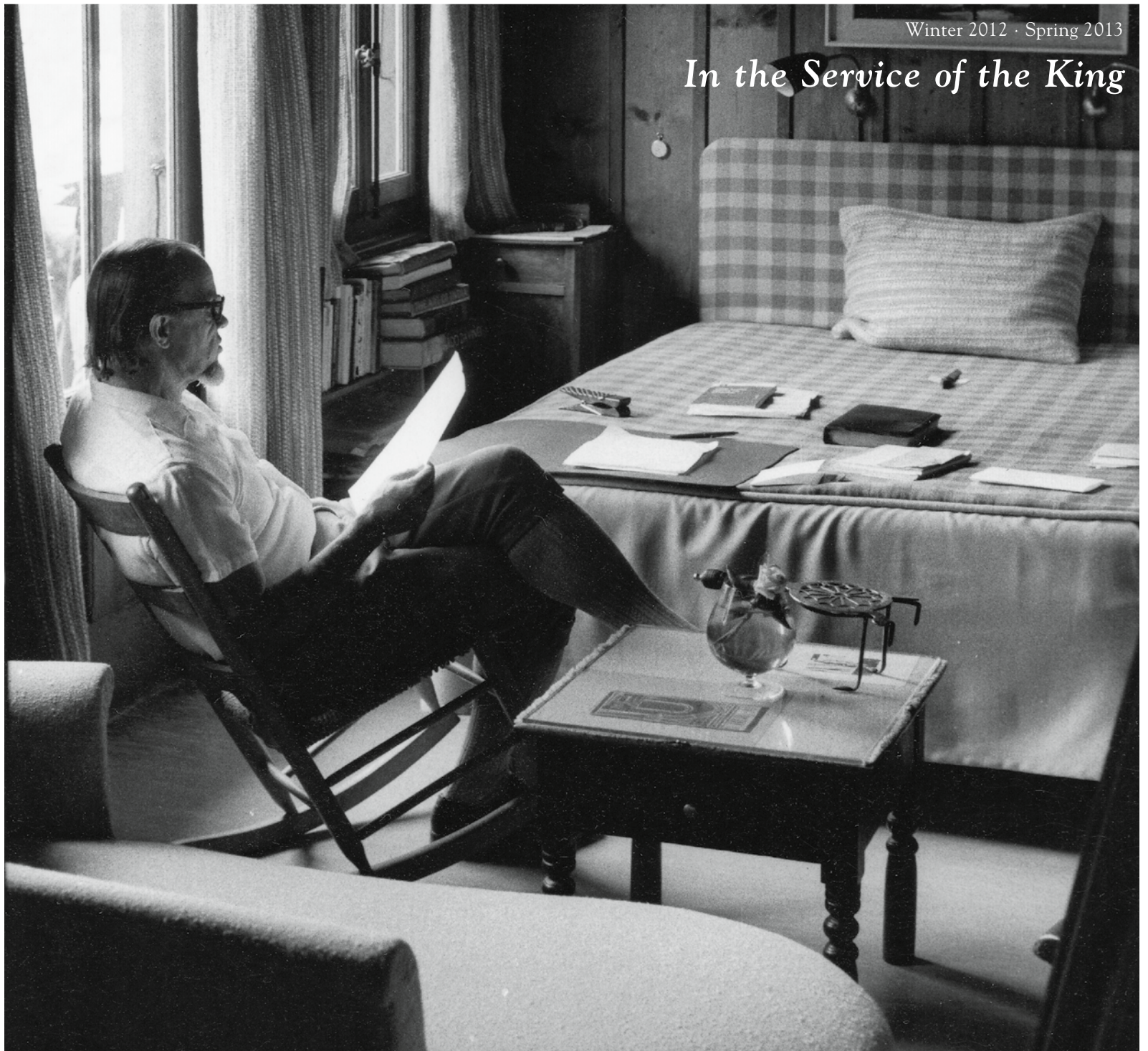


COVENANT

The Magazine of Covenant Theological Seminary

Winter 2012 · Spring 2013

In the Service of the King

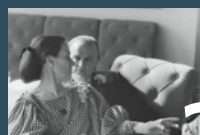




Therefore, we are ambassadors for Christ, God making his appeal through us.

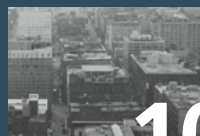
— 2 CORINTHIANS 5:20

FEATURES



2

1 *Francis Schaeffer: The Man and His Message*



10

7 *The Covenant Distinctive: Kingdom Perspective*

8 *The Need for Seminaries*

10 **ALUMNI PROFILE:**
A Time to Work



14

14 *Generations and Generosity: One Family's Ongoing Legacy of Gospel Giving*

16 *By the Numbers*



18

18 *Speaking the Truth in Context: Engagement in a Multifaceted World*

22 *Adventures in Mentoring: Life Lessons from Latvia*



24 *The All-New Covenant Seminary Website*

26 *Following God's Agenda: One Man's Path in Life and Ministry*

29 *Renovations and Relationships: Building for the Future*

30 *Faculty/Staff/Seminary News*

32 *Alumni News*

Cover Image: Our friend, Sylvester Jacobs, shared with us this rare image of Francis Schaeffer studying in his chalet at Swiss L'Abri.

What does it look like to live in Christ's Kingdom? How are believers called to be involved in the daily process of ushering in the fullness of that Kingdom? And what role does an institution like Covenant Seminary have in all of this? In large measure, our ministry-training model for how we engage in God's kingdom-building mission is influenced by the late Francis A. Schaeffer. In this issue of *Covenant*, you will see some of the many ways in which our students, alumni, faculty, and staff are following in Schaeffer's footsteps.

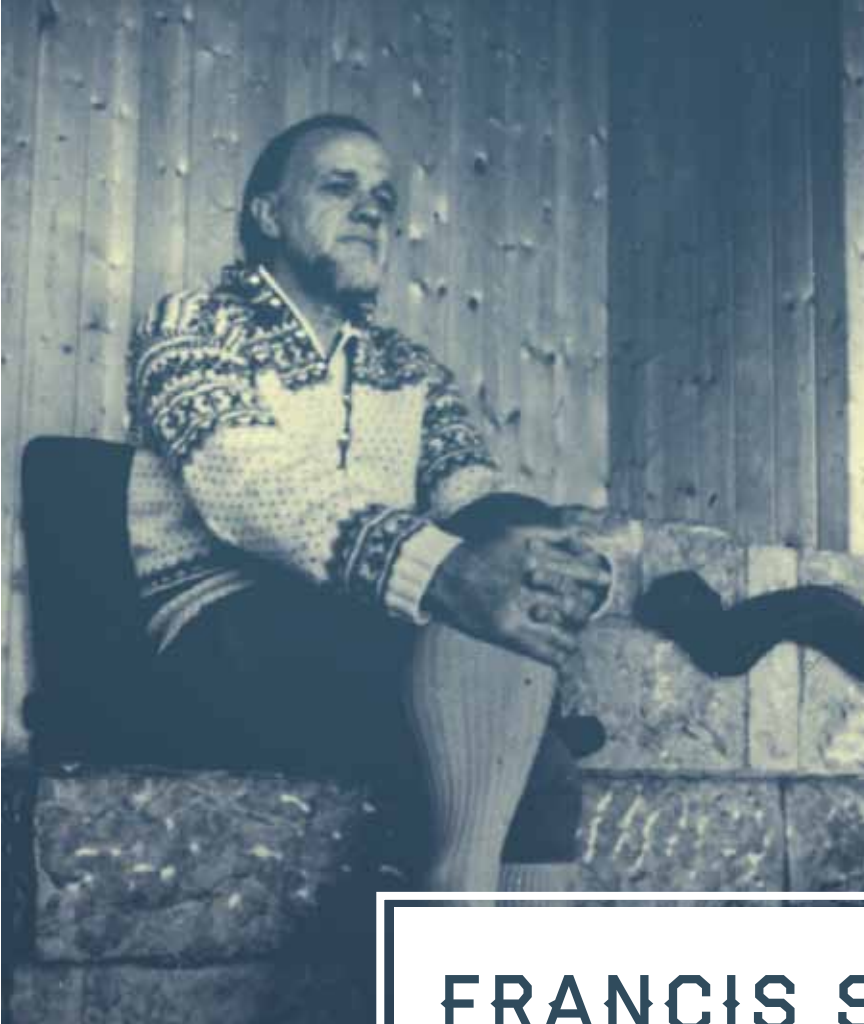
The start of a new year and a new phase in the Seminary's story is a good time to reflect on such a theme. For though much has changed here since our founding in 1956—as the Lord has generously blessed us with growth in both numbers and gospel influence—in all essential ways we are the same as always. Our commitment to Scripture as the inerrant, infallible Word of God remains as strong as ever. Our passion for equipping pastors and those who serve beside them for the church of today, tomorrow, and beyond still fuels our ministry. Our emphasis on the heart- and life-transforming power of God's grace still permeates and motivates every aspect of our community life. And the core values that undergird our mission continue to inspire and sustain us as we send forth each new generation of gospel-centered servants of our King.

Yet, while we are grateful for and encouraged by the many wonderful things that God has done in and through those who have studied, taught, and worked at or led the Seminary over the last 56 years, we also know that there is always more Kingdom work to do. Thus, as we move forward and outward into new and exciting ways of serving the Lord while also remaining faithful to our core commitments and heritage, we strive in the power of the Spirit to be, as the apostle Paul says, "ambassadors for Christ" in all areas of our lives. We attempt to live out our faith before the face of God, neighbor, community, nation, and watching world, building bridges for the gospel as we go, so that, in his way and in his time, God might work through each of us to bring his glorious Kingdom to fruition.

This is a holy calling indeed and a privilege beyond measure. May we take it up with eagerness and enthusiasm, and with great love for all those whom our Savior came to claim as his own.

Mark L. Dalbey

Mark L. Dalbey, Interim President



FRANCIS SCHAEFFER

THE MAN AND HIS MESSAGE



Francis Schaeffer never presented himself as an academic apologist, as a philosopher, as a theologian, or as a scholar. Instead, he spoke of himself as an evangelist and a pastor, and this truly is how he thought about the ministry that God had graciously given him. To understand Schaeffer better, it might be useful to begin with a personal account by Professor Jerram Barrs of factors that contributed to Schaeffer's theological development.

CONVERSION

Francis Schaeffer was converted at the age of 18 in 1930 while he was a junior in high school. In *The Tapestry* (Word Books, 1981), Edith Schaeffer's autobiography of her and Francis's life together, Edith recounts how, by "accident," Francis was sent home from a bookstore with a book about Greek philosophy when he had actually gone there to get a book to help him teach English to a Russian friend. God used Schaeffer's reading of this book to "set his mind on fire," but, says Edith, "he soon discovered that the philosophers asked many questions, yet seemed to have no answers to the basic problems of the human condition." She continues,

Reflecting on this he recognized that the preaching he heard on Sundays in the liberal church he attended was just as devoid of answers. "I wonder," he mused to himself, "whether I should stop calling myself a Christian, and discard the Bible?" Then he reconsidered, and faced the fact that he had never read the Bible in his life. Since at this time he was reading Ovid, he decided that before discarding the Bible, he'd read some of Ovid and some of the Bible night by night. Gradually he put aside Ovid altogether and spent all the time he had on reading the Bible. . . . He started at the beginning of Genesis and read to the end. If



Francis and Edith Schaeffer enjoy a moment together before a wedding.

you want to know why Fran has such high regard for the Bible and feels it is adequate in answering the questions of life, the answer is right here.

This beginning to his Christian life was, as Edith says (and as he would say himself repeatedly), foundational to Schaeffer's approach to the Bible. He discovered that in following what he was later to call "the flow of biblical history," the answers to the most fundamental questions and problems of human existence were to be found. Long before he had ever heard of such a term, Schaeffer was beginning to develop what theologians today would call a biblical theology, and what many Christians would describe as a biblical world and life view.

THEOLOGICAL EDUCATION AND PASTORAL MINISTRY

After his undergraduate studies at Hampden-Sydney College in Virginia, Schaeffer started

his seminary training at Westminster Theological Seminary in Philadelphia in 1935. There he was exposed to the biblical theological approach of Geerhardus Vos and others standing in that tradition. Vos writes in his foundational work *Biblical Theology: Old and New Testaments* (Eerdmans, 1948) that biblical theology is "the study of the actual self-disclosures of God in time and space."

These words sound much like numerous statements made by Schaeffer himself about his own approach to Scripture: "God is there; he is not silent, but rather he has made himself known to us in space and in time and in history." This sense of God's unfolding revelation and of the way that the content of all biblical passages relate to the foundational themes of creation, fall, redemption, and consummation, was continually reinforced by Schaeffer's own devotional reading of Scripture. His reading also reinforced for him the centrality of God's unflinching love for his people, their call to love him in return, the unity of the biblical mes-

Francis Schaeffer:

A BRIEF CHRONOLOGY

Adapted from material available at FrancisSchaefferStudies.org

1912

Francis August Schaeffer IV born January 30 in Germantown, Pennsylvania, as the only child of Francis August Schaeffer III and Bessie Williamson Schaeffer.

1914

Edith Rachel Merritt Seville (Francis's future wife) born in Wenchow, China, on November 3, as the fourth child of missionaries George Hugh Seville and Jessie Maude Merritt Seville.

1930

Becomes a Christian after reading the Bible for six months.

1931

Leaves for Hampden-Sydney College to study for the ministry against his father's wishes.

1932

Meets Edith on June 26 at a lecture at First Presbyterian Church in Germantown, where Francis questions the speaker's erroneous teaching. Edith enters Beaver College for a degree in home economics.

sage, and the absolute trustworthiness of the Word of God—“true truth,” as he called it.

After seminary Schaeffer served in three different churches in the United States, two in Pennsylvania and one in Missouri, the last of which is now Covenant Presbyterian Church near Covenant Seminary, but at that time—in the 1940s—it was known the Bible Presbyterian Church and was located in the city. During these years, Francis and Edith were involved in several different ministries. While in St. Louis, they started Children for Christ, which involved writing, teaching, and organizing evangelistic children’s Bible studies and training others to do the same. The ministry eventually became international, with the Bible studies translated into many languages. Francis and Edith personally helped to train leaders in several different countries.

Schaeffer was also involved in the International Council of Christian Churches (ICCC), a separatist body formed to stand for biblical orthodoxy over against the more liberal-minded World Council of Churches. This led Schaeffer into speaking and writing against the influence of liberal theology and neo-orthodoxy in the wider church. In 1947, Schaeffer traveled in Europe for several months seeking to understand and evaluate the state of the European Church in the years after World War II. As a direct result of his reports from this trip, in 1948 Francis and Edith were sent to Switzerland by their denominational Mission Board with the call “to strengthen the things that remain” of European Christianity.

SPIRITUAL CRISIS

Three or four years after moving to Switzerland, Schaeffer went through a profound spiritual crisis. Going back many years to his time in college, and later in seminary, he had been bothered by the lack of love shown between

Christians, especially where there was any disagreement. The Schaeffers’ own denomination had been formed in a bitter split from the Northern Presbyterian Church caused by the influx of liberalism and other factors. Within a year of this split, the new church experienced a subsequent division into two more denominations. Schaeffer was a student during this time and became part of the denomination that started Faith Theological Seminary in Wilmington, Delaware. Francis and Edith had both wrestled with the question of how people could claim to stand for God’s truth and holiness and yet treat each other in such harsh and ugly ways.

By 1951 Schaeffer had seen so much of this harshness and negativity among people who defined themselves primarily by what they were “against” that he wasn’t sure any more what they were truly “for.” Where was the passion for evangelism that fills the pages of the New Testament? Where were the supernaturally transformed lives of people being changed by God’s grace? Where was love for fellow believers and one’s unbelieving neighbors that would show to the world the love of Christ? He began to despair of whether Christianity could indeed be true and if he could, in all honesty, remain a Christian. He felt that the only honest thing to do was to rethink and reexamine the whole matter of Christianity from the beginning. He went through a period lasting several months during which he reread the Bible and thought through all over again the most basic questions about our human situation.

And once again, just as when he had first been converted, he found his answers in the unfolding of God’s revelation of himself in the flow of biblical history. He recovered a delight in the truth of the biblical message and developed a confidence in Scripture that would, in God’s providence, be of enormous help to him in the work for which the Lord was prepar-

ing him. As God knew, in the years to come, Schaeffer would be inundated with the questions of unbelievers and of Christians struggling with doubt. He also “discovered” that the central, unfolding theme of God’s revelation is the love shown by God to us, and the trusting and dependent love that we are called to show him in return.

Growing out of this crisis of faith, Francis and Edith in 1955 began the ministry of L’Abri—a French word meaning “The Shelter”—to provide a safe haven for others struggling with similar issues, a place where anyone could come and ask any question without fear of ridicule or judgment.

SCHAEFFER’S PREACHING AND APOLOGETIC APPROACH

Most of those who worked with Francis Schaeffer at one time or another would agree that, while he was given many gifts to bless the church, his two greatest were the power of his preaching and the way he was able to lead discussions and answer people’s questions about faith. It was completely irrelevant that his voice was high and often would crack as he emphasized a point, or that he was not what anyone would describe as particularly charismatic in manner or strikingly handsome in appearance. I, for one, will never forget some of the sermons I heard him preach. I would be captivated, often for well over an hour, by the truths of God’s Word that he communicated with such clarity, power, and relevance to our own moment of history, and with such immediate application to my own life. One sermon on Rahab, for example, often comes back to me: “We are all harlots,” Schaeffer declared. “We have all prostituted ourselves constantly to other gods.” Many others of his sermons have left this same indelible impression on my mind. ►

1935

Graduates from Hampden-Sydney College in June, second in his class and magna cum laude. Francis and Edith marry on July 6. Francis enters Westminster Theological Seminary in September.

1937

The Schaeffers’ first daughter, Priscilla, is born June 18. Schaeffer leaves Westminster Seminary during the split between the Presbyterian Church of America (now the Orthodox Presbyterian Church) and the Bible Presbyterian Church (BPC). He assists in the founding of Faith Theological Seminary in Wilmington, Delaware.

1938

Graduates from Faith Seminary. Ordained as first pastor of the BPC denomination. Begins serving as senior pastor of Covenant Presbyterian Church in Grove City, Pennsylvania.

1941

Elected moderator of the Great Lakes Presbytery of the BPC. He becomes associate pastor of the Bible Presbyterian Church in Chester, Pennsylvania. The Schaeffers’ second daughter, Susan, is born May 28.

1943

Becomes senior pastor of the Bible Presbyterian Church (later known as Covenant Presbyterian Church) in St. Louis, Missouri. The Schaeffers found Children for Christ, which shortly becomes an international ministry.

His approach to helping people with their questions was always to look to Scripture for his answers—but not by simply using “proof-texts.” He would go instead to the themes of biblical theology that had helped him so much. This was true whether he was answering a “philosophical” question about the value of human persons, the nature of history, or the problem of evil, or a “pastoral” question about homosexual practice, marital infidelity, caring for an elderly relative, or business ethics. Sometimes he ministered in person and by the spoken word, sometimes by the written word. He wrote hundreds of letters to people all over the world who had contacted him about questions with which they were struggling. Through all those years of ministering at L’Abri, from the 1950s until his death in 1984, he helped countless individuals see the central themes of biblical truth that had captured his own heart, mind, and imagination.

Schaeffer always treated people with dignity as God’s image-bearers, with compassion as those fallen from a glorious origin and deeply marred by sin and its consequences, and with love as those for whom Christ died. For Schaeffer, there were no “little people.” He was just as willing to spend time with the maid or the janitor in a hotel as he was to talk to the president or someone considered “important” in the eyes of the world or the church. He was always ready to listen with a compassionate heart and to lead people to see what God’s Word said to direct their lives; and he would always pray with and for those who came to see him.

But even as he talked with others about their struggles with faith, he was always aware that he himself was a sinner in thought, word, and deed. Therefore, it was the mercy and faithfulness of God that brought such unexpected blessing to his ministry, rather than his own gifts, abilities, power, or righteousness.

He was acutely aware that what he taught

about God’s truth must apply to himself first. He would often say that we each have to bow to God three times: We have to bow, first, as creatures, for though we bear the glory of the divine image, we are also totally dependent for life and breath and everything on our Creator. We have to bow, second, as sinners, for we are in daily need of the atoning blood of Jesus Christ to take away our uncleanness. We have to bow, third, as those who are to be taught by God, who has truth to tell us in his Word. We do not have it by ourselves.

Schaeffer said that the heart of his apologetics can be found in his three books *The God Who Is There*, *Escape from Reason*, and *He Is There and He Is Not Silent*. The first two provide an analysis and response to the dominant ideas in Western thought and culture. The third deals with many of the ideas set forward today as alternatives to historic biblical Christianity and presents a basic Christian worldview in a more systematic way than the other two books. Other summaries of his approach can be found in books such as *Whatever Happened to the Human Race?*, *How Should We then Live?*, *Death in the City*, *Genesis in Space and Time*, and in the audio files of many of his lectures that are still available through L’Abri or other online sources. All his lectures and books were developed to answer the questions of those who sat at his table at L’Abri or walked through the forests, fields, and mountains of Switzerland with him.

Whether he was discussing the claims of Christianity with unbelievers or helping doubting Christians work through their concerns, he would always encourage his companions to ask any questions and he would seek to give them answers from a biblical perspective. Schaeffer believed passionately that Christianity is the truth about the universe in which we live, that God has spoken truly to us in his Word, and therefore the message of the Bible fits

with the nature of reality as we experience it. Therefore, we do not need to say to the doubting Christian or to the unbeliever, “Don’t ask questions—just believe!” We do not need to say when a believer struggles with uncertainties about faith, “Just pray harder!” For Schaeffer, no question was out of bounds; every real question could and should be addressed in an honest and open fashion. During this process, Schaeffer would always seek to know as much about the person with whom he was conversing as possible before trying to provide him or her with answers. He would say, “If I have only an hour with someone, I will spend the first 55 minutes asking questions and finding out what is troubling that person’s heart and mind, and then in the last 5 minutes I will share something of the truth.”

No matter whom he was with, he would treat people with respect, he would take their questions seriously (even if he had heard the same question a thousand times before), and he would answer them gently. Always he would pray for them and seek to challenge them with the truth. But this challenge was never given aggressively. He would say: “Always leave someone with a corner into which to retire gracefully. You are not trying to win an argument or to knock someone down. You are seeking to win a person, a person made in the image of God. This is not about your winning; it is not about your ego. If that is your approach, all you will do is arouse someone’s pride and make it more difficult for that person to hear what you have to say.”

THE POWER OF PERSUASION, LIFE, AND PRAYER

Schaeffer believed, of course, that it is ultimately God alone who brings people to faith. We do not need to put emotional pressure on unbelievers, nor do we need to try to manipu-

1945

The Schaeffers’ third daughter, Deborah, is born May 3.

1947

Travels in Europe for three months as a representative of the Independent Board for Presbyterian Foreign Missions (IBPFM) and the American Council of Christian Churches to evaluate the state of the church. His observations inspire his later book and film series How Should We Then Live?

1948

Moves to Lausanne, Switzerland, with his wife and three daughters to serve as missionaries to Europe.

1949

Moves with his family to Chalet des Frenes in the mountain village of Champéry, Switzerland.

1951

Questions his Christian commitments during a spiritual crisis in the winter months. Emerges with new certainty about his faith. The crisis is the catalyst for the lectures that become the book True Spirituality.

1952

The Schaeffers’ son, Franky, is born August 3.

late them into responding to our message. Rather, we commend the truth to them by seeking to show them that it is indeed the truth, and we pray for the Spirit to open their hearts to that truth.

Schaeffer believed that our job is simply to demonstrate the truth of Christianity through three primary elements: persuasion, life, and prayer. We are called to make God's truth known by giving others compelling reasons for faith, reasons which can be found in God's own revelation in Scripture and in creation. We are called to live God's truth in and through our daily lives—which Schaeffer called “our final apologetic”—reflecting by God's grace the heart and mind of our Savior. And we are called to pray that God would demonstrate his existence to others in the reality of his answers to our prayers.

Schaeffer knew, and constantly repeated to those who worked with him, that the work of saving people is impossible for us, but it is indeed possible for God. He was a man of prayer who humbly believed that prayer is the most important work we do and that without the work of God in the hearts and minds of people all our labors are in vain. “In prayer,” Schaeffer said, “we are holding out the empty hands of faith to the God who is there and who can do far more abundantly than all that we ask or imagine!” This is the gospel heart of Schaeffer's message and the enduring legacy he has left for those who would seek to know and serve the God he loved.

JERRAM BARRS

Jerram Barrs is professor of Christian studies and contemporary culture and resident scholar of the Francis A. Schaeffer Institute at Covenant Seminary. He was a student of Francis Schaeffer and served as director of the L'Abri Fellowship in Hampshire, England, before coming to Covenant. He is the author of several books, including The Heart of Prayer, The Heart of Evangelism, and Through His Eyes: God's Perspective on Women in the Bible. This article is adapted and abridged from a piece that originally appeared in the November 2006 edition of Reformation 21: The Online Magazine of the Alliance of Confessing Evangelicals and is used by permission of the author.

Jerram Barrs (far right) speaks with students at Swiss L'Abri in the 1970s. Today, in addition to Switzerland, L'Abri has branches in England, the United States, Holland, Sweden, Germany, Korea, Australia, Brazil, and Canada.



MEMORIES of FRANCIS SCHAEFFER

Prof. Jerram Barrs, professor of Christian studies and contemporary culture, converted to Christianity under the influence of Francis Schaeffer. Professor Barrs later worked with Schaeffer at Swiss L'Abri (where his future wife worked as Schaeffer's secretary) and served as director for English L'Abri for many years. He founded and serves as resident scholar at the Francis A. Schaeffer Institute (FSI) at Covenant Seminary. These memories are excerpted from the original version of his article “Francis Schaeffer: The Man and His Message.”

As a non-Christian I wrestled with several of the problems that were addressed repeatedly by Schaeffer. I wondered how any meaning and value can be given to human life. I did not see any basis for being able to make a distinction between good and evil. . . . I was also haunted by the reality of suffering. Is there any reason for suffering—any ultimate explanation for it—or is it meaningless in the end? . . . For me, the lack of answers drove me to the very edge of suicide. I was prevented (thank God!) from throwing myself over a cliff one January day by the glory of creation even in the middle of winter. I felt constrained to keep searching just a little longer before taking such a final step.

About two weeks later I met Mike, a Canadian doctoral student at Manchester University where I was an undergraduate. Mike had studied under Francis Schaeffer at the Swiss L'Abri and held discussions, Bible studies, and sessions for listening to Schaeffer's tapes in his apartment each week. The first evening he led a reading and reflection on the first two chapters of Ecclesiastes. It pierced me to the heart, for here was a man—Mike—and here was a book—the Bible—that took my questions seriously and began to give them answers. . . . Within a little over a year and a half, Mike led me in a prayer of commitment . . . as we knelt side by side on his kitchen floor in November 1966. God had brought another reluctant sinner to himself!

Many years later, Francis Schaeffer was also instrumental in helping my atheist father come to accept Christ. Schaeffer visited my father as he lay dying and presented the glorious truth of the gospel to him. My father's response was, “How could a worm accept that?” to which Schaeffer said, “How could a worm refuse?” He prayed with my father. Then Dad asked him also to pray for my brother and sister, to help undo the atheism he had taught them all their lives.

I worked for almost 20 years in L'Abri, many of those years while Francis Schaeffer was still alive. The L'Abri pattern was to tell those who came to our homes that “no questions are off limits.” For if we believe that Christianity is indeed the truth, we do not need to be afraid of any questions or objections.

1953

Returns to the US on furlough and travels across the country speaking about the spiritual life 246 times in 515 days.

1954

Awarded honorary Doctor of Divinity degree in May by Highland College in Long Beach, California. The Schaeffers return to Switzerland in September. Franky contracts polio on the boat en route.

1955

After receiving notice from the Swiss government that they must leave Switzerland within six weeks, a series of miraculous circumstances provides money for the Schaeffers to purchase Chalet Les Melezes in Huemoz, Switzerland. Resignation from IBPFM in June marks informal beginning of L'Abri Fellowship.

1958

English L'Abri is founded after Schaeffer gives lectures at Oxford and elsewhere. British Inter-Varsity requests that these lectures be published as a book for students.

1965

Lectures on “Speaking Historic Christianity into the Twentieth-Century World” at Wheaton College in Illinois. These lectures become the basis for the book The God Who is There.



Workers from different L'Abri branches, including Dr. Richard Winter (standing, fourth from right back row, and his wife, Jane, directly in front of him), gather for their annual meeting/retreat in Switzerland in the late 1980s.



Meal times—at which intentional discussions about specific questions regularly take place—have always been an important part of the L'Abri experience.

MEMORIES of FRANCIS SCHAEFFER

Dr. Richard Winter, professor of practical theology and counseling, previously served as director of L'Abri Fellowship in Hampshire, England. These memories are excerpted from his chapter "The Glory and Ruin of Man," in Francis A. Schaeffer: Portraits of the Man and His Work, edited by Lane T. Dennis (Crossway, 1986), and is used by permission of the author.

I owe much to my parents and my traditional evangelical Christian home, but there was, at that time, little exposure to non-Christian ideas. When I left medical school I started to read much more widely in philosophy and history. . . . I encountered huge and difficult questions about the existence and nature of God, about reality, and about good and evil. I felt completely overwhelmed with doubt because I was not equipped to answer them. It was then that I remembered that, as a student, I had struggled through a little book called *Escape From Reason*. I read it again and then eagerly devoured other books by Dr. Francis Schaeffer and found, at last, a Christian who had struggled with the same questions and had discovered some answers. . . . Later, [after traveling the world looking at other religions,] my wife and I reached Swiss L'Abri far more convinced that Christianity is the only way to know God and that it is indeed, as we heard Dr. Schaeffer often say, "true truth" about the nature of reality. . . .

Had I not been so helped by Francis Schaeffer's teaching, I wonder whether I would have survived psychiatry. In so many ways he helped

me to build a firm foundation and framework within which to develop a Christian mind in the academic discipline and the therapeutic practice of psychiatry. . . . I saw, for the first time, how important world views are in shaping life and thought. . . . Always I returned to a simple, yet profound, fact which makes sense of our day-to-day experiential reality—the fact that we are made in the image of the "infinite personal God." . . . And because God exists, there is an answer to the question that so many people hardly dare to ask: "What's the point of it all?" We are made to live in a relationship with the God who is really there. . . .

As I have struggled, over these years, to integrate psychology and psychiatry within a biblical Christian framework, it has become increasingly clear that I am in the business of rebuilding the broken fragments of men and women who have been created for something better. . . . It is only as we go to the King and ask for his help and wisdom that we can begin to truly help people rebuild the shattered fragments of their lives. *Read more "Memories of Francis Schaeffer" online at www.covenantseminary.edu/the-thistle/memories-of-francis-schaeffer.*



For free classes by Jerram Barrs, visit www.covenantseminary.edu/resources.

- Francis Schaeffer: The Early Years
- Francis Schaeffer: The Later Years
- Apologetics and Outreach



Dr. David Calhoun discusses the life and influence of Schaeffer at FrancisSchaefferStudies.org. Or, find the video on YouTube: <http://bit.ly/TI290n>

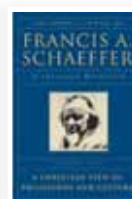
1968

Publishes *The God Who is There* and *Escape From Reason*.



1969–1982

Publishes many books, culminating in *A Christian Manifesto* (1981) and *The Complete Works of Francis Schaeffer* (5 vols., 1982). From the late 1960s through the early 1980s, he often lectures at Covenant Seminary. Edith publishes many books as well.



1984

Passes away at his home in Rochester, Minnesota, on May 15 at the age of 72.

1985–2000

Edith continues her association with L'Abri. In poor health, she returns to Switzerland in 2000 to live with family.



THE COVENANT DISTINCTIVE

Kingdom Perspective

For the intern of the Francis A. Schaeffer Institute, his role in planning and organizing events that engage culture with the gospel has helped him see the truth of our world—and our lives—from God’s wider perspective.

On a recent trip to the Saint Louis Art Museum, I drew a friend’s attention to the painting *Loch Lomond*, by Gustave Doré. Sunlight gently shoulders its way through the clouds and into the frame, washing the valley below in its warm light. Nestled in the foreground, two figures painted with but a few red and blue strokes animate the roughly four-by-six foot canvas. As we stood before the work, we marveled at this depiction of God’s creation, humbled by its power and beauty.

I have no idea whether or not the artist was a Christian. But we celebrated his painting all the same. Creation is indeed splendid, and we are small in the midst of its wonder. Yet, we are wonders ourselves, to be painted distinct among glorious creation. Doré spoke the truth with his work, a truth that—like all truth—belongs to God.

Working as an intern for Covenant Seminary’s Francis A. Schaeffer Institute (FSI) and planning events designed to engage contemporary culture with the gospel, I have continually been drawn back to the world of the arts. In reflecting on art—what it is, why we do it—it has occurred to me that part of being made in the image of God is that we are, in a sense, judges. We make statements about reality and about ourselves, evaluating what is good, bad, beautiful, ugly, and so on. Artists try to make judgments about the world by their work, to speak the truth about the way things are. Much like artists, we as Christians are called not only to esteem the truth wherever we find it—as in Doré’s painting—but also to speak the truth of

Christ’s lordship into all facets of life.

“The truth will set you free.” So spoke our Lord in the gospel of John (John 8). To speak the truth, then, is to participate in his work and to become active instruments in the hands of God. As we do this, God restores to us in measures the fullness of our humanity, even as we participate in the restoration of others. Engaging our culture by speaking the truth is a co-act of renewal—the renewal of individual and collective humanity and the building up of the Kingdom of God.

I am excited and humbled to be a part of the work of FSI and feel more at home than ever in the company of so many men and women who are actively engaged in bringing the truth of God’s grace to a world so desperately in need of hope. Christ is indeed Lord of all, and that means that his truth speaks to all things.

That also means that we are more than participants in FSI, more than students at Covenant Seminary; we are co-laborers with Christ in God’s own work of redeeming and expanding his Kingdom. That, indeed, is a truth worth celebrating!



JOSEPH MCDANIELS

Joseph McDaniel (MDiv '16) serves as the intern at the Francis A. Schaeffer Institute at Covenant Seminary. He enjoys chess, coffee, good conversation, and the company of his wife, Rachel.



THE NEED FOR SEMINARIES

BY DR. ROBERT W. YARBROUGH

Each year around St. Joseph's Day (March 19), cliff swallows show up at Mission San Juan Capistrano in California. Each year around mid-August, students show up all around the United States at professional graduate schools called seminaries. Covenant Theological Seminary is one of these schools. If you ask students why they have come, you will get a lot of different answers. Whatever reasons they may give for being there, they are received gratefully by the school's administration, staff, and faculty. These students are saying "Yes!" to God's direction. As one who teaches at such an institution, I can say from experience that it is deeply moving to observe this migration year after year.

But what will students find in the classroom when they arrive at Covenant Seminary? Obscure theological discourse? Dead languages? Bitter doctrinal debate? Happily, none of the preceding. Rather, at Covenant they will encounter classic learning for a foundation of leadership among God's people that will benefit them wherever his call takes them when they graduate. Here are a few of the high points of what students can expect from their academic preparation at Covenant.

1

Students encounter more than academics.

Some classes focus more on skills and practice than on history or theory. Many classes have group or discussion components; students learn from each other. They learn to listen to others and to get along with people whose opinions vary—just like in church! Most classes are geared to profit from the input of students' often extensive life experience. In all

kinds of ways, the classroom is typically well informed by the world that the gospel seeks to reach. Classwork is not cut off from that world. At Covenant, we work to debunk the "ivory tower" idea of seminary study. Classes connect with real life.

2

Students encounter professors who show how learning can energize ministry.

Professors at Covenant Seminary have doctoral degrees, but their scholarship is not devoted solely to egghead ends. They also use it to enable and enhance ministry. For instance, Dr. Bryan Chapell's doctorate in communication theory informs his widely read homiletics textbook *Christ-Centered Preaching*. That same learning undergirds the several classes on preaching that Covenant Seminary students typically take.

Or consider Dr. Richard Winter, who has a medical degree in psychiatry. His learning, his books, and his ministry and counseling experience acquired over the years give him (and our other counseling professors) the wisdom needed to bring students into the complex but rewarding world of the counseling ministry.

3

Students encounter their own family history.

Have you ever attended a family reunion? Sometimes you learn amazing facts about your roots and heritage. Sometimes family weaknesses

and secrets surface. As Christians, seminary students and teachers are all children of Abraham by faith (Gal. 3:29). This implies a very long history—from the days of the patriarchs through Old Testament times, through Jesus’ earthly days and the rise of the church, and then through the complexities of subsequent church history worldwide. There are both glorious episodes and surprising secrets awaiting discovery!

Naturally, seminary classes cannot cover all of that in detail. But with the help of skilled academic guides, the right readings, discussion, and research exercises, students can learn the high points, observe errors of the past, gain solid insights, and learn the best practices of God’s people in other places and times.

4

Many students encounter the Bible in a fresh way through the study of its original languages.

Missionaries agree that to reach a culture, you have to learn that culture’s language. Covenant Seminary students typically know the “cultural language” of today in the places where they have lived. But what about Jesus’ culture and language? What about Isaiah and his poetic prophecy? What about Paul and his brilliant, God-inspired prose? Translations can certainly convey Scripture’s saving gospel message—no one disputes that. But the church needs leaders who can bow to God’s authority in his Word by direct access to what God’s prophets and apostles were moved by the Holy Spirit to write (see 2 Peter 1:21) in their own place and time. This is why many Covenant students (depending on their degree program) expend much energy on learning biblical Hebrew and Greek. This knowledge can cast brighter light on the precious truths of God’s Word. Also, it enables students to enter into the discussion of God’s Word through the ages, as key figures from the beginning have taught and debated Scripture based on what the original languages said.

The Reformation occurred, in part, because a priest, monk, and theological scholar named Martin Luther realized that what the original Greek of his Bible said—“Repent!”—was not the same as what the church theology of his day said: “Do penance!” Luther’s study of biblical Greek helped him see God’s Word in a new and truer light. As Covenant students progress in their studies of Scripture, this becomes a daily experience for many of them.

5

Students encounter the Bible in a fresh way through study of its vast sweep as well as its critical details.

Many people have ascended a mountain such as Pike’s Peak or a tall building such as the Willis Tower (formerly the Sears Tower) in Chicago and marveled at the view. Part of the beauty and power of Scripture is the astounding big picture it presents.

Jerram Barrs, professor of Christian studies and contemporary culture and resident scholar of the Seminary’s Francis A. Schaeffer Institute, has described the Bible’s bird’s-eye view like this: creation (the Kingdom established), rebellion and curse (the age-long war), promise and preparation (the hope of the King), redemption accomplished (the coming of the King), redemption proclaimed and applied (Kingdom mission to the

world), consummation (the return of the King).

At Covenant, students cover this Christ-centered “big picture” in a first-year class called Covenant Theology, which is team-taught by several professors. God’s rule over all things—in the Bible and in history as we await Christ’s return—becomes visible in ways never glimpsed before.

And then there are the details. Students study individual books such as Matthew or sections of the Bible such as the prophets or the epistles of Paul. Often this is the first time they have had an opportunity for close consideration of biblical books or authors in this way. For example, a course on Job taught by Dr. Greg Perry, associate professor of New Testament and director of the City Ministry Initiative, brings the reality of God and human suffering into focus in ways that many students have found life changing.

Whether viewed from the top down or from the bottom up, students learn to see Scripture as never before. This can fuel them with fervor and wisdom for a lifetime of helping others apply the Bible in a variety of pastoral, counseling, church planting, and other contexts.

6

Students encounter fresh ways to think about God’s Word and his world.

This generation is not the first to wrestle with Holy Scripture and consider what God requires of his people as they receive and proclaim his gospel of grace. In the business arena today, we often hear about “best practices.” Similarly, there are “best practices” that emerge from reading great thinkers across the domains of Christian thought and living.

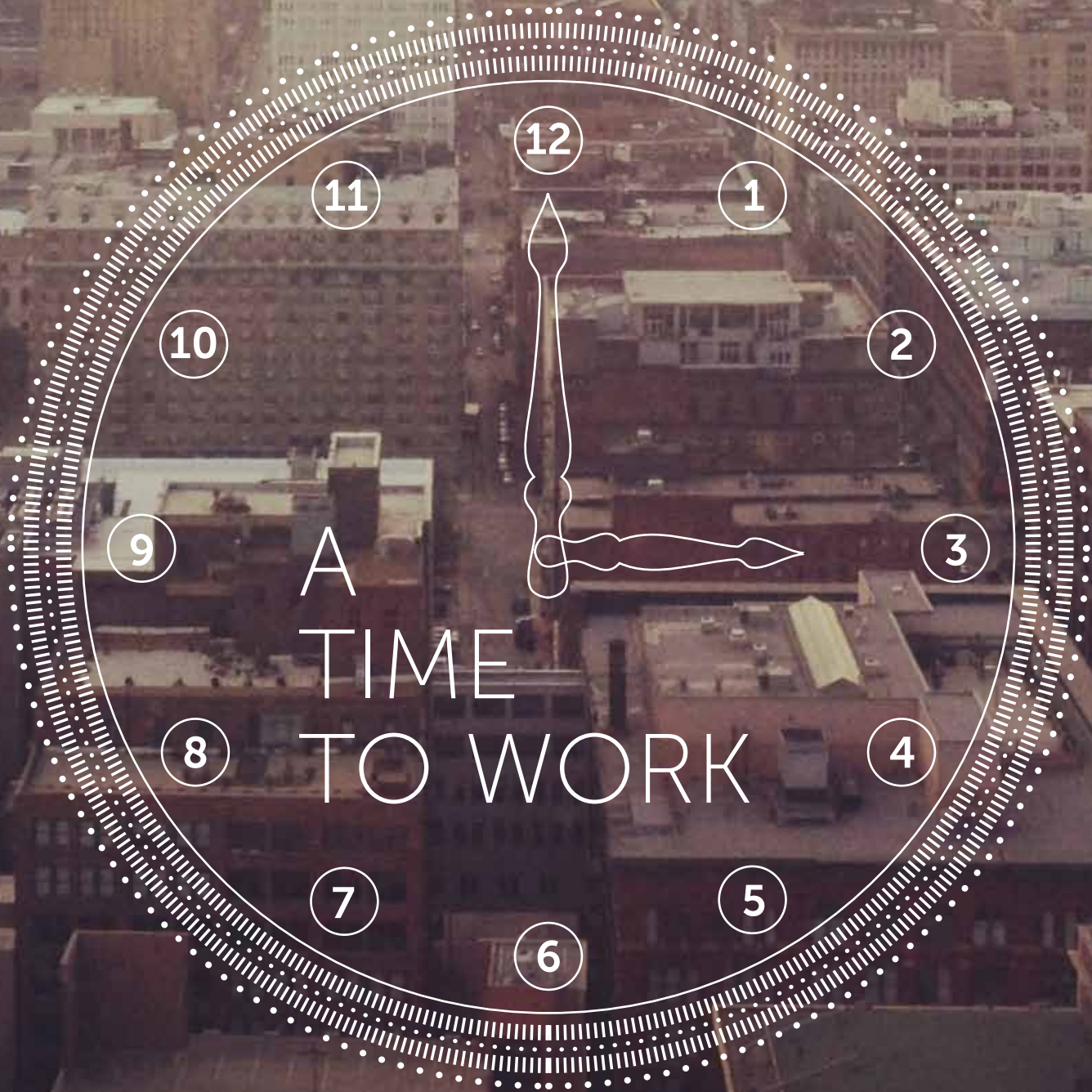
But the literature is vast. A book on education from some years ago asked aptly in its title, *Who Will Make Us Wise?* Structured seminary study can help students cut to the chase quickly and efficiently in their search for “best practices” in thinking about God, analyzing the world, praying, loving God and others, worshiping, sharing the faith, making godly ethical decisions, and in other areas of growth that open up as they follow Christ. Students sample the wisdom of the ages as they learn about and from the great thinkers and practitioners of other places and times.

Is seminary for everybody? No. Can seminary education be improved? Covenant and other seminaries are working constantly to make programs, course offerings, and pedagogical methods better and more effective. But is seminary just a stuffy institution forcing “academics” on people whose real need is help for serving God in real life?

On the contrary, Covenant Seminary is intent on following Jesus’ command to make disciples (Matt. 28:19–20). The word “disciple” means “learner.” There is no learner without learning. Students arriving at Covenant year by year step into a community whose high calling is to *learn*. Under God’s guidance, our students are equipped to serve and *lead*. This takes place not in spite of academic activities (see above) but precisely because of them.

DR. ROBERT W. YARBOROUGH

Dr. Bob Yarbrough is professor of New Testament. He taught previously at Covenant Seminary from 1991 to 1996, then at Trinity Evangelical Divinity School for several years, before returning to Covenant in 2010. He has been involved in theological education in Eastern Europe since 1990 and in Africa since 1995, and has served on pastoral staffs in Montana, Missouri, North Carolina, and Illinois. He is the author of several well respected books, including 1, 2, and 3 John in the Baker Exegetical Commentary Series, The Salvation-Historical Fallacy?, and The Gospel of John. He coached high school and American Legion baseball for six years and is a lumberjack by trade.



"For everything there is a season, and a time for every matter under heaven."
– Ecclesiastes 3:1

WHAT DID JESUS MEAN FOR US TO SEEK WHEN HE INSTRUCTED US TO PRAY, “Thy kingdom come, thy will be done”? To what extent did he view the impact of that Kingdom, and, in that light, what is our role as believers in contributing to the process? How we answer these questions in our own lives, families, communities, churches, and workplaces not only reveals what we believe about the Earth, our work in it, and the value of both, but it also informs and motivates the choices we make with regard to what we will be committed to, engaged with, and passionate about. Belief therefore dictates action. However, sadly, when it comes to our vocations—which God intended to have meaning and purpose beyond that of mere sustenance—we too often allow ourselves to settle for too little, devaluing our work, ourselves, and our God in the process.

WHAT DOES THE KINGDOM LOOK LIKE?

When Jesus showed the coming Kingdom, he did so by deeds—often small and seemingly insignificant—performed in faith, always serving others by pushing back the effects of the fall. In Matthew 25, for example, Jesus shares the parable of the sheep and the goats, in which he judges each based upon their actions: “For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me” (Matt. 25:35–36). In contrast, in Matthew 7:21–23, Jesus notes that the presence of mighty deeds in the absence of relationship to him are ultimately damnable: “I never knew you; depart from me, you workers of lawlessness.” Jesus is not advocating a form of works righteousness here, but rather a fruitful living out of the gospel faith we claim to profess.

THE ROLE OF CULTURE

“When we think about the word “vocation,” we often think of our jobs,” says Michael Hsu, pastor of Grace Chapel (PCA) in Lincoln, Nebraska. “However, [Dr.] Steven Garber says that vocation is really about all the things to which we are called as followers of Christ. *Vocatio*—i.e., calling—is about our participation in the broader *missio Dei* (mission of God).”

Chad Donohoe (MDiv/MAC ’04), in his eighth year as college pastor of Grace Evangelical Presbyterian Church (EPC) in Lawrence, Kansas (and soon to help launch a Francis Schaeffer-esque Christian center for students at the University of Kansas), adds, “Dr. Garber’s statement that ‘faith shapes vocation shapes culture’ resonates deeply with my call to college ministry. I see too many students, including Christians, struggling to integrate their faith and learning (academics) at the university. Often, their faith could aptly be described by respected sociology professor and researcher Dr. Christian Smith as ‘moralistic therapeutic deism.’”

Michael and Chad are 2 of 13 Doctor of Ministry (DMin) students at Covenant Seminary who are concentrating their studies in a cohort (peer-based learning group) focused on the topic Faith, Vocation, and Culture (FVC). The cohort’s faculty include Dr. Donald Guthrie, formerly associate professor of educational ministries at Covenant Seminary and now professor of educational studies and director of the PhD program in educational ministries at Trinity Evangelical Divinity School; and Dr. Steven Garber, founder and principal of the Washington Institute for

Faith, Vocation, and Culture. Though the topic is as broad as the backgrounds of those involved, all participants have similar desires: to see the Kingdom come as Jesus meant it (see Matthew 6)—in their churches, on the campuses they serve, “on earth as it is in heaven.”

Michael explains, “The Lord’s Prayer has taken on greater meaning and significance for me in recent years, especially as I’ve begun work on this degree program. How often do we pause to think about the material-earthiness of its vision? ‘Thy kingdom come, thy will be done, *on earth as it is in heaven.*’ In a word, creation is also the object of God’s grand restoration project (see Romans 8). As evangelicals we have emphasized the importance of ‘people engagement’ for the sake of Christ. We must also emphasize the importance of cultural engagement and in so doing enlarge our understanding of the vastness of the scope of Christ’s work.”

NAMING WHAT WE FEAR

For some people, the phrase “engaging with culture” evokes thoughts of popular music, loudly played and loosely critiqued, mingled with messages of cheap grace. The prevalence of such examples can turn many away from the very idea of cultural engagement.

Cristiano DeSousa (MDiv ’00), another cohort participant serving as a Navy chaplain with the Coast Guard Sector/Air Station in St. Petersburg and Clearwater, Florida, notes, “I may sympathize with some of the objections some people have to engaging culture. Still, I cannot conceive of Christians not doing so. I don’t think we have a choice. The culture, in whatever form it takes, is engaging us in every area. Every culture is based on some idea of what is best for human flourishing, and it is inevitable that that idea will be pressed on everybody within that culture by peaceful or violent means. At the same time, God calls us to seek the prosperity of the city and of the workplace to which he has called us. For the sake of the common good, we will need to work with people who don’t necessarily agree with us on spiritual matters. After all, we are the salt of the Earth.”

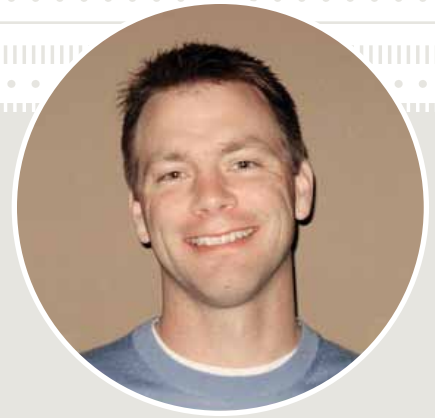
Cristiano’s views reflect those of the late Francis A. Schaeffer, the eminent Christian theologian and philosopher who frequently lectured at Covenant Seminary during its early decades and for whom the Seminary’s Francis A. Schaeffer Institute is named. Reflecting on the moral decay of Western culture, Schaeffer once wrote, “Most fundamentally, our culture, society, government, and law are in the condition they are in, *not because of a conspiracy, but because the church has forsaken its duty to be salt of the culture*” [emphasis mine] (see *A Christian Manifesto*). ►



Cristiano DeSousa serves as a Navy chaplain in Florida.



Michael Hsu is pastor of Grace Chapel in Lincoln, Nebraska.



Chad Donohoe is a college pastor in Lawrence, Kansas.

There are many examples in history of God’s people—from ancient Israel to the Moral Majority—seeking to bring about cultural change and ring in the Kingdom through a reliance on institutions such as human kingship or the modern political system. The failure of such an approach is not necessarily due to faulty execution but to expecting too much from the institutions and not enough from ourselves—or from God. The same can be said for Christians today. Often the potential impact of our vocations is rendered impotent by our underlying belief that our work is of little or no eternal value. This reflects the sense of purposelessness that results when God is removed from our understanding of dignity, purpose, and honor.

PREPARING FOR JESUS: CONTINUED GROWTH

All the DMin students in the FVC cohort see their involvement in it as an essential continuation of their ministerial vocation. Cristiano says, “With time I came to realize that I needed to go back and re-think in community my grasp of the gospel and the Kingdom of God as it touches the arena of work and vocation. I don’t see this merely as getting another degree but as investing in myself (and my family) so that I may better prepare God’s people for works of service everywhere and offer a distinct Christian voice to the challenges, dilemmas, and daily trials in my workplace.” In the military culture in which he ministers, Cristiano regularly speaks into the vocational importance of those around him.

He continues, “I want to be able to encourage my fellow chaplains to explore ways to honor professions the world looks down upon, to offer creative and biblical ways to redeem the shame that often attaches itself to menial jobs, for example. I want to help Christians and non-Christians alike look at their vocations through the lens of the gospel and see that God is important to our work and our work is important to God. Discipleship is a broader area than we imagine.”

Indeed, Dr. Schaeffer often noted that there are “no little people” and that “true spirituality covers all of reality” (see Schaeffer’s books *True Spirituality* and *No Little People*).

PREPARING FOR JESUS: COMPASSIONATE EMPOWERMENT

Participation in the FVC cohort is already beginning to have an effect on those involved.

Chad reflects, “My college students will graduate into various fields

of work and further study. This is good, but the haunting question is this: Who and what have shaped their hearts and minds? In my mind, the intersection of faith, vocation, and culture which this cohort explores is all about shaping a Christian’s habits of heart and a thoughtful mind to what it means to live in God’s world as responsible agents or vice-regents of the Kingdom. This includes the proclamation of the gospel to our neighbors as well as living out the implications of the gospel in all spheres of culture.”

Michael notes, “My congregation has benefited from my new passion and energy which have influenced my ministry as a result of my studies. Also, I believe we’ve grown as a congregation in seeing how all of God’s people and their callings are integral to the *missio Dei*—Mission of God. Missionaries and pastors matter to the mission of God in the world, but so do butchers, bakers, and candlestick makers. Our people are seeing that what we do Monday thru Saturday is integrally connected to Sunday. How we spend the majority of our week, however “ordinary” it may seem, is meaningful to the Kingdom.”

This re-framing of the significance of vocation is really a restoration of the created order, as Darrell Cosden points out in his book *The Heavenly Good of Earthly Work* (Baker Academic, 2006), which is included in the cohort’s readings: “The heavenly good of earthly work refers to the idea that our ordinary work affects and in some ways actually adds to (though it does not cause, determine or bring about) the ultimate shape of eternity—the new creation.” (To find out more and link to other books that are required reading for this cohort, see page 13.)

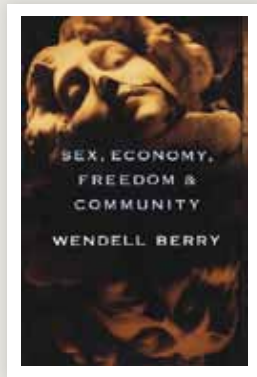
Cosden concludes with what Michael, Chad, Cristiano, and many others believe, that “a new belief about work will enable us, in the Spirit, to interpret and evaluate our work and ways of working in fresh ways so that our ‘sanctified imaginations’ can bring forth seeds of change. We will find ourselves envisioning new work and godly ways of doing our work. From this, and to the degree that we have influence where we work, change will begin to take place. Our spirituality will become real to us and we will begin to flourish as God’s people.”

JOEL HATHAWAY

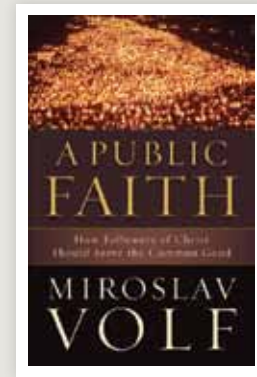
Joel Hathaway, director of alumni and career services, was involved in Reformed University Fellowship (RUF) during college. Covenant Seminary alumni are currently serving with RUF at 45 campuses.

For Further Reading

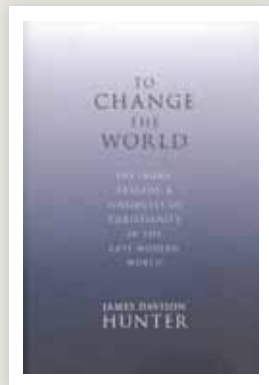
These books are part of the required reading for the Faith, Vocation, and Culture cohort.



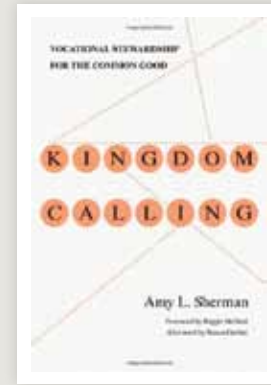
A collection of essays in which Berry boldly addresses some of the most difficult social problems.



Volf explores major issues on the front lines, covering topics such as witness in a multifaith society and political engagement in a pluralistic world.



Why have efforts of Christians to change the world failed or gone awry? Hunter examines this and also addresses how twenty-first century Christians can live transformative lives that are integrated with their traditions.



As director of Sagmore Institute's Center on Faith in Communities, Sherman regularly explores how Christians announce the Kingdom of God in our everyday world.

Purchase at Covenant's Amazon Bookstore by visiting this address: <http://bit.ly/S2AkBf> or scanning this:



Discussion Questions

1

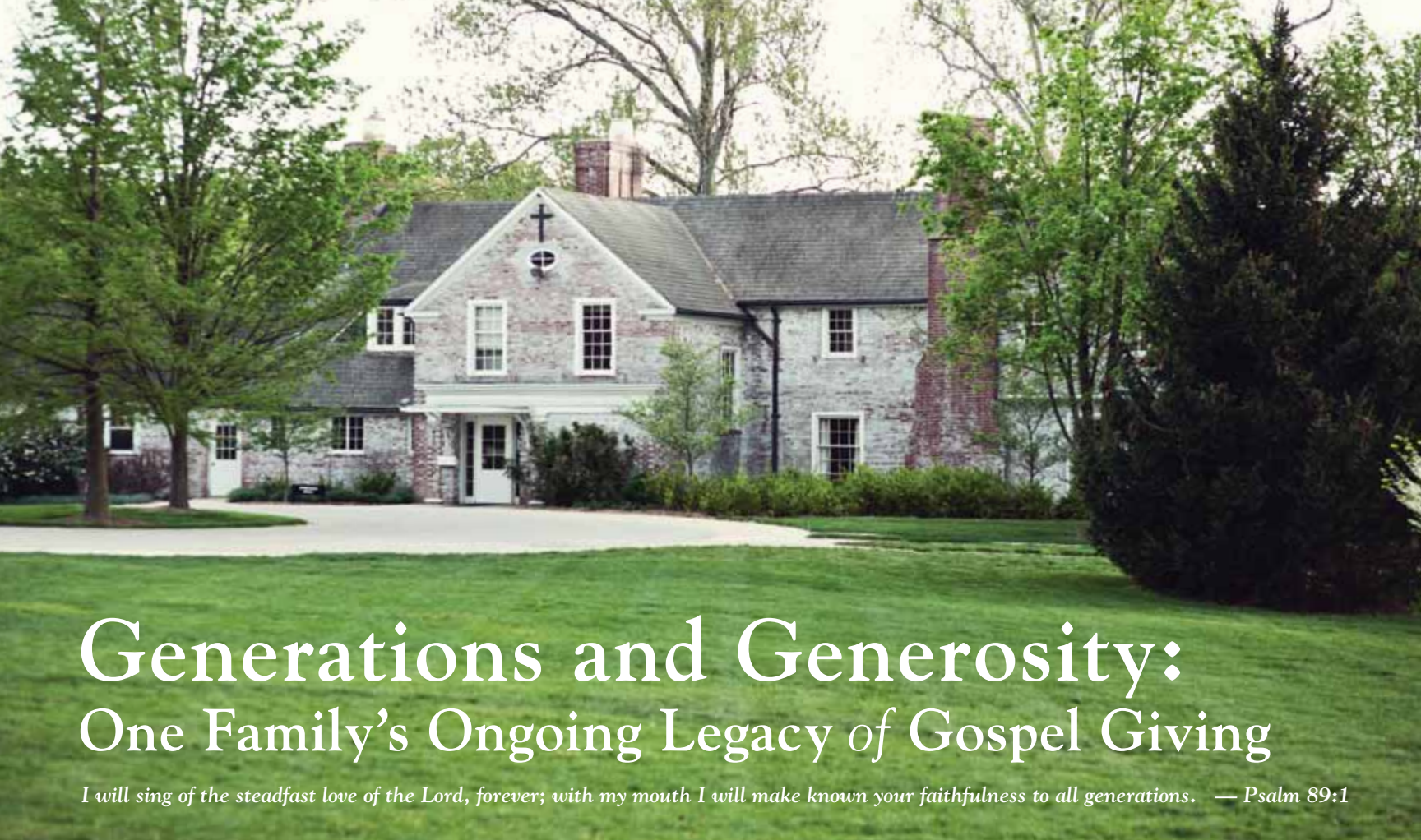
How does your work serve as an expression of "thy kingdom come . . . on earth as it is in heaven"?

2

What positive effects are produced when viewing your vocation as a means of restoring honor and dignity?

3

Who are the "invisible servants" around you who should be honored and praised for their work?



Generations and Generosity: One Family's Ongoing Legacy of Gospel Giving

I will sing of the steadfast love of the Lord, forever; with my mouth I will make known your faithfulness to all generations. — Psalm 89:1

Instrumental in helping Covenant Seminary get settled in its current location, the Edwards family has for three generations been closely linked with the school's story—and their legacy continues today.



Three generations of the Edwards family—Tad (left), Presley (center), and Ben (right)—have been strong supporters of the mission and ministry of Covenant Seminary.

Page 15: The late Ben and Joan Edwards continued their legacy at Covenant Seminary with a generous estate gift to the institution after Joan's passing in 2012.

At the center of Covenant Seminary's community life for the last five decades has been a former private estate house which has served a variety of functions over the years and which has been brought to its present form through a variety of additions and expansions. From housing the main offices and classroom space of the institution in its early years to providing hospitality for prospective students and other visitors to serving as a lounge, event space, and focal point for the informal interactions of students, faculty, staff, and their families, Edwards Hall, as the white brick structure is now known, has long been the heart and soul of the Seminary campus. Though new students sometimes assume that the building is named for Jonathan Edwards, the famed eighteenth-century New England preacher and theologian—and given the Seminary's heritage that's not an unreasonable assumption—such is not, in reality, the case. Rather, the name pays tribute to a prominent St. Louis family whose association with and support for the Seminary goes back to the very beginning. In fact, without the friendship and generosity of the Edwards family, Covenant Seminary would not be where it is today—quite literally.

In 1956, the founders of the newly established Covenant College and Theological Seminary decided to move the school from Pasadena, California, to Creve Coeur in St. Louis County, Missouri. Though now a busy, sprawling suburb of St. Louis, at that time the area was considered very much "out in the country." Comprising 21 acres of hilly, wooded land, with a solidly built house, a log cabin, and a few small buildings and sheds, the new campus was originally a private estate that had for

Granddad used to say that you should give all you can—and when it hurts to give, give some more, because giving should not be easy.

—BENJAMIN F. “TAD” EDWARDS IV

some years served as a Roman Catholic retreat center. The location seemed perfect for the new school, but initially beyond the financial reach of its trustees and small parent denomination, the Bible Presbyterian church—until funds from a charitable trust managed by Albert N. Edwards, a partner in the St. Louis brokerage firm of A. G. Edwards and Sons, made the purchase possible. In addition, Mr. Edwards’s nephew, Presley W. Edwards, then the managing partner of the family’s firm, was one of the primary financial supporters of the institution in its early years and a faithful trustee of the school from its inception until 1971. To honor this generosity of service and support, the main building on campus was fittingly named Edwards Hall.

But the family’s involvement with and support for the Seminary didn’t end there. As Covenant College and Seminary grew into two separate entities (the college moved to Lookout Mountain, Georgia, in 1964) and the Bible Presbyterian Church eventually became part of what is now the PCA, succeeding generations of Edwardses took up the mantle. Benjamin F. (“Ben”) Edwards III, son of Presley and CEO of A. G. Edwards and Sons from 1966 until his retirement in 2001, served multiple terms on the Seminary’s Advisory Board, bringing his great business sense and heart for the gospel to bear through his work on the Investments and Development Committee. Among his many achievements in this role, Ben Edwards led the Jewel of Grace, Fire for Ministry capital campaign in the late 1990s, which raised more than \$14 million to fund the expansion and renovation of the Seminary’s J. Oliver Buswell Jr. Library as well as provided for five faculty chairs and additional scholarships for students and their spouses.

But Ben wasn’t known only for his business acumen. His integrity in business and personal relationships, his honest concern for the welfare of those who worked for him, and his deep desire to glorify the Lord in all that he did were legendary. As Dr. Bryan Chapell, then president and now chancellor of the Seminary, said at the time of Ben’s death from cancer in 2009, “All those who knew Ben—whether through his work, his civic leadership, or as a friend—could attest to his servant heart, generous spirit, and strong faith in Christ. He was a great friend of the Seminary whose wise counsel, invaluable advice, and consistent desire to put the interests of others before his own helped the institution to grow immeasurably.”

Today, Ben’s son, Benjamin F. Edwards IV, known as “Tad,” continues his family’s legacy in more ways than one. Following the acquisition of A. G. Edwards and Sons in 2007 by Wachovia Securities, which in turn was acquired in 2008 by Wells Fargo Advisors, Tad started his own firm, Benjamin F. Edwards and Company, where he seeks to carry on the family’s tradition of excellence and integrity in business. Tad has also served on the Seminary’s Advisory Board and remains a strong supporter of the school’s mission both prayerfully and financially.



“My grandfather Presley had a great passion for Covenant Seminary,” Tad notes. “Even though there were many other worthy organizations he could have supported, he felt that it was his responsibility to further the cause of the gospel by helping the Seminary. Covenant trains people to go all over the world to preach and teach the gospel to others who can then teach others. That multiplying effect has a profound impact for Christ’s Kingdom.”

For Tad, as for his father and grandfather before him, the necessity of supporting ministries like Covenant Seminary is “in the genes.” “Granddad used to say that you should give all you can—and when it hurts to give, give some more, because giving should not be easy. Both he and my dad loved to help in that way. They weren’t prideful about it and didn’t trumpet their generosity. Neither of them felt that they were doing anything special—it was just what they were supposed to do. Seeing their hearts in this taught me to place a priority on giving and on praying through how to use my resources to bless others as I have been blessed. I’m grateful to have been shown such a Christ-centered way to live and to be a part of the legacy they started.”

That legacy will now continue to have an impact on a new generation of students in very concrete ways. When Tad’s mother, Joan, passed away in May 2012, a generous portion of the estate was set aside for Covenant Seminary. This gift is a wonderful testimony to the family’s ongoing commitment to the preparation of future generations of church leaders and a powerful witness to the Lord’s grace and provision for Covenant Seminary as he continues to work through the institution to strengthen the church and bring glory to his name.

Tad Edwards sees this as a wonderful way to honor the ideals that his father and grandfather stood for and tried to model all their lives. “We’ve always felt that the Seminary was of very high quality, and we’ve seen the Lord work to grow it into a magnificent institution. It’s there for the right reasons and brings blessing to many thousands of people. We’ve been privileged to be a part of it all these years.”

*We would like to thank Mr. Benjamin F. (“Tad”) Edwards IV, chairman, CEO, and president of Benjamin F. Edwards and Co., for graciously taking time to talk with us regarding his family’s involvement in the history of Covenant Seminary. Additional information for this article was adapted from the book *By His Grace, For His Glory: 50 Years of God’s Faithfulness* (St. Louis: Covenant Theological Seminary, 2006), a history of Covenant Seminary written by Dr. David B. Calhoun, professor emeritus of church history.*

RICK MATT

Rick Matt (MATS ’05) is associate director of print communications for Covenant Seminary, where he writes and edits a variety of publications for the Seminary. He enjoys hearing and sharing stories of what God is doing in people’s lives. Rick also serves as a ruling elder in the PCA.

BY THE NUMBERS

Ever wonder what you would make in an entry-level ministry job these days? The hours you may work in that job? We're answering some of your frequent—and not-so-frequent!—questions about Covenant Seminary and our grads.

SCHOLARSHIP

\$2.2 MILLION

awarded each year in scholarships and tuition assistance



\$22,545

average amount of scholarship MDiv students receive over the course of the entire MDiv degree

IN GENERAL

Since 2000:

779

MDiv graduates

481

MDiv grads entered the PCA as their first call



61.7% enter the PCA

PROFESSORS

20

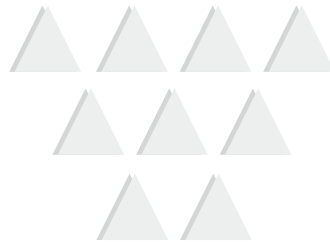
full-time faculty, with the addition of Dr. Mark Pfuetze, who joined the faculty in fall 2012

40-44

average number of adjunct professors

1,500+

full-time faculty office hours held each semester



9

average number of years in pastoral ministry of full-time faculty before becoming a professor

20%

Nearly 20% of the contributors to the study notes for the widely used ESV Study Bible were current or former Covenant Seminary professors or students.

TOWARD SUSTAINABILITY

\$75,000-\$85,000

cost to convert the HVAC system for the J. Oliver Buswell Jr. Library to a new VAV System

\$18,000-\$20,000

estimated annual cost savings with new VAV System; that's roughly \$300,000 over 15 years.

4-5

years for total payback

Installing a VAV System is the most cost effective solution for eliminating the current inefficiencies in the Library's heating and cooling system and for reducing the utility consumption/costs, which aligns with the Seminary's desire to make more energy-efficient and "greener" choices.

In addition to the cost savings, there would be less wear and tear on the system which would prolong the life of the parts and the life of the overall system.

10%

minimum post-consumer content in the paper we use to print this magazine and other communication pieces at the Seminary; as often as possible, we choose self-mailers to minimize the waste caused by extra envelopes.



SCHAEFFER INFLUENCE



cultural engagement classes offered last year at Covenant Seminary

222

students participated in these cultural engagement/contemporary culture courses



50,000+

downloads of our free online courses about Francis Schaeffer

300

people at last year's Francis A. Schaeffer Lectures, which were on the topic of Science and Faith

ALUMNI PASTORS

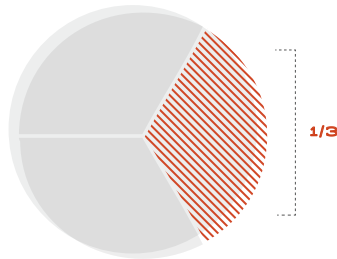
55

hours in the average workweek for pastors



10

hours per week spent preparing for sermons



portion of their time pastors spend counseling individuals

\$39,000-\$43,000

starting salary for first ministry call out of seminary

978

people connected to the Alumni Facebook group

DMIN PROGRAM

6-8

average number of years to complete a PhD (while maintaining full-time ministry position)

4

number of years to complete a DMin program (intended for full-time ministry leaders)

30

number of credit hours to obtain a DMin degree

10

active DMin cohorts

116

DMin program participants



3,000-4,000

pages a DMin student will read prior to the first cohort meeting



Speaking *the* Truth *in* Context: Gospel Engagement *in a Multifaceted World*

How can pastors and other church leaders be better prepared to preach, teach, and live out the gospel in contexts and cultures that may be vastly different than the ones from which they came? Covenant Seminary is working to help students meet the challenges of ministering in today's rapidly changing world.

As any Bible scholar can tell you, context matters—and it matters not only when one is trying to understand a particular Bible passage, but also when one is trying to minister the gospel to real people in real-life situations. Who people are individually and culturally, and where they are geographically and spiritually, matter greatly to how we approach them with the claims—and the challenges—of the gospel. This biblical principle is an integral part of Covenant Seminary's pastoral training mission.

The Seminary's location in St. Louis, Missouri, with its wealth of evangelical churches and rapidly growing communities of people from diverse ethnic and cultural backgrounds, provides students with many opportunities for rich and fruitful internship and field education experiences as they prepare for ministry. Still, there is a great need for students to gain exposure to ministry in even more varied contexts, and to provide similar opportunities for those from other cultures who do not have access to seminary training in their home nations. These pages illustrate a few of the ways in which the Seminary and a variety of partners are working to accomplish the goal of better equipping leaders for the church of today, tomorrow, and beyond.

Field Education: A Foretaste of Real-World Ministry



At Covenant, we believe that full learning only takes place when God's Word shapes us into more faithful, sensitive, and winsome servants of his people. The goal of Field Education is to nurture that second aspect of learning by helping students explore the pastoral implications of classroom discussion in real-life ministry contexts.

Dr. Brad Matthews

Assistant Professor of New Testament and Director of Field Education

Each MDiv student is required to complete 300 hours of field education as part of the preparation for pastoral ministry. In addition, presbyteries usually require a ministry internship, which often can be served concurrently with field education. The purpose is to help students more fully integrate classroom learning with practical experience in everything from preaching, teaching, leading small groups, and doing hospital visitation, to running a youth, discipleship, or evangelism ministry, and much more. Here's what some of our alumni say about how their field ed/internships helped to shape them for their future ministries.



Brian Bish (MDiv '10) currently serves as pastor for both St. Paul's Evangelical Church and Moniteau Evangelical Advent Church in Jamestown, Missouri.

"I did some of my field ed work at the Evangelical United Church of Christ in Godfrey, Illinois, and at St. Paul's Evangelical Free Church in Creve Coeur, Missouri. I got to teach both adult and high school Sunday school classes and preach a number of times. I also had the chance to advise the evangelism team at St. Paul's. The most valuable outcome of my field ed experience is my relationship with the senior pastor at St. Paul's, Rev. Mark Friz, who continues to serve as a mentor and resource for me."



Tucker Else (MDiv '09) serves as pastor of Denver Baptist Church in Denver, Iowa.

"I did an internship at Chesterfield Presbyterian Church in St. Louis, working with Pastor of Care Jeff Looney in the area of mercy ministry/hospital visitations, and with Associate Pastor Owen Tarantino in the area of discipleship. I was constantly reminded that we are pastor-shepherds and that shepherding often takes place not before lots of people, but in quiet hospital corridors with the families of those who have just died, or in the living room of a person recovering from a long illness. Working with those men was a blessing that showed me the importance of investing in one-on-one discipling relationships."



Tom Franklin (MDiv '05) currently serves as the Reformed University Fellowship (RUF) campus minister for Birmingham-Southern College in Birmingham, Alabama.

"I attended Kirk of the Hills in St. Louis while in seminary

and participated in their college ministry, Reformed Campus Fellowship (RFC), the whole time I was there. This gave me great hands-on ministry experience on a college campus (mainly Lindenwood University in St. Charles, Missouri), offered opportunities for training and education from those working with RUF, and put me in front of real people with real problems while I studied theology. It never allowed me to keep what I was learning purely theoretical."



Todd Gwennap (MDiv '09) serves as pastor of Christian education/young families at Arden Presbyterian Church in Arden, North Carolina.

"I was the intern for adult nurture and discipleship under Assistant Pastor Jon Medlock at The Covenant Presbyterian Church in St. Louis. I spent much of my time helping to review a discipleship curriculum structure and assisting with fellowship gatherings, both of which I continue to do in my position at Arden. My work with Jon was invaluable."



Stephen Leung (MDiv '08) serves as assistant pastor of Ascension Church in Forest Hills, New York.

"I did my internship at Old Orchard Presbyterian Church in St. Louis under Pastor Ron Lutjens. I also worked part time with International Students, Inc., an outreach to international students on college campuses, during my last two years of seminary, and did some work with Grace and Peace Fellowship, the daughter church of Old Orchard, after seminary. These experiences were invaluable in preparing me for the ministry I do now in a church plant. They helped me learn to look for creative ways to engage people in conversations that wind up being about the Kingdom of God."



Corey Smith (MDiv '10) serves as site pastor of Christ Community Midtown in Indianapolis, Indiana.

"I was the missions intern at Crossroads Presbyterian Fellowship in Maplewood, Missouri. One of the most helpful components of that internship was getting to work alongside our pastors, led by Rev. Andrew Vander Maas. It provided an opportunity to see what leading and shepherding a church really looks like. Serving as an intern in a local church greatly helped my preparation for pastoral ministry." ►

International Partnerships: Developing a Broader Kingdom Perspective



My desire would be to see every student have the opportunity to participate in some sort of cross-cultural ministry during seminary. It's a way to help them understand people better and will enrich all of us as we learn together from the church in all parts of the world.

Dr. Dan Kim

Assistant Professor of Old Testament and Chair, International Partnerships Committee

The impetus behind the Seminary's efforts to develop strategic partnerships with churches and other ministries—especially partnerships that add a helpful international perspective to the mix—is a mutual desire to build on each other's God-given resources, talents, and strengths to better serve God's people locally and globally. This approach is vitally important in a world where, for the past few decades, the center of gravity of the church has been shifting rapidly away from the Euro-American West to places such as Africa, South America, and Asia (the two-thirds majority world). At the same time, America's non-Caucasian populations are growing; 2011, for example, marked the first year in history in which the number of Caucasian births was less than 50% of the total of all births in the country, and some estimates predict that by the year 2025 (if not before), Caucasians will no longer make up the majority of the school-age population in America.

Such diversity can be celebrated on many levels, but it also presents huge challenges to the church as we seek to relate to people of so many different cultural and ethnic backgrounds in a world that is also increasingly secularized and indifferent or even hostile to the gospel. Dr. Dan Kim, assistant professor of Old Testament and chair of the Seminary's International Partnerships Committee, notes that schools like Covenant Seminary need to think in broader terms about what it means to prepare pastors, missionaries, and other ministry leaders to guide and grow the church amid such complex, confusing, and constantly changing circumstances.

Kim comments, "Covenant Seminary has done a good job of reaching and serving students from North America. For a relatively small school, we've also been able to attract some international students—but we need to work toward making it easier for them to come here. Government regulations currently make it very difficult for them to come and finish their studies. We also need to find more ways to give North American students opportunities to learn in other cultural contexts. Ministry is not a uniform practice everywhere you go. It differs depending on the context in which you find yourself. We do students a disservice if we do not expose them to some of the cross-cultural contexts they are going to face when they graduate from seminary. This is not just a good idea; in today's world it's an absolute necessity, and it needs to become core to how seminaries go about their mission."

Kim's committee serves as a breeding ground for ideas and a central point through which such partnerships—which often grow organically out of informal networks and existing relationships between professors, alumni in the field, and other ministries—can be facilitated and coor-

inated. A few partnerships in various stages of development that are already helping to make a difference in this regard include:

Theological University of the Reformed Churches, Kampen, Netherlands—The University has thus far sent one student to study at Covenant, while the Seminary has sent Prof. Jerram Barrs, professor of Christian studies and contemporary culture, to Kampen to teach at a conference. Dr. Wolter Rose, associate professor of Semitic languages and coordinator of internationalisation for the University, who first approached the Seminary about a partnership, has also visited Covenant to teach a ThM seminar in the spring of 2012. Dr. Kim's committee is working to facilitate more such exchanges.

Faculté Jean Calvin, Aix-en-Provence, France—This partnership is still in the early stages of development. Covenant's connection here is graduate Nicolas Farelly (MATS '01, ThM '02), a Presbyterian Mission International (PMI) missionary who also teaches at Faculté Jean Calvin. Dr. Jay Sklar, associate professor of Old Testament, is scheduled to teach at the school in spring 2013.

Theological College of Zimbabwe (TCZ), Bulawayo, Zimbabwe—This partnership began initially as a joint effort between TCZ and Gordon-Conwell Seminary to create a six-week internship focused on two tracks—Theological Education (teaching) and Relief and Development (mercy ministry). Covenant Seminary students have been participating in these since 2011. (See "Cross-Cultural Internships," p. 21.)

MTW Ethiopia AIDS Care and Treatment (ACT) Project, Addis Ababa, Ethiopia—This partnership enables Covenant Seminary counseling students to earn internship credit by assisting Seminary counseling professors and the staff at ACT, led by Mission to the World (MTW) missionaries Andy and Bev Warren, in a cross-cultural counseling and mercy ministry.

The International Partnership Committee is also in the early stages of exploring other potential partnerships in Brazil, Thailand, Japan, and New Zealand.

Read online about alumnus Travis Scott's church planting efforts in New Zealand at <http://bit.ly/Yw8JMp>.

Cross-Cultural Internships: Sharing—and Receiving— Blessing in Zimbabwe



Several Covenant Seminary students recently participated in a six-week internship at the Theological College of Zimbabwe (TCZ) in Bulawayo, Zimbabwe. The internship began as a joint effort by TCZ and Gordon-Conwell Seminary under the direction of Craig Jones, lecturer in New Testament and Greek at TCZ and has grown to include students from Covenant. Interns have the opportunity to participate via two main tracks: Theological Education (teaching and assisting with classes at TCZ) or Relief and Development (mercy ministry to orphans and others in an economically depressed region). Here are some of our students' impressions from their visit.

Staci King (MAET '13)—"My experience in Zimbabwe was amazing, eye opening, and heart changing. I enjoyed meeting and getting to know the faculty, staff, and students at TCZ, both inside and outside of the classroom, especially our wonderful (and often very funny!) conversations about life and the challenges that Christians face in a culture where medicine men, rituals, and ancestor worship are a large part of traditional religion. These conversations really changed my fairly one-dimensional view of ministry. I feel like Covenant prepared me wonderfully for the further shaping that took place during my time in Zimbabwe, and the internship gave me the opportunity to live out what I've been learning."



Skip (MAC '12) and Keary Ritchie (and family)—"Zimbabwe is an ideal place for cross-cultural learning. The brokenness of the world is revealed in new ways when you transplant yourself abroad for a while. We become more compassionate, patient, long-suffering, joyful, and committed. Our own cultural blind spots, weaknesses, and sins are magnified—reminding us that we need Christ and his redeeming work daily! The trip helped us see how important covenant community and relationships are to a healthy ministry. We need each other, and we need to remind each other of God's grace and promise in Jesus. Cross-cultural experiences are key to fostering stronger relationships. They help us see that we can be used by God to do hard things through his enabling grace."



RICK MATT

Rick Matt (MATS '05) is associate director of print communications for Covenant Seminary, where he writes and edits a variety of publications for the Seminary. He enjoys hearing and sharing stories of what God is doing in people's lives. Rick also serves as a ruling elder in the PCA.

Top two photos: In addition to serving others through her internship, Staci King had an opportunity to experience God's creation in a unique way.

Bottom three photos: The Ritchie family made many new friends while serving at Isaiah's Home, an orphanage in Bulawayo, Zimbabwe.





ADVENTURES in MENTORING:

Life Lessons from Latvia



For from his fullness we have all received, grace upon grace.
— 1 John 1:16

Coming alongside students to invest in and mentor them takes on many forms at Covenant Seminary. Occasionally, professors invite students to travel with them to various locales, providing a real context for students to explore their callings in more relevant ways. One such trip is with Dr. Hans Bayer who faithfully engages in an ongoing teaching ministry at seminaries in Eastern Europe and often asks students with interests in the region or that type of ministry to join him. Here is one student's account of such an experience and how it has impacted his preparation for ministry.

In the early spring of 2012, Dr. Hans Bayer invited me to join him on a teaching trip to the Baltic Reformed Theological Seminary (BRTS) in Latvia over spring break. He wasn't sure what possibilities there would be for me, but he hoped I could teach at some point. Ever since the beginning of college I've wanted to teach—specifically, theology, which is the undergraduate degree I pursued. In several conversations in class and at church, I had shared with Hans about my ministry hopes, but I never expected that I would get to experience teaching in Europe with him.

Over the years, friends have often heard me talk about German food, culture, soccer, and theologians. My grandfather moved to the USA from Germany in his twenties, and he's a loyal Bavarian who loves his native country and culture, a passion he passed along to me. When I became a Christian in high school and felt a call to ministry, I naturally thought of a Germanic place. Since then, I've traveled to German-speaking Europe three times. The summer before my family and I came to Covenant Seminary, we worked with a church-planting team in Vienna, Austria. So when Hans—a native German—invited me to Latvia, I was thrilled. It was an honor to be asked.

THE PLACE

Latvia is a beautiful country that exudes Old World charm, especially in the older part of Riga. I was pleasantly surprised to find German writing engraved on many of the statues. Although there are remnants of the Communist era throughout the city, it feels more Western than Eastern. Art Nouveau elements line the streets, and beautiful cathedrals abound.

However, similar to other parts of Western Europe, the landscape hides the spiritual brokenness. The two small Reformed churches (along with some Baptist churches) faithfully proclaim the gospel, but few people seem to listen. It reminds me that often the small quiet things are what God wants us to pursue.

In Latvia I saw firsthand how the Church all over the world is connected as the one family of God. Upon my arrival, the Latvian Christians welcomed me warmly and treated me like a brother. I've experienced this in other places such as Austria and Dubai. Even though the unity of the church is often critiqued as a weakness, I know it is a strength in places like Riga.

THE PEOPLE

On our second day, we visited one of the two Reformed churches in the city. The main pastor, Alvis Sauka (formerly a theologically liberal Lutheran pastor who came to faith in Christ while pastoring), was out of town attending an ordination service in support of his church's mission to help build the Lithuanian church. In his absence, a student from BRTS preached. Martins, the youth pastor of the church, sat next to us and quietly translated the sermon for us.

Martins is one of the younger Latvians who has already gone through the BRTS program and now serves in both the church and the seminary. He is a perfect example of why we need to put our best efforts into theological training for the next generation of church leaders. As a former Communist country with only 2 million people, Latvia struggles with a variety of resources. With a seemingly "insignificant" population size, publishing—even textbooks—isn't a priority. Therefore to attend the Baltic Reformed Theological Seminary, a student must be fluent in English in order to read the material. Martins uses his English skills and theological understanding to help translate into Latvian books such as J. I. Packer's *Knowing God*.

THE TESTIMONY OF A FAITHFUL LIFE

Shortly before our trip, Hans was asked by BRTS to give some lectures about contemporary issues at churches in Riga. In addition to the extensive teaching schedule at the seminary, these occurred on Monday, Tuesday, and Wednesday evenings. Although the extra teaching seemed to tire him out a bit more, Hans did it gladly.

During the intermissions of the evening lectures, we met many Latvians who are doing great things in Riga, including a female musician who has recorded worship albums in Latvian and a gifted physician who has done medical work in the US but is devoted to serving in his home country. At a time when many Latvians are relocating because of a lack of work, I was encouraged to see talented people persevere through difficult times because they feel called to be witnesses in their home country.

I saw firsthand again Hans's love for people. He used these opportunities to talk to people who were struggling in their faith or who were not Christians. People are not a means to an end for him. In the midst of feeling ill, travel fatigue, and teaching, he always had time and energy

for people who wanted to meet with him. He is a model teacher with a shepherd's heart.

I even witnessed this in the routine parts of our day. In the mornings on the way to the seminary, we regularly stopped by a French café. One morning, it took me by surprise to hear Hans begin conversing with the owner in French. I repeatedly watched my professor live out what he teaches in class, and I was struck by the faithfulness I saw in Hans. He took every opportunity to interact with people, and he was happy to do simple things such as show me around town. We spent a lot of time talking about life, our families, and other personal things. This is indicative of how Hans—and many of my other professors—love to interact on a deeper level with students.

THE OPPORTUNITY

By Friday, an opportunity arose for me to teach one of the lectures. It was a huge privilege to teach on New Testament theology—one of my favorite subjects. As I prepared for it, Hans and I discussed teaching in another country and my occasional difficulty with drawing out applications from a text. Hans suggested that sometimes—especially in a cross-cultural setting—it is more helpful to give people the content of Scripture and let them contextualize it themselves. While I was teaching I was encouraged by Hans, who coached me from his seat among the students and even stepped in to help by writing things on the board for me. I was surprised by the reception I received from the Latvians. This experience was a big open door for me as well as an encouragement.

FINAL THOUGHTS

Looking back, I feel that this trip confirmed my sense that I am called to teach in some capacity. I don't know at this point how that will look, but, even if I don't end up teaching as my primary vocation, I feel compelled to communicate the gospel in some way through service, perhaps only as a lay leader. Right now, I'm just trying to be open to the Lord's leading as I seek his will for my life.

Covenant Seminary has prepared me to do this better by reshaping me and giving me a biblical worldview—a true understanding of how we are to relate to the world and live our lives. As my understanding has grown, I am more and more grateful to be equipped by wise professors such as Hans Bayer and his colleagues, especially Drs. Collins and Yarbrough. These men aren't interested in cloning themselves in their students, but rather, they focus on equipping them with the necessary tools to approach and teach Scripture responsibly. I'll always be grateful for my time at Covenant, and especially for my trip to Latvia.

TRAVIS SCHMALHOFER

Travis is a third-year student in the MA in Exegetical Theology (MAET) program. He hopes to graduate this May. He married his high school sweetheart and soul mate, Shelly, in 2004—just before his 21st birthday. They have two beautiful and talented daughters, Kara and Sophia. At the time of publication, they were anticipating the arrival of another child. Travis loves reading, being outdoors, following FC Bayern München soccer and Notre Dame football, and eating his wife's delicious cooking. He also enjoys working with his friends in the housing maintenance department on campus at Covenant Seminary. His latest hobby is training for a Tough Mudder event with a group of seminary friends.



Student Travis Schmalhofer's experience in Latvia further confirmed his desire to teach.

Experience the ALL-NEW www.covenantseminary.edu!

If you haven't seen it yet, take a minute to visit Covenant Seminary's completely reimagined website, which launched in November. We've consolidated all the great free resources from our previous sites into one more intuitive and engaging site and have added 10 new full-length, master's-level courses, with more planned for release soon! Unlike many higher educational websites, this one offers an experiential design that we hope provides a more accurate picture of who we are and who our students become as they live, learn, worship, and grow in grace with us. And of course the same ministry resources are available on our iPhone®, iPad®, and Android™ apps—just search for Covenant Seminary in the app store. Check it out, and then let us know what you think!

HERE'S WHAT A FEW PEOPLE HAD TO SAY ABOUT THE NEW WEBSITE



I AM SO EXCITED ABOUT THE REVAMP OF THE WEBSITE! THE RESOURCES ARE SO MUCH MORE ACCESSIBLE, AND I AM ALREADY PRIORITIZING WHICH LECTURES TO LISTEN THROUGH FIRST! - DREW W.



I'M AMAZED AT HOW GOOD IT LOOKS. I'M PROUD TO BE AN ALUM! - PHILIP D.

RESOURCES



Fulfilling our mission of training pastors and ministry leaders shouldn't stop in the classroom. For the many future students, alumni, friends of the Seminary, and even ministry leaders across the globe who may never be able to attend Seminary, we want to share the excellent teaching that is happening here on campus. To access nearly 40 master's-level courses, as well as lecture series, sermons, and Q+A's—all provided for FREE—simply sign in or sign up on the new website. All resources can be streamed live or downloaded to enjoy later. Use the My Queue feature to keep track of things you want to listen to as time allows.

EXPLORE ST. LOUIS

Get to know the city we love to call home by flipping through this online magazine that highlights the museums, recreational opportunities, attractions, parks, and much more that St. Louis has to offer. And what's more, you'll find that many of these activities are free! Future ministry leaders on a budget (that is, most of us at Covenant!) will have a tough time packing in all of these fun things to see and do during their time in Seminary.

LIBRARY

We wouldn't have guessed it, but the new Library page turned out to be one of our favorites of the entire project! Alumni of Covenant Seminary enjoy benefits such as access to the ATLA database, so if you're beginning a research project, be sure to make this your first stop. With some very creative restructuring, we were able to take this section of the site from several hundred pages deep to just one. But don't worry—all the helpful tools you want and need are easily found on the new page. As always, the friendly and knowledgeable library staff is on-hand to assist you with your research needs.

THOUSANDS OF PEOPLE FROM 130 COUNTRIES HAVE ALREADY VISITED — HAVE YOU?



12 NEW FREE COURSES INCLUDE:

- Revelation
- History of Hymnody
- Westminster Confession of Faith
- Children's Ministry
- Intro to Counseling
- Communicating Christ in Korean
- Ethics
- Children's Literature
- Music & Worship in the Changing Church



WOW. INCREDIBLY IMPRESSED WITH THE NEW LAYOUT OF @COVSEMINARY WEBSITE! CHECK OUT THE FREE RESOURCES AT: COVENANTSEMINARY.EDU – RUF UCLA

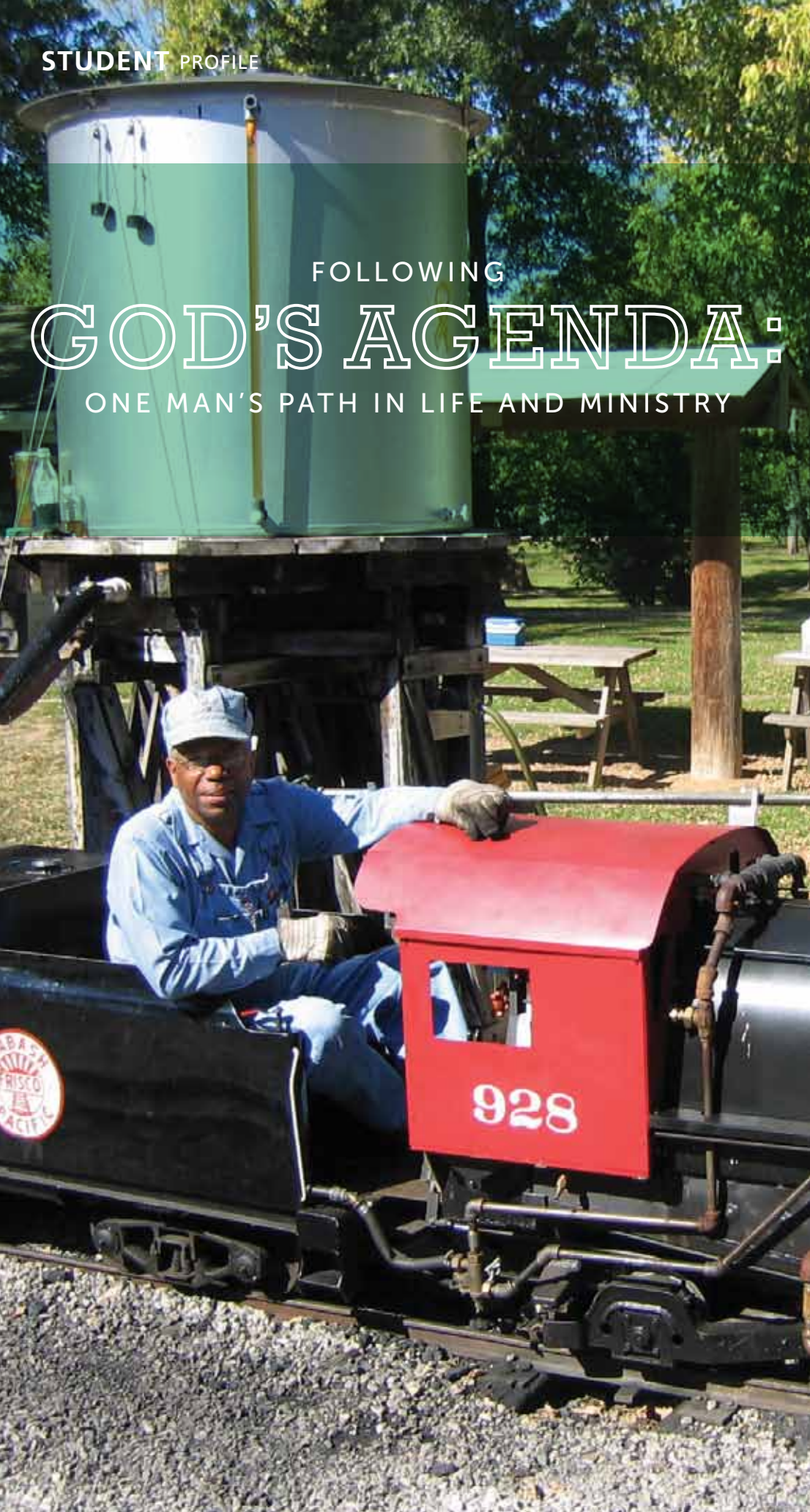


IT IS SO ATTRACTIVE, INVITING, INFORMATIVE, AND EASY TO USE. I FOUND IT SURPRISINGLY PERSONAL. – CINDY L.

FOLLOWING

GOD'S AGENDA:

ONE MAN'S PATH IN LIFE AND MINISTRY



What do a retired electrical engineer, a Zoo train driver, a stained glass maker, a cantorial soloist in a Jewish synagogue, and a Baptist preacher have in common?



They're all the same man—Malachi Owens Jr., who will graduate from Covenant Seminary in 2013 with a Master of Arts (Theological Studies) (MATS) and looks forward to seeing what the Lord has in store for him next.

As anyone who has ever sensed a call to ministry knows, the path one takes to get there can be short and direct, or, in many cases, longer and more involved. For Malachi Owens Jr. (MATS '13), who has worn many hats in his lifetime and is something of a Renaissance man in many ways, the path has certainly taken some interesting—and sometimes difficult—twists and turns. But all along the way, Malachi says, it has been God who called the shots and marked the trail; he sees his own job as simply “to be prepared and follow wherever the Lord chooses to lead.”

Malachi's personal story began in 1950 in St. Louis, where his father (also named Malachi) had come in 1912 to pastor Galilee Baptist Church—a post he held for 40 years. Malachi Jr. was the youngest of five siblings, whose mother raised them alone after their father died. After attending Field Elementary and Sumner High schools, Malachi pursued a degree in electrical engineering at Saint Louis University, until that program was closed, whereupon he transferred to Washington University in St. Louis, graduating in 1973. He worked at Emerson Electric Co., specializing in small horsepower motors, until the oil embargo of the early '70s caused a spate of layoffs. From there he moved to Union Electric Company (now Ameren Corporation), where he worked as a design engineer for “28 years, 3 months, to be specific” before taking an early retirement package in 2003. He currently works as a consultant for Advantage Engineering—with Ameren as his main client.

That seems like a straightforward enough trajectory for one man's life to follow. Except, of course, that it's only part of the story. Along the way, he also married, had two daughters (Mia, now attending Hampton University; and Chanita, a 1995 graduate of Southern Illinois University Edwardsville, who lives in Florida), lost his wife (Madeline) to cancer, drove steam engines, sang for symphonies and synagogues, created works of art in stained glass, decided to come to seminary, and . . . but that's getting way ahead of ourselves. Better to take a look at all these aspects of a very full life one at a time. So let's back up a bit.

Early in his life, Malachi developed an interest in trains. For years he has been part of the Wabash, Frisco, and Pacific Railroad Association, a live steam railroad club based in Glencoe, Missouri. The club runs a number of “live steam” locomotives that burn coal and oil “just like the big ones used to,” Malachi says. Every year from May through October, 12,000 to 15,000 passengers enjoy the ride on the club's mile-long track along the Meramec River.

Even more exciting for some who know him is the fact that Malachi is also an engineer on the (Emerson) Zooline Railroad, the train line that runs through the Saint Louis Zoo in Forest Park and which countless thousands of children and parents have enjoyed riding since it debuted in 1963. Malachi first rode the Zoo train in his youth and wanted passionately to be one of the lucky men who got to drive the trains. He remembers, “When I asked about it, they told me that all the engineers were retired gentlemen. Since I had quite a ways to go before I fit that category, I put the idea out of my mind.” Years later, though, upon his own retirement, he notes, “The first thing I said to my wife was, ‘Now I can do the Zoo train!’ I retired on March 31, 2003, and on April 1, I was at the Zoo completing my W-4. By April 6 I was working on the train.” He's been doing it a few days each week for 10 years now.

Another interest that developed early on was music. “I've been involved with music since I was 4 years old—even before I was baptized at 7,” he laughs. “I was blessed to work with a wonderful professional choir director, Kenneth Brown Billups, who started the Legend Singers back in 1940 and recruited me as the youngest member in the late '60s.” This led to other opportunities with groups like the Cosmopolitan Singers and, when it formed in 1976, with the St. Louis Symphony Chorus, along with some well received solo work. It was this passion for music that led to one of the most unusual twists in Malachi's story.

He recalls, “After a concert one evening a woman approached me and invited me to sing at her Jewish congregation for the high holy days. I didn't even know what that was at the time.” But, never one to let an interesting opportunity slip by him, Malachi accepted,



One of Malachi Owens's many interests includes making stained glass art. This piece hangs in Jerram Barr's office at Covenant Seminary.

and soon found himself as part of an octet made of people from many different religious backgrounds singing—in Hebrew no less—for services at Temple Emanuel, a Reform Jewish congregation in Creve Coeur, Missouri, not far from Covenant Seminary. The makeup of that initial group changed over the years, going eventually from an octet to a trio to a duo, but the one constant in the equation was Malachi. Such was the congregation's love for him and his singing that they asked him to continue as a cantorial soloist for them—a role he has continued to fill for 35 years. (“They wouldn't let me leave!” he laughs.)

A mutual love of music has fostered an increasingly strong bond between the Temple and Malachi's own home congregation at Galilee Baptist Church. Members of the Temple have visited Galilee to hear the Men of Galilee choir sing gospel music, and Malachi has been

asked to preach at the Temple on more than one occasion, an honor he does not take lightly. The congregation's appreciation for his musical ministry among them was recognized last year when the Temple presented him with a trip to Israel; he was able to visit many of the sites important in biblical history in the company of his two daughters. "Being able to walk in the places where the New Testament actually happened really made the Bible come alive for me," he says.

As a mark of his own appreciation for the love that Temple Emanuel has shown him and his family over the decades, Malachi once presented the congregation with one of his original works of stained glass art—an interest he discovered after seeing the beautiful sun-catchers in a co-worker's office at Union Electric. He decided that he wanted to create such works, so he took a class on the subject and has enjoyed working in the medium whenever his time permits. The office of at least one professor at Covenant Seminary contains two of Malachi's creations—but that's getting ahead of ourselves again.

So, what does all this have to do with pastoral ministry and how did Malachi end up at Covenant Seminary? Malachi says, "I worked only as an electrical engineer until I was 49 years old. I had done a lot of music, which is ministry, of course. But at that age I felt a call to preach. I began to preach at my own church a couple of times a year, once a month at a small Disciples of Christ church in Centreville, Illinois, and at many other churches around the area. I was ordained in 2004, but I always felt like I wanted to learn how to communicate better. I had experience in mostly black churches among people who read the Bible a lot, but I wanted to know how to relate to them some of the background and context to help them understand the gospel better."

Thus, he had a long-standing interest in going to seminary, but with a full-time job and a busy schedule, that just didn't seem possible. Once he retired, though, that changed. He began to think more seriously about seminary. "I was looking for something I could do in the evening and part time. Most of the places I knew of didn't offer anything like that. My pastor (Dr. Carlton Caldwell [MDiv '99], who also serves as an adjunct professor at Covenant Seminary) told me about Covenant and the MATS program. That sounded like exactly what I wanted. Covenant seemed like

a good, conservative school that believed in the Bible—a place where I'd be challenged academically and not just breeze through. The evening program sealed the deal for me."

So, he began at Covenant in the fall of 2003. He notes, "Within a few weeks of my first class I was applying what I learned in my ministry, particularly in the Christian education classes I teach at church. I was able to help students look more closely at the context of what they were reading. This sort of thing exploded exponentially with each class I took. It was also a great help in putting together sermons and helping to get the background across to people. They seemed to like it and find it helpful."

Around this same time, however, the more tragic part of Malachi's story began. In October 2003, his wife, Madeline, was diagnosed with colon cancer. By God's grace, Malachi's recent retirement allowed him to be with her for the many doctor visits, the partial removal of her colon, and the chemotherapy treatments she needed. A year later, the cancer was found to be in her liver, part of which was then removed as well. The next year the cancer was in her lungs and she suffered from pain in her hips and bones. By late November 2007, she was paralyzed due to a tumor. Surgery seemed to help and by December she was able to walk again and was able to come home for Christmas. Not long after that, though, doctors discovered another tumor in Madeline's thoracic area. She underwent more radiation treatments, which burned her esophagus and left her weak from not being able to eat properly. She died May 14, 2008, just two weeks before her 50th birthday.

This was a trying time for Malachi and his family, but the Lord was gracious to provide much love and support from their congregation at Galilee, their friends at Temple Emanuel, and the members of the Covenant Seminary community. In particular, Malachi remembers the compassion of people like Jerram Barrs, professor of Christian studies and contemporary culture, with whom he developed a close relationship growing out of one of the early courses he took in seminary, and Dr. David Calhoun, professor emeritus of church history, who at that time preached frequently at Galilee and is now on staff there in his retirement from the Seminary.

The opportunity to get to know his professors in this way is one of the things Malachi likes most about his time at Covenant. "The

professors are very personable," he says. "You get to know them as people. Back in my college days I recall only one professor who had any compassion at all when I had to make the switch from one school to another. Here, I have formed real friendships with some of my professors." Indeed, he and Professor Barrs have not only developed a strong personal relationship, but they have also worked together on a program about pain and suffering that includes lectures by Jerram and related music—spirituals and classic pieces—performed by Malachi. The two presented the program at Central Presbyterian Church in Clayton, Missouri, a couple of years ago and are working to offer it again in another venue sometime soon.

As Malachi nears the end of his studies at Covenant Seminary, he is grateful for much that he has learned here. To anyone considering coming to Covenant, he says, "Do it. You'll get a good preparation in historical and liturgical preaching, as well as resources for dealing with the challenges of liberal religion. You'll also be challenged to really learn how to pray. I'm concerned that the content of a lot of prayers I hear doesn't fit the context of where or when the prayer is being offered. Covenant helped teach me how to pray. It also supported and confirmed much of what I saw in Scripture regarding the *physicality* of eternity. I hope that will help me to clear up some misconceptions I find in much of the modern black church."

So, what's next for Malachi?

"When I graduate, what I do won't be my plan; it'll be God's. Most of the things I've done in my life have come to me without me asking for them. Others have asked me to do them. If it's God's plan for me to pastor, it will come. If I remain a teacher and relief preacher, that's fine too. But if it comes, I'll be equipped for it. That's how he's always done it with me. My job right now is just to finish school and be prepared."

RICK MATT

Rick Matt (MATS '05) is associate director of print communications for Covenant Seminary and a ruling elder in the PCA. In addition to writing and editing a variety of publications for the Seminary, he is also a freelance editor for several publishers of theological books. When not reading or writing, he enjoys spending time with his wife and four children, listening to music, watching old movies, walking in the woods, and hearing and sharing stories of what God is doing in people's lives.



RENOVATIONS AND RELATIONSHIPS: Building for the Future

Covenant Seminary’s Edwards Hall Community Center—originally built as a multipurpose classroom and later converted into a gathering space for students, faculty, and staff—has always been a central part of campus community life, but in the last few years has become increasingly inadequate for the needs of the growing student population. Thanks to funds raised by last year’s PCA Women in the Church Love Gift, along with other donations we continue to seek out, the Community Center expects to soon receive a makeover that will make it a more up-to-date, accessible facility that is also more inviting and conducive to the kinds of social interactions that are essential to healthy campus community life and to the development of future church leaders.

Interim President and Vice President of Academics Dr. Mark Dalbey describes the project this way: “So much of what shapes us in life happens around the dinner table in our homes—sharing a meal, a conversation, the stories of our day. In like manner, we want to create a place for our campus that provides a shared space for those kinds of formative times, a place that encourages relationships and conversations between students, faculty, and others within our surrounding churches. These kinds of relationships help to shape our students as they enter into a lifetime of ministry.”

The Seminary selected the award-winning St. Louis firm of Trivers and Associates, a company with many years’ experience in designing higher education community spaces, as the architects for the renovations. Based on interviews with a representative cross-section of the Seminary’s population and a survey of the entire student body, Trivers developed a summary vision statement for the new space: The Community Center needs to be an inviting, warm space that serves as a hub for campus life, encouraging fellowship and casual conversations, helping to foster deepening relationships between students, faculty, and staff, and supporting in concrete terms the Seminary’s ethos as a living, learning, worshipping community of grace.

Several months of discussion and design resulted in specific goals for the renovated Center that include:

- A larger dining space with a beamed ceiling, large windows that look out onto an exterior patio dining space, and a double-sided fireplace to add inviting warmth.
- A more intimate booth seating area.
- A community self-serve kitchen with seating around an open kitchen bar.
- A new café/coffee shop near the larger dining area that will sell fresh, light fare.
- More lounge and meeting space, with a reservable area for use by small study and discussion groups.
- Access to the Seminary Bookstore from the main common area.
- A recreation room on the lower level that would include facilities for table tennis and light fitness equipment.
- Family-friendly restrooms.
- An elevator for easier access to the lower level.

In addition, many environmentally friendly and LEED concepts will be incorporated into the design, such as a light shelf to reflect light and reduce the use of overhead lighting, a highly efficient HVAC system that will reduce energy consumption, recycled materials in finishes and furnishings, permeable pavers for the patio, and a rain garden to catch runoff from the roof.

The Seminary hopes to begin the renovations later this year, but additional funds are needed to start the process. If you would like to support the growth of future pastors by contributing to this project, please contact John Ranheim, senior director of development, at john.ranheim@covenantseminary.edu or 1.800.264.8064.

DAVID BROWN

David Brown (MATS '98) is director of facilities for Covenant Seminary. He is privileged to oversee the phenomenal group of people who work to keep the Seminary's buildings in good condition and ensure that the campus looks beautiful and glorifies God in all seasons.

FACULTY & STAFF NEWS, PUBLICATIONS, AND SPEAKING SCHEDULES

DR. JIMMY AGAN

Associate Professor of New Testament

Fall 2012—Taught ten-week “Marks of a Christlike Man,” **Bible study** at Greentree Church (EPC) in St. Louis, MO.

September—Spoke on practical priorities for Christlike living at a **family conference** for Crossroads Presbyterian Church in St. Louis, MO.

October—Taught on how to grow in your desire for God at the Rock Your Face Off **youth retreat** for several local St. Louis churches.

December—Taught two-week **Advent study** at Chesterfield Presbyterian Church in St. Louis, MO.

January—Teaching **officer training** at First Presbyterian Church in Hattiesburg, MS.

DR. HANS BAYER

Professor of New Testament

October—Spoke on “Following the Great Commission by Pursuing Authentic Discipleship” at the **missions conference** for the Chinese Gospel Church in St. Louis, MO.

January 7–16—In Korntal/Stuttgart, Germany, to **teach** “Missional Emphases in the Synoptic Gospels” for German branch of Columbia International University.

January 20–23—**Lecturing** on “Discipleship” for IFES (SMD) campus ministry workers in Germany.

DR. DAVID CALHOUN

Professor Emeritus of Church History

August—“From Calvin to Alabama” **conference** at Trinity Presbyterian Church in Opelika, AL.

September & December—**Preached** at Galilee Baptist Church in St. Louis, MO.

October—**Preached** at Redeemer Presbyterian Church in Overland Park, KS.

November—At **missions conference** at Sandhills Presbyterian Church in Southern Pines, NC.

November & December—**Preached** four times at New Covenant Church in Weldon Springs, MO.

DR. DAVID CHAPMAN

Associate Professor of New Testament & Archaeology

September—Participated in a **panel discussion** at Lanier Theological Library in Houston, TX.

November—In Milwaukee, WI, and Chicago, IL, for **ETS/SBL/ASOR conferences**.

January 12–25—Co-leading **Israel Study Tour** with colleague Dr. Brad Matthews.

DR. TASHA CHAPMAN

Dean of Academic Services

January 12–25—Joining husband, David, as he co-leads **Israel Study Tour**.

February—Teaching on Tuesday mornings at Central Presbyterian Church’s **women’s ministry study** in St. Louis, MO.

March—**Publication of *Resilient Ministry***, by Drs. Bob Burns, Tasha Chapman, and Donald Guthrie, will summarize six years of Center for Ministry Leadership research.

DR. PHIL DOUGLASS

Professor of Practical Theology

October—Led 35 people to Chicago, IL, for annual **church planting field trip**. Also **preached** at 25th Anniversary of Heritage Presbyterian Church (a church he planted) in Wildwood, MO.

January—Representing Mission to North America at annual **Cooperative Ministries Council meeting** in Atlanta, GA.

February—Serving as **church planting assessor** for 8–10 Seminary couples.

March—Leading **church planting training conference** in Mumbai, India.

REV. CHRIS FLORENCE

Dean of Academic Administration

April 19–21—**Speaking** on “Ministry, Life, and the Time Drought” at Westminster Presbyterian Church in Muncie, IN.

DR. GREGORY R. PERRY

Associate Professor of New Testament

November—Attended **annual meetings of ETS** in Milwaukee, WI, and **SBL** in Chicago, IL.

January 14–18—In New Haven, CT, to visit the **Overseas Ministries Study Center**.

DR. ROBERT A. PETERSON

Professor of Systematic Theology

Fall 2012—Taught **adult Sunday School** at Twin Oaks Presbyterian in St. Louis, MO.

October—**Preached** at Covenant of Grace Presbyterian Church in St. Charles, MO, as well as taught **adult Sunday School**.

November—Presented paper on “Union with Christ in the Gospel of John” at annual **ETS meeting** in Milwaukee, WI.

DR. JAY SKLAR

Associate Professor of Old Testament

October—**Preached** in chapel at Covenant College in Lookout Mountain, GA.

November—Spoke at **Reformation Conference** at Riveroaks Reformed Presbyterian Church in Memphis, TN.

November—Presented paper on “Grace in Leviticus” at **ETS annual meeting** in Milwaukee, WI.

DR. ROBERT W. YARBROUGH

Professor of New Testament

September 2012—**Preached** at St. Mark Lutheran Church in Lindenhurst, IL.

October 27—**Taught** at 26th Seminar of the Center for Biblical Studies in Africa.

November—Served as program chairman for the annual meeting of the **Evangelical Theological Society**.

December—**Taught** Greek exegesis of the Johannine Epistles at Southern Baptist Theological Seminary in Louisville, KY.

January 7–12—**Teaching** on Greek exegesis of the Johannine Epistles at The Master’s Seminary in Sun Valley, CA.

DR. RICHARD WINTER

Professor of Practical Theology and Counseling

Summer and Fall 2012—**Radio and TV interviews** in conjunction with the release of new book *When Life Goes Dark* (IVP, 2012).

September—Led **workshop** on depression at the **AACC National Conference**, Branson, MO.

November 16–18—**Spoke** on sexuality at a church **men’s retreat** weekend in Zionsville, IN.

February 8–9—Leading workshops at annual **L’Abri Conference** in Rochester, MN.

May 24–29—Leading lectures and workshops at **European Leadership Forum** in Eger, Hungary.

DR. DANIEL ZINK

Associate Professor of Practical Theology and Counseling

January—Featured speaker for “Putting We into You and Me” **marriage conference**, hosted by Trinity Presbyterian Church in Kailua, HI. Also preaching for/meeting with Trinity School faculty, and local pastors and church leaders.

FRANCIS A. SCHAEFFER INSTITUTE UPDATES

The Francis A. Schaeffer Institute (FSI), with its guiding principle of compassionate cultural engagement with the truth of the gospel, has been a mainstay at Covenant Seminary for more than two decades. Though somewhat in the background for a few years as we developed other strategic initiatives, FSI last fall began renewed efforts at reaching out to our culture in unique and exciting ways. Here's a sample of what's been going on.

Ryan Appointed New FSI Director—The Seminary recently named **Rev. Mark Ryan** (M.Div. '99) as the new director of FSI, effective January 1, 2013. Mark was an intern with FSI during his student days and has worked with L'Abri Fellowship in both Massachusetts and Canada. He also has pastored churches in Australia and the US, most recently as associate pastor at Crossroads Presbyterian Fellowship in Maplewood, Missouri. His ministry experience, heart for evangelism, and interest in helping others navigate the crosscurrents of religion and culture make him uniquely qualified for the position. Mark will also serve as adjunct professor of religion and culture at the Seminary. Prof. Jerram Barrs continues to serve as resident scholar of FSI.

The 2012 Schaeffer Lectures Studied Connections Between Science and Faith—In partnership with Discovery Institute's Center for Science and Culture, FSI hosted more than 300 people at its annual fall lecture series, which focused on the topic *Science and Faith: Friends or Foes?* and explored the interconnectedness of the two. Dr. Jack Collins, professor of Old Testament and author of *Did Adam and Eve Really Exist?*, was among the many featured speakers. Audio from these and other lectures is available at www.covenantseminary.edu/resources.

Friday Nights @ the Institute—This occasional series features presentations on topics relating to the intersection of life and faith, offered in a variety of venues throughout our community. The initial offering in October was "Called to Serve: A Christian in Business," featuring **Mr. Jim Lauerman**, a former Covenant student and retired president of Avemco Insurance Company, Inc. Audio from the event is available at www.covenantseminary.edu/resources.

Movie Night @ the Institute—This monthly series features movie showings followed by group discussions. Recent offerings have included *Midnight In Paris*, *Nosferatu*, and *The Tree of Life*. The series is presented in conjunction with Zekefilm, a local film and culture ministry started by a few Covenant Seminary students.

Tea With Jerram—Each semester, **Prof. Jerram Barrs** leads an enthusiastic group of women donors, volunteers, and other Seminary supporters in a series of studies on biblical or cultural themes. Last fall's edition looked at famed nineteenth-century English women novelists. Prof. Barrs also

offered a free public lecture on the life and work Jane Austen, held in the appropriately cozy setting of the London Tea Room in downtown St. Louis.

Lunch With a Professor—These monthly events enable students to enjoy good food (graciously provided by the Seminary's Women's Auxiliary) and good fellowship with a faculty member in a relaxed non-classroom setting.

Covenant Seminary Art Club—The Art Club offers a way for students and others who are interested to pursue and promote the arts both as a mode of self-expression and as an opportunity to glorify God and edify our neighbors.

St. Louis L'Abri Conference—The first annual St. Louis L'Abri Conference, presented by L'Abri Fellowship of Rochester, Minnesota, was held at Westminster Christian Academy in St. Louis, not far from the Seminary, and focused on the theme "In the Beginning . . .": *Celebrating and Defending the Doctrine of Creation in a Naturalistic Culture*. Speakers included **Dr. Jack Collins**, **Prof. Jerram Barrs**, and **Rev. Mark Ryan**, as well as **Mr. Dick Keyes**, director of the Massachusetts L'Abri.

GIFTS, GRANTS, AND PARTNERSHIPS

Over the past year, the Seminary was blessed to receive several grants and gifts that are making a significant impact on campus. We praise God for his provision through these ministry partners and humbly thank the following foundations and organizations for their generosity in support of our mission:

The Chatlos Foundation gave \$15,000 to help fund our accessibility initiative and make several Americans with Disabilities Act-compliant upgrades to campus buildings.

The Davis Foundation gave \$85,000 to fund five 100%-tuition scholarships for our Founders Scholarship Award program, as well as the purchase of audio equipment and other technology upgrades for our classrooms.

OTHER SEMINARY NEWS

Old Building, New Purpose. In 2010, FSI, the Counseling Department, and AV Services moved from the old white house on campus to the top floors of Founders Hall and the J. Oliver Jr. Buswell Library. The house, now refurbished and repurposed as a residence for single male students, will be called **The MTW House** in honor of the many missionaries who serve the Kingdom through the PCA's Mission to the World. The name is also a tribute to Dr. Paul Kooistra, coordinator of MTW, who served as the Seminary's third president from 1985 to 1994 and whose family was the last to reside in the house when it served as the President's home.

TAKE A FREE* WEEKEND CLASS!

* Free for Alumni and their Spouses

Join us for a spring Lifetime of Ministry class! These weekend ministry enrichment courses provide church leaders and other ministry practitioners with opportunities for lifelong learning. There is no charge for alumni and their spouses. For others, there is a nominal registration/audit fee of \$25. The courses offered this spring are:

Theology and Practice of Prayer, Feb. 8–9
Instructors: *Dr. Phil Douglass*, professor of practical theology, and *Rev. John Smed*, Antioch pastor, Grace Vancouver Church, Vancouver, BC; founder, Grace Project church network

• **Sense and Sexuality**, Feb. 15–16
Instructor: *Dr. Richard Winter*, professor of practical theology and counseling

• **Team Ministry**, Feb. 22–23
Instructor: *Dr. Phil Douglass*, professor of practical theology

• **Women in Ministries**, March 1–2
Instructor: *Mrs. Hillary Coffee*, coordinator of ministry to women, Central Presbyterian Church, St. Louis, MO

• **Politics of Ministry Practice**, March 8–9
Instructor: *Dr. Bob Burns*, senior associate pastor and head of staff, Central Presbyterian Church, St. Louis, MO

• **Disability Ministry**, April 5–6
Instructor: *Mrs. Stephanie Hubach*, special needs ministries director, Mission to North America

For complete information on each course, or to register online, visit www.covenantseminary.edu/alumni/ and scroll down to "Free Weekend Courses."



Check out more Seminary News online at *The Thistle*.

www.covenantseminary.edu/the-thistle

ALUMNI

In all that is post-Christmas, the crumpled paper and drooping tree are discarded. The cold remains. For ministry leaders who are busy preaching, counseling, and caring, the cold can grow from a heart heavy with caring, but little cared for. Pastoral self-neglect is common at the height of the ecclesiastical calendar as those who shepherd others often ignore their own personal joys, family sorrows, past losses, and unmet hopes.

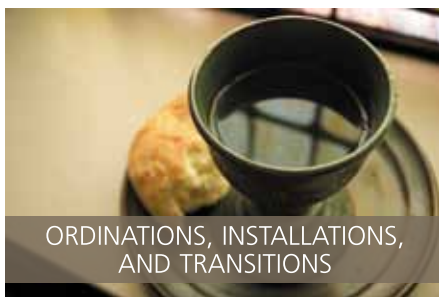
Our prayer is that you would find encouragement in the pages of this magazine or through some other service of Covenant Seminary: a pastoral visit to campus, attendance at an LOM course, or an online class. The summary report from the Center for Ministry Leadership may provoke helpful self-reflection. It can be downloaded here: <http://bit.ly/TAQkaC>. I also invite you to call me. I'd love to talk about opportunities for self-care. The holidays may be over, but your opportunities for encouragement are not.

Your servant,



Joel D. Hathaway
Director of Alumni and Career Services

Let us know how we can serve you through this publication. E-mail your suggestions for *Covenant* magazine to Joel: joel.hathaway@covenantseminary.edu.



ORDINATIONS, INSTALLATIONS,
AND TRANSITIONS

Jeremy Bedenbaugh (MDiv '05) to lead pastor at The Journey: Tower Grove, St. Louis, MO.

Tim Butler (MDiv '10) to assistant pastor of discipleship at Grace Presbyterian Church, St. Charles, MO.

Jennifer Cronk (MAEM '10) to director of children's ministry at Grace Evangelical Church, Germantown, TN.

Rodrigo DeSousa (MDiv '03) to dean of theological faculty of Mackenzie University (Universidade Presbiteriana Mackenzie), São Paulo, Brazil.

Brent Harriman (MDiv '02) to area coordinator for Reformed University Ministries for 15 college campuses in Tennessee, Kentucky, Indiana, Illinois, and Missouri.

Sam Joyner (MDiv '86) to pastor of Grace Costal Church, Bluffton, SC.

Dan Judge (MAC '99) continues as chaplain of the Windsor-Severance Fire Rescue, Severance, CO.

Gary Leibovich (MDiv '09) to associate pastor at New City Fellowship of Nairobi, Kenya.

Brian Main (MDiv '05) to PhD program in biblical studies, Catholic University of America.

Jonathan Mattull (MDiv '07) to headmaster of Providence Classical Christian Academy, St. Louis, MO.

Curt McDaniel Jr. (MDiv '84) to interim senior pastor of New Hope Presbyterian Church (EPC), Ft. Myers, FL.

Kristy Mitchell (MAEM '08) to executive director of the Wilson Pregnancy Center, Wilson, NC.

Tom Mirabella (MDiv '05) to missionary to Chiba, Japan, with Mission to the World.

Mary and **Jon Mould** (MDiv '91) returned to Africa with United World Mission on August 2, 2012, to teach at Dakar Academy, a school for missionary children, in Senegal.

Sam Murrell (MDiv '86) to interim senior pastor at St. Andrew's Church (Anglican), Little Rock, AR.

Jason Polk (MDiv '07) to missionary in Addis Ababa, Ethiopia, with Mission to the World.

Tom Rubino (MDiv, MAC '10) to assistant pastor at Potomac Hills Presbyterian Church, Leesburg, VA.

Justin Sembler (MDiv '11) to pastor of First Evangelical Presbyterian Church, Cedar Grove, WI.

Missy (Barton) (MAC '00) and **Clay Smith** (MDiv '99) to Lynchburg, VA, where Clay serves as senior pastor of Rivermont Evangelical Presbyterian Church.

Allen (MDiv '01, DMin '10) and **Tracy Taha** (MATS '99) continue serving at Trinity Presbyterian Church, Boerne, TX, which they planted six years ago.

Dave Vosseller (MDiv '98) to pastor of Lakemont Presbyterian Church, Augusta, GA.

Karly (Klockslem) Winter (MAC '03) to lay counselor for The Living Center, LeMars, IA.

Andy Wood (MDiv '11) to assistant pastor at City Church Denver (RCA), Denver, CO.

Daniel Ying (DMin '11) to senior pastor of Redeemer Montclair, Montclair, NJ.



FAMILY UPDATES

Uche and **Melissa Anizor** (MATS '06) welcome Ezra Christian, May 16, 2012.

Gretchen and **Michael Barber** (MDiv '07) welcome Samuel Hewitt, May 13, 2012. Michael was ordained as a chaplain in the South Texas Presbytery, May 27, 2012.

Luda and **Derek Bates** (MDiv '03) welcome Elisea Hope, June 24, 2012.

Abby and **Currie Bishop** (MDiv '10) welcome Hudson Davis, January 14, 2012.

Mike (MDiv '08) and **Sarah (Park) Bobell** (MAEM, MATS '08) welcome May Evangeline, January 26, 2012.

Erin and **Jonathan Davis** (MDiv '11) welcome Margaret Spencer, July 25, 2012.

Suzanne and **Nick Gleason** (MDiv '05), welcome longtime foster child Lyric Denise Ayanna (age 4), adopted August 2, 2012.

Jennifer and **Todd Gwennap** (MDiv '09) welcome Raney Grace, May 24, 2012.

Annie and **Nick Hathaway** (MDiv '07) welcome Cosette Capell, February 14, 2011.

Jone and **Kristofer Holroyd** (MDiv '06) welcome Sylvia Jean, March 15, 2012.

Susie and **K. J. Kim** (MDiv '08) welcome Samuel Covenant, July 22, 2012.

Charlotte and **George Lacy** (MDiv '09) welcome Amos Hamilton, Malachi Tucker, February 14, 2012.

Hannah and **Isaac Musselwhite** (MATS '11) welcome Jack Dylan, March 27, 2011.

Lisa and **Lance Qualmann** (MDiv, MAC '07) welcome Will Edwin, June 5, 2012.

Dawn and **David Salyer** (MDiv '10) welcome Evelyn Elizabeth, November 24, 2011.

Brooke and **Travis Scott** (MDiv '06) welcome Jerram Charles, July 17, 2012.

Katie and **Brent Webster** (MDiv '04) welcome Lucy Kathryn, December 14, 2012.

JoAnna and **Jeff Zehnder** (MDiv '09, ThM '10) welcome Anna Sophia Judith, May 28, 2012. Jeff was ordained as associate pastor of Fairview Reformed Presbyterian Church, Industry, PA, on May 20, 2012.

Wes (MDiv '02) and **Amy Zell** (MAC '00) welcome Wiley Paul, April 8, 2012.



Nicolas Farelly (MATS '00 ThM '02), associate professor of New Testament at the evangelical seminary in Vaux-sur-Seine in the Paris region, was recently appointed director of École Pastorale (pastoral school), in Massy, France.

L. B. Graham (MDiv '96), chair of the Bible department and teacher of English and ethics at Westminster Christian Academy in St. Louis, recently published several new books: *Avalon Falls* (Not Yet Books, July 2012), a new mystery novel; *The Raft, the River, and the Robot* (Not Yet Books, Sept. 2012), a science fiction novel that pays a unique tribute to Mark Twain's classic *Adventures of Huckleberry Finn*; and *The Darker Road* (Living Ink, due out in Feb.), the first book in a new fantasy series titled *The Wandering*.

Patricia Goodson (MATS '92) was named Presidential Professor for Teaching Excellence at Texas A&M University.

Allen Lancaster (MDiv '80) celebrates 21 years serving as a Navy chaplain.

Sandra and **Curt Lovelace** (MDiv '81) on the completion of the book *Children in Church*:

Nurturing Hearts of Worship (Great Waters Press, January 2013).

John Macaulay (MDiv '79) serving as translation coordinator on the Wycliffe Bible translation for Tanzania and Kenya.

Larry McAuley (MATS '02) in his fourteenth year serving in Malawi and Mozambique with the Christian Reformed World Relief Committee and Reformed Church in America.

Luke Morton (MDiv '09) on his contribution to a compilation music CD by Cardiphonia.

Matthew Novenson (MDiv '05) on the successful completion of his PhD in New Testament from Princeton Theological Seminary and on his position as lecturer in New Testament and Christian origins at the University of Edinburgh, Scotland.

At Jubilee Community Church, R. Schumacher Memorial Library in St. Louis, MO, named after **Richard Schumacher** (MATS '02, MDiv '07), opened on May 18, 2012.

Laura Shultz (MAC '06) on the successful defense of her PsyD in clinical psychology with an emphasis on the integration of faith and psychology as ministry, received from Wheaton College.

Matt (MDiv, MAC '03) and **Cheri Uldrich** (MAC '03) licensed as professional counselors in Arizona.

John L. Vance (MDiv '72) celebrates 40 years of pastoral ministry, currently serving Westminster Presbyterian Church, Rock Tavern, NY.

Celebrating a lifetime of ministry, **Wai Kan Yu** (MA '81) retired in 2008 but continues serving in his mother church in Hong Kong.



Richard Aeschliman (MDiv '64) on the death of his wife of 29 years, **Sandra** (MDiv '72), on January 3, 2012.

Gerry Gutierrez (MDiv '82) on the death of his wife, Ruth, February 27, 2012.

Bob Muhlig (MDiv '77) on the death of Mary Anne, his wife of 58 years, March 27, 2012.

The family of **Brian Wayne Kinney** (MDiv '92), who passed away July 11, 2012.

The family of **Mari Ellen Reeser** (MAC '05), who passed away April 8, 2012.

Executive Editor
Al Li

Managing Editor
Allison Dowlen

Editors
Jackie Fogas Rick Matt

Design and Production
Katie Rhea Stokes

Editorial Contributors
Jerram Barrs Joseph McDaniels
David Brown Rick Matt
Joel Hathaway Travis Schmalhofer

Photographers and Photo Contributors
Brian Bish Cristiano DeSousa
Chad Donohoe Tad Edwards
Tucker Else Tom Franklin
Todd Gwennap Chris Hilton
Michael Hsu Sylvester Jacobs
Staci King Stephen Leung
Nathan Lucy OrangeBlock
Malachi Owens Jr. Keary Ritchie
Travis Schmalhofer Corey Smith
iStock Katie Rhea Stokes
Trivers Veer
Richard Winter

Covenant Theological Seminary
12330 Conway Road
St. Louis, Missouri 63141
Tel: 314.434.4044
Fax: 314.434.4819
communications@covenantseminary.edu

Unless otherwise indicated, all Scripture references are from The Holy Bible, English Standard Version, ©2001 by Crossway Bibles, a division of Good News publishers. Used by permission. All rights reserved.

Scripture quotations marked (NIV) are taken from the Holy Bible, New International Version®, NIV®, ©1973, 1978, 1984 by International Bible Society. Used by permission. All rights reserved.

Volume 28, Number 1. © 2013



Covenant is published by Covenant Theological Seminary, Presbyterian Church in America (PCA).

The purpose of Covenant Seminary is to glorify the triune God by training his servants to walk in God's grace, minister God's word, and equip God's people—all for God's mission.



Covenant Theological Seminary
12330 Conway Road
St. Louis, MO 63141

CHANGE SERVICE REQUESTED

Nonprofit Org.
U.S. Postage
PAID
St. Louis, MO
Permit No. 1485

WHAT WILL YOU LEAVE FOR THE NEXT GENERATION? LEAVE A LEGACY OF GOSPEL FAITHFULNESS.

Including Covenant Seminary in your estate plans is a wise investment that not only helps prepare a new generation of pastors and church leaders but also lays the foundation for a lasting legacy of faithful gospel ministry.

LEGACY GIVING OPTIONS:

*Charitable Gift Annuity • Charitable Remainder Trust
Bequest • Gift of Life Insurance/Retirement Plan*



For more information on how you can remember Covenant Seminary in your estate plans, please contact our Development office at 1.800.264.8064 or development@covenantseminary.edu.

Charitable Gift Annuities are issued by Covenant Theological Seminary and only in states permitted by law. If you have received this information and reside in a state where the Seminary is not licensed or exempted from licensure to offer charitable gift annuities, please disregard. Covenant Theological Seminary does not render legal or tax advice. We recommend that before entering into any arrangement you consult your own legal and/or tax counsel.