022)



DR. GREG LANIER

Old Made New: A Guide to the New Testament Use of the Old Testament
(Crossway, 2022)



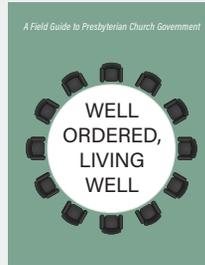
DR. NICHOLAS REID

Prisons in Ancient Mesopotamia: Confinement and Control until the First Fall of Babylon
(Oxford University Press, 2022)

BOOKS

DR. MILES VAN PELT

Basics of Biblical Aramaic: Complete Grammar, Lexicon, and Annotated Text, 2nd edition
(Zondervan Academic, 2022)



GUY PRENTISS WATERS



GUY PRENTISS WATERS

DR. GUY WATERS

Well-Ordered, Living Well: A Field Guide to Presbyterian Church Government (Reformation Heritage, 2022)

The Sabbath as Rest and Hope for the People of God
Crossway, 2022)

Facing the Last Enemy: Death and the Christian (Ligonier, 2022)

Word & Spirit: The Selected Shorter Writings of Richard B. Gaffin, Jr. with Dr. David B. Garner
(Westminster Press, 2022)

PUBLICATIONS

DR. MICHAEL ALLEN

“Heaven on Earth” in *4 Views on Heaven* (Zondervan Academic, 2022)

DR. J.V. FESKO

“Introduction” for *Lectures on Natural Theology* by Geerhardus Vos
(Reformation Heritage, 2022)

DR. GUY RICHARD

“The Importance of Creeds and Confessions” for *Modern Reformation Magazine* (2022)

DR. GUY WATERS

“Introduction” for *On the Emotional Life of our Lord* by B.B. Warfield (Log College Press, 2022)

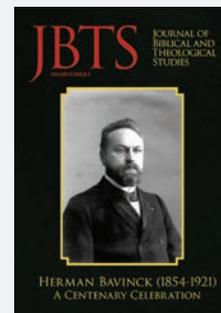
DR. GRAY SUTANTO

“Consummation Anyway: A Reformed Proposal” for the *Journal of Analytic Theology* (2021)

“Herman Bavinck on Hegel Revisited: Providence, Reason, and the Unsublatable” with Shao Kai Tseng for the *Scottish Journal of Theology* (forthcoming)

“Herman Bavinck (1854–1921)” in *T&T Clark Handbook of Modern Theology* (Bloomsbury, 2022)

“The Gospel” for TGC’s Concise Theology series (2021)



“Herman Bavinck (1854–1921): A Centenary Celebration” for the *Journal of Biblical and Theological Studies* (2021)



BENEDICTION
SPRING 2022

THE
grace
OF THE
LORD JESUS CHRIST
BE WITH YOUR
SPIRIT.



PHILIPPIANS 4:23
PHILEMON 1:25

Are you looking for job candidates who share your values?



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An overhead photograph of a diverse group of people sitting around a large wooden table. They are engaged in a meeting, with several laptops and tablets open on the table. One person is pointing at a laptop screen, and another is holding a smartphone. The atmosphere appears collaborative and professional.

“Within 24 hours of posting a featured position with RTS, I received several qualified applicants. But even better than applicants qualified for the position, we received the right applicant. We extended a job offer less than two weeks after posting our position because God used the RTS job board to bring the right candidate to us.”

COVENANT LIFE CHURCH, SARASOTA, FLORIDA



INVEST *in* GOD'S KINGDOM

Thanks to the support of our donors, we were able to distribute \$5.5 million in scholarships to our students last year. These students will graduate from RTS ready to apply their educations in a variety of ministry roles and professional callings around the world.

REFORMED
THEOLOGICAL SEMINARY



If you'd like to invest in students who are called and equipped to serve and grow God's kingdom, would you consider including RTS in your planned giving by becoming a member of the Heritage Society?

Donations given through the Heritage Society help grow the RTS endowment and fund current operations, including student scholarships, faculty, and facilities.

TO LEARN MORE ABOUT THE HERITAGE SOCIETY,
visit rts.edu/heritage or contact Cheryl McCullouch at (601) 923-1653.