

Towers

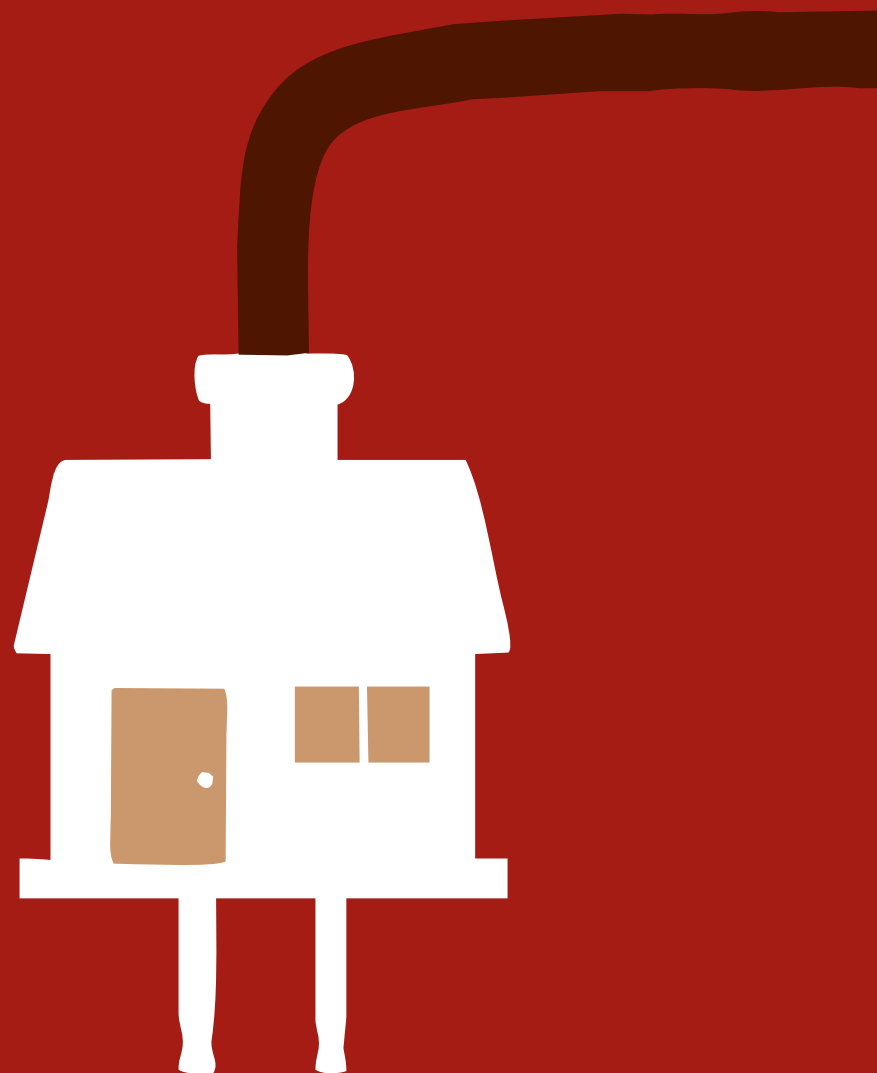
A NEWS PUBLICATION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY



27 June 2011

SBC, Southern Seminary focus on reaching the nations for Christ

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- **SBC maybe smaller – and better**



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Piper to Southern Baptist pastors: be radically God-centered

By Aaron Cline Hanbury

He's not Southern Baptist. But he claims a great respect for what Southern Baptist care about most: seeing the lost come to Christ. But John Piper, pastor of preaching and vision at Bethlehem Baptist Church in Minneapolis, Minn., asked, "Why?"

Anyone familiar with Piper's ministry shouldn't be surprised to hear his concern for the sound reasons behind a task. The Edwardsiophile Piper, after all, wrote a book calling the church to consider *The End for Which God Created the World*. And his sermon at the Southern Baptist Convention (SBC) Pastors' Conference was no exception. Indeed, Piper called SBC pastors to consider the end for which they pursue missions and evangelism.

Now, he didn't come out say it, but he might as well have. Southern Baptist rightly prioritize evangelism and missions, but often don't recognize or at least articulate the reason the church should pursue these tasks in the first place. In the Lord's Prayer, Piper claimed, Jesus provides the impetus for missions, evangelism and everything else the church does.

Piper told a full room at the Phoenix Convention Center about a time of extended

reflection on the Lord's Prayer during his recent eight-month sabbatical. He said he discovered the Prayer's structure in an all new way during this time. And the first petition, "hallowed be your name," stood out in particular.

"I grew up thinking that the first petition of the Lord's Prayer was not a petition at all, but an acclamation ... it never occurred to me, for about 22 years of my life, that this is a petition," Piper said. "It's a command rendered humbly to the Almighty."

In the model prayer, Jesus pleads with God hallow His own name. And the unique feature, according to Piper's analysis, is that the calling for God's hallowing of His name is the only petition in the prayer that requires a specific response of the heart: that God's name be hallowed in the life of the person praying. "God do this act, do whatever it takes in my life that I would live for the hallowing of your name," Piper pled, teasing out the character of the petitions.

At first glance, perhaps, the organization of the six petitions seems like two groups of three, or maybe a group of two and then four. But Piper doesn't think so. Rather the plea with God to hallow his name governs the others. So, "Your kingdom come," "Your will be done," "give us our daily bread,"

"forgive us our debts" and "lead us not into temptation" all serve to unleash the person praying to hallowing God's name. In Jesus' prayer, He asks God to exalt His name through the subsequent five petitions.

As Southern Baptists consider the Prayer's second petition, "Your kingdom come," they need to realize, according to Piper, that God's kingdom coming is not an end in itself, but rather a means by which God hallows His own name. So too missions efforts and evangelism are not ends in themselves, but means by which God's name is honored and exalted among the nations.

Pastors should ground their missions and evangelism efforts in hallowing God's name, according to Piper. To pursue planting churches across the world so that all people hear the Gospel of Christ is to honor God's name as the One whose love extends to the nations. These two all-important task only fully function when they're intensely God-centered.

"This is what I think pastors should do: push their people through and up to what it's all about, to the ultimate reality. In the end we will not hallow God's name as a means to anything; it's the end," Piper said. "They don't do that for something; they do everything for that."


In the end, Piper called for Southern Baptist pastors to place the hallowing of God's name as the end of their ministries. Southern Baptist must ground their pursuits of reaching the lost in the hallowing of God's name — reach the lost so that God's name receives honor throughout the world. 



Photo by SBTS staff

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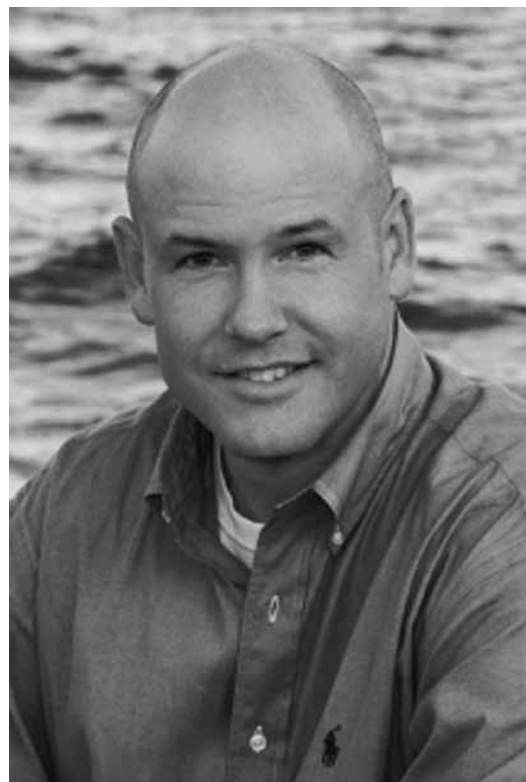
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SBC maybe smaller – and better

PHOENIX MINI-MEETING REASON FOR GROWING OPTIMISM

By JIMMY SCROGGINS

EDITOR'S NOTE: Jimmy Scroggins (Ph.D. Southern Seminary) is the senior pastor of First Baptist Church in West Palm Beach. He served on the Southern Baptist Convention's 2011 Resolutions Committee. Prior to pastoring in West Palm, Scroggins was the dean of Boyce College, Southern Seminary's undergraduate college. The following article originally appeared in the Florida Baptist Witness.



We may have to admit it – the Southern Baptist Convention is getting smaller.

If you measure it in purely empirical terms, the SBC is in decline. We just finished gathering in Phoenix for our smallest annual meeting since World War II. Not only that, but almost all of our denominational statistics are headed downhill, from our cumulative baptisms to the number of regular attenders in our churches.

And we have lower amounts being given to the Cooperative Program. Annie and Lottie are struggling. Not good.

And how about this newsflash – the SBC is probably already smaller than we care to admit. Kevin Ezell's "you have heard it said, but I say to you" speech in Phoenix revealed that the North American Mission Board and its state convention partners had planted about half as many churches in 2010 as are normally claimed. The self-reported

ACP numbers of our churches are also suspect. Those reports are available to the press, bloggers, and potential future employers of pastors. Does anyone doubt that pastors feel pressure to pad the stats? So the SBC isn't just getting smaller – it is highly likely we already are smaller than we think.

Let's face it – there are a lot of things against us as a denomination. The culture is becoming more hardened to the Gospel. The bad

economy is hurting our people and our churches financially. We have 40-something thousand churches in the SBC, but we all know that many of those churches are very weak or dying.

And we are certainly an aging denomination. Our congregations are aging, as are many of our buildings, our programs, our strategies, and our most visible leaders. Many of the mega-churches that have been our flagships for the past 30

years have quietly plateaued. There are numerous non-denominational churches and mini-denominations that have sprung up in suburbia everywhere – younger, more agile, cooler, and basically baptistic but not in name or affiliation. These churches and organizations siphon off some of our best leaders and most faithful people. Sometimes it just seems like the SBC is tired.

In spite of our challenges, I have to say that I am more encouraged about our future as a missional enterprise than I have been my entire adult life. Our mini-meeting in Phoenix actually served to advance my growing optimism about the SBC. Here are some reasons why:

Church planting and unevangelized, unreached people groups are on the front burner in a fresh way. This is why I want my church to give to the CP. Our common commitment to the Great Commission and our shared strategy for pushing back lostness in cities and among peoples around the world is why the CP is the best place for churches to invest missions dollars.

Outstanding new leadership. New leadership at the Executive Committee, the North American Mission Board and the International Mission Board are breathing new life and vision into our cooperative efforts. Our ability to select and attract Frank Page, Kevin Ezell, and Tom Elliff are a testimony to both the strength of our denominational talent pool and the wisdom of our trustee system.

Our commitment to expand beyond our "whiteness." According to Ed Stetzer, head of LifeWay Research, by 2050 there will be no majority race in the United States. The demographics will push us beyond the rural, white South and into neighborhoods where we have previously been irrelevant. The affirmation of the Executive Committee report on ethnic diversity, passage of the resolution "On

Immigration and the Gospel," and the election of our first black vice president are positive steps.

The new movement among young leaders. Organized networks such as 9Marks and Baptist 21 are intentionally connecting and mobilizing young Southern Baptists. The church planting surge among Southern Baptists is being spearheaded by guys in their 20's and 30's. And don't forget that the Conservative Resurgence was led by pastors in their 30's and 40's – Vines, Patterson, Hawkins, Stanley, Rogers and Pressler were young when they made their mark. This new youth movement has to happen or we are dead.

An explicitly competitive posture. The SBC and its agencies are repositioning themselves to compete in a world where other attractive opportunities for church cooperation abound. We are going to have to continually persuade new generations that the CP is the most effective place to invest missions dollars. The rising cohort of Southern Baptist churches and leaders will not cooperate out of loyalty or guilt. They will respond to compelling vision.

So what if at the end of all of these changes the SBC is still smaller? Smaller doesn't have to equal decline in effectiveness. A leaner, younger, more agile, more focused, more diverse denomination will continue to make a huge impact for Christ. And I still believe that the whole is greater than the sum of its parts. We can do more for King Jesus together than any of us could do on our own. That is why I am more motivated than ever to participate in the Great Commission work of the Southern Baptist Convention. 🏛️



Biblical manhood amid the rubble

By JEFF ROBINSON

EDITOR'S NOTE: Jeff Robinson wrote, edited, directed and did all-things news at Southern Seminary for more than 10 years. Now the two-time graduate of the seminary is the senior pastor of Philadelphia Baptist Church, Birmingham, Ala. Below, he reflects on his experiences during the widely destructive tornadoes that swept through several southern states early this year.

One month ago today, I watched aghast as an F-5 tornado rampaged through my family's new community, Birmingham, Ala., with the strength of thousand marauding Godzillas uprooting giant trees as if they were Tinker Toys, crushing houses as if they were paper machete and pulling up pavement as if it were penny ribbon. My family emerged from the basement unscathed, our house untouched, but watching it cut its

deadly path north on live television left my stomach with the same indescribably sick feeling that took up residence in it on that deceptively beautiful September morning 10 years ago now known to posterity simply as 9-11.

On Easter Sunday, just three days before the storms came, I had preached my inaugural sermon at Philadelphia Baptist Church. My family had lived here a mere 19 days. Now, I was faced with ministering to a congregation whom I barely knew in a city I knew even less. By my best estimate, I had a firm-ish grasp on the names of about 25 people in the church, less than one-fourth of the attendance on a typical Sunday. What was I going to do? My instincts as a Christian man and a rookie undershepherd screamed at me from the depths of Ephesians 5: "Your new family in Christ is hurting, you must rise up and lead, provide and protect."

In the weeks following that moribund afternoon, this biblical instinct has overflowed in humble godly service by the men of my own congregation as well as those in local bodies and those from other regions who are far too numerous to count. What has emerged from the rubble has been a profound display of vigorous biblical manhood in action. Every day here in the battered cities of Tuscaloosa and Birmingham and in smaller town along the storm's gruesome path, the air hums with the sound of chain saws, the streets buzz with trucks hauling logs, tree limbs and the shattered pieces of houses and businesses. Truckloads of food and supplies are pouring in.

Everywhere, I see men from evangelical churches volunteering to serve hour upon endless hour. And among them, I see deep joy in the arising from their service. I see them encouraging those who had family members swallowed up by the killer storm,

weeping with those who weep, applying the healing balm of the Gospel to their profound wounds. I see them boldly and lovingly sharing the good news of the Gospel of Jesus Christ and the love of a good and sovereign God with those who are asking the question: "Where was God in the whirlwind?" On April 27, 2011, I witnessed one of the great nightmares of my 44 years of living in my Father's world, but in the weeks since, I have seen biblical manhood at its finest on display in men of God serving others and loving them as Christ loves His church.

I pray that I will never again witness this kind of devastation in our new community. But in my early days in carrying out the solemn task of shepherding a local flock, the godly men in my own congregation and in dozens of others have encouraged and edified my family by pointing us to Christ with their selfless deeds of Gospel-picturing love. 🙏

BGS dean Lawless will lead mission board in theological education

By SBTS COMMUNICATIONS

The Southern Baptist Theological Seminary's Chuck Lawless will become vice president for global theological advance at the International Mission Board, June 1. The IMB Board of Trustees unanimously elected Lawless in an effort to emphasize the importance of sound theology as the foundation for mission work. "Chuck Lawless is a great man of God, a man of deep Gospel passion and a wonderful teacher," said R. Albert Mohler Jr., president of Southern Seminary. "He will devote all these great gifts through the International Mission Board into the lives of missionaries around the world."

Baptist Press quotes IMB President Tom

Elliff's statement about Lawless: "Chuck brings so many things to the table, especially in terms of acquainting a whole new generation of young pastors and churches with our story, [IMB] and why we're here and how we can serve them."

In his new role, Lawless will provide theological leadership and guidance to the IMB and its personnel, while helping strengthen relationships with Southern Baptist churches, seminaries and other partners. Since 2008, he consulted the IMB about theological education while continuing in his work at Southern Seminary. And now Lawless will dedicate his full attention to that work.

Lawless served SBTS as dean of the Billy Graham School of Missions and Evangelism


and vice president of academic programing since September 2005. Prior to his deanship, Lawless taught as a professor of church and community in the Graham School, beginning July 1996.

"Southern Seminary loses a great leader in Chuck's move to the IMB, but this is a great day for Southern Baptists," Mohler said. "I am so thankful for Chuck's service as professor and dean of the Billy Graham School. Chuck and Pam Lawless will always be honored members of the Southern Seminary family."

Russell D. Moore, dean of the School of Theology and senior vice president for academic administration at SBTS said of Lawless:

"Chuck Lawless has been the driving force at Southern Seminary for more than 15

years, keeping our focus on the Great Commission. When I think of Chuck Lawless' legacy, there are so many things that come to mind – his investment in students, his scholarship, his administrative leadership – but I think his primary legacy has been prayer. Dr. Lawless has by example led the seminary to pray. When I think about Chuck Lawless, I think of godliness, I think of integrity, I think of prayer.

"I am thrilled about what God is doing with Chuck and Pam as they lead missionaries around to world to greater confidence in a God who answers prayer," Moore said. 

Southern Seminary names Zane Pratt new dean of Billy Graham School of Missions and Evangelism

By JOSH HAYES

The Southern Baptist Theological Seminary announced that Zane Pratt will become dean of the Billy Graham School of Missions and Evangelism, August 2011.

Pratt comes to the deanship at Southern from serving overseas as a missionary from 1991 to 2011. He oversaw missions work across Central Asia from 2001 to 2011. Pratt will replace former dean Chuck Lawless who became vice president for global theological advance at the Southern Baptist Convention's International Mission Board, June 1.

In addition to his role as dean, Pratt will

serve as associate professor of missions.

"I am absolutely thrilled with the appointment of Zane Pratt as dean of the Billy Graham School of Missions and Evangelism," said R. Albert Mohler Jr., president of Southern Seminary. "Zane is one of the world's premier missiologists and most effective missionaries. His missions leadership Board has been stellar, and his experience leading a missionary movement in one of the world's most challenging regions is invaluable.

"I have had the opportunity to visit with Zane on the field and to see him at work. I have long admired his vision, his tenacity and his faithfulness. I cannot wait for the

students of Southern Seminary to know him as dean, teacher and friend. I am convinced that he will be an epic leader of the Billy Graham School, and I am further convinced that his leadership here will mean that many, many new missionaries will go out in service of the Great Commission."

Pratt earned his bachelor's degree from Duke University in Durham, N.C., and his master of divinity from Gordon-Conwell Theological Seminary in South Hamilton, Mass.

At both Duke and Gordon-Conwell, Pratt was a fellow student with Mark Dever, senior pastor of Capitol Hill Baptist Church in Washington, D.C. A Southern alumnus and former chairman of the school's board of trustees, Dever noted he is praying that Pratt and Southern Seminary will be "well used in growing Gospel obedience."

"I've known Zane Pratt for more than 30 years. Few people have been more used of God in my life – and I know in the lives of so many others," he said.


"Zane is a great combination of biblical reflection and personal action. He's lived it out. I'm thankful for the opportunity [for him] to continue to work to fulfill the Great Commission, only for this next chapter, as a stateside teacher. I'll be interested to see how God uses his combination of biblical,

theological, historical and missiological insight among the faculty and students of the school."

Prior to moving overseas, Pratt was a church planter in Massachusetts as well as an officer in the U.S. Army Reserve.

"Zane Pratt will keep the focus of the Billy Graham School and Southern Seminary on the global task of the Great Commission. He is a respected missionary practitioner who thinks deeply and strategically about reaching Muslim populations with the Gospel of Jesus Christ," said Russell D. Moore, dean of the School of Theology and senior vice president for academic administration at Southern Seminary, concerning Pratt's appointment.

"Pratt is a renowned leader who will fit well with the kind of energy that is present now in the Billy Graham School. He understands that theology is not an academic discipline that ought to be separated from the Great Commission but the Great Commission is fueled by theology and theology is informed by the Great Commission."

Pratt is married to Catherine with whom he has two teenage children, Charlotte and Greg. 



Chitwood elected as Kentucky Baptist Convention leader

By SBTS COMMUNICATIONS

The Kentucky Baptist Convention (KBC) elected Paul Chitwood as its next executive director-treasurer of the convention, June 2, 2011. Chitwood is associate professor of evangelism and church growth at The Southern Baptist Theological Seminary.

Chitwood officially starts his position July 1. He will replace former director-treasurer Bill Mackey, who will retire May 31.

“Kentucky Baptists will be celebrating the nomination of Dr. Paul Chitwood as executive director of the Kentucky Baptist Convention. I have known Paul for many years, and he is a man of deep conviction,

Great Commission passion, pastoral vision, tremendous personal skills and leadership ability. He will provide outstanding leadership for Kentucky Baptists across the generations - of that, I am certain,” said R. Albert Mohler Jr., president of Southern Seminary.

Russell D. Moore, dean of the School of Theology and senior vice president for academic administration at Southern Seminary, also expressed his confidence in Chitwood’s experience, skills and leadership ability.

“Paul Chitwood is one of the most respected young leaders in the Southern Baptist Convention and in Kentucky Baptist life,” Moore said. “He understands Kentucky Baptists and he understands the urgency

of the Great Commission. I could not be more thrilled with his selection as executive director-treasurer of the Kentucky Baptist Convention.”

Serving as a faculty member since 2007, Chitwood also earned his master of divinity and doctor of philosophy degrees from Southern Seminary. Moore noted that he and Chitwood studied together as doctoral students at Southern Seminary, commenting that Chitwood’s leadership abilities were evident then.

“Even in the doctoral seminar room, you could tell Paul was a leader and a leader with integrity,” Moore said. “Southern Seminary is very proud to have one of our own serving

in this key role in taking the Gospel to Kentucky and to the rest of the world.”

He has served as senior pastor of First Baptist Church in Mt. Washington, Ky., since 2003, and prior to that, he served pastorates in other Kentucky Baptist churches.

Chitwood was KBC president in 2005-06 following his term as first vice president in 2003-04. In 2002, he was president of the KBC Pastors’ Conference. Additionally, from 2008-10, Chitwood was chairman for the International Mission Board of the Southern Baptist Convention.

A native of Tennessee, Chitwood and his wife, Michelle, have three children, Daniel, Anna and Cai. 🇺🇸

Mohler talks change, development at SBTS luncheon

By AARON CLINE HANBURY

R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary, announced Tom Elliff as Southern’s 2011 distinguished alumnus at the SBTS luncheon during the annual meeting of the Southern Baptist Convention (SBC), June 15. Elliff, a doctor of ministry graduate from Southern, recently became the president of the International Mission Board (IMB). A former president of the SBC and vice president of the IMB, Elliff pastored the First Southern Baptist Church in Del City, Okla., since 1985.

“Dr. Elliff is a man serving at a strategic time in a strategic position as the leader of the IMB,” Mohler said.

Mohler also celebrated a year of change and development at SBTS’ luncheon.

Changes

Probably the most significant announcement coming from the luncheon concerned two new deans for SBTS. Zane Pratt will become the new dean of Southern Seminary’s Billy Graham School of Missions and Evangelism; and Dan DeWitt became the new dean of Boyce College.

The Graham School deanship came open due to former dean Chuck Lawless joining the International Mission Board as vice president of global theological advance, June 1. Lawless faithfully served as dean of the Graham School since September 2005. And prior to that, he taught as a professor of church and community in the Graham

School, beginning in July 1996.

Mohler read aloud a letter addressed to Lawless from Billy Graham himself, recognizing Lawless’ ministry impact on the Graham school and encouraging him in his new position. Mohler further honored Lawless’ tenure at Southern by presenting him with a portrait of Billy Graham painted by Graham’s sister-in-law, the original of which hangs in the SBTS archives. Lawless’ replica is the only one in existence.

Replacing Lawless as dean of the Graham School is Zane Pratt, who comes to the deanship after serving overseas as a missionary from 1991 to 2011. During that time, Pratt, a graduate of Duke University and Gordon-Conwell Theological Seminary, oversaw missions work across Central Asia from 2001 to 2011. In addition to his deanship, Pratt will serve as associate professor of missions. Prior to moving overseas, Pratt was a church planter in Massachusetts as well as an officer in the U.S. Army Reserve.

Mohler also told those at the luncheon about the recent appointment of Dan DeWitt as the new dean of Boyce College. DeWitt replaces Denny Burk, who is stepping down in order to expand his primary calling of writing and teaching. Prior to his role as dean, DeWitt was vice president of communications for Southern Seminary.

Development

Mohler told attendees about the collapsing of a retaining wall located between Norton Hall and the seminary lawn. Excavation of the fallen wall revealed water damage

threatening the integrity of Norton Hall and sewage upgrades were mandatory. Faithful supporters of the seminary, Joanne and Ken Towery committed to fund the repairs and provide additional assets for the seminary to create a usable outdoor space for students and faculty to fellowship and add to the ambiance of the SBTS campus. The seminary dedicated the Towery Plaza April 19.

For the 2010 fiscal year, Southern Seminary saved more than \$300,000 on energy costs thanks to the energy stewardship program implemented in 2010, Mohler announced at the luncheon. The amount of energy the program saved the seminary equates to the removal of an estimated 347 cars from the road during a 10-year period and to planting 49,511 trees.

Part of developing Southern Seminary into the premier evangelical seminary is continuing to expand her already world-class faculty. Toward that end, Mohler announced several faculty members added during the

past year:

Scott Connell joined Boyce College’s faculty as instructor of music and worship leadership;

Owen Strachan came to Boyce College as instructor of Christian theology and church history;

Jeremy Pierre moved from Boyce College instructor of literature and culture to assistant professor of biblical counseling for Southern Seminary’s School of Theology;

Joe Crider joined the seminary’s School of Church Ministries as professor of music and worship leadership; and

Chuck T. Lewis came to the School of Church Ministries as assistant professor of music and worship.

Closing his luncheon address, Mohler affirmed Southern Seminary’s commitment to Gospel-faithfulness in unique and difficult times, calling for donors, alumni, faculty and students to fight for the church of the Lord Jesus Christ. 🇺🇸



RESOURCE:

Video from the each session of the Southern Baptist Convention is available by following this QR Code, or at mediasuite.316networks.com/player.php?p=s9c3yg3a

New York Times quotes Mohler in story about SBC leadership diversity


BY JOSH HAYES

The New York Times published an article highlighting the Southern Baptist Convention's appointment of Fred Luter Jr. to the office of first vice president of the convention. As the article notes, Luter is "the widely admired pastor of a largely black church in New Orleans," drawing attention to the fact that the SBC is taking steps to diversify its leadership. The article goes on to mention R. Albert Mohler Jr., president of The Southern Baptist Theological Seminary, and his thoughts concerning multiethnic leadership and the difference between issues of race and issues of sexual morality:

"Leadership has to emerge naturally, but we bear a moral


responsibility to encourage development of multiethnic leaders," Mr. Mohler said in a phone interview.

Gay and lesbian advocates on Wednesday called on the Southern Baptists to apologize for antihomosexual policies and for what they called destructive efforts to "cure" people of homosexuality.

Mr. Mohler said that in contrast to racial issues, the church view that homosexual behavior is a sin is dictated by the Bible. "We cannot compromise without disobeying the Scriptures," he said, adding that it is also an article of faith that the Holy Spirit can transform people. 

"We must know what the reality is. We must know how many church plants we have and where they are located. Southern Baptists, if Wall-Mart can track how many rolls of toilet paper are sold in an hour, we should be able to know how many church plants are done in a year."

Kevin Ezell, president of the North American Mission Board, addressing the disparity in the number of church plants reported in 2010 (roughly 1400) and the actual number planted (769.), at the 2011 Southern Baptist Convention.



RESOURCE:

The full New York Times article about Southern Baptist diversity is available by following this QR Code; or at nytimes.com/search

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On the Wilder side: SCM prof talks about his new book *Transformission* and the value of short-term missions

EDITOR'S NOTE: Michael S. Wilder is associate professor of leadership and church ministry and associate dean of doctoral studies in the School of Church Ministries at Southern Seminary. Below, "Towers" contributing writer Andrew Walker and Wilder discuss Wilder and Shane W. Parker's book, *Transformission: Making Disciples Through Short-Term Missions*, and the role short-term missions plays for discipleship within the local church. Walker offers a brief review of *Transformission* on page 10.

AW: What was the purpose behind writing your book?

MW: Our intent in writing *Transformission* was two-fold: We wanted to engage in an ongoing conversation among missiologists regarding the value of short-term missions (STM) and more importantly, we wanted to encourage a more thoughtful and enduring model of STM among participating churches.

AW: What is the thesis of your book?

MW: When a person obediently fulfills the Great Commission, he or she will be spiritually transformed in the process. The largest concern, however, is that participants are often inclined toward transformation in the way they think, feel, decide and behave as a result of missional involvement, yet unless these inclinations are properly reinforced, sustained transformation may be limited. STM must be seen as a part of the overall discipleship process in the life of the participants.

When one considers the reasons for involvement in STM, the answer lies generally in two categories: recipient paradigm, which focuses on those who receive the Gospel ministry in their native setting; and the participant paradigm, which focuses on those who participate in going to the nations to share the Gospel truth. *Transformission* argues that the participant paradigm is a valid perspective and one that should be considered when a church plans mission engagement.

AW: For whom did you write *Transformission*?

MW: This book is primarily for church leaders who make decisions about and implement STM strategies in their church – this would include pastors and mission leaders primarily. As well, we certainly see it as a resource in the academic setting for the

equipping of future church leaders.

AW: What was the most revealing item you found in your research?

MW: For me, the moment of joy was when the research clearly indicated that there is an initial inclination toward transformation in the life of the participant. This excites me because of the potential for change that exists in these experiences. But that joy is lessened by some of the research that indicates that many participants do not follow through on those initial decisions for personal change. This is what ultimately drove us in discussing how God uses these experiences as a catalyst for change in our lives and in our proposing ways to reinforce these initial inclinations toward life transformation.

AW: How do you respond to the claim made by critics of short-term mission trips that short-term missions are guilt-driven vacations?

MW: We would simply quote the Great Commission to the critic. The reality is that no church or individual believer can be living an obedient life without Gospel engagement with the nations (locally and beyond). Therefore, it is not about guilt; it is about an obedient love for God and love for a lost and dying world.

The misconception that STM is nothing more than a vacation with purpose is propagated by those who do not fully understand the transformative value of STM experiences on the individual participants or the potential impact on the recipients.

AW: What's the connection between a youth's participation in a mission trip and spiritual growth?

MW: When we consider the transformative effects on STM participants of all ages, we find five broad categories of potential growth as noted extensively in the STM literature: increased understanding of and commitment to biblical Christianity (the participant acknowledges his or her responsibility to fulfill the Great Commission, expresses compassion by serving others selflessly, practices spiritual disciplines regularly, adjusts his or her life to the biblical truths of Scripture in obedience to Christ and lives life in biblical community); greater openness to volunteer and vocational ministry service (many of the studies indicate that participants return from their STM experience

with an openness to vocational ministry in general and missions specifically.

In terms of volunteerism, studies clearly show that participants are more open to future STM trips and to ministering in their own churches and communities); a modification in one's global perspective (cultural sensitivity is usually increased and ethnocentrism decreased as a result of the intercultural experience. The design and locale of some STM trips expose participants to the extreme poverty and diminished health of nationals. In some cases the participants observe inequality in social structures based on economic strata, gender or community standing. Reportedly, these encounters enlarge the participant's perspective of the world); participant's self-awareness (the participant, when confronted with the sometimes harsh realities of a cross-cultural experience or even the requirement to serve outside his comfort zone, emerges with a better understanding of who he is and where he needs to mature); and the participant exercising and developing his leadership skills (short-term mission trips are seen by many as perfect opportunities to challenge participants and place them in situations that demand the practice of competencies such as interpersonal relations, communication, conflict resolution and teaching skills).

AW: Do you think an interest in "justice" is helping drive the interest in short-term mission trips?

MW: I would like to say yes, but I am not convinced that's true in most evangelical churches. I believe that many of our churches have become so fearful that a concern for justice in society – standing up for those who do not have the necessary resources or knowledge to aid or protect themselves and their families – is really nothing more than a liberal slope away from the Gospel. But I must tell you, it is impossible to read the Scriptures and not find a loving God who demands justice and has a heart for the oppressed, impoverished (both spiritually and financially) and downcast.

I do believe that our hearts ought to resonate with God's heart on this issue of justice and we are to be

engaged in our own city and throughout the world battling in the name of Jesus Christ, always armed with the Gospel truth.

AW: What do you hope to achieve out of writing this book?

MW: Our greatest hope regarding this work is that it will provide the church with clearer direction about how to conduct STM experiences in a way that will have a greater transformative effect in the lives of both the recipients of the proclaimed Gospel message and the participants who actively proclaim redemptive truth among the nations. We want churches to be committed to STM as one of the means to take the Gospel to the ends of the earth and as a means to disciple its people.

AW: What is a misperception that you would like to correct regarding short-term mission trips?

MW: I would say that the biggest misconception is that a STM experience is a stand alone event. It is not. It should be seen as a part of the larger discipleship strategy in the local church. STM is not just 1-2 weeks long over summer break; it must be seen as a part of a 52-week-a-year discipleship process. 🏠



Photo by Jason Coobs

Literature



Transformission: Making Disciples Through Short-Term Missions (B&H 2010, \$19.99), Michael S. Wilder and Shane W. Parker

REVIEW BY
ANDREW WALKER

Aren't short-term mission trips just church-driven vacations meant to cause guilt about possessions and privilege in the Western world? Can any real change take place over a week's time? Is not a mission trip just one more notch etched in the spiritual catalogue of a youth? These challenges, and many others like them, are the backdrop of an new book from Michael Wilder, associate dean of doctoral studies in the School of Church Ministries at Southern Seminary, countering these protests with exciting research proving just the opposite.

Backed by new research, Wilder and his

co-author, Shane Parker, present the case for the significance of the short-term mission trip in the lives of Christian youth by assessing strategies for promoting and enhancing the missions experience. The authors suggest that the impact of sharing Christ's life with others in the context of mission not only benefits those who are being shared with, but that it transforms those doing the sharing. They indicate that 30 percent of all North American teenagers have participated in a religious missions or service projects. Of those, 13 percent participate in two to four events.

"The reality behind these statistics is that God is using this generation to reach the nations," the author's state. "He is also using active participation in fulfilling the Great Commission as a means of life transformation. God is not only interested in the recipients of mission activity; He is also interested in the participants."

Becoming a theological and practical assessment of the short-term mission trip, the book presents three parts and serves as a manual and field guide for equipping youth

ministers and mission-equipping individuals to re-think how to complete short-term missions. The book's research is divided into four filters: global mission statistics, student mission statistics, short term missions philosophy and short term mission research.

The authors first attempt to grasp the larger purpose of the mission trip by placing it in biblical and theological context while also examining the inroads that past missions movements have generated. They spend the second portion of the book exploring how transformation occurs by overcoming barriers and inconsistencies to transformation. Finally, in section three, the authors provide the "I.D.E.A."—an acronym for influencing, developing, engaging, and assessing Christian youths in the practice of short-term missions.

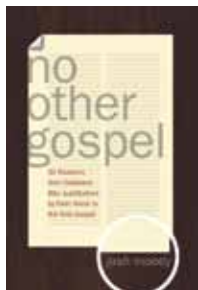
The book's metrics for measuring transformation is how short terms missions intensifies an increased understanding of and commitment to biblical Christianity, greater openness to volunteer and vocational ministry service, modification of one's global

perspective, participant self-awareness and development of leadership skills.

The presentation of the book is clearly stated and organized, but also replete with data and research about trends that shape today's mission culture.

Perhaps you're a youth minister grown accustomed or lethargic about youth mission trips. If so, this book represents the starting point to invigorate your ministry and to explore how discipleship and evangelism become not mutually exclusive, but mutually cohesive.

The authors begin *Transformission* telling of William Carey's dedication to missions, and their thesis echoes Carey's famous dictum: "Attempt great things, expect great things."



No Other Gospel: 31 Reasons from Galatians Why Justification by Faith Alone Is the Only Gospel (Crossway 2011, \$17.99), Josh Moody

REVIEW BY
JOSH HAYES

Circumcision and food laws have everything to do with one's eternal destination. Such a statement likely seems absurd to people immersed in a world of social media and sophisticated communication technology. Ancient religious cutting rituals and ceremonial dietary restrictions are the farthest realities from the mind of today's typical Westerner.

Nevertheless, people, religious or not, are prone to create rules, regulations and practices that make them feel morally adept, or better yet, justified. Instead of circumcision and Mosaic food laws, people today still seek to add their fair share of things to the Gospel – from participating in the latest fads in spirituality to listening to only certain types of music to doing anything else under

the sun. People distort the Gospel by saying anything else in addition to Jesus and His atoning death can help us gain God's favor.

For that reason, Josh Moody wrote *No Other Gospel: 31 Reasons from Galatians Why Justification by Faith Alone Is the Only Gospel*. A quick look at the book's 31 chapters reveals the book's thorough Gospel-centeredness with the word "Gospel" appearing in almost every chapter title. Each chapter comes in a digestible size, ideal for devotional reading or for small-group discussion material. Furthermore, unlike some sermon manuscript-turned-books, Moody's communication style seems to make for a smooth transition to the printed page.

Although the book's subtitle may sound complicated to some, *No Other Gospel's* thesis is simple and clear: sinners need Jesus plus nothing else; there's no other Gospel. While Judaizers no longer lurk within local churches in their exact same form from first-century South Galatia, Judaizers are nonetheless an ever-present threat to the preaching of the undiluted Gospel. Everyone, especially the outwardly religious-types, carry within them the compulsion to add to the Gospel, to make their right standing with God depend on something than have done

rather than only what Jesus has done. Hence, on some level, everyone has a bit of Judaizer in them, Moody contends throughout the book's 287 pages.

"The book of Galatians is very relevant. The message of Galatians as a whole is simply that a 'Jesus-plus' gospel is really a 'Jesus-minus' gospel; if you add to Jesus, you are really detracting from Jesus, from his centrality, from his sufficiency, from his glory. Galatians is a call back to the centrality of the gospel in all things. It is a challenge to us to realize that the gospel itself makes us grow holy, not the law but the Spirit of the risen Christ," he writes.

One can easily see why Moody, with his personal, compelling tone, fits as senior pastor of College Church in Wheaton, Ill. He takes advantage of contemporary vernacular in order to demonstrate for readers the relevance of a 2,000-year-old letter. He embodies traits that no doubt make him well equipped to communicate biblical truth to a diverse, educated and youthful constituency. With these traits at work in his writing, he appropriately makes the point that the Gospel's exclusivity – Jesus plus nothing equals the only way of salvation – acted as an offense during the days of Roman plural-

ism just as much as it does in today's society enmeshed in religious pluralism.

"What makes legalistic messages appealing? Ceremonial and 'you've just got to do good things' messages are appealing, in essence, because they offer the same message as any other religion. That's appealing because it stops us from sticking out as those who say that Jesus is the only way to the Father. In many ways, ancient Roman pluralism was like modern global pluralism. Preach Christ crucified, believe that, and pretty soon you get into trouble. If you smash together Hanukkah and 'Jingle Bells' and everything else because everyone is trying to be good, then you're fine; but preach Christ crucified and pretty soon you're going to get into trouble," he surmises.

The mark of a well skilled teacher is one who can effectively edify a wide range of learning levels, capacities and styles. So, by this criterion, one should consider Moody a well skilled teacher and *No Other Gospel* a well written book, which is pretty important if one seeks to show how circumcision and food laws can make the difference between heaven and hell.

HISTORY HIGHLIGHT

Boyce College: actualizing the vision of her namesake

By ADAM WINTERS

Even as a young professor at Furman University, James Petigru Boyce held a vision for a remarkably innovative philosophy of theological education. In his famous inaugural address, titled *Three Changes in Theological Institutions*, delivered to Furman's board of trustees, July 30, 1856, Boyce proposed the bold idea that a theological seminary ought to admit students lacking the prerequisite of a college education to their courses. In the 19th century, established theological seminaries assumed that the traditional collegiate "classical education,"



based upon study of Greek and Latin languages, should form the foundation of ministerial training.¹

Boyce cited the success of great Baptist ministers who lacked collegiate training as evidence that the Lord's work demands a greater number than the small percentage of men who had the opportunity to receive a classical education.

"The day will yet come, perhaps has already come, when the Churches will rise in their strength and demand that our Theological Institutions make educational provisions for the mass of their Ministry," Boyce wrote.² Boyce, rooted such a vision in historic Baptist practice. In his mind, a Baptist school for ministerial training should embrace the history of a denomination built by laborers, persecuted saints and itinerant preachers who possessed the Spirit's call but lacked the advantages and opportunities afforded to others.

Boyce's proposal was a novel notion for 19th-century seminaries, but achieved great success in its eventual implementation at Southern Seminary. The seminary's longstanding policy of open admission allowed many aspiring ministers, men who otherwise would have been prohibited from admission due to their deficiencies in education, the opportunity to receive instruction in seminary classes.

The changing nature of American society in the 20th century resulted in college education becoming the expectation rather than the exception among ministerial students. Though the seminary continued to admit non-college educated students to their classes solely based upon the recommendations of their respective local churches, on May 14, 1935 it also began to require college prerequisites among all degree seeking seminarians, in accordance with prevailing educational expectations and accreditation standards.³

Boyce's desire that the seminary always make provisions for aspiring ministers lacking college experience saw a new means of fulfillment in the 1970s when the seminary established an undergraduate school to provide non-college educated students with an opportunity for first-class instruction. Fittingly, this new school bore the name of the man whose idea inspired its creation.

Founded in 1974, Boyce Bible School began as a non-degree granting undergraduate program in ministerial training for pastors without college prerequisites.⁴ The first class consisted of only 48 students, but total enrollment rose quickly.⁵ By the end of the 1980s, the school graduated 500 students.⁶ The school's first dean was David Q. Byrd Jr., a prominent Southern Baptist preacher and seminary alumnus with a heart for missions and undergraduate ministerial training.

"Bible is our middle name, and we major on Bible," said Byrd in describing the mission of the school.⁷ In describing the student body, Byrd said, "Some of our students did not do well in high school, not necessarily because of a lack of ability but because of lack of motivation; Some question whether they can learn, but with new motivation they discover not only that they can learn, but they enjoy learning."⁸

Byrd and his successor, Bob Johnson, grew the school into an increasingly prominent presence on the seminary campus. In 1994, the school received accreditation from the Southern Association of Colleges and School (SACS) to begin granting associate of arts degrees; previously, the school had only awarded certificates and diplomas.⁹

The seminary trustees approved President Albert Mohler's plan to transform Boyce Bible School into a fully accredited, four-year Bible college, the first such institution among the six Southern Baptist seminaries, October 14, 1997. Proclaiming the seminary's theological direction firmly "anchored" upon "the great central doctrines of the Christian faith," Mohler championed this decision as proof of the seminary's growing "forward momentum" in actualizing its vision for Christian higher education. With student enrollment having increased by twenty percent for three consecutive semesters and the securing of unprecedented monetary gifts in the 1996-1997 academic year, Mohler sensed the perfect opportunity to expand the scope of the seminary's undergraduate institution.

Renamed as the James P. Boyce College of the Bible, the undergraduate school reopened August 1, 1998. In recommending his vision for the college at the seminary's semi-annual board meeting, Mohler echoed Boyce's words:

The Boyce College of the Bible is designed to offer a traditional Bible college education of the highest quality to the thousands of Southern Baptists who do not yet hold a college degree, but have been called by God to the ministry of the Gospel. This is a distinctively Baptist vision for theological education, for it recognizes that our churches and ministers require differing levels of study and education. Our goal should be to provide programs of the finest quality and highest faithfulness to all those called of God to serve our churches.¹¹

The curriculum at Boyce College consisted of specialized training in theological, biblical, ministry, and general studies.¹² Theodore Cabal joined the seminary community as the newly rechristened college's first dean. Cabal expressed his desire for Boyce students to receive a "first-rate instruction in theological disciplines" and to "understand and respond biblically to a variety of worldviews challenging the church today."¹³

Boyce College continues to provide pastoral and ministerial training for aspiring students without previous college education. Today, undergraduate students from all around the world receive quality instruction in their mission to serve Christ through the gospel ministry. The landscape of theological education has changed dramatically since Boyce delivered his *Three Changes in Theological Institutions* address in 1856, but Boyce's vision perseveres.

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³Annual Catalogue of The Southern Baptist Theological Seminary 1934-1935 (Louisville: Press of Western Recorder, 1935), 40.

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⁵"Three All-Time Records Topple at Southern Seminary," *The Tie*, October 1974, 1. "Southern Seminary Founder James Boyce Had a Great Idea . . . And It Has Come to Life," *The Tie*, March 1975, 8-9.

⁶"500th Boyce Graduate Celebrates Living," *The Tie*, Fall 1989, 12. "David Q. Byrd Steps Down as Boyce Dean," *The Tie*, Fall 1989, 12.

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Southern Story: Thomas W. Bolton

By JOSH HAYES

“It suddenly makes perfect sense.” Looking at the chapel spire from the window of a room located in what is now the Southern Seminary Foundation House, these words materialized in Thomas W. Bolton’s mind as he realized how his entire life fit together.

In 1996, Bolton accepted his position as professor of church music at Southern Seminary in what was then the School of Church Music. Upon moving to Louisville, Ky., Bolton said he came to recognize how the

Lord used everything in his life to prepare him for the position.

“I was sitting there having my quiet time, and I saw that chapel spire, and I said, ‘It suddenly makes perfect sense,’” a teary-eyed Bolton explained. “The Lord prepared me for the educational part and the ministry part. This is where I’m supposed to be. It made absolute, perfect sense. But I sure couldn’t see it when I was going through those times of consternation.”

After the 2011-2012 academic year, Bolton will retire from his 16 years of

service at the seminary. During his time at Southern, Bolton was dean of the School of Church Music, the school’s final dean before its merge with the School of Leadership and Church Ministry in Spring 2009 to become the School of Church Ministries.

Bolton observed that during his initial years at Southern, the seminary offered quality training in music, but as one who had just come out of local church ministry, he thought there should exist a more direct connection between the classroom and the local church. A couple of the areas upon which Bolton sought to improve in the curriculum were the developing of the academic study of worship and adjusting courses to become more ministry-oriented.

“I wanted the courses to become as ministry-oriented as they could be. Whether they were taking music theory or whatever, I wanted students to think about why we need this and apply it to the local church,” Bolton said.

As strange as the statement sounds, Bolton never applied for a job in his life. He does not come by this arrogantly however. He says he always prayed for God “to open doors wide enough for me to recognize.” Accordingly, in contrast to the typical means of submitting applications and résumés, God provided ministry and job opportunities that came through people and other non-typical means.

Nevertheless, Bolton did in life exactly what he wanted: he utilized his musical talents and skills for the ministry of the local church, doing it himself in the local church setting as well as equipping others to do it.

“I have never had any job as an adult except in music and I’ve made it through until retirement,” Bolton noted. “I can’t imagine how unhappy I would have been had I gone into something else because music is my language.”

Prior to coming to Southern, Bolton gained experience both as a music professor and music minister. After earning his bachelor of music at Ouachita Baptist University in Arkadelphia, Ark., he attended the University of North Texas, one of the nation’s top music schools, in order to pursue a doctorate. Before he finished his doctoral work, he received an offer to teach musicalology at Ouachita. He accepted the offer and finished his coursework and dissertation while teaching.

As a 27-year-old college professor, Bolton

also took on ministry opportunities in the local church, leading choirs and children’s music. He eventually took on the role of interim music minister at First Baptist

“The Lord prepared me for the educational part and the ministry part. This is where I’m supposed to be. It made absolute, perfect sense. But I sure couldn’t see it when I was going through those times of consternation.”

Church in Pine Bluff, Ark., where providentially his son, Bryan, presently serves as music minister. In fact, this is the same church where Mary, Bolton’s wife, was baptized.

“From that point on, I had a church where I was ministering while I was teaching,” Bolton elaborated.

In addition to teaching at Ouachita and ministering in the local church, Bolton sang with the Arkansas Opera Theatre and made symphony appearances. In fact, at various points in life, he made guest appearances performing in the Arkansas Symphony Orchestra and the Richmond Symphony and Utah Symphony.

After teaching at Ouachita for 16 years, he sensed a call to move into full-time ministry. Bolton called this a “nervous time” because by this point he was a tenured professor, but God showed him that teaching was not “totally fulfilling,” as he put it.

“When contract time came, I couldn’t sign it. I had no place to go, but basically I resigned,” Bolton said.

Having stepped down from his part-time role at First Baptist Church in Arkadelphia to allow the congregation there to obtain a full-time music minister, Bolton received a phone call “out of the blue” from someone asking him if he considered leaving teaching. First Baptist Church in Little Rock, Ark., needed a music minister. Again, things made sense.

“I’m not sure I would have sent a résumé there because I had never been a full-time music minister,” he said.

Despite his lack of full-time experience in



Photo by SBTS staff

a church setting, Bolton received a unanimous vote from the 4,000-member Little Rock congregation. He called his seven years serving the people there a “mountain top experience,” describing the church as one of spiritual depth. There he supervised nine children’s choirs as well as directing youth choirs and the adult choir. Bolton remarked that he and Mary are still close to a lot of the people from the church.

As Bolton began to feel ready to move on from Little Rock, one of his choir members became a member of Southern Seminary’s Board of Trustees, which allowed for Bolton’s name to become known to Southern administration and faculty. Consequently, while in New Orleans for the 1996 Southern Baptist Convention, then-Dean of the School of Church Music Lloyd Mims met with Bolton to pitch the idea to him of a professorship at Southern. Weeks later Southern brought Bolton to campus for recitals and interviews before the church music faculty as well as for interviews with Danny Akin, then-dean of the School of Theology, and President R. Albert Mohler Jr.

Bolton went back to Arkansas that weekend for his son’s wedding with a contract in-hand. Following the wedding, he and Mary announced to the family they would move to Louisville.

As Bolton looks toward his retirement days, he attributes his accomplishments in the field of church music ministry and musicology not only to his education and experience but to his childhood. Raised in Little

Rock, Bolton observed him picking up the piano by ear through his listening to Shelby practice each day. Because of the church and public school, Bolton encountered many opportunities to expose himself to music training, such as the school band and various choirs. In addition, he went to music camps during the summer, which brought him to Ouachita for the first

voice; second, his church and school background gave him a lot of exposure to music; and third, people from his childhood, such as his mother, sister and his church’s minister of music, invested in him unconscious of the major influence music would have on his life.

“I like making music. That is my natural form of expression,” Bolton said. “It’s not

In 2009, Bolton received the Finley B. and Louvenia Edge Faculty Award, an honor given annually to outstanding faculty members at Southern Seminary. Honors like this one, coming as a result of nominations from students, he said, make all the effort of teaching and ministry worth it.

“One good thing about being as old as I



Photo by Jason Coobs

“I like making music. That is my natural form of expression,” Bolton said. “It’s not speaking; it’s making music, through singing, through choral directing – that’s just where I’m at home.”

Rock, “church was everything he knew,” he said, noting his coming to saving faith in Christ when he was eight years old.

Bolton’s mother, Mildred, took an interest in developing musical skills in both him and his sister, Shelby, who went on to become a professional organist. Mildred recognized the young Bolton’s knack for music when she

time at age 12. Interestingly enough, Bolton’s musical talents took him north of the United States to Greenland and Iceland as well as to the Canadian province Newfoundland and Labrador in order to perform at U.S. military bases with a USO singing group during the Vietnam War.

Bolton began to sense a call to some form of ministry as a teenager, making his call known publicly by responding to an invitation at church. He then went on to attend Ouachita Baptist University on a voice scholarship prior to having his first formal voice lesson, which he later had as a college freshman.

Despite no one in his family before him and his sister being known for any kind of musical talent – his father, Charles, was an insurance executive – Bolton said he attributes his early success in music to a few primary factors: first, he possessed a natural

speaking; it’s making music, through singing, through choral directing – that’s just where I’m at home.”

If music is Bolton’s first home, Arkansas may be his second, as he plans to move back there to live near Hot Springs, just 45 minutes from his hometown of Little Rock. Holding several aspirations for retirement, one of Bolton’s main goals is to rid himself of a schedule. However, he says he will have a tough time refraining from involving himself in music and church ministry, expressing his hopes of organizing a sacred chorale eventually.

Bolton comes into his last year of teaching with some health hindrances. Diagnosed with prostate cancer, he underwent 43 radiation treatments while maintaining a full teaching load last fall. With early detection, he noted, his health does not seem to be at too considerable of a risk.

am is that I get to see the fruition of some of that,” Bolton mentioned, noting he will turn 65 in July. “I see former students who are doing such great things and people whom I had in youth choir who are doing wonderful things, and occasionally one of them will actually say something to me and thank me. But you have to wait a while for that. You certainly can’t survive in ministry, especially during the early years, on that because there isn’t any of that, but you’re investing in people. Somebody else is going to see the fruit of your investment, but you’re going to see the fruit of somebody else’s investment.”

Those who know the story of Thomas W. Bolton, his gifting, background and music and teaching ministry can see the fruit of investment – and suddenly it all makes perfect sense. 🏛️

Mohler tells SBTS graduates they are not professionals but heralds



Photo by Jason Coobs

By JOSH HAYES

A herald is someone entrusted to announce a message, and that's precisely the role entrusted to Southern Seminary graduates, R. Albert Mohler Jr. told the 207th graduating class.

Those who earn degrees from Southern Seminary are more than professionals entering one field of employment among many others; rather they are responsible for heralding the same message of eternal life the Lord Jesus Christ entrusted to His apostles.

"What we witness today is not merely the accomplishment of students who have earned respected academic degrees and new credentials," Mohler, president of Southern Seminary, said to the 271 students graduating this spring.

"The commencement ceremony of The Southern Baptist Theological Seminary represents the gifting of God-called ministers of the Gospel for the churches, the sending out of missionaries who will carry the Gospel to the nations and the faithfulness of those who have answered the call of God to serve the

church and to preach the Word."

Preaching from 1 John 1:1-4, Mohler described the nature and content of the message entrusted to the students graduating, a message of eternal life, hope and joy. Mohler explained that the incarnation of the Word stands at the center of the Christian faith.

"John the apostle begins by affirming the centrality of Jesus Christ to all that we know, all that we hope and all that we preach. He specifically affirms the truth of the incarnation of Christ - the great news that he described in his gospel with the truth that 'the Word became flesh and dwelt among us,'" he said.

Speaking as one of the apostles, John states that he heralds a message given to him directly from the Lord Jesus. The same message of eternal life given to John and the other apostles, Mohler pointed out, has been given to present-day believers, most notably SBTS graduates on this occasion.

"That was the message of the apostles, and it is the message that is now entrusted to us. The graduates we celebrate today are called by God to be the heralds of the truth


that eternal life is found in Jesus Christ and in Christ alone. They are called to declare that salvation has come, and that the forgiveness of sins and life everlasting comes to all who call upon the name of the Lord and believe in the Lord Jesus Christ," he said.

Mohler concluded his thoughts from 1

John with an exhortation to the graduating class to "go serve the Lord with gladness," taking with them to the nations the Gospel message of eternal life, hope and joy found in Christ and in Him alone.

"We cannot rest until the nations are made glad in the Gospel. We cannot cease our labors until the work is done. Only Christ can complete the joy that we now taste and share, and every generation of Christians is to serve faithfully until Christ completes our joy," Mohler stated.

Also at graduation, Mohler presented the Findley B. and Louvenia Edge Faculty Award for Teaching Excellence to Gregory A. Wills. Joining the seminary in 1997, Wills is professor of church history and associate dean of theology and tradition for the School of Theology. Additionally, he is director of the Center for the Study of the Southern Baptist Convention.

Mohler's entire address is available in audio and video at the SBTS Resources page, www.sbts.edu/resources 



Announcements

Seminary Wives Institutes

Registration is open for the fall semester of Seminary Wives Institute. Course descriptions and a child care request form are posted here: <http://www.sbts.edu/women/seminary-wives-institute>. New students also register at that site while returning ones do so on eCampus.

The Attic

The Attic is now open Mon-Sat from 2-5 PM. All students and their families are welcome to make free selections from this collection of clothing, home goods and furniture located in Fuller Hall, rooms 10-11. Details are posted here: <http://www.sbts.edu/current-students/amenities/the-attic/>

Master's-level financial aid incentive

New with financial aid this year is the incentive to take more classes. If you are a master of arts or master of divinity student taking 12 - 14 hours, you will receive an extra \$150 for the semester. If you take more than 15 hours, you will receive an extra \$300. This money will be applied to students' accounts in the middle of the semester, after billing has closed. To qualify, you must complete the online application for financial aid at finaid.sbts.edu. Please direct questions to financialaid@sbts.edu

Scholarship search engine

A scholarship search engine is now available for all students on e-Campus by clicking the Help Desk tab and selecting the Financial Aid link. The scholarship search is designed to find scholarships according to student's particular demographics. More information can be found at sbts.edu/current-students/financial-aid/

Free sewing class

The free sewing class led by Mrs. Barbara Gentry meets from 6-7:30 p.m. on Mondays in Fuller Room 16. Sewing machines are provided at no cost. No experience is required, but women with experience may also participate. Knitting and crocheting lessons will also be offered. Mrs. Gentry leads the class assisted by Mrs. Kathy Vogel. For questionnaires, you can call Mrs. Gentry locally at 380-6448 or Mrs. Vogel at 742-1497.

Chapel choir

Singers needed for Tuesday chapel services. The chapel choir meets every Tuesday at 9 a.m. to prepare music for the Tuesday seminary chapel. This choir is open to any seminary student or spouse. Students can receive one hour of elective credit with no course fee. Join us for rehearsal Tuesdays at 9 a.m. in Cooke Hall, choral rehearsal room.

IMB contact

Jon Clauson, an M.Div. graduate and current Ph.D. student at SBTS, is now working with the International Mission Board to assist people in Kentucky, Ohio and Indiana who are considering service overseas. If interested in talking with him, contact Jon at jsclauson@gmail.com

Southern grant

Considering enrolling in summer courses? Financial Aid offers a \$150 Southern grant for students enrolled in six or more credit hours for the summer term. Students must be taking on-campus courses in order to qualify. No application is necessary. Students must pay the full cost of tuition by the payment deadline and grants will be applied to student accounts by mid-July.

Training Leaders International

Training Leaders International, a missions organization started by Bethlehem Baptist Church in Minneapolis, Minn., aims to mentor and send M.Div., Th.M. and Ph.D. students to teach cross culturally in locations where theological education is lacking or not available. Teachers must hold to The Gospel Coalition statement of faith and be willing to be mentored. For more information, visit www.trainingleadersinternational.org or contact info@trainingleadersinternational.org

Financial aid application

The Financial Aid Office will implement a new financial aid application for the 2011-2012 academic year. The new application is now available for Southern Seminary and Boyce College students to complete. To be eligible, applicants must be a full-time (SBTS: 8+ credit hours; Boyce: 12+ credit hours) master level or undergraduate student at the Louisville campus and must be in good academic standing. Applicants will be required to pay a \$25 fee in order to submit the Financial Aid Profile. Eligible students will receive a \$25 credit on their tuition account to offset cost when payment opens for fall term. The application deadline for continuing students

is June 1. More information and instructions on how to apply are available at www.sbts.edu/finaid. Questions should be directed to the Financial Aid Office at financialaid@sbts.edu or (502) 897-4206.

Louisville Bats baseball game

Come with the Health and Recreation Center to a Louisville Bats baseball game on Friday, July 1 at 7:05 p.m. There will be fireworks after the game. Tickets can be purchased for \$6 at the Health and Recreation Center front desk. For more information, contact Danna Riedl at driedl@sbts.edu

Faculty/ staff vs. students softball game

The Health and Recreation Center will host the Faculty/ Staff vs. Student Softball game on Saturday, July 9 at 1:00 p.m. The game will follow Family Fun Day. If you are interested in playing in this game, please email driedl@sbts.edu by July 7.

Ministry Resources

Ministry position postings

Full-time and part-time ministry positions may be found on e-Campus through the Help Desk's link to Ministry Resources.

Résumé service

Start or update your résumé file with Ministry Resources by submitting our online candidate form. Visit the Church Resources quick link on www.sbts.edu for the simple instructions. The office is also eager to counsel you over your resume and ministry preferences. Visit Norton 150 or call ext. 4208.

Health and Rec

The Health and Recreation Center (HRC) will be open: M - F - 6:00 a.m. - 10 p.m. Sat. - 9 a.m. - 9 p.m. The swimming pool always closes 30 minutes before the rest of the HRC. The swimming pool closes at 6 p.m., Wednesdays.

Aerobics schedule

- The Gauntlet T & F 7 - 7:50 a.m. Men ONLY.
- Basic Training, Saturday 10 - 11 a.m. Co-Ed.

- Mommy and Me Power Walking M, W & F 10 - 11 a.m.
- Practical Pilates M, T, & R 4:45 - 5:45 p.m.
- Aqua Alive T & R 5 - 5:45 p.m.
- Body Sculpt T & R 8 - 8:45 p.m.

Holiday hours

9 a.m. - 9 p.m., Monday, July 4

Family Fun Day and faculty/staff vs. student softball game

11 a.m. - 1 p.m., Saturday, July 9

Join us on the seminary lawn for Family Fun Day. There will be a water inflatable, games, food for purchase, and the faculty/staff vs. students softball game. The game will start at 1 p.m.

Basketball camps

- Perimeter camp
5-7 graders 10:30 a.m. - 12:30 p.m., July 11-12
7-9 graders 10:30 a.m. - 12:30 p.m., July 14-15

The Highlands Latin School will be hosting a basketball camp. Perimeter Camps are focused toward the guard position and designed to give campers drills to improve their ability to attack the basket with confidence and composure.

- Post camp
5-7 graders 10:30 a.m. - 12:30 p.m., August 1-2
7-9 graders 10:30 a.m. - 12:30 p.m., August 3-4

The Highlands Latin School will be hosting a basketball camp for. Post Camps are focused towards the forward/center position and is designed to give campers drills to improve their post play both offensively and defensively.

The camps cost \$20 per child. Register at the HRC front desk.

Fall program registration

Monday, August 8

Registration for all programs during the fall semester will open Monday, August 8. This includes Kids' Fit, motor skills, intramurals and group swim lessons.

- Call the HRC at 897-4720 with questions about scheduling and events;
- Visit the Weekly Calendar on the Health and Recreation Center page of the SBTS Web site to see what is happening at the HRC;
- Become a fan of the HRC on Facebook and follow us on Twitter (SBTSHealth_Rec).



3

Questions

WITH

Michael Mardis
Dean of Students at the
University of Louisville

1 *As an administrator for a public university, how do you represent Christ while maintaining legal and policy obligations?*

AS AN EMPLOYEE of the university I must abide by all constitutional, federal and state laws. Part of the University of Louisville's mission is to be a premier, nationally recognized, metropolitan research university with a commitment to the intellectual, cultural and economic development of our diverse communities and citizenry. That diverse community includes thousands of students, faculty and staff who are Christians. This year's entering freshman survey results indicate that more than 70 percent of students identified their current religious preference as being affiliated with a Christian denomination.

My Christian beliefs help provide balance and perspective as I look for ways to help improve the welfare of students at the university. As the dean of students, I do not advance any particular religious belief but try to create an environment that supports the welfare of all students.

Christ strengthens me and is with me every day. When difficult decisions or situations arise, I find comfort in knowing I can pray and ask for wisdom from Him. During my daily quiet time, I will often pray for the well-being of students who are experiencing difficult challenges. There are other times when students disclose to me that they are Christians and I will pray with them. My faith sustains, strengthens, provides peace and allows me to maintain an even-handed perspective.

2 *What are some of the opportunities available at the University of Louisville for Christians to engage students with the Gospel?*

ONE OF THE GREAT things about a public institution is that it is a place where freedom of speech is encouraged. On a weekly basis students are in the student center with their Bibles talking and praying with other students. There are many active Christian student organizations that offer worship services, Bible studies, mentorships, service opportunities and support for students. One Christian student organization this year coordinated an initiative for its students to live in the same residence hall. The Baptist Campus Ministry and Inter Faith Center both have buildings that are in the central part of the campus.

Last year there were at least 22 campus ministers affiliated with various Christian religious denominations interacting with students at UofL. While the university does not provide direct support for these individuals, the university community is open to all ideas and beliefs. These individuals are either supported by an organization, raise their own funds or just volunteer their time.

3 *If you weren't a university dean, what do you think you'd be doing?*
POLITICIAN OR NBA referee.
My wife, brother and a past student government president all think that I should run for political office, so that could be a possibility. At one time I was an active basketball official, but decided to stop officiating as family and job responsibilities changed. There are similarities with these two options and my current job responsibilities. To be really good at them, you need to stay informed, communicate well with others, help diffuse difficult situations and look out for the well-being of others.

Towers

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