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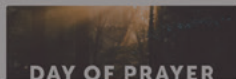
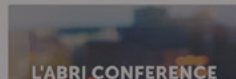
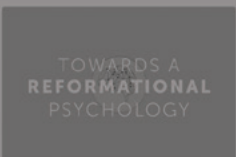
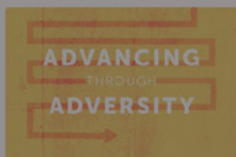
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Covenant Magazine

is a publication of Covenant Theological Seminary, the denominational seminary of the Presbyterian Church in America. For over sixty years, Covenant Seminary has equipped thousands of pastors, counselors and ministry leaders to lead and serve the Church globally. This magazine is a testimony to the Lord's work in and through the people associated with Covenant Theological Seminary.

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References

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From the President

But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare.
— Jeremiah 29:7

These words from God, sent via the prophet Jeremiah to his people in exile in Babylon, also remind us of our status as exiles and strangers in a world that does not acknowledge the Lordship of Christ over all creation. God's people are called to be ambassadors of his Kingdom—a Kingdom already here in many ways but also not yet arrived in its fullest sense. Until that day we seek the welfare of our culture and the people with whom we live, sometimes despite great opposition but always with humility, love, and a desire to make known the truth of Jesus and his gospel.

For 30 years, the Francis Schaeffer Institute (FSI) at Covenant Seminary has been helping future pastors, counselors, church leaders, and other Kingdom workers engage the people and issues of the day courageously but compassionately in a loving and gospel-focused way. Founded in 1989 on biblical principles that underpinned the life and ministry of pastor and apologist Francis A. Schaeffer and his wife Edith, the work of FSI is an integral part of the Seminary's training mission and way of life.

This issue of *Covenant Magazine* celebrates the 30th anniversary of FSI with a special section of articles devoted to the Institute's history and ongoing influence. More importantly, we celebrate the Savior in whose name we strive year in and year out to prepare new generations of leaders who are faithful to the Scriptures, true to our Reformed faith, and rooted in grace for a lifetime of fruitful ministry.

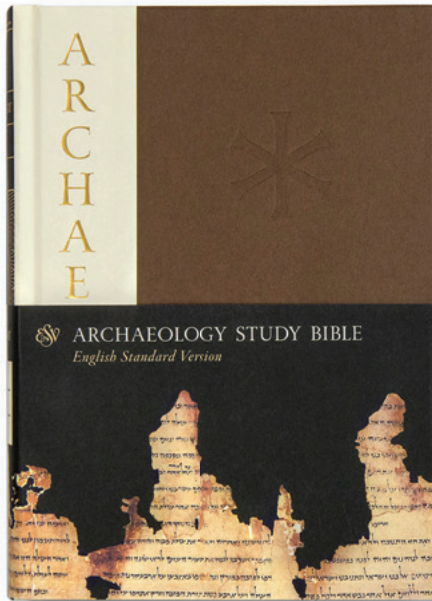


Dr. Mark Dalbey
President



Faculty Books

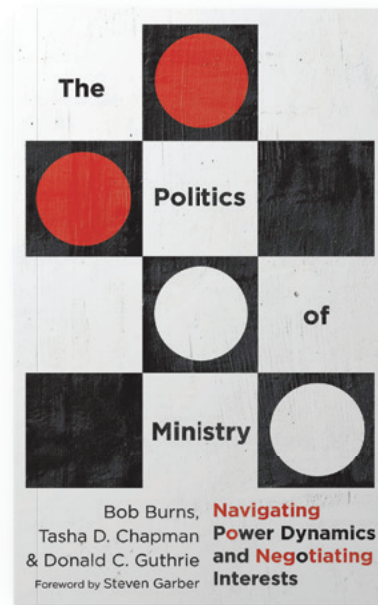
A selection of recent faculty publications for the good of the church



The Archaeology Study Bible

Crossway

Dr. David W. Chapman, Professor of New Testament and archaeology, served as New Testament editor for the *ESV Archaeology Study Bible* (Crossway, 2018) and wrote notes for the Gospel of John and the General Epistles. The book features extensive coverage of biblical archaeology topics and includes a host of maps, photos, and other helpful materials for placing each biblical book in its historical and cultural context.



The Politics of Ministry

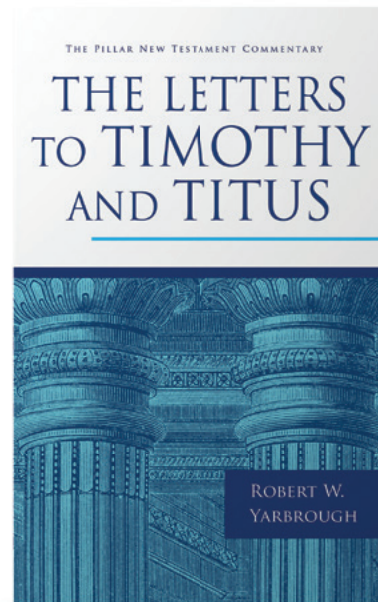
InterVarsity Press

Dr. Tasha Chapman, Professor of Educational Ministries, co-authored (with Bob Burns and Donald Guthrie) *The Politics of Ministry: Navigating Power Dynamics and Negotiating Interests* (IVP, 2019), a follow-up to the highly regarded *Resilient Ministry* by the same authors. The book offers helpful insight into the many relational challenges of ministry and how to best navigate them.



Work: Its Purpose, Dignity, and Transformation
P&R

Dr. Dan Doriani, Professor of Biblical and Systematic Theology and VP at Large, published *Work: Its Purpose, Dignity, and Transformation* (P&R, March 2019). This book explains the Bible's teaching on the nature, glory, misery, and eventual restoration of work; looks at what it means to be faithful at work, even in risky places; and shows what steps we can take to transform our workplaces and the world through the reformation of work.



The Letters to Timothy and Titus
Pillar New Testament Commentary
Eerdmans

Dr. Robert W. Yarbrough, Professor of New Testament, published *The Letters to Timothy and Titus* in the Pillar New Testament Commentary series (Eerdmans, 2018). This theologically rich yet straightforward commentary addresses the pastoral themes of these epistles and shows how the inerrant word of God is applicable to the Church today. Dr. Yarbrough serves as the editor for *Presbyterion*, Covenant Seminary's twice-yearly scholarly journal.

Faculty & Staff News

Recent updates about the people of Covenant Seminary



Prof. Suzanne Bates (MAC '99), who has taught as Adjunct Professor of Applied Theology (Counseling) since 2010, was recently promoted to full-time **Assistant Professor of Counseling**. Prof. Bates holds an MAC from Covenant Seminary and is currently pursuing a PhD in counseling education at the University of Missouri–St. Louis. She brings to her position a wealth of experience as a Licensed Professional Counselor, a Staff Counselor and Ministry Director at New City Fellowship (PCA) in St. Louis, a former case worker in the St. Louis County Department of Justice Services, and as a counselor for the Community Action Agency of St. Louis where she worked with the prison population. She also served as the Seminary's Associate Dean of Students for women for several years. She is a regular speaker at conferences and women's retreats, leads women's Bible studies, and has traveled six different times to Africa for mission work.



Dr. Tasha Chapman, formerly Director of Educational Studies and Adjunct Associate Professor of Educational Ministries, is now full-time **Professor of Educational Ministries**. She holds a PhD in educational studies from Trinity Evangelical Divinity School and has taught at Covenant in various capacities since 2004. An expert in the learning process, Dr. Chapman views educational ministry as the lifelong process of growing toward maturity in Christ through the power of the Holy Spirit with the body of Christ. Her current consulting and research focuses on leadership and self-stewardship in ministry, cross-cultural learning, and instructional and curriculum design. She is the co-author (with Bob Burns and Donald Guthrie) of *Resilient Ministry: What Pastors Told Us About Surviving and Thriving* (IVP, 2013) and its follow-up *The Politics of Ministry: Navigating Power Dynamics and Negotiating Interests* (IVP, 2018). Prior to Covenant, Dr. Chapman worked in campus ministry and as director of women's ministry in a local church.



Ms. Lindsey DeJong (MAC '12) recently moved to the Student Life team as **Associate Dean of Students**. DeJong took over her new role following 9 years in the Seminary's Admissions office, first as an Admissions Representative and later as Assistant Director of Admissions. After earning an undergraduate degree in English literature, she came to Covenant for an MA in Counseling. She is now a Licensed Professional Counselor (LPC) in the state of Missouri. She will assist new Dean of Students Mark McElmurry (see below) in a variety of ways, particularly by counseling and shepherding female students.



Dr. Zack Eswine (MDiv '95) and his wife, **Jessica Eswine**, in 2018 joined the staff of the Francis Schaeffer Institute (FSI). Dr. Eswine, lead pastor of Riverside Church (EPC) in Webster Groves, Missouri, and Director of Homiletics at the Seminary, will now also serve as **Scholar-in-Residence for FSI**. Mrs. Eswine, a trained lawyer and experienced apologist for the Christian faith, will serve as **Visiting Instructor of Integrated Apologetics**. Dr. Eswine will join FSI Director Prof. Mark Ryan and FSI founder and Senior Scholar-in-Residence Prof. Jerram Barrs in offering new MA and DMin degree tracks in communication and cultural apologetics. He will continue to teach for and direct the homiletics program and serve as pastor at Riverside, where he has been since 2008. Mrs. Eswine will also teach apologetics courses for FSI. Dr. Eswine is the author of several books, including the award-winning *Preaching to a Post-Everything World* and *The Imperfect Pastor*.



Dr. Michael W. Goheen, Director of Theological Education for the Missional Training Center (MTC)—Phoenix, joined the faculty of Covenant Theological Seminary as **Professor of Missional Theology** in July 2018. In addition to his ongoing directorial and teaching work with MTC—which became an extension site of Covenant in 2017—Dr. Goheen will teach occasional courses on mission-related topics at the Seminary. He is a pastor, church planter, scholar, and recognized authority on mission in today's world. Dr. Goheen's work with MTC provides pastors and other current ministry leaders with deeper theological training in a non-traditional, mission-oriented educational setting. He also serves as Scholar-in-Residence for the Surge Network of churches in Phoenix. Dr. Goheen has authored, co-authored, or edited ten books, including *A Light to the Nations: The Missional Church and the Biblical Story* (IVP, 2014), *Introducing Christian Mission Today: Scripture, History, and Issues* (Baker, 2011), and *The Church and Its Vocation: Lesslie Newbigin's Missional Ecclesiology* (Baker, 2018).



Prof. Aaron Goldstein (MDiv '10) was recently appointed **Assistant Director of Online Learning and Adjunct Professor of Old Testament**. Prof. Goldstein began teaching at Covenant in 2015 as a Visiting Instructor in Old Testament. In January 2018, he took on additional responsibilities as the Seminary's Interim Assistant Director of Online Learning before being named to his current position. Prior to coming aboard full time at Covenant, Prof. Goldstein served for eight years as a pastor at Cornerstone Church (EFCA) in St. Louis, Missouri, and taught as an Adjunct Professor of Religion at Lindenwood University. He is currently pursuing a PhD (ABD status) in biblical studies at Concordia Seminary in St. Louis.



Dr. Joel Hathaway (MDiv '04, DMin '16), Director of Alumni and Career Services, took on the additional and complementary role of **Director of the Doctor of Ministry program** in 2018. The son of a pastor, Hathaway knows firsthand how the ups and downs of ministry can impact a minister, his family, and the larger church community. His experience fuels his passion to see pastoral graduates and churches matched well for a lifetime of faithful and fruitful ministry. As a graduate of Covenant's DMin program, he also knows the value of this degree for further strengthening and equipping church leaders for long-term ministry success and sustainability. Joel also has previous experience with Mission to the World, is certified in the Meyers Briggs Type Indicator (MBTI), and is the author of the recent book *Finding a Pastor: A Handbook for Ministerial Search Committees* (see page 10).



Dr. Mike Higgins (MDiv '96, DMin '12), who served as Dean of Students from 2011 to 2019, recently moved into the new position of **Seminary Chaplain**. Higgins came to Covenant in 1992 as a student, then served as a PCA pastor in Tennessee and Georgia before returning to the Seminary as Dean of Students. He is also a retired US Army Chaplain (with the rank of colonel) who had an assignment at the Pentagon, among many other roles. His new role as Chaplain will allow him to pursue pastoral care and counsel for the Covenant Seminary community as well as accommodate his lead pastor role in a local PCA church and increased speaking engagements with alumni and others in the denomination. Higgins also teaches occasional courses as an Adjunct Professor of Applied Theology. He will continue to have an office in Edwards Hall with the Student Life team.



Dr. Robert Kim joined the faculty in fall 2019 as the newly appointed **Philip and Rebecca Douglass Chair of Church Planting and Christian Formation and Adjunct Professor of Applied Theology**. Dr. Kim planted Gracepoint Church in Philadelphia in 2006 and served as Lead Pastor there for 12 years, overseeing the planting of a daughter church, Gracepoint North, in 2016. Most recently, as Coordinator of the Metro Philadelphia Church Planting Partnership, he worked to provide church planters with guidance in the areas of vision building, prayer mobilization, strategic planning, coaching, recruiting, assessing, training, and mentoring. He holds BA in sociology (University of California–Irvine), an MDiv (Gordon-Conwell Theological Seminary), a ThM in intercultural studies (Fuller Theological Seminary) and a DMin in church development (Reformed Theological Seminary). Dr. Kim and his wife, Wonmin, met at Gordon-Conwell Seminary, where she was also doing studies. Among her many different roles, Wonmin has served as Women's Ministry Director at Gracepoint Church and more recently worked for Serge. The Kims have three children—Elijah, Sophia, and Clay—and a dog named Mission.



Mr. Jeremy Main (MAEM '15) was named **Director of the City Ministry Initiative** (CMI), taking over that role in fall 2019, in addition to his responsibilities as Director of Field Education, a role he has filled since 2017. He will also continue to teach classes as an Adjunct Professor of Educational Ministries. CMI provides Covenant Seminary students and members of the broader community with diverse opportunities to explore together the story of God's work in the city while becoming better equipped as leaders to facilitate transformational gospel ministries in intercultural city contexts. With three MA degrees—in urban affairs (Saint Louis University), political science (University of Missouri–St. Louis), and educational ministries (Covenant Seminary), Main is currently finishing up a Doctor of Transformational Leadership (DTL) from Bakke Graduate University with a dissertation focused on seminary-community collaborations for urban ministry leadership and community development. He also serves as a ruling elder at Midtown Church (PCA) in St. Louis.



Mr. Mark McElmurry (MAC '09) stepped into the role of **Dean of Students** in July 2019 after serving as Associate Dean of Students for the past ten years. Before coming to Covenant Seminary he spent nearly 15 years in campus ministry with the Navigators. In addition to overseeing Student Life and its activities, McElmurry will continue to shepherd first-year Master of Divinity students as they train for ministry, as well as oversee the cohort group system that he helped to create. MDiv cohort groups help students pursue emotional and spiritual growth alongside their work in the classroom, helping them to better understand their own life story so that they may better grow through their pain and not make themselves and others victims to their own emotional, spiritual and cultural blindspots.

From left to right: Mr. Jeremy Main, Dr. Robert Kim, Prof. Aaron Goldstein, Dr. Robbie Griggs, Dr. Mark Pfuetze, Dr. Brian Aucker, Dr. Bob Yarbrough, Dr. Michael Williams, and Dr. Hans Bayer





Help for Churches Seeking New Pastors

A Conversation with Dr. Joel Hathaway

BY RICK MATT

Searching for a new pastor is challenging for any church. When done well, the process can facilitate growth and renewal. When done poorly, it can cause congregational stress, bitterness, or division. *Finding a Pastor: A Handbook for Ministerial Search Committees*, published jointly by Covenant Seminary and the PCA's Committee on Discipleship Ministries (CDM), addresses these issues and offers guidance to churches and other organizations seeking a new pastor or senior leader. The book is available through the CDM website at www.pcabookstore.com.

Dr. Joel Hathaway (MDiv '03, DMin '16), the Seminary's Director of Alumni and Career Services and recently appointed DMin Program Director, wrote *Finding a Pastor*. The book draws on his experience working with dozens of churches on the pastoral search process, as well as a decade of extensive research into pastoral placement and leadership issues. In this recent conversation, Dr. Hathaway discusses the book and the search process.

RM: Let's begin with a brief overview of the book and why you wrote it.

JH: The book is meant to be a helpful guide to the pastoral search process for church sessions and others serving on search committees, many of whom will not have done anything like this before. Basically, I compare the older way of doing a pastor search with a newer way based on a networking model that draws on biblical principles and best practices from other fields, adapted to the ministerial arena. The book shows how to set up, organize, and prepare a search committee for its task and explores the principles for structuring the overall search process. It highlights key points for creating a job description that matches your church's real needs and personality, covers the best ways to identify, recruit, and interview appropriate candidates, and defines methods for evaluating candidates and making the final decision. I wrote it because over the years I've been working with churches, many people have asked me if there was a concise

written version of what I was talking with them about. For a long time there wasn't; it was all in my head or in various notes and files. Enough people asked about it that I finally took their advice and wrote it up in book form. I tried to make it as clear and concise as possible so anyone on a search committee can understand and apply the principles to their particular situation.

RM: Tell us more about how you arrived at the model you describe in the book.

JH: This all grew out of work I was already doing as part of my job in alumni and career services. It was also informed by some of the research I did for my DMin dissertation, as well as trends I observed, and by lots of conversations with churches seeking pastors and with alumni looking for jobs. I also drew a lot on the expertise of now-retired Covenant Seminary professor Dr. Phil Douglass and his work with church and pastor personality types.

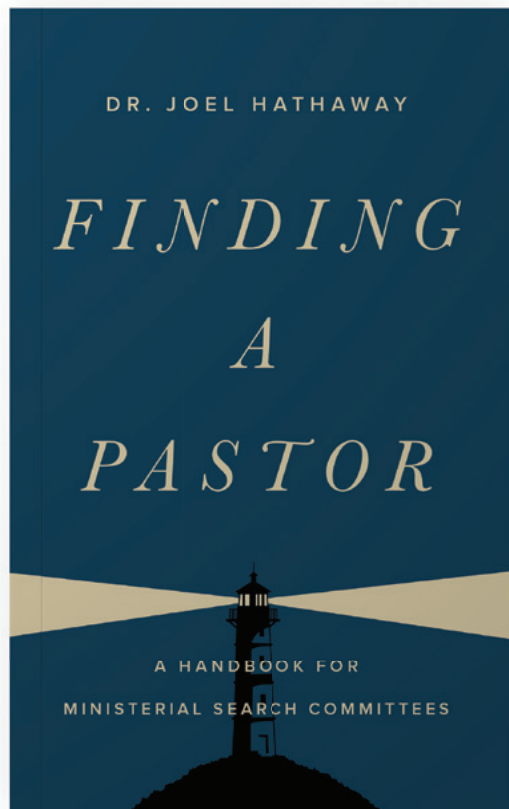
When I first took on our graduate placement process in 2006, I noticed that while the number of graduates we placed in ministry positions remained high, the number of jobs from churches and ministries being posted publicly on our job boards was declining substantially. I wanted to know why, so I did some research on a few other professions—mostly the legal and medical professions—to see if there were similar trends going on. I found that they had mostly shifted away from a public-posting model for job searches to more of a network model. Law firms, for example, were no longer posting jobs with law schools, but rather trying to reach those schools' alumni directly via alumni newsletters and such.

That led me to ask questions of churches when they'd call about posting jobs with us. The more churches I talked with, the more I found something

interesting. Smaller churches—those with under 200 people—tended to follow the older pattern of gathering ministerial data forms and resumes for potential candidates, sampling a sermon or two for each one, and sifting through those candidates to narrow the search down to a few they wanted to pursue. By contrast, larger churches—those with more than 500 people—had usually begun networking through their various denominational and other contacts and already had several strong candidates in the pipeline even before posting their jobs. This streamlined the process and helped them focus more quickly on the most likely candidates. Many organizations now use this process, but back then it was fairly new.

Many things contributed to this shift. Partly, advances in internet technology and the advent of social media made it possible to search for candidates a completely different way. You no longer had to request tapes or CDs of sermons or send committee members across the country to hear a candidate's sermons (while trying to remain inconspicuous so his congregation wouldn't get suspicious about why all these visitors were there). Now you could find and listen to sermons online easily. You could find out a lot about potential candidates directly through LinkedIn or Facebook before you ever contacted them in person, and you didn't have to rely solely on denominational channels.

I also discovered that the old model was not really producing long-term results. Many pastors, I found, were only staying in a call for four or five years then moving on. Most churches I know of are not looking for a pastor to stay four or five years; they want someone who'll be around a lot longer than that. Around this time, I also came across the idea of behavioral interviewing, which focuses on asking questions that get at a candidate's heart by delving deeper into his ways of thinking and behaving.



All of this got me thinking about how to adapt this newer networking model to help smaller churches especially become healthier and more effective, with long-term pastors. The form the model takes in the book evolved over a decade or so of working with churches and walking with them through this process.

RM: Describe for us what it's like to work with a church on this process. Walk us through a typical pastoral search consultation.

JH: Each consultation is a bit different, but in general they look like this: When I get a call from a church wanting to post a pastoral position, I'll spend some time—often a couple of hours—summarizing most of what I just told you about my research and why I'd like to help them try a new model for doing a pastor search. If they're interested, then I'll have them run through a congregational profile and a leadership profile to help get a better idea of who they are as a church. I'll use those diagnostic results to recommend what I call in the book "best-fit candidates." These are men who, based on the data points from the profiles, would be good pastors for those particular churches and who, even though they aren't necessarily looking for jobs, would interact honestly with the churches to help evaluate their job descriptions and refine their understanding of what they thought they were looking for.

I try to approach the whole thing not as a consultant in the usual sense. I'm not a headhunter. I see my job as helping search committees do their job, believing that the Holy Spirit is an active member of the committee. My role is to come alongside

them and help the committee learn how to approach a process they may not have had much experience with. Because, if a search committee did its job well the last time the church needed a pastor, then probably they haven't done this in a very long time. By the time they're ready to replace their pastor again, the institutional history is lost; most or all of the people who were on that first committee are either dead or moved on. On the other hand, if a church is searching for a pastor again after only a brief time, then likely the previous search process was not done very well. There are always exceptions, of course, but in general that tends to be the case. So, I usually start with those assumptions and begin to evaluate churches based on that.

One thing I do want to be clear about: this model is not intended to be a prescriptive guide for how a church should do a pastor search. That would be just as unhelpful as the old search model. The purpose of the handbook really is to help churches think differently about what they're doing as they look for a pastor. The process may look very different from church to church, and that's okay. It's not meant to set some sort of new standard that all churches have to follow. It's meant more as a set of guidelines and principles, a recommended approach that can be tailored to your particular needs and situation.

RM: You mentioned earlier that your research for your DMin dissertation had some impact on the development of this process as well. What was that research about?

JH: Very briefly, it had to do with assistant pastors

finding themselves serving, often unintentionally, in interim pastor roles and how they navigate all the challenges and dynamics that go along with that. Many guys come to seminary thinking they want to be solo or senior pastors when they graduate, but by the time they finish they realize that pastoral ministry is a lot bigger and more challenging than they thought it was. They realize they'll need more experience, so many of them choose to be assistant or associate pastors first. Unfortunately, many of them unexpectedly find themselves filling an interim pastor role when the senior pastor leaves, and that's a huge change for them. Most guys are not really prepared for such a leap. Plus, you're in a situation where your job title says you're the assistant pastor, so you're not really a member of the session, but now you're expected to be leading the session, or at least giving the session input. It's a messy gray area of ministry, and I wanted to try to understand what was happening to these guys, to understand how they adapted and led in those situations.

RM: How did that research play into your thinking for this handbook?

JH: One important thing was it helped me realize that when churches generate a job description they often do so in a vacuum. They decide what they think they want based on hopes and dreams, and they end up with a description that's too vague or too specific or too idealistic. Or they base it on wanting a younger version of their last, beloved pastor. Or, conversely, they base it on wanting the anti-version of the last pastor. None of those approaches address the real needs of the congregation.

By the same token, when candidates read a job description, they assume that's the end of the conversation, that it's a non-negotiable. They may decide not to pursue a certain job because they don't think they fit the profile as outlined. But the truth of the matter is that with some discussion from both sides you might be able to hammer out a description that better suits both the needs of the congregation and the gifts and passions of the candidate.

In the book I tried to work toward breaking down walls on both sides by helping search committees realize that the first draft of the job description is just that, a first draft. You need to put this in front of real people—the “best fit candidates”—and let them tell you why they would never take the job. Then you revise the description and move on to draft two, which usually means going from rigidity to flexibility in expectations. The other side of that is also helping candidates to see that the job description is not necessarily the end of the story. It's okay to enter into conversation about it in good faith and see how much is really non-negotiable and how much isn't.

RM: In the PCA we have a lot of resources churches can turn to when they need help with something like this. But you've also worked with churches outside the PCA that may not have access to as many denominational resources. What advice would you give to churches starting this process that have no idea what they're doing?

JH: I wrote a little about that in the handbook and tried to make it non-denominational in that regard. I would say, first, think about the networks you're already naturally part of. A lot of churches are more connected than they may realize. Think about the pastors outside your church that you know and who know you. Most churches support missionaries. Who are the missionaries that know

your church well? Find trusted people like this with some sense of your congregation to give input and make meaningful recommendations about candidates.

Also, most churches feel awkward about talking to another church's pastor or asking that person to consider their position. They feel like they're stealing another person's spouse, in a sense. But I view it as similar to Paul telling the church in Ephesus that he needed to move on to Troas or Macedonia or Corinth. He was willing to go where he felt God needed him to go. Committees need to feel free to pick up the phone and call pastors they trust and ask for their input, and not be afraid to say, “We think you'd be a good fit for us. Would you be open to considering our position?” Don't say that unless you know and mean it to be true, but don't be afraid to say it if you think it is true.

Rick Matt (*MATS '05*) is senior writer and editor at *Covenant Theological Seminary* and a ruling elder in the PCA.

IS YOUR CHURCH LOOKING *for a* PASTOR?

There are three ways Covenant Seminary can help: by **posting your position** on its job board, by **recommending someone** who may be a good fit, or by **consulting with your search committee** to talk through best practices in hiring.

Email alumni@covenantseminary.edu
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Standing *in the* Tradition *of* Schaeffer

*The need for biblical seminaries
amid a tumultuous culture*

BY DR. JAY SKLAR & DR. BOB YARBROUGH

*Why the future of the church depends on
its leaders, and why the future of its leaders
depends on seminaries faithful to the Bible.*

The church needs strong seminaries, including strong denominational seminaries. But what exactly do we mean by a “strong seminary”? And why is a strong denominational seminary particularly important? Many books have been written on this subject. Here we can look only briefly at a few salient points. For a seminary to be strong, three features, intimately interrelated, stand out.

First, a seminary must be true to the Bible. It needs to interpret Scripture accurately and incorporate those truths into every aspect of seminary learning and life. Jesus prayed to God the Father, “Sanctify them in the truth; your word is truth” (John 17:17). At Covenant Theological Seminary, we take that “word” above all to be the Bible.

Second, for a seminary to be strong, it must be true to its Christian heritage. Seminaries appear by the will of a Christian community. A Reformed seminary reflects the will, the conviction, and the sacrifice of generous supporters and pastoral interpreters going back to John Calvin and indeed to the whole Great Tradition rooted in the apostles, prophets, and Christ himself, whose words the Bible sets forth. At Covenant Theological Seminary, we affirm, under the protective oversight of the Bible (see above), the heritage represented by the Westminster Confession of Faith, the Larger Catechism, and the Shorter Catechism as our doctrinal standards. For those are the doctrinal standards of the church we serve.

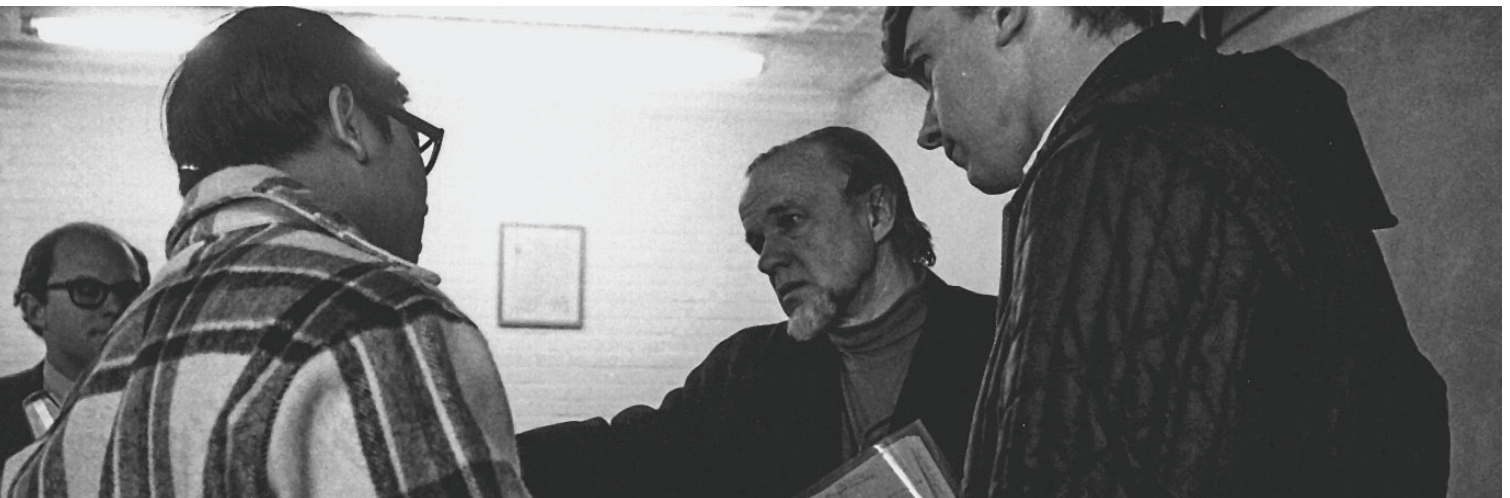
Third, for a seminary to be strong, it must be true to the needs of the hour—like the tumultuous times in which we find ourselves. With painful insight Jesus charged, “You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?” (Luke 12:56). A strong seminary is not an ivory tower preserving a status quo of olden days but a living sanctuary for the ongoing preservation of the sound knowledge of God. It is a beacon shining forth God’s light. It is a boot camp training leaders called by God, equipping them to suffer as good soldiers of Christ Jesus (2 Tim. 2:3) in a world that is seldom gospel-friendly.

Given, then, a strong seminary, three questions arise. (1) Why is the seminary so crucial? (2) What does it take for a seminary to be strong? and (3) What motivates those who teach in seminaries? We consider each of these in turn.

I. Why is the Seminary So Crucial?

Jesus did not need to found a seminary. He had Jewish disciples who were schooled in the Scriptures of Israel in their homes and synagogues. He taught those disciples from their Scriptures and from his own divine wisdom for some three years. He sent his disciples out to preach and minister, and showed them how to do these things by his example. Jesus was the prototypical theological educator, passing along both knowledge and the

Francis Schaeffer teaching students at Covenant Seminary.



how-tos of outreach and pastoral care. He lived alongside those he trained, mentored them, and prayed for them.

Jesus's earliest followers, in turn, trained others in what they had received from the Lord. The New Testament epistles are examples of apostolic instruction. (That's why strong seminaries still teach those epistles today.) Personal discipleship for the sake of making disciples to disciple others is implied in Paul's words to Timothy: "You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also" (2 Tim. 2:1-2).

Today, with Jesus at God's right hand and the apostles departed into Christ's presence (Phil. 1:23), there is need in the body of Christ for theological and practical training for those in the body of Christ. This is where seminaries come in. They serve Christ and his church. Here are just four ways:

1. The seminary provides initial grounding and equipping of church workers and, in many cases, leaders. Many men and women feel a strong urge (from God, from their own consciences, or both) to dedicate their lives to church or church-related ministry. But they lack the basic tools. Seminary cannot provide everything for such individuals. But it offers a great deal.

Some who come to seminary lack basic Bible knowledge. The seminary years are an occasion to address that deficit. Many are hazy at points of Christian doctrine. Seminary classes ground students in the Bible's teaching and the church's mission. The seminary degree for pastors, the Master of Divinity (MDiv), requires study of the biblical languages. This not only opens up new vistas in understanding the text but also enables

students to benefit from learned discussion about Scripture and theology through the centuries, as great thinkers often interacted with the Bible in its original languages. Many students are weak in their understanding of the history of the church. At seminary, sometimes for the first time, they begin to see the presence of the Kingdom of God through the church in all times and many places.

Given this foundation, students are exposed to bodies of learning and skills like homiletics, education theory and method, and counseling. Moreover, in many programs, students join cohorts that provide mutual encouragement and instruction in important small group strategies and practices. Often this results in significant spiritual growth through prayer and confidential sharing. Students make strides in transparency, honesty about themselves, compassion for others, and holiness both personal and corporate. They grow in the understanding and enjoyment of worship through chapel, classes on that subject, and the informal meetings in the course of seminary life that often include prayer, praise, and sharing the Word.

The seminary is more than an academic-and-practical curriculum. "Seminary" often means two, three, four, or more years of a crucible—moving to a seminary setting (even if many classes are now online), finessing the finances, juggling classes-work-family-church and sometimes more, and maintaining a sane and balanced personal life. Extracurricular life in the seminary community builds character. It also forges lasting relationships. Such out-of-class experiences may be as transformative as any class a student takes.

In a word, the seminary is a venue for expression of and growth in Christian maturity for the sake of emerging servants and leaders of churches local, national, and often international.



Dr. Jack Collins, center, with graduates J. Garrett and N. Turner

2. The seminary provides not only initial but also ongoing equipping for believers at various levels, as well as encouragement of various Christian communities in various ways.

Ongoing equipping of leaders takes place, for example, through post-MDiv degree programs like the Master of Theology (ThM) and Doctor of Ministry (DMin) degrees. Here workers already in the ministry have the opportunity to broaden and deepen their training. DMin dissertations often point the way for other ministers and ministries to improve.

Weekend, evening, or other special classes at the seminary give not only students but sometimes local believers the chance to study, discuss, and learn at levels rarely offered at most local churches. Seminaries often host study centers or ministry initiatives. At Covenant, there is the Francis Schaeffer Institute (FSI) with its annual lecture series and other initiatives. In the course of each year, various church or ministry groups make use of seminary facilities for their meetings

and functions. Also throughout the academic year at Covenant, dozens of ministries host “ministry lunches” in which students learn about and are recruited for mission agencies, church and parachurch initiatives, and hear about other topics of significance for both seminary students and the larger local community. During some semester breaks, Covenant faculty lead tours of Israel sponsored by various groups.

Like some other seminaries, Covenant sponsors a theological journal (*Presbyterion*) that was consulted online last year by some 14,000 library users. That does not count the times that the 700 print copies were read or consulted by subscribers to the journal or students on campus who encounter it and its important articles and reviews at various locations around the Covenant campus.

3. The seminary sustains a learning community in the form of a faculty that provides valuable written or spoken preaching/teaching resources for the church both nationally and globally.

For example, many pastors make heavy use of biblical commentaries and related books in their preaching, counseling, and other ministries. Who will write the books they need for information that is valid and current? Often the answer is: seminary professors. Covenant professors have written and edited commentaries or similar studies aiding in the interpretation of numerous Old Testament and New Testament books.

Because of their experience and expertise, seminary faculty are often go-to resource people, serving as speakers and teachers at conferences or study centers literally around the world—in places like Haiti and Hungary, Ukraine and Brazil, Ethiopia and South Africa, New Zealand and Hong Kong, just to name some of the places Covenant faculty have ministered in recent years. In many cases, without seminary faculty, there would be no one qualified and available to meet the educational needs of churches far from the US.

Covenant faculty have served the church not only through biblical commentaries but also through books on counseling, education, leadership, and other topics.

Many Covenant faculty are active in informal writing (like blog posts) or more formal research and writing that shows up in both printed journals (like *Presbyterion*, *Journal of the Evangelical Theological Society*, or *Bulletin for Biblical Research*) and in online publications (like Themelios and The Gospel Coalition). In this way, they keep their own thinking sharp and growing. They also contribute to important discussions where confessional Christian voices may be rare. Covenant alumni, as well as engaged Christian readers in other church and geographical settings, are encouraged by the steady flow of publications from Covenant faculty.

4. The seminary is key for raising up not only pastoral workers, counselors, missionaries, and others, but also future professors for the equipping and strengthening of the church. Even when a seminary does not offer a PhD program (Covenant does not), less advanced degrees like the MDiv or ThM are often the first step in preparing future scholars for their eventual areas of doctoral study, as well in the Christian graces that are central for life and ministry in the world generally but especially in and for the church.

Covenant faculty do much in this area, quite apart from publishing (see previous point). They advise current master's-level students who may feel the pull toward graduate school beyond seminary. Professors often write recommendations for those students as they apply to doctoral programs. They often remain in touch with those students during and after their doctoral programs, encouraging them and helping them take the right next steps.

Covenant faculty who have taught for one, two, three, or even more decades are reminded almost daily of the fruit of Covenant Seminary's ministries in the form of academic acclaim accorded to Covenant graduates who are making a mark in various colleges, universities, and seminaries. For example, Nicholas Perrin graduated from Covenant in the 1990s and now is the president of Trinity International University. His new book on the Kingdom of God (published by Zondervan) will find a wide readership among pastors, undergraduate students, and seminarians. The same can be said about publications by another Covenant Seminary grad, Jeff Dryden, longtime professor of biblical studies at Covenant College. Numerous others could be mentioned.

A number of recent Covenant graduates are currently pursuing doctoral studies at universities in the US or abroad. Like the Covenant faculty

from whom they learned, they will provide an academically rigorous and biblically sound Christian voice in their respective disciplines. This is important in scholarly guilds where many scholars do not uphold the Bible's truth or seek to make Christ known—in fact many reject the truth of the gospel message. Biblical and theological scholarship is its own mission field.

The seminary, along with many other functions, serves to support research and writing that glorifies God at the present time, and to help raise up leaders for the church and its academic-related mission in generations to come.

II. What Does it Take for a Seminary to Be Strong?

While there are many factors needed for a seminary to be strong (including financial health, a steady stream of students, etc.), two foundational elements are required. These are especially

important for seminaries like Covenant that are responsible for training church leaders for a particular denomination.

First, there must be strong guardrails for maintaining theological orthodoxy. This is where Covenant enjoys the strong privilege of being the PCA's denominational seminary. This connection to the PCA helps in at least three ways:

- 1. Full-time faculty are required to have the same doctrinal alignment with the PCA as pastors in the PCA do.**
- 2. Every year faculty are required to sign a statement affirming their ongoing doctrinal alignment with the PCA (something not even PCA-pastors are required to do).**
- 3. Faculty are hired by the board, who are in turn appointed by the GA, thus providing denominational oversight to the school.**

“The goal of the Christian life is to love the Lord with our entire self; we cannot train students to do that if it does not characterize our own lives.

DR. JAY SKLAR

Taken together, these establish an incredibly strong set of guardrails for maintaining theological orthodoxy.

The second foundational element is a strong team of professors who share three things in common.

First, they must have a deep love for the Lord. The goal of the Christian life is to love the Lord with our entire self; we cannot train students to do that if it does not characterize our own lives. We see our colleagues' love for the Lord show up in dozens of ways, but a shining example occurs every week during our faculty meetings. Our meetings always begin with a devotional, the sharing of prayer requests, and then prayer together. As we listen to our colleagues share and pray—the needs they express, the care they show for one another and our students, the way they cry out to the Lord—what we see is a group of people who deeply love the Lord, who deeply recognize their need of the Lord's help in their own lives and in the lives of our students, and who deeply desire for his kingdom to flourish

Second, the faculty must have ministry experience. Covenant puts a premium on this simply because we are preparing students for various ministries in Christ's church. To put this differently: with an ever-increasing number of PhD graduates available to teach, it is relatively easy to find someone who can be a scholar in the classroom. But students need to know more than simply how to study God's Word; they need help knowing how to minister God's Word to his people. As a result, Covenant hires those who have spent a lot of time doing this very thing and who therefore always keep one eye on the person in the pew while they are teaching their students.

Third, the faculty must have top-quality scholars. Covenant is training students to think well about

the Bible and the Christian life and thus seeks those who can model good thinking for its students. Covenant's faculty have earned their PhDs in some of the top programs in the world and regularly contribute to the mission of the church through writing and speaking. In terms of writing in particular, their books appear in monograph series that are regularly used by those in scholarship, and in commentary series that are regularly used by those in pastoral ministry. Similarly, their articles appear in some of the top peer-reviewed journals for their disciplines as well as in more popular-level journals, magazines, and of course, blogposts.

III. What Motivates Those Who Teach in Seminaries?

A Response from Dr. Jay Sklar

While there are a dozen different things that motivate me to teach at a seminary, two in particular rise to the top.

1. The students in front of me—and those to whom they will one day minister. Throughout the years, I have seen again and again how the Lord uses students' experiences at seminary to transform their lives. Sometimes I see this happen in the classroom, as when a lecture on Genesis 2 leads to deep healing over past sexual abuse and a lecture on Genesis 6 helps someone begin to trust God again in the midst of challenging personal circumstances. Other times I see this happen outside the classroom, as when students share with me that meeting with a (seminary-required) cohort group taught them for the first time how to be brutally open and honest about the deepest sins with which they struggle. And these changes go far beyond the students themselves. The healing and growth the Lord works in their lives during seminary better equips them to be

ministers for a generation to come. The church benefits profoundly when those leading it have experienced the Lord's own work of grace in the deepest parts of their lives.

2. My colleagues: countless times over the years I have been so grateful to God for allowing me to be a part of the teaching team at Covenant. My colleagues have modelled humility to me in the way they serve one another, whether it is taking on a more challenging semester of teaching in order to lessen the burden for someone else in their department or simply by helping to clean up the dishes after a faculty meeting. They have modelled academic rigor to me in the way they stay up on the latest trends in their fields and do the mind-numbing labor of writing in-depth scholarly work. They have modelled a profound understanding of grace to me in the way they joyfully maintain the work of God in Christ as the foundation, the cornerstone, of the Christian life,

helping me to remember that I do not serve God in order to gain his love: I serve him with reverent joy and thankfulness because of the rich love he has shown me in Christ.

A Response from Dr. Bob Yarbrough

Even in my thirty-fourth year of teaching, the joy and challenge of seminary teaching gets me up most mornings even before my alarm sounds at 4 a.m. What are some of those joys and challenges?

1. The privilege. What is more fascinating, engrossing, convicting, liberating, and constraining than close attention to Holy Scripture with a view to helping others glimpse what is there, too? A daily walk with God expressed in the study of Scripture and explaining it to others is a privilege to be treasured (though I confess I do not do it justice).

Dr. Bob Yarbrough, right, talking with longtime friend and colleague Dr. Hans Bayer



2. The need. My seminary study, now and over the years, has positioned me to speak into the lives of several thousand students in the US and many hundreds of students and pastors in Eastern Europe, Africa, and Asia. People everywhere, like me, are sinners. We desperately need the healing touch of God’s grace that God’s Word in Christ conveys. The church everywhere needs encouragement and instruction so its leaders can more effectively deliver the Word and be a redemptive presence in the world. The call to assist in that mandate is a strong motivator.

3. The camaraderie. Google tells me that word means “mutual trust and friendship among people who spend a lot of time together.” That describes my ties with Covenant faculty and wonderful professors, pastors, missionaries, and other church workers that I have served with elsewhere since I began teaching in 1985. There have been highs, like publishing projects completed or seeing graduates move into effective ministries. There have been lows, like death and sickness and institutional setbacks that are unavoidable in this fallen world. Still, to be part of a faculty team serving in this domain of the body of Christ is energizing. Covenant faculty, staff, and

administration constitute a collection of people with whom it is a joy to rub shoulders, worship, and co-labor.

4. The cause. Christ said he would build his church. The church international has grown to an unprecedented extent in recent generations. Christ’s promise, never lacking in fulfillment, is bearing fruit in our world today at levels that are almost dizzying to contemplate. At the same time, some 90,000 Christians a year are dying of persecution. About 250 daily! What could be more dramatic than to play even a tiny role in the spread of the gospel and in the resistance to its enemies human and demonic at such a crucial, eschatological hour?

Jesus taught us to say, even when we do all we are commanded (which, I’m afraid, I have yet to ever accomplish), these words: “We are unworthy servants; we have only done what was our duty” (Luke 17:10). Yet he calls us, cleanses us daily (John 13:8), and makes use of our fitful sacrifices of service. For those who know God in Christ, there is no greater reason for whatever enterprise the Lord assigns us. Sacred duty stirred by God’s grace is its own unspeakably gratifying reward.

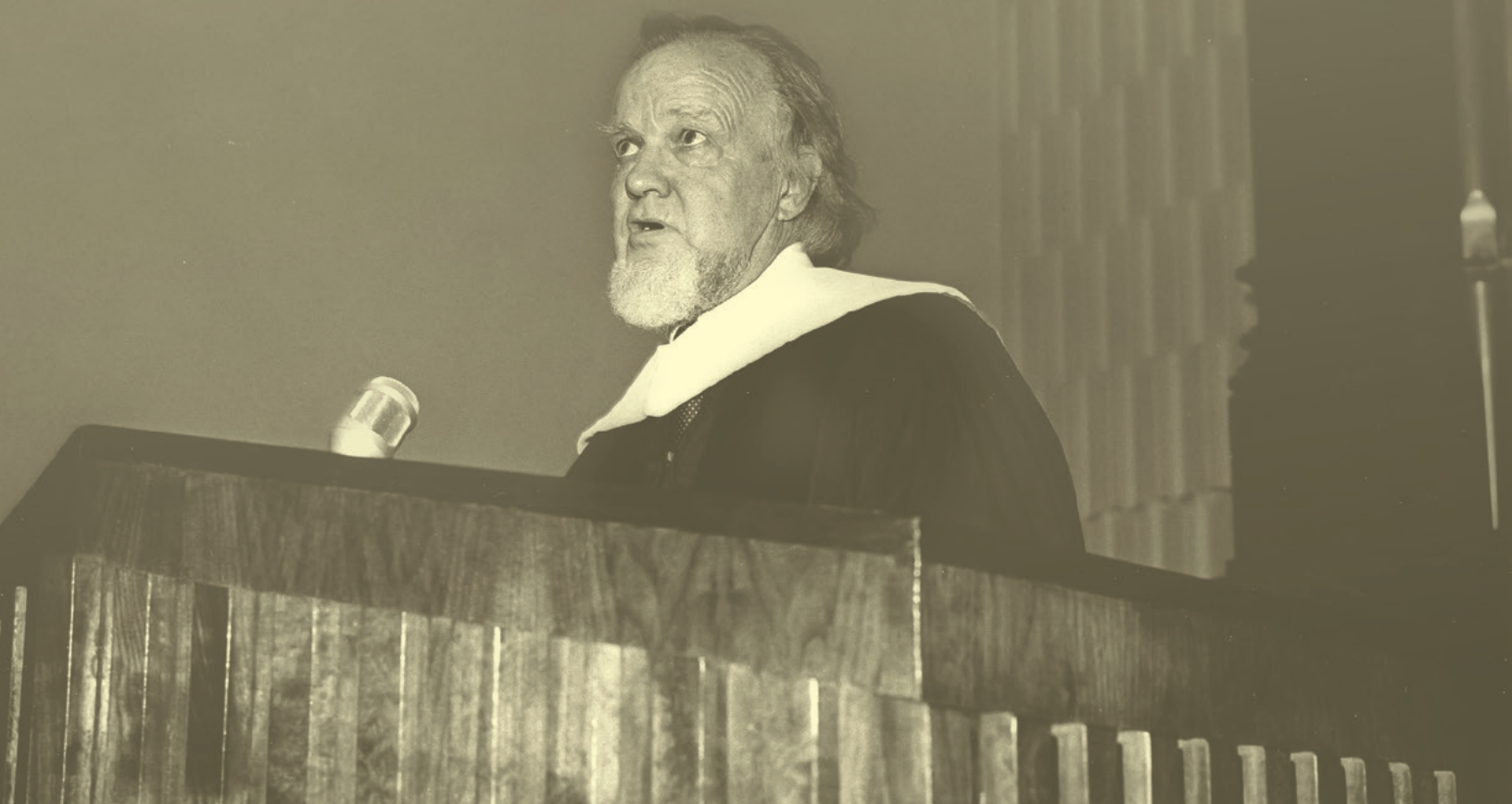


Dr. Jay Sklar is Professor of Old Testament and VP of Academics at Covenant Theological Seminary.



Dr. Bob Yarbrough is Professor of New Testament and the editor of *Presbyterion: Covenant Seminary Review*.

30 YEARS
of the
FRANCIS SCHAEFFER
INSTITUTE
at
COVENANT THEOLOGICAL SEMINARY



Speaking Truth in Love: Celebrating 30 Years *of* the Francis Schaeffer Institute

COMPILED AND EDITED BY RICK MATT

This year marks three decades since the Francis Schaeffer Institute (FSI) was founded at Covenant Seminary to extend and embody the legacy of pastor and apologist Francis A. Schaeffer. Established in 1989 by Professor Jerram Barrs, a former student and coworker of Dr. Schaeffer and long-time director of the English branch of Schaeffer's L'Abri Fellowship, FSI has had a profound impact on the training and formation of countless church and Kingdom leaders. We've been celebrating FSI throughout 2019 with events and activities highlighting the Institute's purpose of helping students to engage graciously with the people and issues of our day while communicating the "true truth" of the gospel in culturally relevant ways.

In this special section of *Covenant*, we offer some historical perspective on FSI with thoughts from Prof. Barrs and current FSI Director Mark Ryan. Rounding things out are a look at the biblical principles behind FSI, recent news regarding two exciting developments, and some words from Francis Schaeffer himself, taken from a speech he made in 1966 but which remain just as relevant more than 50 years later.

Please give thanks to the Lord with us for the last 30 years of ministry through the Francis Schaeffer Institute and ask His blessing for the years to come.

Opposite: Francis Schaeffer speaking at Covenant Seminary.

The New Francis Schaeffer Chair of Apologetics

Announcing the newly-completed faculty chair

Covenant Seminary is pleased to announce the completion of funding for the Francis Schaeffer Chair of Apologetics and the appointment of the Chair's first occupant: Prof. Jerram Barrs, Professor of Christian Studies and Contemporary Culture and Senior Scholar-in-Residence of the Francis Schaeffer Institute. The completion of the Schaeffer Chair is one of the first fruits of the Seminary's ongoing *Hope for the Future* capital campaign and is part of the year-long celebration commemorating the 30th anniversary of the Francis Schaeffer Institute (FSI). Covenant Seminary President Dr. Mark Dalbey presented the Chair to Prof. Barrs during a special chapel service at Covenant on October 4 that kicked off the 30th anniversary edition of the FSI Special Lecture Series.

Prof. Barrs, a graduate of Covenant Seminary (MDiv '71), former student of the renowned pastor and apologist Francis A. Schaeffer, and long-time director of the English branch of Schaeffer's L'Abri Fellowship ministry, came to Covenant in 1988 to teach. The growing influence of L'Abri and Covenant's close ties with Schaeffer led then-Seminary President Dr. Paul Kooistra to ask Barrs to help create the Schaeffer Institute as a way to foster a culturally sensitive apologetics mindset among students, faculty, and the broader community.



Prof. Jerram Barrs with members of the Covenant Seminary faculty.

Barrs served as FSI's Founding Director from 1989 to 1996, then as Scholar-in-Residence, and now Senior-Scholar-in-Residence, while also teaching courses on apologetics, ministry leadership, and a variety of cultural and theological electives as Professor of Christian Studies and Contemporary Culture.

Barrs brings to his teaching a special sensitivity toward his students and those outside the Christian faith, making him one of the Seminary's most beloved professors. He has published many books, including *Being Human* (with Ranald Macaulay); *The Heart of Evangelism*; *Through His Eyes: God's Perspective on Women in the Bible*; *Learning Evangelism from Jesus*; *The Heart of Prayer*; and *Echoes of Eden: Reflections on Christianity, Literature, and the Arts*. Barrs's wife, Vicki, who at one time served as Francis Schaeffer's personal secretary, has been a key part of his life and ministry. They have three sons and ten grandchildren.

Of his appointment to the Schaeffer Chair, Barrs said, "It's been a joy to serve here at the Seminary and at the Schaeffer Institute for the past 30 years. I feel just overwhelmingly honored to be the first person to occupy this chair. Thank you so much." To the faculty, Prof. Barrs said: "This really has been a place where there's a joy in serving together and it's been a joy to serve with all of you."

President Dalbey commented, "All of us at Covenant have been greatly blessed over the years by Jerram's teaching, friendship, and heart for those in need of the gospel. Generations of our graduates are better and more compassionate leaders, teachers, and evangelists because of his influence and care. It's only fitting, therefore, that the man who embodies so well the biblical principles on which FSI is based should be the first to sit in the Schaeffer Chair. We praise God for the legacy of the Schaeffer Institute at Covenant Seminary and for the opportunity to honor Jerram in this way."



“This really has been a place where there’s a joy in serving together and it’s been a joy to serve with all of you.”

PROF. JERRAM BARRS

A Seed of Generosity Bears Fruit

How the Francis Schaeffer Chair of Apologetics Came into Existence

The seminary community took time to celebrate the completion of the Francis Schaeffer Chair of Apologetics at the 2019 FSI Special Lecture Series. The chair was initially established in 1997 with a generous gift from Mr. and Mrs. John and Ann Albritton, whose son James served as one of FSI's first directors. This past year, a generous gift was given by Mr. and Mrs. Ed Harris through the Hope for the Future capital campaign to complete the chair, thus permanently establishing an FSI teaching position at the seminary for years to come.

Dr. James Albritton was present on behalf of his parents and said, "As a Covenant Seminary alum, and former director of FSI, it is an honor to know that my family's gift helped establish



Mrs. DeAnn Harris, Dr. Mark Dalbey and Dr. James Albritton

this chair that will continue the teaching and legacy of Francis Schaeffer. I am delighted to be a part of the continued impact of training pastors and ministry leaders at Covenant Seminary in this way.”

DeAnn Harris was also on hand for the event and added, “It is a joy to be able to give this gift and to see the Schaeffer chair finally completed. The Schaeffer institute, and Jerram Barrs, were a huge impact in Ed (now deceased) and my lives over the years for which I remain deeply grateful. I am thrilled to know that others will be able to benefit from Schaeffer’s ministry for many years to come through this new faculty position.”

Dr. Dalbey commented on the impact of these wonderful gifts, “We are so thankful for the many people who gave so generously over so many years. It is a joy to see the vision, established over 20 years ago, now coming to completion today in such a wonderful way. Through this faculty chair, the legacy of Francis Schaeffer will continue to remain a pillar at Covenant Seminary and bear fruit in the training of pastors and ministry leaders for years to come.”

MULTIPLYING GIFTS *for the* FUTURE *of the* CHURCH

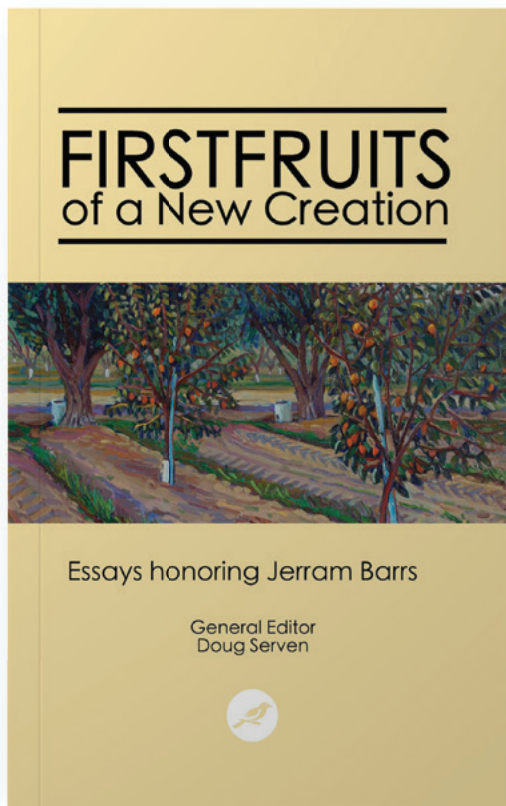
Our future pastors and ministry leaders face significant financial barriers that often keep them from pursuing ministry training. These students need your support to enter ministry without the burden of debt that can hinder them.

You can help shoulder this burden by investing in their training and future ministry through scholarships. These scholarships not only yield tangible benefits for the families receiving them, but empower them to preach, teach and counsel so that the next generation might know Christ, yielding benefits for decades to come.

Visit www.covenantseminary.edu/give to invest in the Church of tomorrow.
You can also contact Deena Stuart, Director of Legacy Gifts, at 314.392.4057.

A New Book in Honor of Jerram Barrs

A festschrift celebrating his ministry and mission



Prof. Jerram Barrs is known and loved by generations of Covenant Seminary students, faculty, staff, and alumni. In celebration of Jerram's 30 years at Covenant and his enormous impact on so many lives and ministries, White Blackbird books recently issued *Firstfruits of a New Creation: Essays in Honor of Jerram Barrs*.

Edited by alumnus Doug Serven and with a foreword by President Dr. Mark Dalbey, the book features fourteen essays by friends, colleagues, and former students of Jerram's. Many others provide short reflections about his personal influence on them. Dr. Dalbey, Prof. Mark Ryan, Director of the Seminary's Francis Schaeffer Institute (FSI), and Dr. Zack Eswine, Scholar-in-Residence at FSI, presented the festschrift to Prof. Barrs at a special ceremony during the 30th anniversary edition of the Francis Schaeffer Lectures in October 2019.

Known for his gentle manner, passion for Christ, and deep concern for reaching the lost and hurting with the hope of the gospel, Barrs has had a profound impact on the Seminary's mission and ministry. His years as a student and worker with Francis and Edith Schaeffer at L'Abri in Switzerland, and later as a pastor and Director of the English branch of L'Abri, helped shape the way Covenant trains students to practice ministry and apologetics.



Prof. Mark Ryan, Director of FSI

"We have a distinctive voice here at Covenant," notes Dr. Eswine, "and much of that voice comes from what we've learned from Jerram. He sees apologetics as an aspect of our call to love God with all our heart, mind, soul, and strength, and to love our neighbor—including our enemies—as ourselves. We have to be able to connect not only with the questions people ask, but also to meet them in their sorrow and pain and skepticism—to treat them as human beings in need of God's grace. That changes everything about how you teach and preach apologetics."

Prof. Ryan says that while honoring Jerram with a book of essays made great sense, the project quickly became much more personal than many such festschrifts: "Again and again as we talked about this with those who know Jerram, I had the privilege of hearing wonderful accounts of the ways in which his ministry has touched them, impacted them, and equipped them for their own lives and ministries. We thought there was no better way to express that love and celebrate Jerram than to include some of these beautiful stories in the book."

Firstfruits of a New Creation: Essays in Honor of Jerram Barrs (White Blackbird Books, 2019). General Editor: Doug Serven. Foreword by: Mark Dalbey. With contributions by: Luke Bobo, Wade Bradshaw, C. John Collins, William Edgar, Zack Eswine, Denis Haack, Camille J. Halstrom, John Mason Hodges, David C. Jones, Ranald Macaulay, Esther L. Meek, Nicholas Perrin, Inkyung Sung, and Michael Tymchak. Firstfruits of a New Creation is available through Amazon.





From Switzerland to St. Louis: L'Abri and the Roots of FSI

The Francis Schaeffer Institute grew out of the biblical principles and practices on which Francis and Edith Schaeffer founded L'Abri, their ministry to those seeking honest answers to honest questions about life and faith.

L'Abri is a French word meaning "The Shelter." The Schaeffers founded the first L'Abri in Switzerland in 1955. Francis was a pastor, theologian, and apologist who also wrote a number of books on theology, philosophy, culture, and the arts and how Christians can understand and interact with the non-believing people and cultures around them in winsome and gracious ways. Today there are L'Abri study communities in

Europe, Asia, North and South America, South Africa, and Oceania where people yearning for answers have the opportunity to ask questions about God and the significance of human life in an environment of safety and caring Christian community.

The underlying philosophy of L'Abri—and now of FSI—is that Christianity is the Truth about our world and who we are, and it speaks to every aspect of our lives. Thus, we should never be afraid to ask questions, for they can only lead us to the Truth, who is Christ himself, and the Truth will set us free.

Learn more at www.labri.org.

Eight Biblical Emphases of *the* Francis Schaeffer Institute

BY PROF. JERRAM BARRS

Developed by Prof. Jerram Barrs based on biblical principles laid down by the Schaeffers in their work with L'Abri, the eight emphases outlined below form the foundation upon which FSI operates. All its programs, lecture series topics, elective courses, and other activities are chosen or developed according to how they fit with one or more of these core principles.

The following eight biblical emphases were distinctive to the ministry of Francis and Edith Schaeffer and L'Abri Fellowship. The Francis Schaeffer Institute affirms these emphases throughout our ministry and programs and seeks to cultivate them in each servant of God.

1. Devotion to Christ and a reality of prayer as we live in daily dependence upon the Lord.

Francis Schaeffer would often say that the heart of Christianity is the relationship between the Bridegroom and the Bride: the love that Christ has shown to us in giving himself up to death on the cross as the substitute for our sins, and the love we ought to show to him as our hearts are overwhelmed by gratitude for all that he has done and continues to do for us. Without the centrality of this love, Christianity can and will degenerate into a form of godliness without its power.

Schaeffer believed that one of the most important things he wrote was the essay "The Secret of Power and the Enjoyment of the Lord," published in the early 1950s. This was written as a response to the lack of spiritual power, the lack of devotional literature and new hymns, the ugliness in personal relationships, and the striving for status and leadership that increasingly characterized the separated movement of which he was a part. He came out of this dark period of his life with a renewed conviction of the truth of the gospel and also with a new emphasis on the finished work of Christ as the basis, not only for justification, but also for sanctification.

We are called to live with the love of Christ as the motivating force of our inner being, actively depending on the power of God as we seek to serve and obey him. Prayer, moment-by-moment prayer, is to characterize the people of God, for we are living in a supernatural universe, one open at all times to God's intervention in our lives and in this

world. It was this conviction that led Francis and Edith to believe that L'Abri should be a demonstration of God's existence and of the truth of Christianity as those in the work depended on him day by day, and as he graciously answered their prayers.

2. Confidence in biblical truth.

The Scriptures of the Old and New Testaments describe themselves as revelation, communication in language, from the infinite personal God to his creatures. The Bible claims divine inspiration for all that it affirms, and therefore also claims to be infallible or inerrant in its teaching. This is true whether it is addressing matters of faith and practice or matters of history and the cosmos.

The Bible was, of course, written by human authors and should be read, as with any other book, according to the rules of historical-grammatical exegesis. Yet, this book is the living Word of God, able to make us wise to salvation, and sufficient to teach us all we need to know for life and godliness.

3. The reality of the fall.

The disobedience of Adam and Eve, their rebellion against God at the earliest stage of human history, brought the whole race as their descendants into a state of sin and judgment. The reality of this fall expresses itself in seven separations.

i. God in his perfect righteousness can have nothing to do with evil and is, therefore, justly angry with us his creatures. This wrath of God is daily experienced by us and our fellows, for we were created for loving fellowship with our Maker, and yet we sense his just indignation against us, an indignation which will last eternally for

those not reconciled to him through Christ.

ii. We are those whose hearts are filled with pride and self-worship rather than humble devotion to the Lord. There is a deep reluctance within us to love and serve our Creator, for we are alienated from him.

iii. We are also alienated from ourselves: that is, within each one of us we find the disintegrating power of sin. We do not faithfully express God's holiness, and so we experience guilt and shame. We are not what we should be, we are unable to do what we wish, nor do we even accurately know what is deep in our own hearts. This inner brokenness demonstrates itself in the extremes of inordinate self-love and self-hatred and in psychological disorder.

iv. This separation within our own persons is also expressed in our bodies. Pain, sickness, and the debility that comes with advancing age demonstrate this physical corruption. Death, our final enemy, manifests this reality most fully as it tears apart body and spirit and brings our bodies down to the grave.

v. We are alienated from each other. Even in our most cherished relationships—marriage, family, and friendship—we discover ugly passion in our hearts: pride, jealousy, envy, resentment, bitterness, and hatred. These passions are at work in every facet of human society: in hostility between individuals, social groups, classes, races, and nations. This inner enmity may break out in discrimination, violence, warfare, and even genocide.

vi. There is separation between us and creation around us. Instead of our dominion being made known in faithful stewardship of the earth, we pollute and damage our environment and recklessly destroy our fellow creatures.

“Christians are called by the Lord not to withdraw from the world but to be in it, living as salt and light in it, rejoicing in all that is good in human society and committing ourselves to making a difference in our own small way in whatever calling we are placed by the Lord.”

PROF. JERRAM BARRS

vii. Even creation itself suffers separation as it has been subjected to the curse. The earth resists our attempts at dominion so that our daily work can be burdensome and even unproductive, and the natural order experiences disintegration and violence.

Christ, through his triumph on the cross and in his resurrection, has overcome, is overcoming, and will overcome fully all of these separations.

4. Commitment to genuine humanness expressed in servanthood and love, and displayed in supernaturally restored relationships.

Within the Trinity there has been love and personal communication through all

eternity. We humans have been created in the likeness of this personal God, though our humanness has in every aspect of our nature been desperately flawed by sin and its effects. Christ, God's Son, came into this world, lived as perfect man, died and rose again in order to restore us to fellowship with God and to overcome all the consequences of the fall in our lives.

Christ is at work restoring us to true humanness as we become conformed to his likeness by the power of the Spirit. This will mean that wherever there is true faith in Christ there will be a life which begins to imitate the love of Christ. The apostle Paul calls us to have the mind of Christ as we think more highly of another than of ourselves and as we give ourselves to a life of service, loving one another as Christ has loved us.



L'Abri Switzerland, where Jerram Barrs and Francis Schaeffer worked together

Christ is the peace between us and God and between us and one another; therefore, the divisions which so often exist between people, whether personal, cultural, racial, or economic, ought to be overcome by those who have come to know Christ. Though it will not in this age be perfect, yet, in our homes and families, in our friendships and our churches, in our workplaces and neighborhoods, this supernatural restoration of relationships ought to be realized wherever there is true Christianity.

5. Commitment to apply God's truth to the whole of life and to encourage Christians to contribute to the wider culture.

Scripture makes no distinction between the sacred and the secular, nor does it encourage us to think that some activities, such as prayer or evangelism, are more spiritual than other activities, such as

caring for children or manual labor. Rather, we are taught that Christ is the Lord of all of life and that our calling is to honor him in all that we do. We are to take captive every thought to make it obedient to Christ and to seek to serve him in every human activity.

Often, Christians retreat from the wider culture, believing it to be completely dominated by ideas and practices which are contrary to God's commandments. Developing our own corner culture will provide protection from the world for ourselves and our children, many Christians feel, and society is abandoned to its wicked way. Yet, God has not abandoned the human race, humans still bear the divine image, and therefore his glory can still be perceived in all human cultures despite the terrible corruptions of sin. Christians are called by the Lord not to withdraw from the world but to be in it, living as salt and light in it, rejoicing in all that is good in human society and committing ourselves to making a difference in our own small way in whatever calling we are placed by the Lord.

6. The appreciation of God's gifts in all of life.

God is the maker and giver of every good gift. The universe is filled with the display of his delight in creating what is good, beautiful, and true. Through science and the arts, we are called to understand, appreciate, and enjoy God's creation, and, as those made in his image, to delight in using body, mind, and imagination to express our own creativity and to enrich the lives of others. Whether it is the appreciation of great art in all the varied disciplines, or whether it is the "hidden art" of serving a well-prepared meal or digging a ditch, we should honor and be thankful for the depth and richness which art brings to our lives.

We are also called to care for this earth and all its creatures as good gifts from God and as a responsibility of stewardship. Christians above all others ought to care for the creation. Our calling is both to exercise dominion over the earth for the benefit of humanity and also to pass our world on the next generation in as good or better order than we received it.

7. The need to understand the culture we live in and communicate to it.

Christ became incarnate in a particular culture at a particular time in history. He knew his contemporaries, for he was one with them, raised and educated as they were, shaped by the same ideas and customs, and yet he lived in obedience to his Father's will in all that he did and said. On every page of the Gospels, we see his deep knowledge and understanding of the times in which he lived and of the people to whom he sought to make known the good news of the Kingdom.

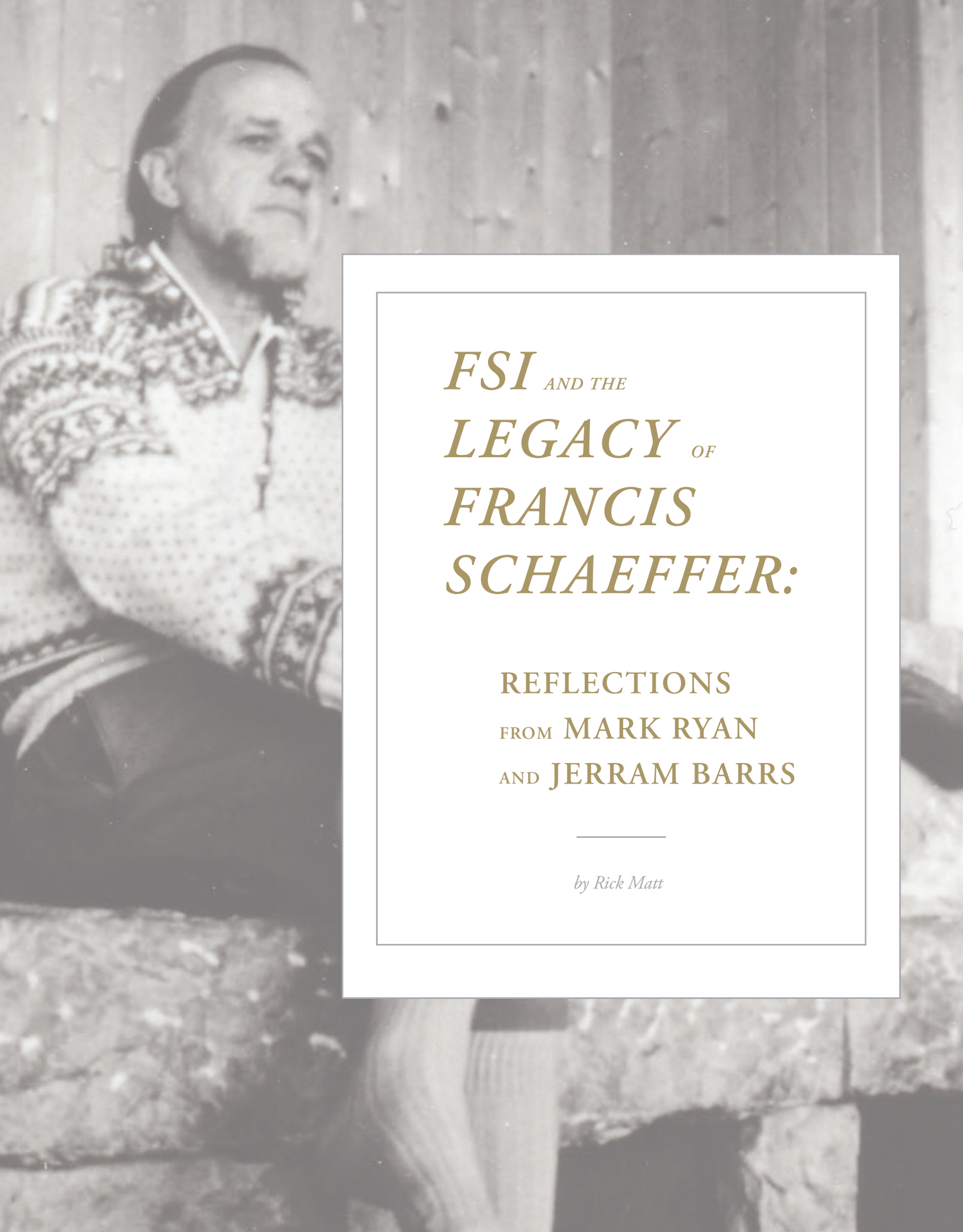
To resist the ideas and practices of the culture in which we live, we have to understand them and bring them before the bar of Scripture. Reflection on the Word and on the world are necessary, both for holy living and also for wise communication

of the gospel to those around us. Paul spoke the same truth at all times, but he presented it in different ways depending whether he was in a synagogue with Jews and God-fearing Gentiles or on Mars Hill with pagans. To communicate faithfully, we have to work at understanding the intellectual climate of the times in which we live, and we need to give ourselves to people in love if we want to know what idols captivate the hearts of our contemporaries.

8. The preparedness to give honest answers to honest questions in such a way that the unbeliever may be faced with the truth claims of Christianity.

Because Christianity is the truth, people should be encouraged to ask the questions which trouble them. Paul reminds us that the weapons with which we fight are not the weapons of this world, and that therefore they have divine power to demolish strongholds. God has made truth known in his Word, and so we may urge the believer and unbeliever alike to come to Scripture with all their questions. There will always be good and sufficient answers available for those who seek with an open heart and mind. This is so whether we desire to show that a biblical worldview makes sense of life in a way that no other worldview does, or we wish to defend the historical truth of the biblical revelation.

All people are rebels against God in their hearts and minds, so we recognize that evangelism is not simply a matter of persuading people of the truth of the Christian message. We present the truth and the reasons for believing it, and at the same time we pray for the Holy Spirit to humble the minds and hearts of the hearers in order that they might be open to the truth and be convinced by it.



FSI AND THE
LEGACY OF
FRANCIS
SCHAEFFER:

REFLECTIONS
FROM MARK RYAN
AND JERRAM BARRS

by Rick Matt



A Conversation with Mark Ryan

Director of the Francis Schaeffer Institute

RM: What is the purpose of FSI, and what was the impetus behind establishing the Institute at Covenant Seminary?

MR: FSI was founded in April 1989 by Covenant's then-President Dr. Paul Kooistra and Prof. Jerram Barrs, who served as the Institute's first director and resident scholar. Mrs. Edith Schaeffer gave her active support to the Institute's founding, mission, and purpose and attended FSI's opening that year. Mrs. Schaeffer later visited and spoke at Covenant on several occasions, much as Francis himself had previously done every-other-year visits that so shaped the Seminary's life and outlook.

Established to extend and embody the legacy of the Schaeffers in the context of seminary education, FSI's chief end is emphasizing the gospel of Jesus Christ as truth and therefore as culturally relevant and personally engaging. Over the past three decades, this emphasis has been expressed through the Seminary-wide propagation of the "Eight Biblical Emphases of FSI" and through a variety of programs designed to equip students and others to better understand the culture in which they live and to communicate Christ's gospel in that culture with fullness, winsomeness, and competence. We often hear from students that what led them to Covenant Seminary was their interest in the Schaeffer Institute.

FSI has also played a significant role beyond the Seminary in helping believers in general come out from behind church walls to engage effectively and winsomely in evangelism while living obediently in all the spheres of life.

RM: How did you get involved with the Institute, and what was your path to now being its director?

MR: After a time of theological study in Australia and the US, including with FSI at Covenant Seminary, I spent a number of years serving with L'Abri Fellowship in the US and Canada. Later, I accepted a pastoral call in St. Louis. Given my bent toward reaching out to the local community and to de-churched and un-churched neighbors with real fears and questions about faith, it was natural for me to reconnect with Jerram and FSI. Starting in 2009, the opportunity arose to serve at Covenant as an adjunct professor, a role I continue in today. Several semesters of assisting in the classroom, engaging in apologetic opportunities on nearby university campuses, and working with seminarians interning with our church led to my being asked to take on the FSI director role in 2013. By God's grace, ongoing friendships with prior directors Wade

As we celebrate FSI's 30th anniversary, we asked current FSI Director Mark Ryan and Founding Director and Senior Scholar-in-Residence Jerram Barrs to reflect on the history and heritage of the Institute and its impact on the Seminary, on them, and on those we train to minister in church and broader Kingdom roles. Following are edited transcripts of those interviews.

Bradshaw and Luke Bobo greatly helped me think through what this role could mean and how I might be able to build appropriately on their labors.

RM: Schaeffer's work of engaging people courageously but compassionately through the lens of a biblical worldview has had a strong impact on the way many Christians approach evangelism and apologetics. How has FSI helped Covenant Seminary's students do this, and why is such training necessary?

MR: FSI has worked very deliberately to downplay the intramural apologetic debates of prior generations and to emphasize a more gospel-focused disposition and tone. This does not mean we're uninterested in the finer points of apologetic methodology or the history of apologetic development; rather, this approach flows from Schaeffer's own emphasis on "being an evangelist," particularly his concern over the impact of our conduct "before the watching world." Some students still bring to seminary a desire for "the apologetics of confrontation," but the vast majority of our students express genuine relief when they encounter "the apologetics of the cross" in which competent answers are wedded to a sacrificial disposition and humble tone. We work hard to promote apologetics less as a discipline to master and more as an orientation of the heart.

Again following Schaeffer, FSI also encourages students to defend an "all-of-life Christianity" so that trends, artifacts, practices, movements, and ideas are alike scrutinized by Scripture and brought captive to Christ. As our graduates move into a wide variety of ministries, vocations, and other spheres of influence, they will face all kinds of questions and challenges. FSI's interest in cultural apologetics and willingness to consider under the rubric of apologetics all manner of topics not traditionally associated with that discipline enables students to give an answer for their faith and adapt their apologetics to engage with any situation or issue before them.

We at FSI receive many emails, cards, and sometimes lengthy letters from students past and present who are excited about how practicing apologetics with the sensitivity of Jesus opens doors to surprising and fruitful gospel-witness opportunities. We also get an extraordinary number of contacts from pastors, campus ministers, and directors of apologetics-related ministries asking about graduates in relation to potential employment or speaking opportunities.

Again and again they remark on graduates' gospel-focused disposition and tone. This confirms for me that



Prof. Mark Ryan

in the context of our rather tribal and shrill times the wider church also desires the apologetics of the cross over the apologetics of confrontation.

RM: How has the work of FSI reached beyond Covenant Seminary to influence and impact the larger culture?

MR: I think of the worldwide L'Abri community and the number of L'Abri workers who were trained here at Covenant. There has always been a beneficially symbiotic relationship between Covenant, FSI, and L'Abri. Similarly, I think of the vital work of Christian Heritage in the UK, where several of our graduates currently serve. I also think of The Row House in Lancaster, Pennsylvania, a ministry whose mission of "engaging current culture with ancient faith creatively, civilly, hospitably, and personally" owes much to founder Tom Becker's time at Covenant under Jerram Barrs and Wade Bradshaw.

One other major example would be that of Colloquium, a home-based Christian institute focused on apologetics and evangelism founded by FSI's dear friends Luciano and Luciene Pires, originally operating in their native Brazil and now in Porto, Portugal. Largely shaped by the Pireses' experience with FSI, Colloquium has ministered to hundreds of people every year, especially university students and young professionals, through Bible studies, Christian leadership training, the annual Colloquium Conference, and various outreach activities hosted every week in the Pireses' home. Colloquium also works to help plant churches that can serve as godly, vibrant communities of faith for people who may not have experienced such community before.

I could multiply the names of various individuals and ministries who willingly credit FSI with shaping their outlook and nurturing their passion for creative outreach, but those will have to suffice. We are thankful and humbled by the ways in which our former and current students are surpassing us in terms of their capacity and ability to communicate Christ's gospel with fullness, winsomeness, and competence.

RM: FSI each year hosts a series of lectures and other events focused on addressing topics of cultural

concern from various angles, but always with a solid grounding in the Bible. How do you choose the topics and speakers for these?

MR: As director, the choices are usually mine, though they are vetted and approved by Seminary leadership. I try to choose the topics in light of the eight Institute emphases noted previously. That typically requires that I have been paying attention to the needs of the Seminary community and our local and regional churches, as well as faithfully listening to broader cultural conversations.

I am also quite deliberate about hearing from current students and relying on the considered input of Jerram Barrs, with whom many of our guest speakers are drawn to sharing these lectures. I work to actively maintain and cultivate relationships with potential speakers who can helpfully address today's issues from a decidedly biblical and at least somewhat "Schaefferian" point of view.

RM: What are some of the more challenging topics FSI has addressed over the years? And do you have a particular favorite among the series you've overseen in your time with FSI?

MR: A few topics stand out to me as having been more challenging given the constituency we serve and the broader cultural context of which we are part. I think of *Gender and Faith: A Biblical Perspective on Women's Roles* from 1996. I think of *Bound Together: Racial Reconciliation* from 1997 and *Divided on Sunday: Race and the Evangelical Church in America* from 2003. We also did *What is the True Church?* in 1997, featuring speakers from several different denominational perspectives, and *Caretakers of God's Creation: A Calling or a Consideration?* in 2006.

As to the series I have overseen, while I hope that all of them have been of some value, the two I am particularly fond of are *Rooted in the Word, Engaged in the World* from 2017 and *Apologetics and the Christian Imagination* from 2018. These were personally very rewarding for a number of reasons. First, they were both well attended by those who were keen to put into practice the ideas being discussed. Second, the ensemble cast we assembled for them represented various sectors of the church and reached across various ministries. Third, *Rooted in the Word* especially was a wonderful collaboration between FSI and the City Ministry Initiative. And fourth, both conferences really seemed beneficial in concrete ways to those who attended. I still receive brief words of encouragement about them.

FSI has earned a reputation for engaging topics like these without either shyness or shrillness. It's humbling to know that, even though some may not agree with everything they hear as part of our lecture series, people trust us and look to us as they once looked to Francis Schaeffer himself for guidance on engaging a changing cultural landscape with the truth of the gospel.

RM: With so many issues facing our culture today, what would you say are the most pressing concerns for Christians, and how is FSI looking to address these issues?

MR: There are certainly many issues and trends for FSI and other apologetic ministries to address—issues like secularism, pluralism, relativism, scientism, environmentalism, consumerism, expressive individualism, racism, and ethnocentrism that are shaping both the culture and the church. Apologists and evangelists could also pay more attention to the pervasive notion—both inside and outside the church—that people are the sole arbiters of their identity, gender, morality, and destiny. This is fundamentally at odds with Christianity and needs to be addressed.

Beyond those larger issues, three pressing matters are currently on my heart and mind. First, and most important to grapple with, is the fact that we appear to have become competent in growing churches and propagating ministries without express dependence upon the power of God. Technique commands our allegiance. Efficiency is our standard. Getting results, regardless of how, is often our justification. Remarkably, this *de facto* (and modernist) trinity can produce some measure of multiplication and growth—even in terms of non-believers grasping something of the gospel—but gains are often short-lived and losses tend to prove disastrous over the long term. Schaeffer often spoke about carrying out “the Lord’s work in the Lord’s way,” and the apostle John in Revelation 2 warns of the dangers of being a church at work yet out of touch with its first love.

A second concern is the need to focus apologetics on the church itself, particularly in challenging syncretism, which our discipleship barely acknowledges. Christian apologetics must as always continue aiming to convince outsiders of the truth, but today we also have to convince and ready Christians to surrender the idols of the culture within ourselves that we fail to recognize, and to truly invest in living by and for the

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In a world unmoored from any meaningful consensus as to what is beautiful, good, right, and true, we simply cannot bring clarity or compelling gospel witness to the culture while being absorbed by it.”

PROF. MARK RYAN

gospel in a credible and distinctive fashion. In a world unmoored from any meaningful consensus as to what is beautiful, good, right, and true, we simply cannot bring clarity or compelling gospel witness to the culture while being absorbed by it. Syncretism is an apologetic problem, not just a missiological concern.

A third concern would be the need for reweaving Christian community, which we often extol to outsiders yet seldom experience in any depth ourselves. This is also an apologetic issue. A generation ago Lesslie Newbigin spoke of the Christian congregation as the hermeneutic of the gospel—the local church as a sign, instrument, and foretaste of the reality of the Kingdom of God. We must recapture the value of time spent in each other’s presence, the deliberate deepening of Christian community, and the embrace of foundational practices that sustain life together if we are going to bear valid witness in the world. Only as we build and belong to communities willing to scrutinize the cultural story—rejecting what is incompatible with the biblical story and retaining what God ordains for our well-being—will we have something to which we can point our other-than-Christian friends.

RM: FSI recently added to its staff Dr. Zack Eswine as Scholar-in-Residence, and Zack’s wife, Jessica, a lawyer and apologist who serves as Visiting Instructor in Integrated Apologetics. How will their roles help the mission of FSI? And what exactly is “integrated apologetics”?

MR: Bringing the Eswines onto our team is really just a recognition of the good provision of God. It’s an outgrowth of their long-time relationship with Jerram and the outworking of the eight Institute emphases in their own lives and ministry at Riverside Church in Webster Groves, where Zack is pastor. The Eswines’ gifts and service across denominational and network lines extends the reach and impact of FSI in numerous ways.

As Covenant’s Director of Homiletics, Zack is already helping us learn to preach to mixed audiences of believers and non-believers and to welcome the questions of skeptics and others. Jessica is completing further academic studies in apologetics and regularly conducts outreach sessions at a local pub where people can gather in a safe environment to raise honest questions about life and faith, and talk through Christianity’s answers. We’ve expanded our curricular footprint through new classes the Eswines teach, and FSI is working with our Doctor of Ministry program to offer a cohort focused on cultural apologetics and communication. Beyond the Seminary, the Eswines have extended FSI’s presence by way of localized conferences and targeted teaching that serves local congregations and like-minded apologetics organizations. Additionally, the books Zack is writing amplify the ethos and emphases of FSI for a broader audience.

As for “integrated apologetics,” this involves the recognition that reason and imagination are paired faculties, both being needed in order to truly think about anything. This approach says that the arguments we make must take into account the needs of the person with whom we are in dialogue and the cultural currents that shape us both. An integrated apologetic is one that values reasoned persuasion but also engages the imagination. In this, Jessica is really following in the footsteps of Lewis and Tolkien’s literary group the Inklings—and, I would argue, of the embodied apologetics of the L’Abri community.



A Conversation with Jerram Barrs

Founding Director and Senior Scholar-in-Residence

RM: Tell us about your relationship with Francis Schaeffer and how that impacted and shaped your life.

JB: I first met Francis Schaeffer when I was at university in Manchester, England. I was not a Christian at the time. In fact, I thought life was absurd and was asking all sorts of questions like: Who are we as humans? What is life really all about? How do we know if there is an ultimate difference between good and bad? From where does evil come? Is there any resolution to the terrible suffering in our world? It got to the point that I tried to throw myself off a cliff outside Manchester. But I was suddenly overwhelmed by the beauty of the landscape, even in the middle of a bitterly cold January day. I told myself I had to keep looking for answers. About two weeks after that, I met a wonderful Christian man named Michael who was doing a PhD at university, and he invited me to the Saturday evening dinner and discussion group he held at his apartment.

That first evening, without having any idea where I was at spiritually, Michael started the discussion by reading the first two chapters of the book of Ecclesiastes: "‘Meaningless, meaningless, everything is meaningless,’ says the Preacher." And I was astonished. I had thought the Bible had nothing to do with human life and the real questions people ask. I thought it was just a pile of stories, not in the C. S. Lewis or J. R. R. Tolkien sense of a story that carries the truth, but just empty fables. Yet here it was addressing the very issue that I was wrestling with. We had a wonderful discussion, which led me over the next month or two to tell Michael where I was coming from. So he started answering my basic questions about human life.

During that period—this was 1965 or 1966—Michael invited Francis Schaeffer to speak at the university, and I, still a non-Christian, went to hear him. He lectured on the history of Western thought and why we were where we were at that time. I found it extraordinarily helpful. I was studying literature, and while literature addresses many of the questions I had, I couldn't get my professors to engage with me on this. They were only prepared to talk about form and structure and nothing at all about the meaning of the literature. But Schaeffer's talk was like shining a bright light onto everything I was studying, and helped me understand what had been going on with the culture's gradual move away from the biblical understanding of reality and toward human reason alone without God's revelation.

In November of 1966, one Tuesday evening, I knelt down with Michael on his kitchen floor and prayed that Christ would receive me. A few months after that, I graduated from university with my bachelor's degree, but my whole life had been turned upside down by becoming a Christian, and I had no idea what to do next. Michael, who had been very much influenced by Schaeffer, suggested that I take time to visit Swiss L'Abri while I thought about my future. So, I did. I hitchhiked my way to Switzerland—with the providential help of a Christian man who happened to be driving all the way to Vienna and himself knew something of Schaeffer—and got there in two and a half days.

I planned to stay at L'Abri for a couple of weeks, but instead I stayed for a year. I love to cook and grow things, so Edith Schaeffer very quickly had me working as her gardener and cook. At the time, she was just beginning to write her first book on the L'Abri story, so one of my tasks, given to me by Francis, was every morning after breakfast to shepherd Edith downstairs to work on her manuscript while I took over and cooked lunch for however many people were staying with us that day, and often an evening meal as well.

During that year, I met Vicki, who would soon become my wife. She was Francis Schaeffer's secretary and was typing up the manuscripts of his first two books, *The God Who is There* and *Escape From Reason*, as well as doing his personal correspondence. We both worked 60 or 70 hours a week, just like the Schaeffers themselves, so we didn't meet each other right away. I arrived in June, Vicki and I met in September, we got engaged in October, and were married at Christmas. That was over 51 years ago, and it has been a very happy marriage.

Also during this time, I heard Schaeffer's preaching every week at the chapel of the International Presbyterian Church in the village. I heard him teach and lead discussions during meals as I prepared the food. And I listened to many of his lectures on tape while I served as a monitor at Farrell House, where people staying at L'Abri studied. I heard hundreds of hours of material. I had only been Christian for 7 months, but all this gave me a very solid foundation for my faith. So both of the Schaeffers had a profound impact on me in many ways. I owe them a great deal.

RM: How did you go from working as the gardener and cook for the Schaeffers to later heading up the English branch of L'Abri?

JB: Schaeffer had been to seminary with many of the men who became the early faculty of Covenant Seminary. They were very close, so in the late 1960s Schaeffer became an adjunct faculty member at Covenant. He would come to campus every two years to give a week's lectures, similar to the Schaeffer Institute Lectures now. He also used to send people here to study. As I began to sense God calling me to some kind of ministry, Schaeffer encouraged me to come to Covenant. After that year in Switzerland, Vicki and I came to St. Louis in the summer of 1968 to start seminary that fall and I graduated in 1971.

The Seminary wanted me to stay and teach either New Testament or systematics. But Vicki and I felt compelled to go back to England because my father, who was not a Christian, was 75 and dying of cancer. We wanted to be near him, spend time with him, and share the gospel with him before he died. And in God's amazing Providence, just before I graduated from Covenant, L'Abri was given a residential property



L'Abri England

in England by an elderly missionary woman who had worked with Amy Carmichael in India. Carmichael was probably the most influential person on the Schaeffers' understanding of the Christian life of prayer, spirituality, spiritual warfare, and godly living. Schaeffer had already begun a little work in London—there was a church and study center—but they needed a residential place. This property just happened to be 15 miles from where my parents lived.

At the time, I had no expectation of being able to be in ministry after I graduated. I just thought I'd get some kind of job so we could live near my parents. But here was this amazing gift of God, this opportunity to be part of a ministry that we loved—and so close to my parents! So we worked at L'Abri, and I drove over to see my father every day for the last months of his life. And, praise God, six weeks before he died, he became a Christian with Francis Schaeffer personally. It was beautiful. That's another of the many things I owe the Schaeffers.

RM: So you had many fruitful years leading the English L'Abri, then came back to teach at Covenant Seminary. How did that come about?

JB: That was the doing of David Jones, who was the dean here and also taught ethics. He had just started teaching here when I was a student, and we became close friends. After I went back to England, he was eager to have me come teach. He'd write almost every year and say, "When are you coming back?" Eventually, after 18 years, we did—after helping run the English L'Abri and serving as a pastor in a church we had planted there. We arrived back at Covenant in November 1988. I started teaching in January 1989. The first class I taught was Mission Principles.

RM: What finally convinced you to come back? Did the Schaeffer Institute figure into your decision?

JB: When I first came, I didn't know I would start the Institute. What happened was that in March or April

1988, before I had decided to come back, David Jones wrote to me and said, "At least come and give a week's lectures." So I agreed to do a series of five sessions called "A Neglected Mind," "A Humanist Mind," "A Marxist Mind," "An Existentialist Mind," and "A Christian Mind." That was really the first of what became the Schaeffer Institute Lecture Series, though I had no idea of that at the time. That visit really began opening my heart to moving back here. So, with the persistence of David Jones and the added encouragement of then-President Paul Kooistra, I finally agreed, but I had no expectation of doing anything except teaching.

Soon after I started, Paul came to me and asked if I'd be interested in starting a Francis Schaeffer Institute. I wasn't entirely surprised by this because David had always felt my return to St. Louis would help cement the Seminary's relationship with Schaeffer and L'Abri. But, as Francis had passed away a few years before, I felt it was important to know how Edith Schaeffer felt about this. I didn't want to do it if she wasn't open to it. So Paul and his wife visited Edith at her home in Rochester, Minnesota, where she lived most of the time after Francis died. She agreed to the Institute immediately. She came down and spoke at the formal opening that spring. It was a lovely evening.

The other thing I felt was important was that if I was going to do this and put Schaeffer's name on it, then I wanted to come up with a set of foundational principles that were at the heart of the Schaeffers' ministry. So I developed a document featuring eight foundational principles I believed faithfully described their ideas and way of life. I showed a copy of this document to the L'Abri directors to be sure they were okay with it, and they immediately adopted it themselves as a description of the heart of L'Abri. Apparently I had got them right! Everything the Institute does really arises from those eight points. All the programs we've done over the years—the lecture series, the bookstore discussions, the film discussions, the art shows, the concerts—they all derive from those principles.

RM: The programs and events you mentioned are part of FSI's efforts to engage people and culture in a winsome and biblical way. Tell us more about how FSI helps foster this approach in students who come here to train for ministry.

JB: Once we set up the Institute, I thought carefully about what sort of elective classes I would teach. Every elective I've chosen for the past 30 years is rooted in one of those eight principles and is an attempt to put flesh on it.

For example, I regularly teach classes on literature and the arts, because that's one of the issues in the principles. We have a lot of students with artistic gifts, but many of them have never been encouraged in their churches to develop those gifts. No one has given them a biblical foundation for being a Christian in the arts, which is what I tried to do in my book *Echoes of Eden*.

Some students have read little or no fiction before they come here, or else were turned off to it by the postmodern perspective on it they got in college. But one of the books I have students read in my Theology of Ministry class is Marilynne Robinson's novel *Gilead*. Often students express surprise at this, but it is the best account of the life of a pastor I have ever read. I also hand out reading lists that contain a lot of fiction, poetry, and drama.

Not long ago, I received a call from a graduate telling me he was working his way through the list and how it had helped improve his preaching tremendously. That's the kind of thing I've been trying to do since I've been here. I thank the Lord that he has used that in a wonderful way to resurrect the love of literature and the arts in the lives of many people.

A second example would be a class I teach called Common Objections to the Christian Faith. One of the primary objections of non-Christians and one of the primary struggles of believers is the problem of evil and suffering. One of those eight foundational points is about the reality of the fall. Schaeffer for many years was the only preacher I heard taking the fall seriously. That really affected his life—the way he talked to people one on one, the way he dealt with the problems of the world. If we don't take the fall seriously and it doesn't impact our teaching, then our responses to people who are hurting are going to be very shallow. There's no weeping with the person, no understanding of the brokenness of their lives, no sense of the reality that things are not the way they're supposed to be in this world. This is why I constantly come back to issues of suffering and the fall. Of course, I'm not the only faculty member here who emphasizes that; others do in the context of their classes as well.



*Jerram Barrs ministering at L'Abri England before coming to teach at Covenant Seminary.
Photos courtesy of Dr. Richard Winter.*

We could go through all of the principles and look at other examples like this, but basically, what we've tried to do is take those matters that were at the heart of the Schaeffers' ministry and bring them into the heart and life of the Seminary. Students hear these things and see them modeled all the time, so it does impact them and, thank the Lord, shape their future ministries.

RM: You've been good friends with Richard Winter, our Professor of Counseling Emeritus, for many years, going all the way back to your time at English L'Abri. He retired a couple of years ago and recently moved back to England to be near family. As we honor the legacy of the Schaeffers and the Institute, give us a sense of Richard's role in all that. What part has he played with L'Abri and the Seminary?

JB: Richard and Jane Winter had been at L'Abri in Switzerland early in their married life. When I first got to know him, Richard had finished his medical training and was working as a resident psychiatrist in a hospital in Bristol. He occasionally asked me to give lectures to his medical colleagues, and he would give lectures at L'Abri about the history of psychology and other things.

“If we don't take the fall seriously and it doesn't impact our teaching, then our responses to people who are hurting are going to be very shallow. There's no weeping with the person, no understanding of the brokenness of their lives, no sense of the reality that things are not the way they're supposed to be in this world.”

PROF. JERRAM BARRS

One of those was the first time I heard him speak on the topic of perfectionism, which he later wrote a book about. During those years, he would talk to patients who came through his psychiatric practice and encourage them if they had questions about life and faith. When he couldn't answer in depth in his doctor's office or on his rounds, he would encourage them to stay at English L'Abri. Many of those he sent to us became Christians; some settled in the area and became part of the church I was serving as a pastor.

But in a ministry like L'Abri, you don't only get people with intellectual questions; you also get people with deep and sometimes severe personal struggles. We'd have people dealing with brokenness in their relationships or with a sense of absurdity about life like I had earlier. We also saw problems with alcohol, drugs, and occasionally severe psychiatric problems. It was very challenging. We felt all the time the need of somebody with deeper understanding and technical training in psychological and psychiatric problems. So, Richard would visit and help us out. His insights were invaluable. Eventually he left his medical practice to come work with us at L'Abri. We became very close friends working side by side every day.

Later, when I had been at Covenant for a couple of years, Paul Kooistra asked if I knew of any colleagues who would be a special benefit to the Seminary. Without hesitation I named Richard. His extraordinary counseling gifts and his psychiatric and medical training gave him a deep understanding of human beings. He had also been profoundly impacted by Schaeffer, and like Schaeffer, took the fall and its debilitating effects seriously. I thought Richard would make a great contribution here in developing a counseling department that would be a blessing to the church and to the nations. And, of course, it has been. It's a wonderful thing that has left a mark on the whole of our seminary training.

RM: One more question. So many people who come through Covenant and interact with FSI and with you in particular tell stories of how that has changed their lives. I'm curious about the other side of that coin: How has being involved with Schaeffer and the Institute and teaching at Covenant all these years changed Jerram Barrs?

JB: That's an interesting question. How has it changed me? I'll simply say that I am more deeply in love with these ideas now than I was 30 years ago. They're shaping my life all the time. They've shaped my marriage. They've shaped the way I've raised my three sons. They've shaped what's happening with our ten grandchildren. I give myself to living and teaching these eight principles because I really believe they're the heart of the Christian faith. They're not simply Schaeffer's ideas; they're a wonderful summary of scriptural principles. They require that we live them out and put them into practice, not just think and speak about them. That has had a powerful impact on me. Lord willing, I've grown. I know I have. It would be dishonoring to God to deny that.

The Practice of Truth

BY FRANCIS SCHAEFFER

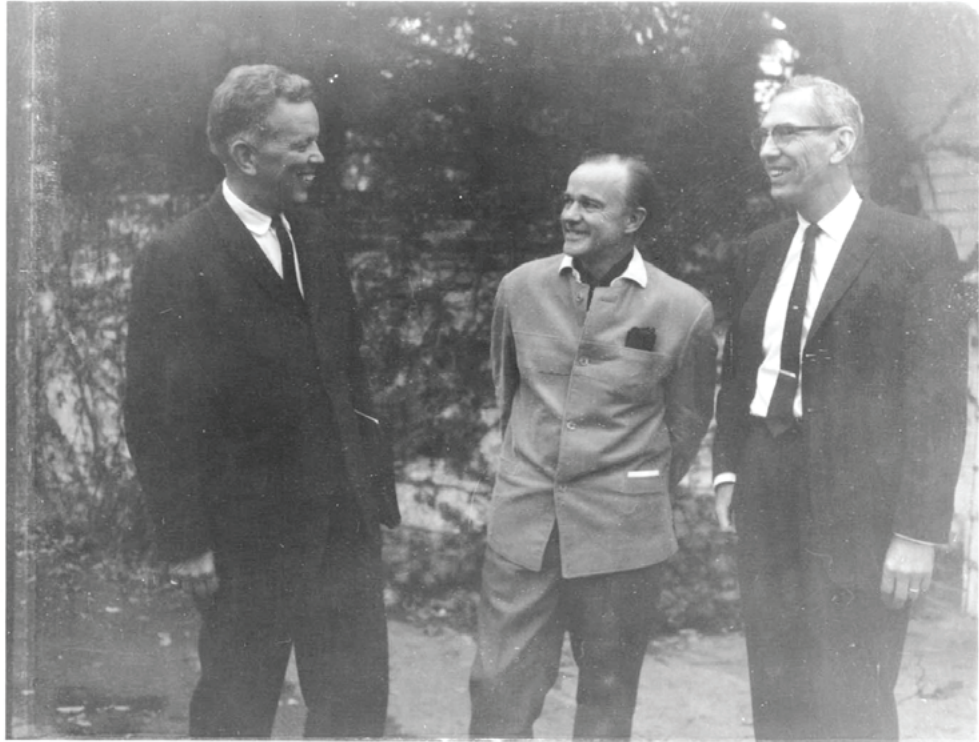
Following are excerpts from a speech Francis Schaeffer gave in 1966 at the World Congress on Evangelism in Berlin. Here, Schaeffer makes clear the importance of an absolute standard of truth and how consistent practice of that truth is necessary for shaping individual lives and presenting a powerful gospel witness to the watching world. (Taken from a copy of the speech in the Covenant Seminary Collection of the PCA Historical Center and used with the permission of the Center.)

The central problem of evangelicalism and evangelism . . . is the problem of the practice of principles, especially taking into account a spiritual and intellectual comprehension of that which is the dominant mentality of our century. If consistent Christian principles are not practiced, "success" in evangelism can, in the flow of history, result in weakening Christianity in the next generation. Any consideration of methods and programs is secondary to a consideration of this central problem.

...

By contrast [to contemporary relativistic thinking], historic Christianity rests upon truth—not truth as an abstract concept, nor even what [contemporary] man regards as "religious truth," but objective truth.... Part of this truth is the emphasis that certain things happened in history. There were, for example, the manifestations at Sinai and Christ's propositional communication to Saul in the Hebrew tongue on the Damascus Road, as well as Christ's open tomb. Historic Christianity rests upon the truth of what today is called the "brute facts" and not just upon an unknown experience of men in past ages of which we have only a faulty hermeneutical interpretation. Behind the truth of such history is the great truth that the personal, infinite God is objectively "there." He actually exists (in contrast to his not being there); and Christ's redemptive and finished work actually took place at a point of time in real space-time history (in contrast to this not being the case). Historic Christianity rests upon the truth of these things in absolute antithesis to their not being true. This carries with it the possibility and the validity of that personal antithesis which occurs at the new birth, wherein the individual passes from death to life. To weaken the historic Christian concept of antithesis is eventually to make meaningless the personal antithesis of the new birth.

...



Dr Rayburn

Dr Schaeffer

Dr Harris

*Francis Schaeffer with Covenant Seminary founding president
Dr. Robert Rayburn and professor Dr. R. Laird Harris.*

If a clear and unmistakable emphasis of truth [as antithesis] is removed, two things occur: first, Christianity in the next generation as true Christianity is weakened; and second, we will be communicating—in any real sense of communication—with only that diminishing portion of the community that still thinks in terms of the older concept of truth. We are not minimizing the work of the Holy Spirit; we would remember, however, that our responsibility is to so communicate that those who hear the gospel will understand it. If we do not communicate clearly, then those who respond will not really understand the Christian answer clearly . . . they will respond to their own interpretation of the gospel in their own relativistic thought-forms—including a concept of psychological guilt—feelings rather than of true moral guilt before the holy living God. If they do respond thus, they have not understood the gospel; they are still lost, and we have defaulted in our task of preaching and of communicating the gospel to our generation.

...

The unity of orthodox or evangelical Christianity should be centered around an emphasis on truth and not on evangelism as such. This emphasis on truth is always important, but doubly so when we are surrounded

by a generation for whom the concept of truth in the sense of antithesis is not so much denied as it is considered to be totally untenable. In such a setting the Christian with his emphasis on true truth is the real radical. . . .

. . .

In such a setting the problem of communication is serious; it can only be overcome by negative statements that clearly say what we do not mean, so that [today's] man understands our positive statements of what we do mean. Moreover, in an age of synthesis men will not take our protestations of truth seriously unless they see by our actions that we seriously practice truth and antithesis in the unity we try establish and in the evangelism we practice. Without this, in an age of relativity, we cannot expect the evangelical, orthodox church to mean much to the surrounding culture or even to the church's own children, for what we try to say in our teaching and evangelism will be understood in the [contemporary] thought-form of synthesis. Both a clear comprehension of the importance of truth and a clear practice of truth, even when it is costly to us to practice truth, is imperative if our witness, our evangelism [are] to be significant, or even useful, in our own generation and in the flow of history.

. . .

Let us never forget that we who stand in the historic stream of Christianity really believe that false doctrine, at those crucial points where false doctrine is heresy, is not a small thing; this is an enemy. If we do not make clear by word and by practice our position for truth against false doctrine, we are building a wall between the next generation and the gospel.

. . .

And let us not deceive ourselves, we will not really touch [today's] young people unless we show at a cost that we take truth seriously, and on that basis give honest answers to honest questions.



Evangelism that does not lead to purity of life and purity of doctrine is just as faulty and incomplete as an orthodoxy which does not lead to a concern for, and communication with, the lost.

FRANCIS SCHAEFFER



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Contemplating *and* Enjoying Jesus *with* Our Neighbors:

Conversation Helps from C. S. Lewis
for Friends Who Aren't Christians

BY JESSICA ESWINE

Conveying the beauty of our Savior requires more than rational arguments. We must engage the imaginative heart as well.

Imagine that a neighbor, knowing you are a Christian, asks you to recommend a church in the area. She does not believe in Jesus or that the Bible is true or that miracles are possible, but she and her husband are feeling the need to expose their kids to a positive environment and find a community to which they can belong.

You don't want to say too much because you know a bit of her story and why her family longs for a positive environment, but you also don't want to say too little, because you know that church without Jesus will ultimately leave her at odds with what she longs for.

How should you approach this conversation?

Contemplation and Enjoyment

C. S. Lewis helps to answer this question by reminding us that we all have two perspectives regarding any given concept: he calls them "contemplation" and "enjoyment." Contemplation is thinking about something apart from the experience of it, or analyzing it from the outside. Enjoyment is the opposite; it is the experience of a thing from within (see Lewis, *Surprised by Joy*, 217–18).

Let's use chocolate as an example (an idea borrowed from a student in my Apologetic Communication class). Contemplation is what we do when we learn the ingredients

of chocolate and the process for making it. Enjoyment is tasting a piece of chocolate. Or, closer to home in my own personal experience these days, reading books on parenting gives us a different perspective than trying to raise a child. Both inside and outside perspectives supply important information, and both perspectives play an important role in conveying what is true (Lewis, "Meditation in a Toolshed," 234). But neither alone necessarily informs us fully.

Now, consider our neighbor who is not a Christian. Perhaps the only way she has engaged Christianity is by contemplating it: analyzing historical evidence for the Bible, thinking through propositional arguments about the existence of God, or questioning whether miracles are possible. Or, less formally, she may have cobbled together her thoughts from a hodgepodge of headlines, tweets, podcasts, and conversations. While these are all necessary issues for a person wrestling with Christianity to resolve, an entire piece of the Christian faith is missing when God is only contemplated.

The Christian faith is not simply an intellectual assent to a set of propositions (though it includes such assent). Rather, our faith is primarily based upon the Word becoming flesh, Jesus himself living on earth, dying, rising from the dead, and being actively in relationship with us. Contemplation can only take a person so far in understanding a relationship with Jesus, just as reading this article can only tell you so much about me.

The ability to speak from the inside, to give the taste of what is good, is crucial in apologetics—especially when those with whom we talk most likely have no experience of Christianity, or if they do, that experience is mostly negative. A person's conversion depends not just on rational understanding of the truth of the gospel, but also on the gospel's ability, by means of God's Spirit, to affect him or her experientially, emotionally, and spiritually.

A Cultural Preference for Contemplation

Yet, Lewis notes that, by and large, we in the Western world tend to seek truth only through contemplation, and we doubt evidence coming from the inner experience of something. He says, "It has even come to be taken for granted that the external account of a thing somehow refutes or 'debunks' the account given from the inside" (Lewis, "Meditation in a Toolshed," 232).

“An entire piece of the Christian faith is missing when God is only contemplated.”

And yet, Lewis proffers that while it is true that our experience may mislead us, isn't that true also of our reason? We may competently research something and still come to the wrong conclusion. Bloodletting and electroshock were common medical treatments in prior generations based on rational contemplation about the way the human body functioned. Though wisdom would test both reason and experience to discern what is true in a given situation, we should not categorically


dismiss one way or the other from having the capacity to reveal truth.

Regardless, in a contemplation-favoring environment, trying to communicate in rational terms something that is largely understood experientially is one of the difficulties of apologetics that Lewis identifies. He notes that apologetics usually focuses on rational discourse, but “this means that the thing we are really talking about can never appear in the discussion at all. We have to try to prove that God is in circumstances where we are denied every means of conveying who God is” (Lewis, “The Language of Religion,” 136).

This tempts us to narrow our theology. Robert Johnston notes that the word “theology” has come to indicate an academic discipline focusing primarily on study about God, whereas “[i]n the early centuries of the church, theology meant

simply the study of God. It was first-order reflection, much closer to what a word like spirituality might mean today” (Johnson, *Reel Spirituality*, 24). Our theology includes not only our rational understanding of God, but also our experience with him.

In line with such an understanding of theology, the apostle Paul resists our tendency toward isolating contemplation as our sole resource for apologetics. He will ask his hearers to contemplate “a living God, who made the heaven and the earth and the sea and all that is in them” (Acts 14:15). But he will also speak to their personal enjoyment, their experience of something in the world that bears witness to the God they contemplate. God “did not leave himself without witness,” Paul says, “for he did good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness” (Acts 14:17). Likewise, Paul will ask his hearers to contemplate the



It is perfectly easy to go on all your life giving explanations of religion, love, morality, honour, and the like, without having been inside any of them. And if you do that, you are simply playing with counters. You go on explaining a thing without knowing what it is.”

C. S. LEWIS, “MEDITATION IN A TOOLSHED”

resurrection of Jesus: "Why is it thought incredible by any of you that God raises the dead?" (Acts 26:8). But Paul will also tell out his own experience with God as part of his apologetic: "I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth" (Acts 26:9; I am grateful to my husband, Zack Eswine, for these examples.)

Being aware of this tension and seeking to communicate from enjoyment as well as contemplation will give hearers the best chance of seeing a fuller picture of God as he truly is. Our testimony is a helpful place to share our faith out of our own enjoyment of God. But how can someone enjoy Jesus without being in relationship with him? How can any of us understand the experience of something without actually experiencing it?

Imagination Helps Us Enjoy

Enjoyment as Lewis defines it is rooted in a concrete experience. The best way to allow people to relate to an experience they have not had is to analogize it to a concrete experience they have had. Lewis, following in the footsteps of Augustine and Aquinas, tells us that our imagination is what allows us to make such experiential connections. Thus, we need an imaginative element in our apologetic.

Now, when many of us hear "imagination," we may think of fictional stories, illustrations in sermons, or artists' creations. While all of these do require the use of imagination to craft, Lewis intends a much broader definition. He notes that imagination is a central part of each person, not just artists or writers, but something we all use all the time, even as we reason.

Lewis calls imagination "the organ of meaning" (Lewis, "Bluspels and Flalansferes," 265), because our imagination takes in data we encounter, connects it to what we know, and gives the data meaning. For example, we see a fruit salad on our plate, and we can begin to identify strawberries, pineapples, etc. Our imagination takes in the images we see on the plate and then connects them to what we've learned in the past is a strawberry, a pineapple, and so on. Though this happens almost instantaneously in many cases, Lewis recognized that the imagination has a distinct function in this identification process, giving meaning to what we encounter and opening the way for reasoning. While Lewis called reason "the natural organ of truth" (Lewis, "Bluspels and Flalansferes," 265), he noted that before we could reason about whether a particular concept is true or false, we have to understand what it means.

For example, consider whether the following sentence is true: "We are not simply God's quockerwodgers." Before you can reason the truth of that sentence, you have to know what a quockerwodger is! (It's a puppet.) And, for that matter, you have to have some concept of God as well, and even to know what I mean by the word "we" (all people? women?). We need our imagination to identify what we're looking at before we can meaningfully and accurately evaluate it.

Similarly, when Christians discuss basic Christian concepts, including God, sin, or redemption, they cannot take for granted that those listening have the same meaning in mind for such words. Perhaps a person has grown up with an image of God as angry and out to punish humanity, or as old and bearded and absent, or as just a nice concept human beings invented. Those

images are what such persons' imaginations will connect to God as soon as the discussion starts, and if so, we will miss each other in our conversation even though we think we're talking about the same thing. It will be difficult for a person to understand why your faith is so meaningful when it's centered on a God they imaginatively distort as any of those mistaken images. Those images must be re-shaped if we are ever to meaningfully contemplate who God is, as he really is.

Lewis noted that concepts such as love, wisdom, or God, are not objects we can identify in literal terms the same way we can point to a table and call it a table. We cannot describe exactly what these concepts are; we can only describe what they are like, and doing so requires imaginative engagement. Jesus frequently taught about God and the Christian life using metaphor and story. In Matthew 13, Jesus gives a series of images to teach about the kingdom of heaven. He says it is like a man who sowed good seed in a field (v. 24), a mustard seed (v. 31), leaven hidden in three measures of flour (v. 33), treasure hidden in a field that a man sells all he has to buy (v. 44), a pearl of great value that a merchant obtains by selling all his possessions (v. 45), and a net thrown into the sea that gathers fish of every kind (v. 47). Jesus chose images that would have been familiar to those listening to him, so that their understanding of these images would immediately enrich the meaning they attached to God and his kingdom.

Similarly, the Pharisees were prepared to dismiss Jesus's actions out of hand based on the doctrine they thought they knew about the "sinners" they contemplated in front of them. In response, Jesus gave new meaning by pointing to other images that

resonated with the Pharisees, like a father who had two sons (Luke 15).

We can seek to imitate Jesus as we share our faith with people who aren't Christians. In our media-saturated world, we have a myriad of images to call upon from films, television, literature, and the visual arts. Even the 24-hour news cycle invites us to enter into the lives of others in a way that previous generations could not have. Familiar news or political stories can be fertile ground for engaging a person's own experience, providing opportunities to point to how Jesus addresses the longings we feel and the questions we have.

Apologetics Requires Both

Lewis's helpful categories of contemplation and enjoyment remind us that we are made of more than our reason and intellect, and that our efforts to share our faith should seek to share the character of God who pursues our whole beings as he created us. An integrated approach to apologetics also acknowledges that contemplation and enjoyment work together to bring someone to faith, which may play out differently among different persons. As Holly Ordway writes: "Intellectual understanding can lead to a willingness to enter into a deeper engagement with meaning; an imaginative engagement with the Christian worldview can lead to a desire to seek out, or a willingness to hear, truth expressed in clear propositional form; and the fullest engagement with truth comes from an integrated experience of truth in both modes." (Ordway, *Apologetics and the Christian Imagination*, 164).

Think of the neighbor we considered at the

outset, who asks about church. We might seek to answer what she contemplates about God by discerning her disinterest or unbelief with miracles, the Bible, or Jesus. Perhaps we identify her worldview as a form of expressive individualism (seeing the highest good as being true to who one really is and expressing that against all opposition) or therapeutic deism (seeing religious belief vaguely defined as spiritually beneficial and God as a sort of divine therapist). We then seek to discuss such a worldview intellectually and point out inconsistencies in her thinking.

But we must also seek to enter what she enjoys. What is it about her experience that leads her wisely to recognize her need for a community that has God as its reference point? What is it about her family's story that makes them hesitant to enter a community that follows Jesus and views the Bible authoritatively?

Or, from our end, we can respond to her by contemplating church and dissecting the difference between a community

with Jesus and one without him. But we could also speak from the inside and tell our story, our life experience, and create a first-hand picture of what it feels like to experience community with Jesus. Because we have also tried to enter her story, we may understand where her meaning for Christian concepts may be false. This may give us an opportunity to share a story or connect her experience to a familiar film or story that may give new meaning to what troubles her. Perhaps this would open a door to thinking about Christianity in a new way.

Contemplation and enjoyment remind us that ideas and persons, both together, form the materials for apologetic conversation. God created human beings with both a rational capacity to contemplate and an emotional, spiritual, experiential capacity to enjoy. An integrated approach to apologetics will offer the gospel of Christ in its fullest sense, which is both a soothing balm to our emotions and desires, and a satisfying explanation to our reason.



Jessica Eswine is a lawyer by training and serves as Visiting Instructor in Integrated Apologetics for the Francis Schaeffer Institute at Covenant Seminary. She frequently speaks on topics related to apologetics and the Christian faith.

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Zack Eswine, Jessica Eswine, Jerram Barrs and Mark Ryan

Who is the Francis Schaeffer Institute?

There have been numerous people throughout the past 30 years who have contributed to the ministry of the Francis Schaeffer Institute. On the following page are the current staff, along with some of the previous directors listed afterwards. However this magazine is too short to list all of the staff, advisory board members, donors, seminary students and volunteers who have been a part of the ministry of FSI over the last three decades. Suffice it to say that we are thankful for all of you. The Church and her leaders are better equipped to respond to the cares and questions of the world because of your efforts, so that the gospel might be embraced.

The Current Staff

Jerram Barrs – Founding Director, 1989–1996; Scholar-in-Residence, 1996–2018; Senior Scholar-in-Residence, 2018–present; Professor of Christian Studies and Contemporary Culture, 1989–present — A student of the late Francis A. Schaeffer, Professor Barrs spent 18 years with L’Abri Fellowship in England, where he also served as a pastor in the International Presbyterian Church. In 1989, he returned to Covenant Seminary, where he had studied in the late 1960s, to join the faculty. He soon founded FSI, and also helped to plant a PCA church in St. Louis. He brings to his teaching a special sensitivity toward those outside the Christian faith and is in great demand as a speaker. His publications include *Being Human*, *The Heart of Evangelism*, *Through His Eyes*, *Learning Evangelism from Jesus*, *The Heart of Prayer*, and *Echoes of Eden*, as well as the video series *Building Up Bridges*, *Breaking Down Walls*.

Mark Ryan – FSI Director, 2013–present; Adjunct Professor of Religion and Culture, 2013–present. While a student at Covenant Seminary in 1997–1999, Mark served as a teaching assistant to Professor Jerram Barrs and as FSI intern under then-Director Wade Bradshaw. He also served with L’Abri Fellowship in Boston and Vancouver, and has pastored congregations in Australia and the USA. He became Visiting Instructor in Theology at Covenant in 2010 and joined the Seminary full-time in 2013 as Director of FSI and Adjunct Professor of Religion and Culture.

Zack Eswine – Scholar-in-Residence, 2018–present; Director of Homiletics and Adjunct Professor of Homiletics, 2015–present — A Covenant Seminar graduate (MDiv ’95), Dr. Eswine served Covenant as Assistant Professor of Homiletics and Director of the Doctor of Ministry Program from 2001 to 2008. He returned to us in 2015 in a part-time role as Director of the Homiletics Program and Adjunct Professor of Homiletics, taking on the additional role of Scholar-in-Residence at FSI in 2018. He continues to serve as Lead Pastor at Riverside Church (EPC) in Webster Groves, Missouri, where he has served since 2008. He is the author of several books, including *Preaching to a Post-Everything World*; *Sensing Jesus*; *Spurgeon’s Sorrows*; *Recovering Eden*; and *The Imperfect Pastor*.

Jessica Eswine – Visiting Instructor of Integrated Apologetics, 2018–present — A lawyer by training, Jessica is an experienced apologist for the Christian faith and serves FSI and the Seminary by teaching classes in apologetics. She received her JD from Washington University in St. Louis, where she served as a notes editor for *The Journal of Law & Policy*. She currently works as a law clerk for a judge seated on the Missouri Court of Appeals and is pursuing a master’s degree in apologetics from Houston Baptist University. She also serves ministries to children and youth and hosts community conversations addressing issues of doubt and Christian faith at Riverside Church in Webster Groves, Missouri, where her husband, Zack, is lead pastor.

With grateful acknowledgement to

James Albritton (MDiv '94) – Administrative Director, 1994 – 1996 – James Albritton earned his undergraduate degree at Vanderbilt University, his MDiv at Covenant Seminary, and his PhD at the University of Alabama. After serving with FSI, he was Assistant Headmaster at Trinity Presbyterian School in Montgomery, Alabama; Associate Professor of History at Huntingdon College in Montgomery; Headmaster of Mars Hill Academy in Mason, Ohio; and is currently Chairman of the History Department at Briarwood Christian School in Birmingham, Alabama.

Wade Bradshaw – Executive Director, 1996 – 1999 – Now Pastor for Discipleship at Trinity Presbyterian Church in Charlottesville, VA, Wade Bradshaw served as a veterinary missionary in Nepal for three years and worked at L'Abri in England for 12 years. He also served as pastor of the International Presbyterian Church in Liss, Hampshire, England.

Luke Bobo (MDiv '03) – Executive Director, 1999 – 2007 – Luke Bobo currently serves as Director of Curriculum and Resources for Made to Flourish (MTF) in Overland Park, Kansas. He worked for 15 years as an engineer before pursuing an MDiv (at Covenant Seminary) and a PhD. He also taught as Professor of Religious Studies at Lindenwood University for several years. Dr. Bobo continues to teach at Covenant occasionally as a Visiting Instructor of Contemporary Culture. He is the author of *Living Salty and Light-Filled Lives in the Workplace* and *A Layperson's Guide to Biblical Interpretation*.

Anthony Bradley (MDiv '98) – Executive Director, 2007 – 2009 – Dr. Bradley was Assistant Professor of Systematic Theology and Ethics at Covenant from 2005 to 2009. He is now Associate Professor of Religious Studies at The King's College in New York City, where he also directs the Center for the Study of Human Flourishing. Since 2002, he has been a Research Fellow at the Acton Institute. He has published many articles and books on religious and cultural issues, race in America, youth and family, Christian social engagement, and other subjects.

Donald Guthrie – Executive Director, 2009 – 2010 – Dr. Guthrie's career has encompassed campus ministry, a number of local church roles, teaching at Reformed Presbyterian Seminary and Gordon-Conwell Seminary, and serving in various capacities at Covenant Seminary from 1998 to 2010. Here he developed field education, Christian education, and youth ministry programs; directed the DMin program; served as VP for Academics; and oversaw FSI for a time. He now serves as Executive Director of the Center for Transformational Churches and Professor of Educational Ministries at Trinity Evangelical Divinity School. He is the co-author (with Tasha Chapman and Bob Burns) of *Resilient Ministry* and *The Politics of Ministry*.



The Rosales Family

Running *from* Home *and into* Grace

PABLO ROSALES: A STUDENT PROFILE

BY RICK MATT

God's grace brought Pablo Rosales from unbelief on the streets of Harlem to police work in the Bronx to training for gospel ministry at Covenant. What will the Lord do next?

Pablo Rosales, a final-year MDiv student at Covenant Seminary, loves to share his time—and his faith—with anyone who is interested. He uses his love of skateboarding and other things to make connections and invites guys he meets to come hang out with him on campus. Sometimes their conversation is filled with the lighthearted joy of friendship. Other times it veers to more serious territory, to questions about the deeper issues of life and faith: Is there a God? How do I know? Can the Bible really be true? Who is this Jesus guy and why should I care? Practicing what his professors and fellow students have modeled, Pablo listens well. He responds thoughtfully and respectfully, drawing on biblical truth and his own experience with such questions. He knows exactly where these guys are coming from.

For Pablo, skateboarding is a fun vehicle for personal evangelism, a tool for helping others understand the freedom from sin and hopelessness that can be theirs in Christ. But long before he came to Covenant, back when he was an angry kid growing up in Harlem, skating was a vehicle for different kind of freedom—an escape from a home life that wasn't what he had always thought it was. Back then, he used skateboarding to make connections too, but some of them were not so good.

Pablo and his buddies would hang out on the streets of New York all hours of the day and night. Often, they would smoke marijuana, or worse. The group became like a family to Pablo. Like him, they were always searching for a place to belong. The fact that Pablo eventually found that place, while many of his street brothers did not, has nothing to do with his own strength of character or ingenuity or survival skills or anything else. It has everything to do with the unmerited, unsought, and unexpected grace of a God who loves to call sinners to himself and reshape them for his purposes—even a sinner on the streets of Harlem without much of a future ahead of him.

But that's getting ahead of the story. To understand Pablo's place in God's greater story of redemption, which even Pablo himself did not for a long time, we must start where Pablo likes to start: with his mother.

Harlem

Pablo's mom migrated to the United States in the 1970s from Guatemala. She moved around a bit before settling in New York City's upper West Side. She had been an emergency room nurse in Guatemala, but when she came to the States her credentials were worthless. She hoped to be able to go to school again to recover her credentials, but she didn't know English, and she didn't know where to get connected. In the meantime, she worked at a donut shop in the area known as Hell's Kitchen. There she met a man who eventually became Pablo's biological father. He already had a family, however, and didn't want anything to do with the child. He suggested abortion, but Pablo's mother did not want to do that. She left her job at the donut shop and moved to Harlem, where Pablo was born.

Eventually there was another man in his mother's life, a man Pablo grew up thinking of as his father: "From the time I was a little kid, he was there—but only on weekdays, 9 to 5, sometimes Saturdays. He was never around at night. I thought that was what it was to be a dad. It was the norm to me. I didn't know it at the time, but he also had a family 'on the side.'" Despite this, Pablo remembers growing up in a very loving household. He went to elementary school in Harlem. While living on welfare, his mother went back to school to finish her nursing degree. She worked hard, passed all her exams, and got a job as an emergency room nurse in Manhattan.

Pablo's mother never went to church, but she made it a point to send Pablo every week to the Assemblies of God congregation near their apartment: "She was always hoping I'd pick up good morals there. It was good for me to be there with Christians who modeled some of the things I later came to believe. But it never really sank deep into me. I never really heard grace preached there. It was always about being good and doing the right things."

Around the time he turned 12, Pablo began hanging out with the guys on his block: "They were just always there. I followed them around all the time. We hung out, did things together. They basically became my role models for what it was like to be a man." Their activities included getting into drugs. Pablo was 13 when he used marijuana for the first time, and it became a regular occurrence. He remembers how angry his mother was when she found out about this: "She took me home and started explaining why I shouldn't be doing this and how hard she worked for me. Then she told me that the man who had been raising me, who I always thought was my dad, wasn't really. That was the first time I heard that I had a biological father who wasn't the man I always knew. That made me really rebellious. I wanted nothing to do with home after that. I spent even more time out on the streets. All through high school I was hanging out just trying to find out who I was."

Somewhere during this time, Pablo discovered skateboarding. He wanted

“She was always hoping I'd pick up good morals there. It was good for me to be there with Christians who modeled some of the things I later came to believe. But it never really sank deep into me. I never really heard grace preached there. It was always about being good and doing the right things.”

PABLO ROSALES

to be away from home but couldn't afford the bus or the subway. Skateboarding was the easiest way to get around. He met a whole new group of people this way. As with the buddies he had hung out with before, his skateboard pals became a kind of family to him. None of them had real fathers at home either. They would skate all over the city, down to the Brooklyn Bridge, all over Midtown, anywhere they felt like going. Often he would come home very late at night. "I remember coming in to find my mother crying. We lived in a very small one-bedroom apartment, and in order to get to the room I shared with my sister I had to go through the living room, which was my mom's bedroom. She'd see me coming in, and I knew she was sad about what I was doing. It was a hard time."

Somehow Not the Same

When Pablo was 17, a good friend of his mother's passed away. Blanca, as she was called, had helped his mom come to the States from Guatemala. Pablo remembers her visiting them at the apartment many times. "She was a religious lady, a Seventh Day Adventist, very committed, very fundamental. I would come in late to find her there talking with Mom, and she'd say, 'Pablito, I'm praying for you. There's nothing for you out there in the world.' When she passed away, Mom told me I needed to go pay my respects after all the help Blanca had given us. I didn't want to, but she insisted." So, reluctantly, he went to the funeral and sat in the back of the church as the preacher started to talk: "He said that Blanca hadn't wanted him to say anything about her. She just wanted him to talk about Jesus. So he spoke of Jesus and about all the things we were doing wrong. He said if we didn't stop we were going to end up in hell. I knew I was doing everything he said, so I was scared." At the altar call, Pablo found himself going forward: "I said to Jesus, 'I'm going to be good. I promise you, Lord. I'm going to be a good boy.'" Friends noticed a change in Pablo after this. He wasn't quite the same guy. Not a saint, by any means, but somehow not the same.

Around this time, Pablo was looking into colleges. His goal was to go to as far away from home as possible. He was planning to go to Ohio State when a high school friend told him about a Christian college not far from home: Nyack College in Nyack, New York. He hadn't even known there was such a thing as a Christian college. When he heard about this, it sparked something in him: "I really wanted to be good, and I thought somehow God could really use me. The school had a pastor program and I told myself that that was what God wanted me to do." So he went. But all through his first year he kept struggling with all his will to be a good person. It began to wear him out. "I can't remember ever hearing anything preached in our chapel services about the grace of God. I'm sure they were good preachers, and I'm sure it must have been said, but I never heard it. I just always thought I had to be good."

At the end of his freshman year, he was exhausted. A relationship with a girlfriend had just ended. He decided he didn't want to be a pastor after all, so in his sophomore year he switched to the sociology program. Halfway through his junior year, he gave up: "I didn't want to do that anymore. I was done with it. I had heard that the New York Police Department was hiring. This was just after 9/11 and they were bringing on lots of new people." He left college and six months later was in the police academy.

The NYPD

Leaving college also meant leaving anything to do with God. Pablo brought none of that with him as moved on to serving as a police officer in one of the toughest areas of New York City: the 46th precinct of the Bronx. When he got his precinct assignment, the only advice his sergeant could give him was,



Photo by Pablo Rosales

"Wear your vest." Though one of the smallest precincts in the city, the Bronx is packed with people and all the attendant problems of domestic violence, drugs, and crime. Pablo notes: "It's very easy to become hard there. You start to see yourself as better than everyone else because you're not doing what they're doing. I saw people as if they were animals. I had no respect for them or their worth as human beings. I grew much further away from God during that time."

But not everything was grim. One night, while working security at a boxing match, he noticed a woman in the crowd. Her name was Mary. They had been acquaintances in high school. He said hello and asked how she was doing. She was there to support a friend who was competing in one of the fights, but they struck up a conversation and really hit it off. They began dating shortly after that. Seven months later, Mary was pregnant with their first child. They did not get married, but moved in together because, as Pablo says, "That's what I thought was right at the time."

Thus began a new phase of life, but it was difficult. The couple was young and immature. They had no idea how to relate to each other. Mary was a teacher in Yonkers and Pablo was a cop working the night shift, so they rarely spent any time together. Mary would go to work in the mornings and Pablo would stay home with their daughter, Azalea, and play video games all day, until it was time to put the girl in the car and drive down the Sawmill Parkway to meet Mary on the side of the road. Mary would take Azalea home and Pablo would go off to work. The next day, they'd do it all over again.

"It all became very real for me."

During this time, an old college friend contacted Pablo, admitting that he hadn't really been a Christian when they'd known each other in school. But recently he had been reading and listening to sermons and thought he might really be a believer now. He wanted to know if Pablo would do a Bible study with him. Pablo himself was searching for something, but he didn't know what. He decided it couldn't hurt to have a little Jesus in his life, so he agreed to begin meeting with his friend. They read the Bible



and watched videos of well-known preachers, including John Piper, John MacArthur, and especially R. C. Sproul. This became a gateway into Reformed theology for him, something Pablo had never really known about before.

When he found out Sproul was a PCA pastor, he had no idea what that meant, but he started looking for PCA churches near him. He found one 15 minutes from where he lived: New Hope Christian Church in Monsey, New York. It was pastored by a Covenant Seminary graduate, Phillip Dennis (MA '06), though that meant nothing to Pablo at the time. He only remembers the joy he felt at what happened to him there: "That was the first time I really heard grace preached from a pulpit, heard the redemptive-historical flow of the Bible explained, and how I was part of that story through what Jesus Christ had done for me. I understood for the first time that there was nothing I could do to be good, but that Jesus had come and died and rose again according to the Scriptures. It all became very real for me. I don't know that I can say I remember a specific time when I became saved, but I know it was somewhere during this period."

Also during this time, Pablo's daughter was baptized. Pablo and Mary got married. Mary had been raised as an atheist/secular Jew, so all of this was new and different for her. She remembered the change in Pablo back in high school when he had first become interested in God, but Christianity had never really meant anything to her. Pablo tried to help her the way their pastor was helping him. Eventually, by God's grace, Mary became a believer and was baptized. Pablo loved talking about his faith and sharing it with others, but he knew he needed additional resources to do that well. His pastor suggested that he consider going to seminary. Pablo loved the idea, but felt he needed to finish his college degree first. He took some online classes toward completing the sociology degree he had abandoned years ago. Meanwhile, he continued working as a police officer, never dreaming that his life was about to take another interesting turn.



Photo by Isaac Sloman

A Crisis and a Calling

One Friday afternoon, Pablo and his partner sat in a parked police car writing up an accident report. Suddenly, a drunk driver slammed his car into the back of the police car, throwing it forward a few feet. Pablo's thumb was crushed between the steering wheel and his chest. Thus began a five-year process of treatments and frustration as doctors attempted to help him recover the function of his thumb. But there was nerve damage leading to atrophy. Soon he could not bend the thumb any more. It made doing his job very difficult. Eventually, the police department let him go. Now he had no job, so there was potentially time to pursue the seminary studies to which he'd felt called or so long. But where to go?

He considered several options. His pastor encouraged him to visit Covenant Seminary, but Pablo at first wanted to stay closer to home. Eventually, though, he and his family did make the trip to visit Covenant. It was the middle of summer, so fewer people were around than usual, but Pablo struck up a conversation with two students who were talking outside Edwards Hall. They told him how they had just failed summer Greek. He was impressed with that: "I thought that was great—not that they failed, but that it meant this place was academically rigorous. That was just what I was looking for!" His family spent some time hanging out at the campus playground enjoying time with other families. They had dinner with another student family who answered all their questions. By the end of their visit, they were pretty sure they wanted to come to Covenant, but Pablo wanted to talk with his pastor again before deciding. He told me, "Pablo, you can go anywhere and get a theologically academic education. You can go anywhere and become a good scholar. If you want to be a good pastor, you should go to Covenant."

So Pablo applied, and a year later he and his family were in St. Louis.

A Blessing for the Future

Now that he's been here for a while, how would this former New York cop and angry kid from Harlem say that being in seminary has impacted him?

Pablo admits that he has grown in one important aspect of life that he had struggled with for years: "In the Apologetics and Outreach class, I got to hear Prof. Jerram Barrs's heart and it completely changed my opinion of what a man should be. Growing up, my thought was that men needed to be tough and in control. I see those things in Jerram, but there's something different about him too. There's a great love dynamic that governs all of that. Seeing his vulnerability in class and how he interacts with people changed my views of manhood."

Pablo's view of evangelism has been affected, too: "Before, I would try to memorize all these step-by-step gospel points to go through with someone. Here, I learned that it's more about just living with people and being a blessing to them. That's what we're called to do. That's why I use my skateboard to meet guys and hang out with them. They get to see that Christians are normal people just like them. It's been pretty cool to experience that."

In a larger sense, being at Covenant has made a difference for Pablo's entire family: "I would love to say that becoming a Christian ended all the problems in me or in my family relationships, but of course it didn't. We brought baggage with us here we didn't know we had. But here we learned that God cares about that baggage and that he wants to take it from us and carry it himself. It's been a hard few years of academics and discipling, but also of self-reflection and letting God take that baggage. I am so grateful for having come here. Even if I don't end up becoming a pastor, we'll be in a much better place because of what we've learned about the Lord's grace, mercy, forgiveness, and faithfulness to us. That will have a lasting impact on our family."

That family has grown since the days when Pablo and Mary traded off their daughter by the side of the road between work shifts. Today they have four children—Azalea (age 11), Elijah (age 8), Calvin (age 6), and Jeanne (age 5). In addition to his studies, Pablo has been working as an intern at The Covenant Presbyterian Church near the Seminary, where Francis Schaeffer used to pastor. He also did an internship last year with two PCA church plants in Puerto Rico, led by Covenant Seminary alumni, and where he and Mary both have family.

Pablo is due to finish his MDiv in May 2020. Where will he go from here?

"I don't know for sure. When I came here the goal was to be a pastor, but I'm thinking now being an assistant pastor might be the way to go. I know there's a need in the PCA for Spanish-speaking pastors. I'm trying to be open to where God will lead me. One thing I know is that from the moment I was born God was protecting me and shaping me and bringing me into his care. It's crazy. Who could make this stuff up?"

Camp Ministry Opens Doors *for Grace and Growth*

LINDON FOWLER: ALUMNI PROFILE

BY RICK MATT



The Fowler Family

God leads people to seminary from many different walks of life. Sometimes the path they take is short and straight. Sometimes it's long and winding. Exactly where it will lead once they graduate is not always clear. But one thing is certain: the Lord is always faithful and uses each person's experiences along the way to prepare him or her for the work to which he calls them.

Covenant Seminary alumnus Lindon Fowler (MDiv '10) understands this firsthand. Currently serving as Executive Director of Seneca Hills Bible Camp and Retreat Center in Polk, Pennsylvania, Lindon had no idea when he came to seminary that he would end up in camp ministry. Such a thing wasn't even on his radar. Now, though, he can see how God's guiding hand prepared him every step of the way to do something he never expected but has grown to love passionately.

Lindon grew up as a covenant child in a PCA church in Butler, Pennsylvania, but, like many of us, didn't fully understand or appreciate the gift he'd been given until he got older. He was not fond of school—"I'm not a classroom kind of guy," he notes—but

he did enjoy taking classes in machine technology and carpentry while in high school and loved working at an apprenticeship in the tool and die industry for a couple of years. During that time, he says, "the Lord was working in my heart," so that by the time Lindon finished high school he had rededicated his life to Christ and sensed a call to some kind of ministry. He got involved in the youth ministry at his church and found he enjoyed it. His youth pastor at the time was a Covenant Seminary graduate, Jeff Looney (M.Div./MAC '00), who encouraged Lindon to think about pursuing youth ministry as a career. Lindon knew that would require going to college and then on to seminary for more training. The idea of all that schooling didn't thrill him, but Jeff continued to encourage him: "He spoke highly of Covenant, especially of the whole-person approach to training, how Covenant prepared the head and heart for ministry. That appealed to me, but I still wasn't a classroom guy."

Lindon did finally go to Geneva College, graduating in 2003 with a BA in biblical studies. While there he started a youth ministry at a local church plant. Unfortunately, the church was not able to hire him full time, so after college he went back to attending his home church and began working in the industrial supply field. Meanwhile, he got married in 2004 to Megan. Youth ministry was still on Lindon's heart, however, so after a couple of years he and Megan moved to Montgomery, Alabama, where Lindon worked with a church youth program. The need for further training and the pull toward seminary grew stronger. After a year and a half in Montgomery, the Fowlers came to St. Louis in 2006 so Lindon could start classes at Covenant Seminary.

He found it to be as helpful as his youth pastor had said it would be: "Of course, I learned a lot from all

my classes and projects. These gave me tools and resources for ministry as well as people I can turn to when I need advice and encouragement. But for me, the most important thing about Covenant was the ethos, the grace-filled environment. We didn't live on campus, but we were still able to be part of that in significant ways. I found the way professors and students interacted with one another to be very encouraging. I had great respect for how the leaders of the Seminary were able to resolve any disputes by being examples of respect. I learned the value of that for ministry. I also learned the value of the residential aspect of training. Whenever I hear of someone taking distance classes from Covenant, I say, 'That's great, but you need to go live there!' Being part of that for four years shaped and formed me. It's an essential part of the process."

When he graduated in 2010, Lindon was ready to seek out ministry opportunities and put all his training and experience to work. By that time, however, the economic downturn of 2008 had blown the bottom out of the job market. Lindon was able to finish up an internship he had at Emmanuel Presbyterian Church in Wildwood, Missouri, while also working as a maintenance assistant at a local condo complex and seeking potential ministry opportunities. Megan spent several years working in the legal field and as a freelance journalist until the couple's first child, Levi, arrived in 2009. They welcomed a second son, Shields, in 2011, and a third, Reeves, in 2014. In 2012, the Fowlers decided to move back to Pennsylvania to be closer to family.

Lindon did construction work for a time, then found a job in the energy industry. Megan was busy caring for their growing family while still carrying on her freelance writing work as a contributor to the PCA's *byFaith* magazine. Lindon's job went



well. He got several promotions, moving up to the role of operations manager and then into regional sales. It was a good life, but he felt like something was missing: "I realized I didn't want to do this anymore. I started looking for more pastorally oriented opportunities. Eventually, I heard about the opening at Seneca Hills Bible Camp and applied. I had never considered anything like that before, but it sounded interesting. Then the day after I sent my application to the camp, I got laid off from my sales job."

Additionally, three things happened in one day to convince Lindon that the Lord was calling him to do this: First, a board member from the camp whom Lindon knew called to tell him that the current director had resigned, and asked Lindon to pray about applying. Second, a man from another company where Lindon had been thinking of working called to say he had gotten laid off and wouldn't be able to work with Lindon after all. And third, the Fowlers had dinner plans that evening with friends who worked with another camp in the area so they could talk about what the work was like. Not long after this providential convergence of circumstances, in February 2016, Lindon stepped into the role of Executive Director at Seneca Hills. Founded in the late 1930s by five ministers from various Presbyterian denominations, the camp was set up specifically as an independent, interdenominational ministry

to serve churches from all across the spectrum. It has no official affiliation with any particular denomination; however, its previous directors have all been Presbyterian ministers. Lindon is no exception: he was ordained to his call with Seneca Hills through the Evangelical Presbyterian Church (EPC) in 2017.

Now that he's been there three years, Lindon can see how God was working through all the twists and turns of his family's journey to prepare him specifically to run a non-profit Bible camp and serve as the main shepherd for its staff and guests. But at the time he took the job, it just seemed like a great opportunity.

What is so exciting about doing camp ministry?

Part of the attraction for Lindon is the joy of working in the beauty of God's creation and the fun of watching so many kids and youth enjoy themselves. He also likes the interdenominational aspect of it. But mostly he loves the pastoral nature of his work and the opportunities it provides for intensive shepherding ministry: "In many ways we're similar to an RUF campus ministry except that our concentrated ministry months are in the summer rather than during the school year. We serve youth from more than 135 churches every summer, so I have opportunities to influence a lot of kids, youth, and some adults, most of whom are

not from a Reformed background. I get to help introduce them to the creation-fall-redemption-consummation biblical paradigm and the idea that the gospel matters for all of life. I also recruit all the speakers who come to talk to our campers, so I have a hand in shaping most of the content they are hearing. And I get to come alongside them during the time they're here to follow up on questions they have or guide and shepherd them in other ways."

Camp leaders do devotionals for the summer staff of 60–70 high school and college students who are usually on site for four-week periods. That allows a lot of concentrated time to provide teaching, discipleship, and mentoring. The group also tries to worship at a variety of churches in the area to get different perspectives, followed by times of teaching to address any issues or concerns that come up. A surprising number of the staff from year to year are repeat workers. Many of them grew up going to the camp themselves. Some are second or third generation staffers.

The camp offers a variety of youth and family camps throughout the summer, as well as separate camping experiences for men and women. Though fun and games are high on the list of camp activities, the larger goal is always an attempt to build a strong sense of community in which campers can thrive and grow spiritually, emotionally, and physically. Bible teaching and worship are regular parts of the daily routine. So are things like CPR training and other survival and outdoor skills, learning to work together to accomplish tasks in order to build trust and teamwork, and learning to interact well with people in different situations. Most of the campers come from Christian homes, but a good number of them do not. Camp activities offer opportunities for building relationships and planting seeds that the Lord may use for gospel

growth and transformation. Ample time is built into the daily and weekly schedules to allow for one-on-one conversations between staff and campers about spiritual matters. Staff often see evidence of growth in grace, recommitments to Christ, and even new conversions as a result of these interactions.

As fulfilling as all of this is, camp life is a blessing to Lindon and his family in other ways as well: "During the summer months we live at the camp, which is good for us. It's also good for the camp kids and the staff to see us interacting as a family. Many of them come from dysfunctional or broken homes. Here, they get to see what a healthier family dynamic looks like. They get to see what a good marriage looks like. It's a great opportunity to live out the gospel with them. Of course, the kids watch everything you do. When you make a mistake, it's a chance to model repentance and be gracious to one another. It helps keeps us humble."

Considering that camp ministry was not on his mind when he first came to seminary, Lindon is now an enthusiastic advocate of this type of ministry and what God can do through it: "There are more than 800 Christian camps in the country, even more if you count those not affiliated with the Christian Camp and Conference Association. The opportunities in this ministry are many, but most people don't even think about it. Building relationships can be hard, but it can also be very encouraging from an evangelistic standpoint. These kids get to be in an environment where they are loved by everyone around them. That's important. Even if they don't believe in Jesus while they're here, we know that God is still active when they leave. We pray that he will use what happened here to transform their lives. We want them to feel that there was something different about their time here and be changed by it."

Dear Alumni

At Covenant Seminary we continually ask ourselves what we can do to further build you up. Some of you are quite far away from having been a seminary student now. We primarily land on three things:

1. We pray for you. Our faculty meet together weekly. One of the things they enjoy the most is to hear reports from one another about which alumni they have seen recently and then spend time in prayer for you and your ministry.

2. We connect you. As many of you know, ministry can be isolating. We try to provide a means of connection for people who understand a bit about you and your unique calling. This is why every year at PCA & EPC General Assemblies we take a night to buy dinner for our alumni. It's not a fundraising event (though we think those are important too). It's just a chance to spend time together. We also host a number of regional events throughout the year as well. Look for emails about those in the days ahead.

3. We equip you. When our faculty studied what led to ministry longevity, one of the key findings was continual learning. We want to help facilitate that any way we can. We send out a monthly email to alumni where we offer a few resources we've found helpful. I hope they help equip you for further ministry as well.

If you have a specific prayer request, send me a quick email and I'll get it to our faculty. You can always reach me at alumni@covenantseminary.edu.

I look forward to seeing you again soon, wherever that may be.



Joel Hathaway

Director of Alumni and Career Services
Director of the Doctor of Ministry Program



ALUMNI
RESOURCES
for
CONTINUED
GROWTH

[trained + sustained]

1. Join leaders for a lecture series.

Each year Covenant Seminary hosts a number of leading speakers to talk about ministry. Just to name a few:

- 1. The Francis Schaeffer Institute Special Lecture Series – Fall**
- 2. The Covenant Seminary Preaching Lectures – Fall**
- 3. The Austin Harrington Counseling Lectures – Spring**
- 4. Professional Counselor Training Series – Year Round**

2. Join fellow alumni for a meal.

We try to reconnect alumni with one another whenever we can. Check your monthly alumni email for news about regional dinners and alumni gatherings at larger conferences such as The Gospel Coalition and PCA General Assembly.

Not getting alumni emails? Send an email to alumni@covenantseminary.edu to get us your updated information.

3. Join experts for a course.

In our faculty's ten-year study of pastoral health, one of the key indicators towards flourishing in ministry was cultivating continual learning. Covenant Seminary offers DMin courses and cohorts year-round to equip you towards growth. These courses offer three benefits:

- 1. Expert Bible training beyond self-motivated study**
- 2. Regularly connects you with other ministry leaders**
- 3. Provides growth towards specific ministry problems you are facing**

Check our website for current courses and cohorts.

www.covenantseminary.edu



ALUMNI
ORDINATIONS,
INSTALLATIONS
and
TRANSITIONS

- **Ryan Arkema** (MDiv '11) from assistant pastor, Redeemer Presbyterian, Parker, CO, to senior pastor, Arlington Presbyterian, Arlington, TX.
- **Libby (Pruitt) Backfish** (MAET '07) from PhD student in OT, Trinity Evangelical Divinity School, to assistant professor of OT, William Jessup University, Sacramento, CA.
- **Mike Bertucci** (MA '17) from Westminster Christian Academy, St. Louis, MO, to finance director for Watermark Equity Group, Wheaton, IL. Mike is married to Ally (MAC'14).
- **Curran Bishop** (MDiv '10) from solo pastor, Grace Presbyterian Carbondale, IL, to church planting, New Haven, CT.
- **Mike Bobell** (MDiv '08) to pastor, New Life Presbyterian Church, Maryland Heights, MO. Mike is married to Sarah (MAEM, MATS '08).
- **Chad Brewer** (MDiv '00) from RUF campus minister, University of California, Irvine, to director of RUF-International and RUF-Global.
- **Jimmy Brock** (MDiv '12) from assistant pastor, Church of the Redeemer, Atlanta, GA, to church planting pastor, Virginia Beach, VA.
- **David Bush** (MDiv '03) from corrections counselor and education coordinator, Knox County Sheriff's Office, to hospice chaplain, Knoxville, TN.
- **Annie (Kizer) Carper** (MAC '14) to assistant dean of students, Wake Forest University, Winston-Salem, NC. Annie is married to Tim (MDiv '14).
- **Jeffrey Carr** (MDiv '14) from St. Louis, MO, to Seattle, WA, continuing in his role as a biotech scientist with Juno Therapeutics.
- **Joshua Cho** (MDiv '13) from Princeton Christian Church, Princeton, NJ, to English minister, Chinese Community Church of Washington, DC.
- **Vincent Choi** (MDiv '07) from St. Louis Chinese Christian Church to pastor of First Chinese Baptist Church, Memphis, TN.
- **Edward Choo** (MA '13) from serving full-time with various international churches to Ligonier Ministries, Sanford, FL.

- **Carol (Bilbo) Clark** (MATS '98) to serve the youth and children of St. Alban's Episcopal Church, Auburndale, FL. Carol is married to Chris (MDiv '98).
- **Taylor Clark** (MDiv '13) from Kalispell, MT, to assistant pastor of worship and music, Christ Community Church, Lakeland, FL.
- **Caleb Click** (MDiv '12) from pastor of youth, First Presbyterian, Augusta, GA, to pastor of young adults, Perimeter Church, Atlanta, GA.
- **Bo Collins** (MDiv '12) from assistant Pastor, Christ Church, Santa Fe, NM, to senior pastor, Lakeview Presbyterian, Vernon Hills, IL.
- **Kenneth Conklin** (MDiv '07) from chaplain at Fort Hood, TX, to Fort Polk, LA, serving with 5th Battalion, 25th Field Artillery, U.S. Army.
- **Jarad Corzine** (MDiv '14) from staff of Matthias' Lot Church, St. Charles, MO, to associate pastor, Unity Baptist, Granite City, IL.
- **Casey Cramer** (MDiv '14) from pastor of kids, students, and families, Christ Presbyterian, Nashville, TN, to pastor of connection and care, Christ Community Church, Franklin, TN.
- **Scott Cress** (MDiv '13), from associate pastor, Faith Presbyterian (EPC), West Lafayette, IN, to pastor, First Presbyterian (EPC), Hillsdale, MI. Scott is married to Shana (MATS '19).
- **Lester Cruzat** (MDiv '13) to lead pastor of New Life Mission Church, St. Louis, MO.
- **Jonathan Davis** (MDiv '11) from RUF, University of Kentucky, to assistant pastor, Downtown Presbyterian, Greenville, SC.
- **Josh Desch** (MDiv '11) from pastor of youth and young adults, Grace Redeemer, Teaneck, NJ, to pastor of community and discipleship, Northeast Presbyterian Church, Columbia, SC.
- **Cristiano DeSousa** (MDiv '00, DMin '15) to Durham, NC, for ThM studies, Duke Divinity School, as part of the Navy's Career Training Program.
- **Brad DeVries** (MDiv '12) from First Congregational Church, Buffalo City, IA, to pastor of Trinity

Fellowship PCA, Sherwood, AR.

- **Keith Doane** (MDiv '02) from associate pastor, Crossroads Community Church, Fishers, IN, to church planting, Noblesville, IN. Keith is married to Susan Doane (MAC '00).
- **Matt Esswein** (MDiv '12) from assistant pastor, Chesterfield Presbyterian, St. Louis, MO, to assistant pastor of family ministry, Valley Springs Presbyterian, Roseville, CA. Matt is married to Sarah (MAC '13), who received her License of Professional Counseling in 2013.
- **John Evans** (MDiv '89, ThM '95), after 20 years as faculty of biblical studies, Nairobi Evangelical Graduate School of Theology, Africa, to pastor Covenant Presbyterian, Sun City West, AZ. John recently published a technical monograph on Ezekiel's prophecy.
- **Gray Ewing** (MDiv '13) from assistant pastor, New Valley Church, Phoenix, AZ, to church planter and lead pastor of New Valley Church Downtown. Gray is married to Bekah.
- **George Faithful** (MDiv '06) to assistant professor of religion, Dominican University of California, San Francisco.
- **Craig Fraizer** (MDiv '11) from assistant pastor, Center Grove Presbyterian, Edwardsville, IL, to pastor Swamp Christian Church, Reinholds, PA.
- **Eric Freeman** (MDiv '16) from pastoral resident, Flint, MI, to pastor of youth and families, Cadillac Christian Reformed, Cadillac, MI. Eric is married to Julie (MAC '16).
- **Timothy Galge** (ThM '07) and wife Therese entered their eighth year as MTW missionaries, Bible Institute of South Africa, Cape Town.
- **Anthony Gammage** (MDiv '14) from assistant pastor of outreach to senior pastor, New Life Presbyterian Church, Dresher, PA.
- **Michael Gordon** (MDiv '02) from senior pastor, Redeemer Presbyterian, Lincoln, NE, to RUF Midwest Area Coordinator. Michael is married to Chris (MATS '03).

- **Todd Gwennap** (MDiv '99) from assistant pastor, Christ Presbyterian, Winterville, NC, to pastor, Christ the King, DeSoto, TX.
- **Daniel "DH" Henry** (MDiv '08) ordained as evangelist and missionary to the Navajo Nation with Western Indian Ministries.
- **Jeffrey A. Holtz** (MATS '07) elected and ordained as a ruling elder, Central Presbyterian Church (EPC), Clayton, MO.
- **Ryan Hughs** (MDiv '05) from RUF at Colorado State University, Fort Collins, to assistant pastor, Grace Church PCA, Fort Collins.
- **Irwyn Ince** (DMin '16) from planter and pastor, City of Hope Presbyterian, Columbia, MD, to Grace DC, Washington, DC, as executive director of the Institute for Cross-Cultural Mission.
- **John Irwin** (MDiv '99) from pastor of Reformed Presbyterian, Lemmon, SD, to pastor of Faith Presbyterian, Myrtle Beach, SC.
- **Dan Judge** (MAC '99) honorably retired as a licensed professional counselor. He continues serving as a volunteer chaplain to pastors, Severance, CO.
- **Jason Kennedy** (MDiv '05) from teacher, Westminster Christian Academy, Huntsville, AL, to assistant pastor, Westminster Presbyterian Church, Huntsville, AL.
- **Scott Kerens** (MDiv '07) from assistant pastor, Twin Oaks Presbyterian, St. Louis, MO, to associate pastor, Marco Presbyterian Church, FL.
- **Simon Kim** (MDiv 2007) to associate pastor, Desert Hills Presbyterian Church (EPC), North Scottsdale, AZ.
- **Michael Langer** (MDiv '07) from pastor One Ancient Hope, Iowa City, IA, to associate director of Ministry to State (MTS) in Washington, DC.
- **Andy Lee** (ThM '97) from Southeast Asia to director of advancement, Westminster Schools of Augusta, GA.
- **Josh Lee** (MDiv '08) from assistant pastor to senior pastor of Ridge Presbyterian, Chico, CA.
- **Mark Long** (MDiv '93) from youth pastor to associate pastor to families of youth, Oak Mountain Presbyterian, Birmingham, AL.
- **Pierre-Alain Luder** (MA '03) from African Inland Mission (AIM) missionary in Betroka, Madagascar, to Johannesburg, South Africa, continuing with AIM.
- **R. J. March** (MDiv '16) from Ireland serving with Serge, to assistant pastor, All Souls Church of Seattle, WA.
- **Nathan Markley** (MDiv '14) ordained and installed as pastor of Big Creek Presbyterian (EPC), Hannibal, MO, November 6, 2016.
- **Wes Martin** (MDiv '15) from pastor, Westminster Presbyterian (BPC), Nova Scotia, Canada, to chaplain for the Salvation Army Adult Rehabilitation Center, Oklahoma City, OK.
- **James Roger McCay** (MDiv '05, ThM '11) retired as Chaplain Lieutenant Colonel, US Army, to senior pastor, Monroeville Presbyterian, Monroeville, AL.
- **Derek McCollum** (MDiv '09) from associate pastor, First Presbyterian (EPC), Baton Rouge, LA, to PCA church planter, New Braunfels, TX.
- **Jeff McCord** (MDiv '02) is currently serving as executive pastor, Southpointe Community, Nolensville, TN. He and his wife, Beth, released their first book in October 2019 titled *Becoming Us: Using the Lens of the Enneagram to Create a Gospel-Centered and Thriving Marriage*.
- **Will Mooney** (MAC '13) from pastor to youth and families, Covenant Presbyterian Church, Nashville, TN, to counselor in private practice with Sage Hill Counseling, Nashville, TN.
- **Jon Mould** (MDiv '91) from teacher, Dakar Academy, Dakar, Senegal, to teacher in a Hutterite colony, Mountain Lake, MN.
- **Michael Novak** (MDiv '10) from RUF at Trinity University, San Antonio, TX, to church planter of Trinity Grace, San Antonio.
- **Mike Osborne** (MDiv '86) appointed director of field education, Reformed Theological Seminary,

while continuing on staff with University Presbyterian Church, Orlando, FL.

- **Brad Owens** (MDiv '17) to assistant pastor of discipleship and youth, Blythewood Presbyterian, Blythewood, SC.
- **Peter** (DMin '15) from pastoral ministry, Congregation of First Presbyterian Church, Coleraine, Northern Ireland, to Integral Mission Advisor, Nepal. Peter's full name is withheld on request as he ministers in a sensitive area.
- **Beck Fenn Peters** (MAC '07) from private counseling practice, Hilton Head, SC, to private counseling practice, Cape Girardeau, MO.
- **Eric Phillips** (MDiv '07) from senior pastor, City Wide Redeemer, North Las Vegas, NV, to transitional senior pastor, Middle Sandy Presbyterian (EPC), Homeworth, OH. He also joins the chapel staff at Grove City College as men's discipleship coordinator.
- **Jim Plunk** (MDiv '13) from youth pastor, Trinity Presbyterian, Murfreesboro, TN, to senior pastor, New Covenant Presbyterian, Summit, MS.
- **Jason Pogue** (MDiv/MAC '16) from Avenues Counseling Center, St. Louis, MO, to New Hope Counseling, Indianapolis, IN. Jason is married to Abby (MAC '13).
- **Toby Pope** (MDiv '07) from pastor, Salem Presbyterian, Gaffney, SC, to pastor, Grace Presbyterian (EPC), Franklin, NC.
- **Mark A. Quay** (MDiv '96) assigned as canon for spiritual discernment and deliverance, Anglican Church in North America, under Archbishop Foley Beach, Birmingham AL.
- **Chip Reed** (MDiv '11) from assistant pastor, Westminster Presbyterian Church, Sumter, SC, to assistant pastor, Grace Brevard (EPC), Brevard, NC. Chip is married to Kelsey (MAEM '19).
- **Steve Robertson** (MDiv '06) from Iglesia Cristo Rey Eterno, Guadalajara, Mexico, to MTW Regional Director for South America, Valparaíso, Chile.
- **Keith Robinson** (MDiv '08) from pastor

in residence to assistant pastor, Memorial Presbyterian Church, St. Louis, MO.

- **Max Rogland** (MDiv '96) from professor of Old Testament, Erskine Theological Seminary, Columbia, SC, to senior pastor, Rose Hill Presbyterian Church, Columbia, SC.
- **Kyle Sanford** (MDiv '11) from pastor of worship and discipleship, First Christian Reformed Church, DeMotte, IN, to solo pastor, First Christian Reformed Church, Everett, WA. Kyle is married to Kat (MATS '11).
- **Justin Schlueter** (MDiv '14) ordained to Stephen Ministries, St. Louis, MO, as a member of the pastoral staff.
- **Andrew Seley** (MDiv '14) from pastoral fellow, St. Paul's Evangelical Church, St. Louis, MO, to lead pastor of discipleship and co-lead pastor with Brian Bish (MDiv '10'), St. Paul's Evangelical. Andrew is married to Melinda (MAC '13).
- **Justin Sembler** (MDiv '11) from pastor, First Evangelical Presbyterian Church, Cedar Grove, WI, to pastor, All Saints (EPC), Memphis, TN.
- **Cam Smith** (MDiv '13) from RUF Carson Newman, Jefferson City, TN, to RUF Penn State, State College, PA.
- **Clay Smith** (MDiv '99, DMin '13) from senior pastor, Rivermont (EPC), Lynchburg, VA, to senior pastor, Central Presbyterian Church (EPC), St. Louis, MO. Clay is married to Missy (MAC '00).
- **Dan Smith** (MDiv '12) from RUF at the University of Texas–Tyler to RUF at the University of Arizona, Tucson, AZ. Dan is married to Brittany (MAEM '11).
- **Luke Smith** (MDiv '13) from assistant pastor, Rincon Mountain Presbyterian Church, Tucson, AZ, to church planting resident with RUF: University Church Initiative, Tucson. Luke is married to Joelle (MATS '12).
- **Katherine Spearing** (MARC '16) from Grace DC, to youth staff at Pacific Crossroads Church, Los Angeles, CA.

- **Peter Speropulos** (MDiv '16) to curate, The Church of Saint Michael and Saint George, St. Louis, MO.
- **John Stone** (MDiv '92) from RUF staff to senior pastor, Catalina Foothills, Tucson AZ.
- **Hans Stout** (MDiv '12) to positions as machinist and volunteer chaplain, Snohomish County Jail, Everett, WA.
- **Brian Taylor** (MDiv '11) from PhD studies at Concordia Seminary to pastor, Gospel of Grace (ARP), Springfield, MO.
- **Brad Tubbesing** (MDiv '07) from RUF, Indiana University, Bloomington, IN, to assistant pastor of congregational life, Redeemer Presbyterian, San Antonio, TX.
- **Jason Tucker** (MDiv '08) from planting pastor of Bluff Park Community Church, Birmingham, AL, to church engagement specialist, Thrivent Financial.
- **John van Rij** (MDiv '15) from Christchurch, New Zealand, to pastor of Grace Presbyterian Church, Invercargill, NZ.
- **Bill Wade** (DMin '13) from pastor, Good Shepherd Presbyterian (PCA), St. Louis, MO, to pastor, Overbrook Presbyterian (EPC), Gaffney, SC.
- **Tim Weston** (MDiv '02) from International Students Inc. (ISI), St. Louis, MO, to ISI at Western Washington University, Anacortes, WA.
- **Andrew Whitaker** (MDiv '14) from Cornerstone Church, Milwaukee, WI, to assistant pastor of worship, Lexington Presbyterian, Lexington, SC.
- **Aaron White** (MDiv '12) from associate pastor, Faith Presbyterian (EPC), Quincy, IL, to pastor, First Presbyterian (EPC), South Charleston, OH. Aaron successfully completed his dissertation in New Testament and Early Jewish Studies, Bristol University. His book, *Early Perceptions of Jesus in Context*, was published in 2017.
- **Eric Whitley** (MDiv '11) from assistant pastor, Covenant Presbyterian, St. Louis, MO, to RUF at Indiana University, Bloomington, IN.
- **Michael Wichlan** (MDiv '08) from assistant pastor,

Trinity Presbyterian, Plano, TX, to shepherding pastor, Briarwood Presbyterian, Birmingham, AL.

- **Patricia Lynn Wilkendorf** (MAET '05) from Bible translation in Cameroon, Central Africa, to Dallas, TX, to continue with Wycliffe Bible Translators.
- **Kevin Witten** (MDiv '05) from assistant pastor, Crossgate Presbyterian, Seneca, SC, to assistant pastor, Trinity Presbyterian, Beorne, TX.
- **Luke Wolfe** (MDiv '15), ordained as associate pastor, Trinity Presbyterian, Lakeland, FL, June 3, 2018.
- **Lanier Wood** (MDiv '09) from RUF at University South Alabama, to associate pastor, Covenant Presbyterian (EPC), Mobile, AL.
- **Rob Wootton** (MDiv '08) from pastor, River's Edge Bible Church, Hopewell, VA, to church planter, Billings, MT.
- **Brad Wos** (MATS '05) from campus ministry and global sports with MTW, Cape Town, South Africa, to multi-cultural church planting regional director, Evangelical Free Church Central District.
- **David Young** (MDiv '96) to church planting, Beaumont, TX.
- **Jon Young** (MATS '14) from pastor of young professionals, West End Community Church, to assistant pastor, Parks Church, Nashville, TN.
- **Eric Zellner** (MDiv '06) from pastor, First Presbyterian, Indianola, MS, to church planter, Auburn, AL.



ALUMNI

FAMILY

UPDATES

- **Logan** (MDiv '08) and **Natalie Almy** (MAC '10) welcomed Annabelle Joy, Nov. 13, 2018.
- **Sarah and Chris Ammen** (MDiv '11) welcomed Kate Noel, Jan. 17, 2017.
- **Kirk** (MDiv '12) and **Anna Norris** (MATS/MAC '11) welcome Jeremiah Finn Norris, Oct. 25, 2016. Condolences to Kirk at the loss of his mother, Brenda Sue Norris (51), Sept. 22, 2018.
- **Billy** (MDiv '11) and **Melynda Boyce** (MDiv '11) welcome Eden Ruth, April 22, 2017.
- **Jenna and Brady** (MDiv '09), serving in south Asia, welcome Hudson Thomas, Dec. 2017. Full names withheld on request as they serve in a closed country.
- **Rachel and Tim Canning** (MA, MAEM'12) welcomed Lark Canning, Nov. 3, 2016.
- **Sally and Haze Cargo** (MDiv '14) welcomed Mayfield Alan ("Mac") Cargo, Nov. 18, 2018. Mac joins older brother Robert Clifton, born March 2, 2017.
- **Jack** (MDiv '10) and **Carrie Carmody** (MATS '10) welcome Abigail Walker Min Yuan Carmody, adopted March 2018.
- **Meredith and Marty Cates** (MDiv '13) welcomed Anna-Clarence Lynn, April 10, 2019.
- **Esther and Joshua Cho** (MDiv '13) welcomed Caleb Younghoon Cho, Feb. 24, 2017.

- **Jonathan** (MDiv '17) and **Caroline Clark** (MDiv '19) welcomed Phoebe Virginia, March 1, 2019.
- **Bo** (MDiv '12) and **Katie Collins** (MAC '10, MARC '11) welcomed Elliot Lawrence, Dec. 1, 2017.
- **Alicia and Justin Donathan** (MDiv '10) welcomed Dorothy Joanna, January 22, 2019.
- **Maggie and Lucas Dourado** (MDiv '11) welcomed Asher Fast Dourado, March 6, 2017.
- **Hannah and Brad Edwards** (MDiv '10) welcomed Jonathan Ransom, Dec. 17, 2016.
- **Mary Beth and David Ely** (MDiv '12) welcomed Andrew Thomas, Aug. 30, 2017.
- **Eric** (MDiv '16) and **Julie Freeman** (MAC '16) welcomed Max Manitou, April 3, 2019.
- **Whitney and Caleb Galloway** (MDiv '13) welcomed Helen Hettie, June 11, 2017. After serving as solo pastor, Covenant Presbyterian, Eufaula, AL, Caleb transitioned to assistant pastor, First Presbyterian, Dothan, AL.
- **Whitney and Gary Goodrich** (MDiv '15) welcomed Zoey Lynne, Sept. 1, 2017.
- **Amanda and Andrew Goyzueta** (MDiv '15) welcomed Cora June, Aug. 22, 2018.
- **Jamie-Lee** (MAC '15) and **Josiah Green** (MDiv '16) welcomed Skylar Cassidy, April 8, 2017, and Ella James, July 2019.
- **Peter** (MDiv '10) and **Megan Green** (MDiv '13) welcomed Isaac John, Dec. 29, 2016.
- **Katelyn and Sam Haist** (MDiv '14) welcomed Chloe Evangeline, Feb. 7, 2017.
- **Annie and Nick Hathaway** (MDiv '07) welcomed Haddon Nicholas, June 11, 2018. Nick moved from pastor, Liberty Church, Owings Mill, MD, to associate pastor, New Covenant, Abingdon, MD.
- **Katie and Luke Kinney** (MDiv '15) welcomed Greta Sophia, Oct. 1, 2017.
- **Victor Labrada** (MDiv '13) married Daniela Yanez, May 19, 2017.
- **Angela and Bryan Laws** (MDiv '15) welcomed Jenna Elizabeth, March 31, 2019.

- **Catherine and Scott Lencke** (MATS '08) welcomed Mattheus Asher Lencke, Nov. 18, 2016.
 - **Brittany and Eric Lipscomb** (MDiv '14) welcomed Samuel Yates, April 9, 2019.
 - **Emily and Matt Loveall** (MDiv '09) welcomed Elizabeth "Ellie" Faith, Aug. 27, 2016.
 - **Laura and Nathan Markley** (MDiv '14) welcomed Eliza Joy Markley, Dec. 2, 2016.
 - **Kelly and Micah Maulden** (MDiv '14) welcomed Isaac Charles, April 8, 2019.
 - **Kelly Maxwell** (MAC '08) married Adam Haer, July 17, 2016. Kelly is a visiting assistant professor of psychology at Pepperdine University, CA.
 - **Margaret and Curtis McDaniel** (MDiv '09) welcomed Andrew "Drew" Curtis, April 22, 2018.
 - **Dawn Miller** (MDiv '14) married Mauricio Carrillo Dzib, Jan. 14, 2017.
 - **Christie and Jason Mirikitani** (MATS '10) welcomed Benjamin Caleb Jude, June 17, 2017.
 - **Stephen** (MDiv '14) **and Morgan Morefield** (MAEM '14) welcomed Garrett Richard, Feb. 24, 2017.
 - **Daniel** (MDiv '10) **and April Murphree** (MATS, MAEM '08) welcomed Luna Jael Mildred, December 13, 2017.
 - **Gavin** (MDiv '09) **and Esther Ortlund** (MAC '09) welcomed Elijah Samuel, Aug. 29, 2017. Gavin moved from research fellow at Carl F. H. Henry Center for Theological Understanding, TEDS, Deerfield, IL, to senior pastor, First Baptist Church of Ojai, CA.
 - **Anna and Brad Owens** (MDiv '17) welcomed Haddie Jane, Nov. 19, 2017.
 - **Joe** (MAEM '13) **and Rachel Peterka** (MAC '10) welcomed Theodore Jude "Teddy" Peterka, Aug. 26, 2016.
 - **Becky and Elliott Pinegar** (MDiv '12) welcomed Hope Orabel, Sept. 16, 2017.
 - **Abby** (MAC '13) **and Jason Pogue** (MDiv/MAC '16) welcomed Lila Jane Pogue, Aug. 28, 2016.
 - **Rose and Philip Postma** (MDiv '12) welcomed Hugo Philip, Dec. 2, 2017.
 - **Emily and Michael Puckett** (MDiv '17) welcomed Michael Scott Puckett III (Tripp Puckett), Sept. 6, 2018. Tripp is the little brother of Blakely Puckett, who passed away Feb. 18, 2018, from a rare brain disorder.
 - **Mynda and Jason Robey** (MATS '07) welcomed Allayna Theodora, Dec. 28, 2016.
 - **Allison and Heath Salzman** (MDiv '17) welcomed Ethan Aleksandr Salzman, Jan. 7, 2018.
 - **Lindsey and Jason Schubert** (MDiv '09) welcomed Harris Levi, April 17, 2019.
 - **Eric** (MDiv '16) **and Addie Shrimpton** (MAC '16) welcomed Annie Margaret, June 7, 2018.
 - **Laura and Walter Stiffler** (MDiv '11) welcomed Whitman Ashley, born Feb. 20, 2018, and adopted Feb. 20, 2019.
 - **Jamie Stowell** (MDiv '14) married Johan Afshari, Sept. 2, 2016.
 - **Michael** (MDiv '98) **and Susan Subracko** (MDiv '98) welcomed Julian, Sept. 27, 2017.
 - **Lucien and Anna Tuinstra née Gallant** (MAET '07) welcomed Havah Azariah Tuinstra, Jan. 3, 2019.
 - **John** (MDiv '15) **and Alex van Rij** (MATS '13) welcomed Evelyn Rose, July 23, 2017.
 - **Drew and Allie Vining** (MAEM '15) welcomed Louisa Gray, Jan. 23, 2018.
 - **Mary and Willis Weatherford** (MDiv '18) welcomed Judah Mark and Juniper Kathleen, May 11, 2018.
 - **Christianna and Andrew Whitaker** (MDiv '14) welcomed little Andrew Whitaker, Nov. 19, 2017.
 - **Jenny and Alex Young** (MDiv '16) welcomed Joanna Joy, Jan. 3, 2019.
 - **Emily and Seth Young** (MATS '08) welcomed Andrew Lee, Sept. 9, 2017.
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ALUMNI

CELEBRATIONS

- **Tim Baldwin** (MA '88) on the completion of his PhD in education from Trinity Evangelical Divinity School.
 - **Tom Becker** (MDiv '99) on the publication of *Good Posture: Engaging Current Culture with Ancient Faith*.
 - **Scott Behm** (MDiv '13) on the publication of *Leviticus Bible Study: A Companion to Leviticus: An Introduction and Commentary*, co-written with Dr. Jay Sklar.
 - **Robert Case** (MDiv '73) on the publication of *Esther and Trump: A Political Commentary on the Book of Esther*.
 - **William H. Cooper Jr.** (MDiv '89) on the publication of *Reading Light: Ten Books Every Christian Should Read*.
 - **Luke H. Davis** (MDiv '96) on the publication of *A Shattered Peace*, his third novel in the Cameron Ballack Mystery series, and on the publication of *Joël*, the first volume in the *Merivalkan Chronicles* trilogy.
 - **K. J. Drake** (MDiv '12) on the completion of his PhD in historical theology from Saint Louis University.
 - **David Galletta** (DMin '03) on the completing of his PhD in biblical theology from the University of Wales.
 - **Guenther "Gene" Haas** (MDiv '74, ThM '77, ThD '89) honorably retired after 28 years at Redeemer University College, Ancaster, Ontario.
 - **Matt Haynes** (MDiv '10) on the successful completion of his PhD from North-West University, South Africa.
 - **Arthur Keefer** (MDiv '13) on the successful completion of his PhD from the University of Cambridge, England.
 - **Tommie Pierson Jr.** (MA '09), elected to represent the 66th District, St. Louis City and County.
 - **William Pierros** (MDiv '02) on the completion of his PhD in global education at the University of Southern California Rossier School of Education.
 - **Dan Quakkelaar** (MDiv '13) on the launch of a new church plant, Friend of Sinners, Milwaukee, WI.
 - **Cathy and John Rug** (MDiv '84) on 30 years as MTW missionaries in Chile.
 - **Marcus Serven** (ThM '92, DMin '12) on his retirement from full-time pastoral ministry, Oct. 2016, after 27 years as pastor of Covenant Family Church (OPC), Troy, MO.
 - **Jared Sizemore** (MDiv '10) on the publication of his novel *The Chrysolite Mission: The Lights of Zoain, Book One*. Jared is married to Blythe Sizemore (MA, MAEM '09).
 - **Anthony Siew-Tat Tan** (MA '93) retired after 38 years from Nazareth Bible Presbyterian Church, Singapore.
 - **Gareth Tonnessen** (MDiv '70) honorably retired after 47 years of ordained gospel ministry.
 - **Patrick Ward** (MDiv '14) on his promotion to school resource officer, Lexington County Sheriff's Office, Lexington, SC.
 - **Bo White** (MDiv '98) on the publication of *A Time to Question Everything: Embracing Good News and Bad Days*.
 - **Bob Woodson** (BDiv '58, MDiv '82) on his retirement from MTW missions, Peru, after 45 years. He recently published *Oh, What God Has Done*, the story of Presbyterian missions in Peru.
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ALUMNI

CONDOLENCES

to

- The family of **David Alexander** (BDiv '59, MDiv '72), who was promoted to glory March 25, 2019.
- The family of **Leslie and Charles Baldini** (MDiv '91) on the passing of their son, Jonathan Paul Baldini (26).
- **Tom Becker** (MDiv '99) on the passing of his father, Dart Miller Becker, Jan. 3, 2018.
- The family of **Laimonis "Lymon" Bergmanis** (MA '92), who was promoted to glory March 27, 2017.
- **Jack** (MDiv '10) **and Carrie Carmody** (MATS '10) on the passing of Jack's father, Jan. 13, 2017.
- The family of **Kevin Collins** (DMin '09) on his passing into glory, May 16, 2018.
- The family of **Brett Cost** (MA '08), who was promoted to glory, May 19, 2017.
- The family of **Wyatt Folds** (BDiv '67) on the sudden death of his wife, Janice, Oct. 13, 2016.
- **Heather George** (MA '01) and her family at the passing of her husband, Taylor F. George, 41 years old.
- **John Gullett** (MDiv '02) on the passing of his mother, Nancy Gullett, Jan. 15, 2018.
- **Megan Holly** (MAC '16) and family on the passing of her father, Michael Holly, Jan. 28, 2017 (who was stepfather to **Ryan Kromann** [MAC '10]), and on the passing of her mother, Rebecca Holly, Feb. 15, 2018.
- The family of **Roger W. Hunt** (BDiv '63), who was promoted to glory, Jan. 15, 2017. He was the grandfather-in-law of **Kevin Witten** (MDiv '05).
- The family of **Mike Kendrick** (MDiv '86), who was

promoted to glory, Feb. 21, 2018.

- The family of **Eric Larsen** (MDiv '01) on the passing of Eric's father, Samuel Larsen (MDiv '79), Oct. 10, 2018.
- **Angie and Bryan Laws** (MDiv '15) on the loss of their home, and to **Josh Lee** (MDiv '09) and the congregation of Paradise Presbyterian Church, after the destruction of their church in the California Camp Fire.
- The family of **Donnie MacLeod** (MDiv '12), who was promoted to glory, Dec. 23, 2016.
- **Curt McDaniel** (MDiv '94) and **Curtis McDaniel** (MDiv '09) on the passing into glory of wife and mother (respectively), Karen McDaniel. Karen née Preston was the sister to **Diane Preston** (MAC '15).
- The family of **Scott Parsons** (MDiv '91) on the passing of his wife, Kim Parsons, Oct. 27, 2017. Kim was the mother of **Wes Parsons** (MDiv '09).
- The family of **Doug Pegors** (MDiv '75) on the passing of his wife, Karen Johnson Pegors, into glory.
- The family of the late former faculty member **Robert Reymond** on the passing into glory of his wife, Shirley Reymond, Jan. 21, 2017.
- The family of **Mark Rowden** (MDiv '87) on his passing into glory, Jan. 31, 2017.
- **David Salyer** (MDiv '10) on the passing of his wife, Dawn, into glory, Jan. 10, 2019.
- The family of **John F. Southworth Jr.** (MA '81) on his passing to glory, Nov. 21, 2018.
- The family of **Nick Spitzer** (GC '05) on his passing into glory, Nov. 19, 2016, at the age of 44.
- To the family of **William "Bill" Wolfgang** (MDiv '70) on the passing into glory of his wife, Judith A. Wolfgang, 78, March 25, 2018.
- To **Andy Wood** (MDiv '11) on the passing of his father, Glenn Wood, April 23, 2018.



“ **Covenant Theological Seminary**

means a great deal to me personally. I am thankful for its existence in this day of such confusion. I am thankful for it for many reasons. Above everything else I am glad that it has stood completely firm concerning the Scriptures and holds without compromise or “waffling” the fact that the Bible is without error in every area in which it speaks.”

FRANCIS SCHAEFFER

Letter to President William Barker

December, 1976



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by

TRAINING HIS SERVANTS

to

WALK IN GOD'S GRACE,
MINISTER GOD'S WORD,

and

EQUIP GOD'S PEOPLE

—ALL FOR **GOD'S MISSION.**