

# MINISTRY &

REFORMED THEOLOGICAL SEMINARY

SPRING/SUMMER 2009

# LEADERSHIP



*Prayer  
According  
to Calvin*

# Chancellor's Message



*Robert C. Cannada, Jr.*

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It has been 500 years since the birth of one of the central figures of the Reformation. We at RTS join the multitudes of believers worldwide who throughout 2009 are honoring the enduring ministry of John Calvin.

To that end, RTS has hosted special Calvin-oriented lectures at the Jackson, Orlando and Charlotte campuses. In addition, this summer we are sponsoring a tour of Europe featuring Calvin-themed historical sites and are hosting "A Taste of Calvin 500," a conference in Orlando (see pages 8-11 for more information on both).

The life and legacy of Calvin leaves us with a timeless instruction: Every controversy and crisis in the modern church finds its ultimate root in the issues of the inerrancy of Scripture and the necessity of evaluating all of life from a biblically Reformed worldview. In this issue of *Ministry & Leadership*, professors Dr. Donald Fortson (page 6), the Rev. Michael Glodo (page 4) and Dr. Derek Thomas (page 8) address this perspective from a variety of angles.

Recently, of course, no crisis has gripped the public consciousness like the current economic upheaval that has affected so many. Those in the world grasp for control — something that economic success has provided so handsomely for many. Now that our sense of control has been shaken, may we learn anew that God is in control.

We are reminded in Matthew 8 that even as Jesus was sleeping on the boat,

He held sway over the storms on the sea. In the storms of our lives, our natural response imitates that of the disciples — fear and worry.

Remember, though, Jesus' command and promise in Luke 12:22-26: "Do not be anxious about your life, what you will eat, nor about your body, what you will put on. For life is more than food, and the body more than clothing. Consider the ravens: They neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! And which of you by being anxious can add a single hour to his span of life? If then you are not able to do as small a thing as that, why are you anxious about the rest?"

Today more than ever before, the church of Jesus Christ needs leaders of godly character who have internalized this God-conscious perspective and can teach it to others. The development of this confidence in a sovereign God is found in the life-changing power of the gospel and spurred on by the solid foundation of biblically Reformed ministry preparation that RTS provides.

We in the RTS family resolutely trust that our sovereign Father, who in a time of great need for His church raised up Reformers like John Calvin, will provide our every need as we seek Him and will raise up another generation of Reformers in our time. Thank you for your help as we seek to prepare these new Reformers for the challenges and opportunities ahead. ♦

*Lyn Perez, Editor in Chief*

*Paul Schwarz, Managing Editor*

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*Stephanie Hartley, Dawn Kilgore, Sherry Lanier, Editorial Assistants*

*Ministry & Leadership promotes RTS through articles designed to edify its readers through solid biblical instruction, and through reports that focus primarily on the national and global impact of RTS students, faculty and alumni. Our goal is that readers will become partners with RTS through prayer, financial giving, educational experience and student referral, as well as providing placement opportunities.*

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## FACULTY PUBLICATIONS

- **Dr. Richard P. Belcher** wrote the chapter “The King, the Law and Righteousness in the Psalms: A Foundation for Understanding the Work of Christ” in the book *The Law Is Not of Faith: Essays on Works and Grace in the Mosaic Covenant* (P&R, January).



**Dr. Bob Cara** has completed his EP study commentary on 1 & 2 Thessalonians, due out in May.

He also wrote the article “The Witness of John” in *Tabletalk* (February), a book review of Dwayne H. Adams’ *The Sinner in Luke* in The Evangelical Theological Society Monograph Series, and a review of Chris VanLandingham’s *Judgment & Justification in Early Judaism and the Apostle Paul* (WTJ, 2008).



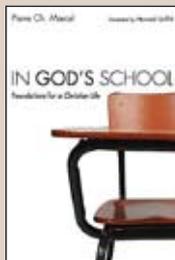
**Dr. John M. Frame** contributed the chapter “The Problem of Evil” in *Suffering and the Goodness of*

*God* (Crossway, October 2008), the foreword in Greg Dutcher’s *You Are the Treasure That I Seek: But There’s a Lot Of Cool Stuff Out There, Lord* (Discovery House, April), and “Four Favorites: Books on the Doctrine of Scripture” for *New Horizons*, a publication of the Orthodox Presbyterian Church (March).

- **Dr. Guy Waters** wrote “The Covenant of Works” in *Tabletalk* (December 2008), the essay “The Mosaic Covenant and the Covenant of Works: An Analysis of Romans 10:5” in *The*

*Law Is Not of Faith: Essays on Grace and Works in the Mosaic Covenant* (P&R, 2009), and “Justification Defined” in *Churchman* (spring).

- **Mike Glodo** contributed the chapter on Exodus to the Russian-language *Opening the Heart of Scriptures, Vol. 1: Pentateuch and Historical Books* and reviewed Christopher J.H. Wright’s *The Mission of God in Journal of the Evangelical Theological Society* (forthcoming).



**Dr. Howard Griffith** recently translated *In God’s School: Foundations for a Christian Life*.

- **Dr. Charles E. Hill** reviewed *Ignatius of Antioch: A Martyr Bishop and the Origin of Episcopacy* by Allen Brent in the *Journal of Ecclesiastical History*; wrote the chapter “The ‘Orthodox Gospel’: The Reception of John in the Great Church Prior to Irenaeus” in *The Legacy of John: Second-Century Reception of the Fourth Gospel* edited by Tuomas Rasimus (Brill, November); and wrote the article “The New Testament Canon: *Deconstructio ad absurdum?*” in *Journal of the Evangelical Theological Society* (forthcoming).

- **Dr. Mike Milton’s** *Small Things, Big Things: Inspiring Stories of Everyday Grace* (P&R) will be published this spring. His *Commentary of Leviticus* and *A Month of Sundays: A Narrative of Pastoral Theology* (Christian Focus Publications) are forthcoming. He also wrote the articles “No Alternative” (February) and “Biblical Preaching in a Pluralistic Culture” (March) for *Preaching.com* (March), and “Portrait of a Minister” (March) for *ChristianityToday.com*.

- **Dr. Derek Thomas’** *Praying the Saviour’s Way* (CFP) was reprinted in January.
- **Dr. John J. Yeo** will publish *Plundering the Egyptians: The Old Testament and Historical Criticism at Westminster Theological Seminary (1929-1998)* (University Press of America, fall).

**Note: All books in this section may be purchased at [mindandheart.com](http://mindandheart.com).**

## APPOINTMENTS/ANNOUNCEMENTS

- Two new degrees have been approved for RTS-Atlanta: the Master of Arts (biblical studies) and the Doctor of Ministry. As with all RTS degree programs, the degrees are fully authorized and accredited by the Commission on Colleges of the Southern Association of Colleges and Schools as well as the Commission on Accrediting of the Association of Theological Schools in the United States and Canada.
- **Dr. David Jussely** was promoted to professor of practical theology, and **Dr. Allen Curry** was promoted to professor of Christian education emeritus.



Long-time RTS supporter and friend Billye Bradley (above, right) received the Sam Patterson Award in January at the Bonita Bay Special Weekend event, Bonita Springs, Fla. The award is the highest honor given by RTS.



**Bob Bailey** officially retired in December 2008. He began at RTS in 1995 as vice president for advancement, later becoming chief operating officer and assistant to the chancellor. Pictured with Bob (center) is Jim Moore (left), chairman of the RTS board of trustees, and Dr. Ric Cannada, RTS chancellor and chief executive officer.



**Frank Horton**, an original RTS board member, is shown with quadruplet great-grandchildren born Oct. 7, 2008, and two other great-grandchildren. The family lives in Nashville.



**Dr. Michael Kruger** has been awarded the Lilly Theological Research Grant (given through the Association

of Theological Schools) for his sabbatical from June 1, 2009–Feb. 1, 2010. He will spend six months as a research fellow at Tyndale House, Cambridge, England. His project is titled “Authenticating Canon: Theological and Epistemological Approaches to Establishing the Boundaries of the New Testament Writings.”

Continued on Page 19

# What's the Shape of Your Worldview?

We look at the world either through the form of Satan or through the form of the cross.

**R**emember Jerry Clower's story about the church meeting to vote on purchasing a new chandelier? The motion seemed on its way to passage until one of the leading voices objected, noting that no one among them could spell it, certainly no one among them could play it and what was sorely needed instead was lighting for the sanctuary!

Perhaps your reaction to the term *worldview* is similar. If it is new to you or vague, you may not even know if you have one, let alone what shape it is if you do. The fact is, though, that everyone has one.

A worldview is a way of looking at the world. It is the means — the map — by which a person navigates life. It is the basis on which we make plans, react to others, meet challenges and utilize resources. It's not necessarily self-conscious and is usually acquired subconsciously. Worldview is shaped by experiences and the social systems one inhabits, such as family, ethnicity, nationality, schools, professions and churches.

The Bible teaches us that there are only two basic worldviews. There is the way God tells us to look at the world, and there is the worldview of fallen man and Satan. In the first, God is the measure of the true, the good and the beautiful. In the latter, man is the measure, placing him under the dominion of the evil one.

## The Origin of Our Worldview

 Where do we begin to discover and develop a Christian worldview? A good place to start is Psalm 24:1: "The earth is the Lord's and the fullness thereof, the world and those who dwell therein." God is supreme, and every created thing owes life and obedience to Him (Romans 1:20).

The Christian is to look at everything in his hand — property, wealth, influence, power, authority, friends, family — and handle it as a steward, constantly asking, "How does God

want me to use this?" or "How does God want me to treat this person?" The unbeliever says, "My power and the might of my hand have gotten me this wealth" (Deuteronomy 8:17).

This also explains *why* we must be intentional about our worldview. God made the world in order to be glorified in it and asks for an account of whether we have lived life with that purpose. To be a faithful steward of our lives, resources and opportunities, we must use them toward God's glory. The only way to do this is to use them according to God's will.

## Our Natural Inclination

 The next consideration is recognizing that the natural order of things is not to seek God and His interests. The Bible tells us that our natural inclinations are to worship created things instead of Him (Romans 1:20). As a result we became blind (Romans 1:21) — what theologians call the "noetic effects" of sin (effects upon our ability to know). This doesn't mean we are no longer thinking creatures or that there aren't some very brilliant human beings, but it means that unaided by God's grace, we don't see the proper and ultimate reference point of creation: God Himself.



For worldview thinking, this means we have to scrutinize worldviews, not to see *whether* they are idolatrous and autonomous, but to see *where* they are so. For example, how has my life experience taught me to be self-reliant instead of interdependent in marriage? How has my educational success conditioned me to believe I am only as good as my last exam or paper or degree? How has my profession conditioned me to believe that productivity or compensation is the worth of a person?

## God's Grace and God's Will

 After acknowledging God's supremacy over the world and the blinding and obfuscating influences of our fallen nature, we must seek the renewing grace of God in Jesus Christ. Through God's grace we gradually see the world as God would have us see it, we see our place in that world more clearly, we experience freedom from affection for the fallen worldview to which we tend to cling, finding a way of living exemplified in Jesus Christ.

In our simple pattern of gaining a Christian worldview, the next consideration is knowing the will of God. The law of God is a rule of faith providing the particulars of a Christian world and life view. Having been loved in Christ by the Lord of the law, we now love His law as a way of expressing gratitude and affection for God and for knowing the blessings under God's commandments (Psalm 1).

"Worldview" is a term with a history. It first surfaced at the rise of the modern age and includes assumptions incompatible with the Christian faith. A hundred years ago the Scottish Presbyterian James Orr and Dutch Calvinist Abraham Kuyper precipitated what has become a movement of Christian counter-claims to the concept of worldview. Twentieth-century theologians such as Carl Hen-

ry and Francis Schaeffer effectively convinced many Christians that we must integrate faith and life rather than living lives of privatized faith. At its most basic level, holding to and living out a Christian worldview is living by faith in obedience to the will of God in every area.

## Cruciform



Yet one final test remains for discerning the shape of our worldview. If it does not fit this pattern, then it cannot lay claim to being a Christian worldview.

And that shape is cruciform — cross-shaped. Because Jesus said, "If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it" (Mark 8:34,35).

A friend of mine related to me his brief-lived smugness at finally convincing his aged father to buy a hearing aid. Upon seeing him for the first time after the fitting, he asked rhetorically if it hadn't been well worth the money to hear so clearly. The father, possibly out of some reluctance to admit he had been wrong, complained "No! It's going to cost me the price of a car!" Asking incredulously how that could be,

**We have to scrutinize worldviews not to see whether they are idolatrous and autonomous, but to see where they are so.**

the son was told "That old car of mine is such a rattletrap that now I can't stand to drive it for the noise!"

Gaining the vantage point of seeing the world as God would have us see it is going to cost us. It will deprive us of seeing the world in a way that keeps us comfortable in our idolatrous, fallen apprehensions of life. A cruciform worldview will also cost us our very selves if we follow our Savior, because He bids us to travel His cross-borne, cross-destined path. Ultimately, it grants us life in Him, a stake in the new creation He began (2 Corinthians 5:17). Is your worldview in the shape of the cross? ♦

*The Rev. Glodo is associate professor of biblical studies at RTS-Orlando. He served churches in the St. Louis area before joining the RTS-Orlando faculty in 1991. Leaving in 2000 to serve two terms as stated clerk of the General Assembly of the Evangelical Presbyterian Church, he returned to RTS in 2006.*

# The GLOBAL WAR ON SCRIPTURE

Today's challenges to biblical authority continue a historical reality.

**T**he decline of American mainline Protestant denominations in the second half of the 20th century has been well documented. This attrition has slowly drained the membership of these once strong churches. One issue that has exacerbated this exodus in recent years is the ordination of practicing homosexuals. In mainline circles, a growing body of biblical “scholarship” attempts to reinterpret New Testament teaching on homosexuality. Revisionists suggest that biblical writers were unfamiliar with “sexual orientation” in the modern sense, therefore first-century writings can’t be applicable to the present context.

Of course, many New Testament scholars have definitively answered this zaniness, but it is heartbreaking to see the pervasive ingraining of these sub-Christian ideas in churches and society. The December 15, 2008, *Newsweek* cover story, “Our Mutual Joy,” argued in favor of gay marriage; the subtitle stated, “Opponents of gay marriage often cite Scripture. But what the Bible teaches about love argues for the other side.”

How have the culture and even some claiming to be “Christian” departed so far from biblical ethics? Why is the perspicuity of God’s Word being jettisoned in favor of novel interpretations that endorse sexual immorality? A substantial answer is that a mixture of unbelieving ideas is being substituted for historic orthodox Christianity. The simple answer: The evil one is up to his old tricks. Satan has been a liar from the beginning; if he can’t convince people to ignore the Bible, his next deception is to distort its meaning.

## History of Heresy, Part One: Gnosticism

Twisting Scripture to support all kinds of aberrant teaching is as old as Christianity itself. Heterodox teachers have been challenging the authority of Scripture from the time of the apostles to the present. Paul warned about false apostles and deceitful workers who “disguise themselves as servants of righteousness” (2 Corinthians 11:13-15). The early church struggled against numerous heretical beliefs — Gnosticism, Arianism and Pelagianism, for example. In each instance, it became a battle for “What doth the Scriptures say?”

One ancient Gnostic approach was to create its own canon of scriptures supporting their peculiar doctrines. Recent popular books have urged reconsideration of these bizarre texts — i.e., the gospels of Thomas, Philip, Judas and Mary Magdalene. The agenda in the resurfacing of these Gnostic Gospels unashamedly attempts to discredit the authenticity and authority of the New Testament. The early church fathers never recognized any of these texts as legitimately apostolic in origin, and for good reason — no evidence ever linked them to either Jesus or His disciples.

## The Anti-Supernatural Age of Reason

Later in church history, long after the New Testament canon had been more or less universally recognized, modern critics came up with a new tactic to undermine Scriptural authority: questioning its supernatural content. Beginning

with Renaissance and Enlightenment thinkers, the seeds of skeptical theories were sown. According to these scholars, the test of reason, which they viewed as the only sure standard, must be applied to all ancient documents, including the Bible. Starting with this presupposition, academics eventually questioned the supernatural elements of Scripture. Much of the disbelief centered on the person of Christ and His virgin birth, miraculous ministry and bodily resurrection.

By the early 20th century these ideas had infiltrated some American seminaries and mainline denominations. A notorious illustration is the 1922 sermon of Harry Emerson Fosdick, "Shall the Fundamentalists Win?" Fosdick, a minister and seminary professor, was the regular pulpit supply of First Presbyterian Church in New York City. In his sermon, Fosdick described the virgin birth as "a biological miracle that our modern minds cannot use."

Part of the modern anti-supernatural bias has questioned the divine origin of Scripture. Certainly, it was argued, the Bible is a human document merely containing man's reflection on his personal religious experience. Thus, one cannot take seriously any notion of the Bible being God's book given to man; rather, it's a collection of human thoughts about God. With this perspective, biblical scholars created elaborate theories about the origin of the four Gospels and the role of Paul and his redactors in creating a Christianity that evolved over time. One fruit of these views is the "Jesus Seminar," where scholars debate what portions of the Bible may or may not be legitimate sources for information about the historical Jesus.

Another skeptic scheme has been to isolate particular themes in the Bible to the exclusion of others. One example is the attempt to justify

abortion on the basis of it being "the more loving thing" for a desperate mother and an unwanted child. This position conveniently ignores the sixth commandment. Others have elevated the theme of "justice" to the position of chief arbiter in ethical decision making. It is unjust, they claim, to tell homosexuals, lesbians, bisexuals and transgender persons that they can't have equal access to legal marriage. Again, transparent biblical teaching is cast aside in favor of twisted half-truths that pervert Holy Scripture.

#### Inside the Church

While one is not shocked that those outside the faith reject the authority of biblical truth, it is sobering to observe the

continued disregard for the Bible by those claiming to follow Christ. Much of the current "scholarly" literature on homosexuality is sickeningly abhorrent because it encourages blatant immorality, in turn bringing people under God's judgment. Jesus warned, "Whoever causes one of these little ones who believe in me to stumble, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea" (Matthew 18:6). There are eternal consequences to ignoring God's revealed will.

The kingdom of darkness has a dastardly vocation — to utilize any conceivable device to destroy or undermine full submission to the Word of God. The deception began in the Garden of Eden, continued in the wilderness temptations of Christ, and has pervaded the church for two millennia. Sometimes Satan and his minions question doctrine, other times practice, but the lure is the same — God's Word is not trustworthy. The latest lie: Don't believe what Scripture teaches about homosexuality.

Those who advocate gay ordination and gay marriage have produced deep division in the body of Christ. Evangelical believers stand with the great mass of Christian churches worldwide in condemning this departure from Scripture. An ecclesiastical line in the sand is increasingly being drawn between those who hold "the faith once for all delivered to the saints" and those who, while professing Christ, have in fact jettisoned historic biblical Christianity.

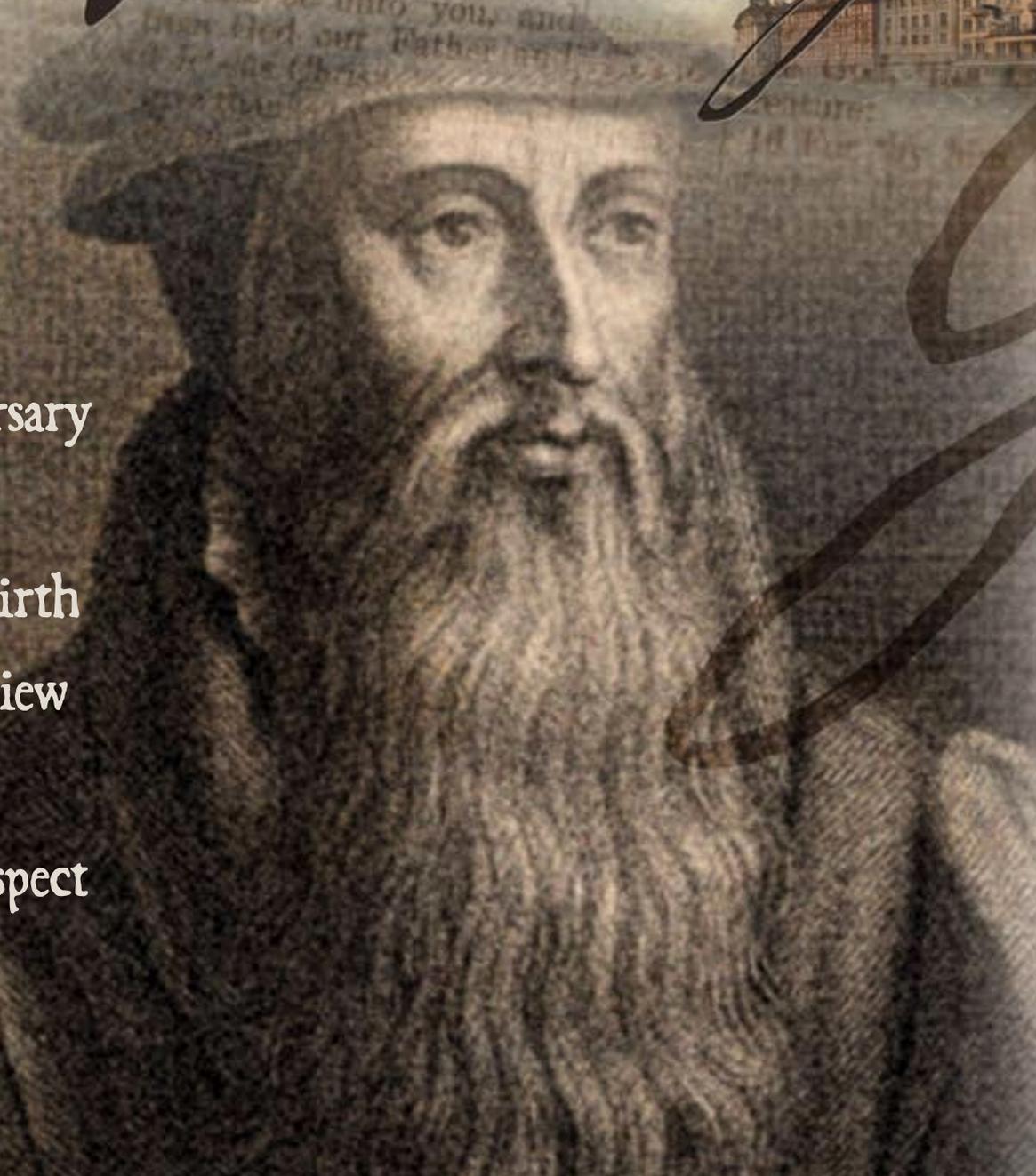
Ultimately,  
this as-  
sault

on the veracity of Scripture is an attack on the character of God Himself. Satan is using his well-worn strategy of questioning God's truth-telling. Christ's people cannot keep quiet. As Calvin said, "A dog barks when his master is attacked. I would be a coward if I saw God's truth is attacked and yet would remain silent." ♦

*Dr. Fortson is associate professor of church history and practical theology at RTS-Charlotte. He is an ordained minister in the Evangelical Presbyterian Church.*

# Prayer of According

The  
500th anniversary  
of the  
Reformer's birth  
warrants a view  
of an  
overlooked aspect  
of his  
teaching.





# To Calvin

by Dr. Derek W. H. Thomas

“GRANT UNTO US, O LORD, TO BE OCCUPIED IN the mysteries of thy Heavenly wisdom, with true progress in piety, to thy glory and our own edification. Amen.”

These were words John Calvin employed at the beginning of his exegetical lectures (*praelectiones*) on the Old Testament in which he addressed (in Latin) the students, ministers and other interested individuals. No records of these lectures were taken until 1556 when Jean Budé and Charles de Jonviller wrote down verbatim his lectures on Hosea. These were subsequently published as a commentary on Hosea — part of the extensive series of commentaries on the Old Testament from the pen of the Reformer. The lectures were delivered in extemporaneous fashion with nothing but the Hebrew text before him, though he had prepared thoroughly beforehand (see Wulfert de Greef’s *The Writings of John Calvin*).

This brief prayer at once encapsulates several distinctive features of the Reformer’s theology of prayer: his awareness of God’s majesty, his own inadequacy for so great a calling and the need to demonstrate piety. It is worth recalling, for example, that as a subtitle to the first (1536) edition of the *Institutes of the Christian Religion*, a work that would occupy his thoughts for the rest of his life, he referred to the volume as a *summa pietatis* — the sum of all piety. Thomas Aquinas had written a *Summa Theologica*, the single most important volume of theology in the Middle Ages; Calvin was writing a book designed to encourage true godliness.

It is a fact too little known that one of the longest sections in the *Institutes* is the chapter on prayer, accounting for almost 80 pages in the McNeill-Battles edition. It stands alongside some of the greatest treatments of prayer by the likes of John Bunyan, P.T. Forsyth and O. Hallesby. The McNeill-Battles edition titles the section “Prayer, which is the chief exercise of faith, and by which we daily receive God’s benefits.”

Since it has often been remarked that Calvin’s favorite way of referring to God in the *Institutes* is “our heavenly Father,” it should not surprise us to discover that for the Reformer, more than anything else, knowing God as our Father and speaking to Him as a family member in prayer is the distinguishing mark of genuine Christian faith.

## What is Prayer?

AT LEAST FOUR FEATURES DOMINATE CALVIN’S understanding of the meaning of true prayer. First, it is a *pouring out of our hearts and souls to God*. In what has become known as Calvin’s *First Catechism*, originally written in French in 1537 in Geneva and subsequently published in Latin in 1538, the Reformer explained his understanding of true prayer in this way:

Since prayer is a sort of agreement between us and God whereby we pour out before him all the desires, joys, sighs, and finally, thoughts of our hearts, we must diligently see to it, as often as we call upon the Lord, that we descend into the innermost recesses of our hearts and from that place, not from the throat and tongue, call God.

Second, in at least two places in the *Institutes*, Calvin refers to prayer as “intimate conversation.” But lest we think this signals overfamiliarity, he adds, “Although prayer is an intimate conversation of the pious with God, yet reverence and moderation must be kept, lest we give loose rein to miscellaneous requests, and lest we crave more than God allows; further, that we should lift up our minds to a pure and chaste veneration of him, lest God’s majesty become worthless for us.”

Third, as Ronald Wallace notes in *Geneva and the Reformation*, for Calvin, “the heart and goal of prayer is communion with God.” Fellowship with the risen Christ could

easily encapsulate the Reformer's understanding of the nature of the Christian life. As Christians, we are united with Christ by faith. Prayer is an extension of this reality.

Fourthly, prayer is a *casting of ourselves before the majesty of God*. At the close of his sermons on Luke (preached between October 1559 and March 1560), as translated by Robert White, Calvin prayed using much the same words every time:

"Now let us cast ourselves down before the majesty of our good God, conscious of our faults, praying that he may not only forgive us but may daily cleanse us of them. May he remove them far from us, so that we are no longer captive and imprisoned by them. Rather, led and controlled by his Holy Spirit, may we walk in such holiness of life that we may seek above all to yield to his will. And since we know ourselves to be such weak and feeble creatures, may he support us in all our imperfections, until he has rid us of them and fully clothed us with his righteousness."

But what are we to say in prayer? Space precludes a full answer, but for Calvin, prayer must be shaped by Scripture. There must be a discipline not only in praying in itself, but there must also be a discipline as to the *content* of prayer.

## Praying Rightly

**"TO PRAY RIGHTLY IS A RARE GIFT,"** CALVIN writes in the *Institutes*. All of us will acknowledge Calvin's wisdom at this point. Who among us has not struggled with prayer at some point in our lives? Robert Murray McCheyne was surely correct in suggesting that the easiest way to humble professing Christians is to in-

quire about their prayer life.

Almost at the very beginning of Calvin's discussion on prayer in the *Institutes*, he issues a crucial warning against "undisciplined and irreverent prayer." Following Tertullian, Calvin distinguishes in the *Institutes* between lawful and unlawful prayer. We are not to "indiscriminately slacken the reins to stupid and wicked emotions." To ask "whatever in dreams has struck [our] fancy" is irreverent.

Some prayers are not answered immediately, and when this occurs we need to exercise patience. One reason for the delay, according to Calvin, is to increase our earnestness in asking: "Although he never either sleeps or idles, [he] still very often gives the impression of one sleeping or idling in order that he may thus train us, otherwise idle and lazy, to seek, ask, and entreat him to our great good." Citing Psalm 34:15, "The eyes of the LORD are toward the righteous and His ears toward their cry," Calvin comments:

"This sentence so commends the providence of God — intent of his own accord upon caring for the salvation of the godly — as yet not to omit the exercise of faith, by which men's minds are cleansed of indolence."

"Just as faith is born of the gospel, so through it our hearts are trained to call upon God's name," Calvin writes in the *Institutes*. Prayer is the signal that true life has begun. ♦

A 1978 graduate of RTS, Dr. Thomas has been a professor at RTS-Jackson since 1996 and holds the John E. Richards chair of systematic and practical theology. He also serves as the minister of teaching at First Presbyterian Church in Jackson.

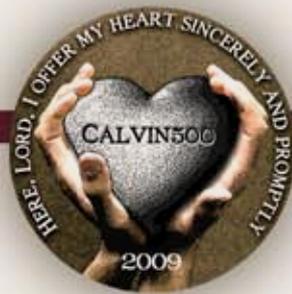
## Take "A Taste of Calvin" With RTS



**THE RTS FAMILY INVITES YOU TO TAKE** advantage of a full-course meal that transcends the culinary arts. Instead, you will have the opportunity to sample from a 500-year heritage of theological meat.

"A Taste of Calvin" will be an RTS-sponsored conference preceding the Presbyterian Church in America General Assembly in Orlando, Fla. The Calvin pre-assembly will take place on June 15 and 16 at Disney's Coronado Springs Resort and Conference Center.

The featured speaker will be Dr. Ligon Duncan, who along with his pastoral role at First Presbyterian Church in Jackson, Miss., and various other leadership roles within the body of Christ, serves as an adjunct professor at RTS-Jackson. Others scheduled to speak include Dr. Bill Edgar from Westminster Theological Seminary in Philadelphia; and Dr. David Hall, a Georgia pastor who is editing a Calvin 500 book series and directing the Calvin 500 conference and commemorative tour in Geneva, Switzerland, in July.



## *Calvin on Tour:* See the Places Where Church History Was Made

RTS IS ONE OF MANY CO-SPONSORS OF A summer tour that won't be coming to a concert venue near you. Instead, it will visit some of the most historic locations on earth. The Calvin500 tour and conference will feature stops in France and Switzerland from June 30–July 10. This interdenominational commemoration of John Calvin will combine history, spiritual truth and culture to recall the life and work of the Reformer.

The tour will include top-quality lodging, full breakfasts, panoramic tours of sites in Paris, and excursions to Calvin's birthplace and other locations. The Geneva, Switzerland, portion of the tour will feature a lake cruise, sermons in Calvin's own church, and fellowship with internationally acclaimed scholars and pastors. RTS professors scheduled to participate include Dr. Derek Thomas (see main article) and Dr. Douglas Kelly. Adjunct professor Dr. Ligon Duncan is also slated to speak.

Also in Geneva there will be two international symposia from which to choose. The Tribute Conference from July 6-9 will include lectures and research opportunities as well as interaction with leading Calvin scholars. From



July 5-9, the Commemorating Calvin Conference will be geared for those wishing to appreciate Calvin's theological and spiritual legacy alongside leading ministers.

For detailed information about the tour, including how to register, visit [calvin500.org](http://calvin500.org).



Left to right: Dr. Ligon Duncan, Dr. Bill Edgar, Dr. David Hall, Dr. Frank James, Dr. Douglas Kelly, Dr. Michael Milton and Dr. Derek Thomas

RTS professors Dr. Douglas Kelly, Dr. Michael Milton (also RTS-Charlotte president) and Dr. Derek Thomas (see main article) are also on the slate of speakers, as is former RTS professor Dr. Frank James. In addition, former RTS president Dr. Luder Whitlock is set to introduce Dr. Edgar during the evening program on June 15.

That portion of the conference will be held at RTS-Orlando, with bus transportation and campus tours available. The evening program to be held in the chapel, and a casual din-

ner buffet will be served beforehand.

Topics to be covered during the two days include perspectives on Calvin in relation to the Christian life, the future of the Reformed faith, missions, the arts, government, pastoral ministry, preaching and teaching the majesty of God.

Those who register by May 15 will receive a discount. For more information or to register, visit [www.atasteofcalvin500.org](http://www.atasteofcalvin500.org).

# THE WORLD IS HIS CAMPGROUND

MATTHEW NASEKOS DIRECTS THE CAMP MINISTRY OF TWIN LAKES  
WITH A GLOBAL FOCUS.





## BY PAUL SCHWARZ

**F**lorencia, Miss., near Jackson, is a long, long, way from Peru. To be exact according to one distance-calculation Web site, Jackson is 3,179 miles from the Peruvian capital of Lima. Regardless, gospel ministry links the two locations, through Twin Lakes Camp and Conference Center. RTS-Jackson alumnus Matthew Nasekos serves as camp director at Twin Lakes, through which he helps equip church leaders in Peru to launch camp ministries of their own.

The son of a Presbyterian pastor, Matthew developed a passion for camp ministry in high school, making his first profession of faith one summer as a camper. After graduating from Belhaven College in Jackson, he worked as a youth minister at a church in Atlanta for a year and then attended RTS full time for another year. Then in 1997, Twin Lakes hired Matthew as camp director — ever since, he has been taking classes at RTS whenever he can in hopes of eventually finishing his degree program.

In the meantime, though, Twin Lakes and his mission activities and his growing family keep him hopping. As camp director, Matthew oversees the summer camp component of the Twin Lakes ministry. He is primarily responsible for staffing and program details, while others coordinate the process by which groups rent the Twin Lakes facilities.

Matthew's formative experiences as a camper and as a counselor helped drive his passion for camp ministry, noting the unique opportunity to invest in the lives of college-age counselors. "College kids spend an entire summer at camp," he says. "What an opportunity we have to disciple them and assist the church in ministering to them. One of our focuses at Twin Lakes has been to pour ourselves into [the students] for the summer. It has been such a joy to serve people throughout the summer and [see them] want to serve people the rest of their lives as pastors [or in other areas of ministry]."

According to Matthew, what makes Twin Lakes distinct is its effort to teach children what it means to glorify God in all of life. "At literally every activity," he explains, "we have what we call an object lesson, where we take the object of the activity to teach them something about Christ, the Scriptures and how to glorify God." He cites the example of campers

going to the horse barn to ride horses, where counselors often turn to James 3 and talk about the bit and the bridle and the taming of the tongue.

Ultimately, though, the Twin Lakes partnership with Peru Mission is one of its most distinctive features. Both Matthew and his wife, Sheila, have long been active in taking short-term mission trips (Sheila was a Twin Lakes counselor and took trips to Peru before they were married). When fellow RTS alumnus Allen Smith went to work full time with Peru Mission, affiliated with the Evangelical Presbyterian Church of Peru, he educated Peruvian national pastors about Twin Lakes.

Their curiosity piqued, the Peruvian pastors initiated a process through which First Presbyterian Church in Jackson — of which Twin Lakes is a ministry — sent a mission team to train Peruvians in how to start a church-based camp ministry of their own. In January 2008, Peru Mission ran its first week of camp.

"We were blown away," Matthew recalls. "We knew that God would use camping to let us share the gospel with many kids, but we weren't expecting all the other ways God used the camp. [For example,] we worked with three different churches that hadn't worked together well in the past and began working very well together. That continued after we left. Since then, the churches have actually planned events together."

Just as significantly, Peruvian children's attendance at the camp has sparked church growth (as they invite their parents) as well as an influx of gospel laborers. "The people who served as counselors are learning to be intentional about their serving," Matthew explains. They made many sacrifices — people in Peru are very poor, so to give up a week of work is a very big deal. We need people who will serve others

Matthew (below, top right) and his wife, Sheila (bottom right) officially adopted Karina (third from left) from Ukraine in February.



The programs at Twin Lakes have served as a model for church leaders in Peru as they develop camp ministries of their own.



Twin Lakes is a ministry of First Presbyterian Church in Jackson. The first day camp there took place in 1974, and camps now take place throughout the summer.

as pastors and other leaders.”

Allen testifies to Matthew’s effectiveness in helping Peru Mission. “A key component to cultural renewal [in Peru] is a full-orbed, robust ministry to families and children,” he says. “Matthew’s years of camping experience, love for children, charismatic leadership and passion for evangelism is a perfect recipe to begin such a ministry. It is staggering to consider the possibility that in just one generation, north Peru can be transformed into a society filled with converted and committed Christians. All it takes is one generation to turn the tide.”

Matthew’s return to Peru in January for the second one-week camp there hasn’t been the main international highlight of 2009 for the Nasekos family, though. On February 2, Matthew and Sheila touched down at the Jackson airport with Karina, a Ukrainian orphan they have adopted.

The 5,683-mile-one-way journey was part of “one of the great adventures of our life,” Matthew says. “We love children, and that’s one of the reasons we’re in camp ministry and have four children of our own. We know that God cares for the fatherless — it’s clear throughout Scripture.” After many years of considering adoption without taking action, Matthew and Sheila met Karina in the summer of 2008 through a series of circumstances that landed Karina in their living room next to a Ukrainian girl who had come to Twin Lakes for the summer as a counselor.



“My family is on one couch seeing God plopping an orphan on the other couch,” says Matthew, telling the story of how they learned Karina’s initial American adoption had fallen through due to legal technicalities. “They left, and I turned to my wife and said, ‘So, do you want to pray about it?’ We prayed about it and believed that God wanted us to adopt her. We had no idea how it was going to happen — we had no money for an adoption, much less an international one.

“But we knew that God loves orphans and put her in our living room, and she needed a family, and we have a family that has been blessed with the gospel. So we began the process, and God provided every single step of the way. God pulled us to her — we couldn’t meet her and then just forget her.”

When the Nasekos family adopted Karina, Matthew promised her that while she studies English, Matthew would learn Russian to help ease her apprehension over language acquisition. Each day, Matthew and Karina run past each other the words they’ve learned that day. It’s all part of Matthew’s efforts to help proclaim the gospel at home and to the ends of the earth. ♦

*The Nasekos family blog may be found at [storeygraceinperu.blogspot.com](http://storeygraceinperu.blogspot.com). For more information about Twin Lakes, visit [www.twin-lakes.org](http://www.twin-lakes.org).*



## Camp Greystone: THE TRADITION CONTINUES

BY PAUL SCHWARZ

**T**ucked away in the Blue Ridge Mountains in western North Carolina, Camp Greystone has remained unchanged in many ways since its founding in 1920. Constants include all girls; traditional hymn singing at Sunday morning worship services; opening and closing candle-lighting services; a banquet at the end of the camp; and a stated emphasis on developing the spiritual, physical, mental and social lives of girls.

Another constant at Greystone through nearly a century of existence: A member of the Miller family directs the operation. Jim Miller (formally James F. Miller IV; informally “Jimboy” around the camp) inherited the leadership mantle from his parents, James III (“Jimdad” in campspeak) and Libby, who continue to serve as senior directors at the camp. Libby’s mother, Virginia Hanna, directed Greystone before her; Virginia in turn inherited leadership from her parents, Joseph and Edith Sevier, who founded the camp.

“It’s a natural outgrowth of the family kind of feel that camp has,” says the RTS graduate about the Greystone leadership legacy he has assumed. “My great-grandmother and great-grandfather worked with my grandmother until they died. My grandmother worked with my mother until she died, and my mother and father are working with me until they die. It’s a multigenerational thing, and there’s an integrity that comes in honoring your parents that keeps you sharp. I don’t mess with the ‘formula’ of camp without going

over it with my parents.”

Jim’s leadership role serves as one diversion from the formula. “It was definitely a surprise to all of us,” he says. “It had always gone down through the women in the family.” He grew up around the camp doing “summer-job kinds of things” he liked, such as working in the stables, in the kitchen and in maintenance. After Jim graduated from college and buying a chocolate company near Charlotte, “it became clear that the candy business wasn’t for me,” he admits. “I had also done a stint selling cars and I knew that wasn’t for me. I had narrowed my scope to getting back involved in camp or going to the corporate world.”

At this point he began running the Greystone kitchen while being encouraged by his mother to attend seminary during the winter. “As each summer went by, it became much easier for my parents to see me well suited to what the camp needed,” Jim says. He met his wife, Margaret, in the summer of 1989 when the pediatrician was a camp physician (she now serves the camp as health director — she and Jim have five children). “It wasn’t a bolt of lightning,” says Jim about his ultimate calling to Greystone leadership, “but more a sense of walking through open doors and standing in a room that you like a lot.”

For more information about Camp Greystone, visit [www.campgreystone.com](http://www.campgreystone.com).

## RTS ALUMNI IN CAMP MINISTRY

Here’s a listing of camps at which RTS alumni serve in top leadership roles (other alumni serve in other capacities at these and other camps). This listing is not exhaustive, so please send information on any missing alumni or camps to [lperez@rts.edu](mailto:lperez@rts.edu). These will be added to an online listing to be posted at [www.rts.edu/site/resources/M-L.aspx](http://www.rts.edu/site/resources/M-L.aspx) (or click Resources on the RTS home page for a link to the *Ministry & Leadership* page).

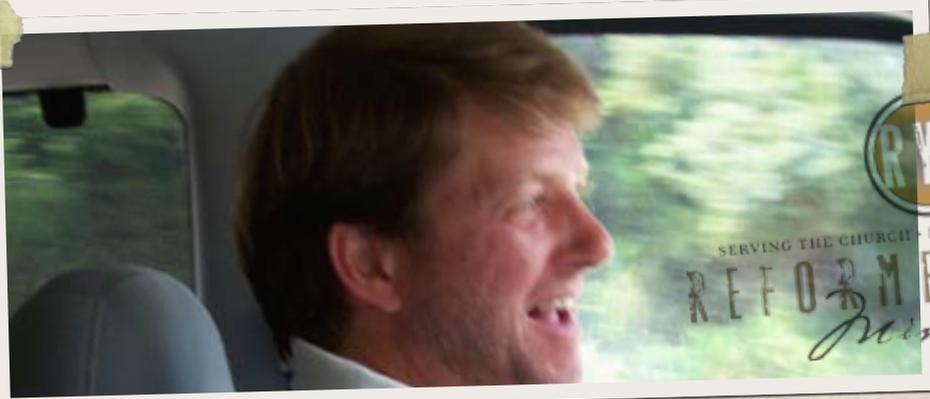
**Alpine Camp for Boys**  
Mentone, Ala.  
(Glenn Breazeale, co-director;  
Dick O’Ferrall, co-founder  
and director emeritus)  
256-634-4404,  
[www.alpinecamp.com](http://www.alpinecamp.com)

**Camp Arrowhead**  
Tuxedo, N.C. (Jeremy Gillespie,  
executive director)  
828-692-1123  
[www.camparrowhead.org](http://www.camparrowhead.org)  
For boys

**Camp Greystone**  
Zirconia, N.C. (Jim Miller IV,  
executive director)  
828-693-3182  
[www.campgreystone.com](http://www.campgreystone.com)  
For girls

**Camp Merri-Mac**  
Black Mountain, N.C.  
(Adam Boyd, director)  
828-669-8766  
[www.merri-mac.com](http://www.merri-mac.com)  
For girls (connected with  
Camp Timberlake for boys)

**Twin Lakes Camp &  
Conference Center**  
Florence, Miss.  
(Matthew Nasekos,  
camp director)  
601-845-6858  
[www.twin-lakes.org](http://www.twin-lakes.org)  
A ministry of First  
Presbyterian Church  
in Jackson



# YOUTH BEING SERVED — AND SERVING

by Paul Schwarz

Joey Stewart and other RTS alumni help lead Reformed Youth Ministries as it expands the scope of its outreach.

Joey Stewart wasn't looking to go anywhere. He and his family had been planting a church in Tennessee for 14 years, while he also served on the board of directors of Reformed Youth Ministries. Then in 2006 the RTS-Jackson alumnus wrote a proposal to his fellow RYM board members concerning how to expand the scope of the ministry.

"We felt there was a niche that RYM could fill in the area of conferences, training and resources for family ministers," Joey says. He envisioned RYM moving beyond simply offering its handful of annual junior and senior high conferences on the Florida Panhandle and other locations, instead beginning a more comprehensive approach to youth ministry.

Little did he realize that the board would ask him to become a full-time executive director. After much prayer and consideration, Joey and his family accepted the offer. In his role with RYM, Joey serves alongside many fellow RTS alumni. Scott Lowe, RYM executive administrator, is an RTS alumnus, as are most of the other RYM board members.

"[RYM's] goal is to have conferences for students in every region of the country that are God-centered, Word-driven and gospel-focused," Joey explains. Besides the senior high Florida conference, RYM holds a ju-

nior high conference there, as well as senior high events in Colorado and the Pacific Northwest. Plans call for a second senior high Florida conference in 2010, and then another on the East Coast.

RYM is also branching out into training youth leaders, whether they be ordained ministers or volunteers in small churches. "We want to help give them a philosophy of ministry that can guide them and cast a vision for long-term youth and family ministry," Joey says.

From his perspective, youth ministry needs to become a higher priority. "We sense that youth ministry is seen as a stepping stone," Joey observes. "The average life span of a youth worker is about 11 months. The church will be well served if youth ministers can capture a vision for seeing that the older you get, the more relevant you become. Your



ministry may shift a little bit, but your effectiveness does not decline.”

The first training event, in May 2008, drew 50 youth leaders, with a second event coming up this May. Future plans call for regionalizing the training in a manner similar to that of the conferences.

Another element of RYM’s growing scope is its church internship program. College graduates enter local churches for two-year apprenticeships in youth ministry. “It helps large churches,” Joey explains, “but it also has the potential to help medium and small churches in that the church pays half the cost, and the intern raises the other half. So it gives the local church help it could otherwise not afford.” The program started in June 2008 with two interns — three more are about to be placed, with the goal of placing 30 interns in the next five years.

RYM has also established partnerships with various seminaries. Through RTS, RYM interns can pursue a two-year non-seminary track, a three-year Master of Arts track and a four-year Master of Divinity track.

Though RYM is an independent organization not affiliated with a specific denomination, the ministry works closely with Reformed University Fellowship and serves as an informal pipeline to RUF. Joey was profoundly influenced by RUF while attending the University of Mississippi, and most of the RYM board members were likewise influence by RUF in college.

“We’re adapting RUF ministry to the very different context of ministry to junior and senior high school students,” Joey says. “A lot of what we do is intentionally patterned after the way RUF does things. [RUF is] a great feeder for the local church. It also sends out a lot of pastors and church planters.”

Joey observes a great need for more solidly Reformed material that speaks directly to young people: “Many of the materials written for youth are either geared for adults or written below them. We want to stretch [youth] while writing to them.” RYM is developing an online library of articles intended to evolve into published material for that age group.

“We want to see [youth] begin to develop a biblical world and life view,” says Joey. “We also want to develop a sense of the relevance of the local church in their lives.”

He cites an Associated Press article stating that 70 percent of those who grow up in lo-

Joey, who has teens of his own, including Ashley (right), oversees RYM events such as conferences in Colorado (left).



Joey (second from left) is joined in RYM leadership by, among others, fellow RTS graduates Claude McRoberts (left) and Mike Howell (second from right), as well as Craig Barnard (right).



cal churches leave the church while in college. “There’s a problem in the way we do youth ministry,” Joey observes. “Typically we segregate students from the community — everything is age-specific. Some of that is needed, but we also need to connect students to the covenant community as a whole.

“Many people don’t see the significance of youth in the local church other than being nursery workers. The teenagers [also] don’t see their significance. One way to connect [them] is through transgenerational ministry, where 65-year-old men are involved in the lives of teenagers, and where teenagers are serving in the life of the church beyond their own peer group.”

Joey, himself the father of two teens, gives an example from his own family’s experience. “When [we go] to a nursing home,” he says, “the residents’ eyes light up, not because they see me the preacher coming in, but because they see my children. Our youth have a venue into the lives of others that their youth brings with them.” ♦



*For more information about RYM, including how to register for its various conferences as well as read articles in its online library, visit [rymonline.org](http://rymonline.org).*

This is an adapted excerpt from a letter Joey Stewart received from a former RYM conference attendee.

## TESTIMONY OF A FORMER STUDENT

by Paula La

Hi Mr. Stewart,

I have meant to write this note for several years, and tonight as I was writing out my testimony, I remembered (again) and resolved to no longer procrastinate. In 1997, I went to RYM for the first time and signed up for a seminar that you taught — “Making Sense of the Struggle.” I want you to know that God used you in a profound way to minister to me that week. I had grown up PCA, and could tell you “Jesus died for my sins,” but I didn’t “get it.” Up to that week, I wanted to “do” the right things and “faithfully” read the Bible, but it was very much out of a sense of duty and obligation and a striving for righteousness and approval.

Over the course of that week as you taught us justification and sanctification, God turned my life upside down. I remember one night lying on my bed groaning inside

and out over the fact that God was holy and I was not, and that my sins were so real and serious that I was separated from Him and deserving of death because of them.

As the week progressed, mourning turned into joy and gladness as I began to understand for the first time the meaning of grace — Jesus had done what I could not — I didn’t have to earn or try or “be good” because Jesus already had.

Thank you for teaching that seminar and for presenting the gospel so faithfully and explicitly.

*Paula’s husband, Tuan, is the hosting director and program director at Twin Lakes Camp and Conference Center near Jackson. An article about Twin Lakes and the involvement of RTS alumni in its ministry may be found on page 12.*

## THE RTS ORIGINS OF RYM

by the Rev. Wayne Herring and the Rev. Phillip Palmertree

In the late 1960s and early 1970s, RTS students returning to Jackson in the fall after summer internships at various churches around the South frequently voiced to one another a complaint that became all too common: There simply was no good youth conference to which they could take their young people. Plenty of conferences were available, but the primary — if not exclusive — purpose seemed to be to provide fun.

Good biblical teaching for high-school students was hard to find, and where it did exist, it was often dry and legalistic. No one, apparently, wanted to teach the basics of Reformed theology and play basketball.

Three RTS students — Wayne Herring, Pete Hurst and Wayne Rogers — good friends who loved both theology and fun, decided to attempt to do something about the situation. The need yawned large in their minds, and the burden grew in their hearts.

In the autumn of 1971, a Saturday afternoon of planning, dreaming and prayer yielded the idea of Reformed Youth Movement (so named because they were unable to think of anything cleverer). Gradually, though, “RYM” stuck. Hurst and Rogers, graduates of King College in Bristol, Tennessee, thought the

college might welcome a summer youth conference there.

Once the college agreed to rent its facilities, the three men wrote letters far and wide, made phone calls, and did all they could to get the word out. They prayed that God would send 50 young people. To their great surprise and delight, 125 came! The mornings were filled with solid teaching, and the afternoons were devoted to fun. Evenings featured serious preaching with an evangelistic emphasis provided by Dr. O. Palmer Robertson.

The conference grew rapidly, moved several times to different locations, and settled in at Covenant College for a run of nearly 10 years. In the mid-1980s Bebo Elkin convinced the RYM board to try Laguna Beach Christian Retreat in Panama City Beach, Fla. Before that move, the conference usually numbered around 400. After the move to Florida, attendance went up dramatically and eventually reached what it is today: 1,200 to 1,300 at the senior high Florida conference alone.

*Phillip Palmertree is also an RTS alumnus. This article is excerpted and adapted with permission from a posting at [www.rymonline.org](http://www.rymonline.org).*

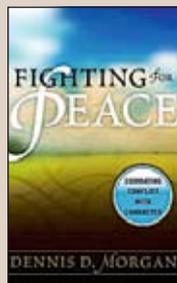
Continued from Page 3

## FACULTY TRAVELS

The most current faculty speaking engagements are posted at [www.rts.edu/facultytravel](http://www.rts.edu/facultytravel).

- **Dr. Robert C. "Ric" Cannada** will speak at the RTS Alumni and Friends Breakfast at the PCA General Assembly (June 18, Orlando) and at the EPC General Assembly (June 26, Brighton, Mich.). **Dr. Don Fortson** will speak at the EPC event on the evenings of June 25 and 26.
- **Dr. Mark Futato** will teach for Campus Crusade's Institute for Biblical Studies (Fort Collins, Colo., July 6-17), speak at the Potomac Presbytery retreat (Sept. 14-15, Washington, D.C.) and give the J.G. Vos Memorial Lectures at Geneva College (Beaver Falls, Pa., Oct. 14-16).
- **Dr. Mike Milton** will speak at the pre-PCA General Assembly conference "A Taste of Calvin 500" (Orlando, June 15 — see page 11) and at the Cedar Falls Bible Conference, Cedar Falls, Iowa, July 28-31.
- **Dr. John W.P. Oliver** will give the commencement address and receive a Doctor of Divinity degree at Columbia International University (Columbia, S.C., May 23) and will be the Christian Life Conference preacher for America's Keswick (Whiting, N.J., Aug. 2-7).
- **Dr. Derek Thomas** will speak at the Conference on John Calvin at Puritan Reformed Theological Seminary (Grand Rapids, Mich., Aug. 27).
- **Dr. John J. Yeo** will serve as a consultant on behalf of the Catalyst Leadership Center for the Asian North American Theology and Ministry Consultation at the Carl F.H. Henry Center, Trinity Evangelical Divinity School (Deerfield, Ill., May 18-20).

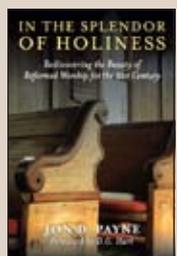
## RTS ALUMNI PUBLICATIONS



**Dennis Morgan** (MATS '08) published *Fighting for Peace* (WaterTree Press, March).



**Catherine Claire Larson** (MABS '00) published *As We Forgive: Stories of Reconciliation From Rwanda* (Zondervan, February).



**Jon Payne** (MATS '98, D.Min. '04) wrote *In the Splendor of Holiness: Rediscovering the Beauty of Reformed Worship for the 21<sup>st</sup> Century* (Tolle Lege Press, November 2008).



**Tullian Tchividjian** (M.Div. '01) published *Unfashionable: Making a Difference in the World by Being Different*

(Multnomah, April).

## INTERNATIONAL

- **Dr. Howard Griffith** will deliver the paper "The Signs of Jesus in Calvin's Covenant Christology" at the Calvin and His Influence conference (May 24-27, Geneva, Switzerland) and teach the course "Revelation, God and Scripture" (Chiba City, Japan;

July) in conjunction with MTW and Nagoya Theological Seminary.

- **Dr. Charles E. Hill** will deliver the paper "Irenaeus, the Scribes and the Scriptures: Reflections on P. Oxy. 3.405" at the Irenaeus and His Traditions conference (Edinburgh, Scotland, Aug. 26-28).
- **Dr. Douglas F. Kelly** will lecture on Calvin at St. Pierre's Cathedral (Geneva, July 6) and speak at the West Conference at the Evangelical Seminary (Bryntirion, Wales, July 7-10).
- **Dr. Derek Thomas** will lecture at Evangelical Library (London, June 1) during the the Calvin 500 tour in Geneva and speak at the Conference on John Calvin (Ontario, Canada, Sept. 18).

## EVENTS

### ORLANDO

- On June 15-16, a pre-PCA General Assembly conference, "A Taste of Calvin 500," will be held in cooperation with the historic "Calvin 500 Conference and Commemorative Tour." "A Taste of Calvin 500" will be held at the Assembly site at Disney's Coronado Springs Convention Center and at the Orlando campus (see page 11).
- A graduation ceremony will be held at First Presbyterian Church of Orlando, May 22, at 7:30 p.m. Speaking will be Dr. Steve Brown.

### JACKSON

- The Marriage and Family Therapy Program will offer the first RTS Conference on Christian Counseling Today, March 27-28. The conference is offered for MFTC alumni and Christian professionals in marriage and family therapy and counseling. The speakers will include Mark Yarhouse, James B. Hurley and William J. Richardson.

- A graduation ceremony will be held at First Presbyterian Church, Jackson, on May 15 at 7:30 p.m. Speaking will be Dr. Dale Ralph Davis, pastor of Woodland Presbyterian Church, Hattiesburg, Miss. He is an author and former RTS professor.

### CHARLOTTE

- A vision dinner for supporters of RTS will be held at Carmel Country Club, May 14, 6:15 p.m., with guest speaker Dr. Steve Brown along with Dr. Mike Milton and Dr. Ric Cannada.
- A graduation ceremony will be held on May 23 at Christ Covenant Presbyterian Church at 11 a.m. followed by a luncheon reception. Dr. William Dudley, pastor of Signal Mountain Presbyterian Church in Tennessee, will speak.
- Mission to North America, the PCA and RTS-Charlotte are sponsoring the Church Planter Readiness Seminar, Nov. 6-7. The cost is \$75, and completed paperwork is due Sept. 28. To apply, e-mail Ann Powers at [apowers@rts.edu](mailto:apowers@rts.edu).

### ATLANTA

The graduation ceremony and the inauguration of John Sowell as the first campus president will be held June 6. The keynote speaker will be Dr. Luder Whitlock.

## MUSIC



*Follow Your Call*, an album by Dr. Mike Milton, was released in November 2008

and can be ordered at [www.musicformissions.com](http://www.musicformissions.com).

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# “A TASTE OF CALVIN”

Featured Speaker:

**DR. LIGON DUNCAN**

Senior Minister, First Presbyterian Church, Jackson, Mississippi  
Adjunct Professor, RTS-Jackson

Also Scheduled to Speak:

**Dr. Bill Edgar**

*(to be introduced by Dr. Luder Whitlock)*

**Dr. David Hall      Dr. Douglas Kelly**  
**Dr. Frank James      Dr. Michael Milton**

**Evening program in the RTS-Orlando chapel**

*(casual dinner buffet served beforehand, bus transportation and campus tours available)*

**Topics to be covered: perspectives on Calvin in relation to**

**Christian living**

**Government**

**The future of the Reformed faith**

**Pastoral ministry**

**Mission work**

**Preaching and teaching  
the majesty of God**

**The arts**

For more information  
or to register, visit  
[www.atasteofcalvin500.org](http://www.atasteofcalvin500.org).

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