

# GRACE AND TRUTH

Winter 2021

An Erskine Theological Seminary Publication

## *PASTORAL CARE:* The Cure of Souls



### **This Issue**

From the Provost  
Spotlights on: Faculty, Students, and Alumni  
News and Events



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We live in a world of distractions. Some of those distractions are necessary. When we are distracted, because a child is playing near a hot stove, we certainly don't lament the interruption of whatever we were doing before that. However, there are other distractions that are not only unprofitable but quite unnecessary. If you are a pastor and you have been sitting at your computer trying to articulate the expository message that you clearly see in the Scriptures but you cannot find the words, you will know what I mean. You think about a word or sentence. "No, that's not it." You pause. Your mind wonders. You stare into the blank screen before you. You highlight one of the letters of the first sentence in your sermon. "I wonder what this letter would look like if I put it in a larger font?" You follow your inquisitiveness. "Not bad," you ponder. "Well, I wonder what would happen if I used a lighter shade of gray? What if I used a Helvetica font

instead of Arial?" You have convinced yourself that this little mindless diversion will somehow bring about an "A-HA!" moment. You continue with this sort of thinking until you realize it has nothing to do whatsoever with the message of the Scriptures for the people before you on Sunday.

Does it sound like this author has experience in such diversionary escapism? I plead the Fifth.

The truth is there are unnecessary and unfruitful interruptions in our lives. It is for this reason that we have chosen to focus this issue of *Grace and Truth* on the mission of God in the world—*Missio Dei*.

Jesus' last words remain our first work.

*"And Jesus came and spoke to them, saying, 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.' Amen" (Matthew 28:18-20 NKJV).*

Read on in this issue of *Grace and Truth* to learn how Erskine Theological Seminary is seeking to obey the Great Commission of Jesus Christ. Whether the David Livingstone Institute, the D. James Kennedy Institute, our growth of the Greenville Extension, our record-breaking enrollments, or the scholarly work of Dr. Dale Johnson in relating the life and lessons of one of the Church's greatest missionaries to our world today, Erskine Seminary is ambitious to be well-pleasing to God in the work of missions and evangelism (2 Corinthians 5:9).

If anything we have written or reported inspires you and your congregation to rededicate yourselves to proclaiming Christ in our time, then the effort and the hours that our faithful staff have contributed to this humble little periodical will be more than worth it all.

Soli Deo Gloria.

A handwritten signature in black ink that reads "Michael A. Milton". The signature is fluid and cursive, with the first name "Michael" being more prominent.

MICHAEL A. MILTON, PhD, MDiv, MPA  
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# Our Vision and Mission

## Burden: [why we exist]

Erskine Theological Seminary, an agency of the Associate Reformed Presbyterian Church, exists because Jesus Christ calls laborers for His harvest who are skilled in handling the Word of God.



## Values: [non-negotiable essentials that guide us]

Erskine Theological Seminary is grounded in

the person and work of the only Savior of mankind, our Lord Jesus Christ;

as He is presented in the inerrant and infallible Holy Scriptures;

the summary of which is found in the Westminster Standards; and

taught with academic excellence by qualified pastor-scholars

in a nurturing and gracious community of learning.

## Vision: [how we lift the burden]

Erskine Theological Seminary is a Biblical, Reformed, and Evangelical Seminary community united in faith, sustained in prayer, supported by a growing constituency, and fueled by the power of the Holy Spirit for Gospel transformation in every area of life.

## Mission: [how we move towards the vision]

Erskine Theological Seminary prepares men and women to fulfill the Great Commission of Jesus Christ through theological higher education that is ecclesial, missional, and confessional.

## Philosophy of Ministry: [how we do our work]

Erskine Theological Seminary promotes the Vision and Mission through Biblical and confessional faithfulness, multiple modalities, and academic excellence, set in a loving, pastoral community of service.

# ***Pastoral Care: The Cure of Souls***

# FACULTY SPOTLIGHT



## Christian Pastoral Care: Explainable and Mysterious

David Smith, Adjunct Professor of Historical Theology

Christian pastoral care is simple to understand, even while a profound mystery. In keeping with Holy Scripture, we should acknowledge that in the broadest sense any Christian can and should minister pastoral care. There are, of course, more narrowly conceived applications of Christian pastoral care that are reserved for those ordained to the gospel ministry, and we will address those applications. But for starters, we can define Christian pastoral care as the ministering of God's Word through our words, prayers, and physical acts of Christian mercy and grace. While Scripture explains how sinners alienated from and hostile to God can become active participants with Him in His administration of His Word, there is yet a profoundly mysterious quality to it all.

### *A Holy Priesthood*

There are applications of Christian pastoral care outside the local church, the regional church, the national church, and international church. Military, hospital, and school chaplains, Christian counselors, Christian school teachers, and college and seminary professors can engage in various forms of Christian pastoral care outside the immediate practices of the institutional church. Even more broadly, every Christian, no matter what their calling or circumstance, has the duty and privilege to administer pastoral care. As I have defined it, Christian pastoral care is another way of referring to a particular demonstration and application of the fruit of the Holy Spirit (Gal. 5:22-23). While we likely associate pastoral care as coming from a church pastor or someone in a career ministry position, we ought not to confine it to these occupations, because God's Word does not. As the apostle Paul wrote to the church, "To each is given the manifestation of the Spirit for the common good" (1 Cor. 12:7). And such gifts are nothing less than the opportunity for every Christian to participate with the Holy Spirit in building up the church in and through love (1 Cor. 13; Eph. 4:15-16).

Christian pastoral care applied to believers ought not to be regarded as complicated precisely because Jesus, the Chief Shepherd of His sheep, is always speaking to them, making intercession for them, ruling and defending them, while conquering all His and their enemies as their Prophet, Priest and King (cf. the book of Hebrews). His intercession communicates His presence and power to His covenant people. Our Lord Jesus not only does this directly through the Holy Spirit's ministry to every one of His lambs, but also indirectly through how they relate to each other. By writing His Father's Law upon the hearts of His brothers and sisters, Jesus enables all of them, through the indwelling presence of His Spirit, to mature in their understanding and practice of His Word.

# Christian Pastoral Care: Explainable and Mysterious (cont.)

Jesus said that if we abide in His Word, we are truly His disciples, and we will know the truth and the truth will set us free (John 8:31-32). Furthermore, He prayed to His and our heavenly Father that He might sanctify us in or by His word of truth (John 17:17). As a result, Christians are able to minister pastoral care to each other as we speak God's Word and practice it in our relationships.

## *Training in Righteousness*

But while it is vital for every Christian to recognize the duty and privilege that he or she has to provide pastoral care to others, it is just as important for all Christians to realize the ordinary way in which they are equipped to do this. In short, it is through the local church's corporate worship. Scripture tells us that the root source of the Spirit's work in the church takes place because He gave gifts to His people to communicate God's Word through speaking and writing (Eph. 4:11). Of course, only some of these were given the authority to write Scripture. Yet, others were given the privilege to preach and teach Scripture which is "living and active and sharper than any two-edged sword" (Heb. 4:12) always accomplishing God's purpose (Isaiah 55:11). This powerful, creative, and life-giving Word of God resurrects deadened sinners (John 11:43-44; Titus 3:1-7), works in Christians (1 Thess. 2:13), and equips them for every good work (2 Tim. 3:16-17) as the Spirit of God works by and through it. All this is consistent with what our forefathers in the faith understood about pastoral care.

Consider the answer to question 154 of the Westminster Confession of Faith's Larger Catechism:

The outward and ordinary means whereby Christ communicates to his church the benefits of his mediation, are all his ordinances; especially the Word, sacraments and prayer; all which are made effectual to the elect for their salvation.

Question 155 asks, "How is the Word made effectual to salvation?" The answer is:

The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightening, convincing, and humbling sinners; of driving them out of themselves, and drawing them unto Christ; of conforming them to his image, and subduing them to his will; of strengthening them against temptations and corruptions; of building them up in grace, and establishing their hearts in holiness and comfort through faith unto salvation.

Among the many things we can learn from the answer to LC Question 155 is that salvation is a process of becoming more like the Lord Jesus, which unavoidably means sinning less and obeying God more faithfully. Christian salvation means being changed so that the sinner is driven "out of



## Christian Pastoral Care: Explainable and Mysterious (cont.)

themselves” and drawn “unto Christ.” The Westminster Divines captured the biblical point that salvation is not reducible to merely our justification, or being declared righteous by God, because of our faith in Jesus, but inevitably includes our sanctification, or becoming righteous like Jesus. This work persists throughout our earthly lives. Thus, the need for persistent pastoral care, for the regular application of God’s lifegiving Word by the Holy Spirit through the gifts that He has given the church. God’s fourth commandment specifically addresses the privilege and duty His people have to delight in and demonstrate their dependence on God’s Word and Spirit as the power by which they live. In other words, the fourth commandment highlights our need to regularly receive pastoral care through the church’s worship.

### *Worship As Pastoral Care*

The regular application of Holy Scripture each Lord’s Day places a requirement on every Christian to labor in administering and receiving God’s Word in corporate worship. Because God’s Word is living, and His church is alive and active through His Word and Spirit, there is an organic union between administration and reception of Holy Scripture. That is why the Westminster Divines specifically addressed how God’s Word is to be preached by those called to that task (LC Q. & A. 159) and also the requirement placed upon those who hear God’s Word preached (LC Q. & A. 160). Prayer is a chief element in both our preparation for and during the administration and reception of God’s Word precisely because this administration and reception is beyond our control. Indeed, it is always in the control of our Lord. The better we understand this, the more we are energized to pray. The Chief Shepherd of our souls makes us lie down in green pastures and beside the still waters, restores our souls, and makes us walk in paths of righteousness for His name’s sake (Psalm 23) as preachers and those to whom they preach fulfill their obligations of love in relation to one another by applying and receiving God’s Word.

Yet, God not only applies His pastoral care to His covenant people by the spoken Word preached and taught, and through the relationships of Christians to each other, but also in the sacraments of baptism and the Lord’s Supper. For these are God’s Word given to our God-created and blessed senses in a way other than the audible Word. Baptism and the Lord’s Supper “exhibit unto those that are within the covenant of grace, the benefits of his [Christ’s] mediation; to strengthen and increase their faith, and all other graces; to oblige them to obedience; to testify and cherish their love and communion with one another; and to distinguish them from those that are without” (LC. Q. & A. 162). Indeed, it is in the application of the Lord’s Supper, or I should say the lack of its application as well as its misapplication, that I believe the unhealthiness of many congregations can be seen. Space does not permit either an extended explanation of the Lord’s Supper in general or the failures of churches in the administration of it in particular, but let me raise a few points for us to consider regarding the Lord’s Supper as it relates to pastoral care.

## Christian Pastoral Care: Explainable and Mysterious (cont.)

First, in the Supper we truly receive “spiritual nourishment and growth in grace,” because we actually commune with the Lord Jesus Christ in a way that is unique to the Supper. If it were not unique, if it were merely the same identical experience that we have in hearing the Word preached, there would be little, if any, need for the Supper. But quite obviously God’s people do need it; it’s why God instituted it. Certainly, churches and individual Christians that subscribe to the Westminster Confession of Faith need to soberly consider the Confession’s teachings on the nature and efficacy of the Supper. Are we or are we not having Christ’s death “showed forth,” feeding upon Christ’s “body and blood,” receiving “spiritual nourishment and growth in grace,” and having our “union and communion with him confirmed”? Does this or does this not testify to and renew our “thankfulness, and engagement to God” and our “mutual love and fellowship” to each other “as members of the same mystical body” so that we “by faith” “receive and apply unto” ourselves “Christ crucified, and all the benefits of his death” (see LC. Q. & A. 168-170)? How ought the answer to these questions influence the frequency with which the Supper is administered, and effect our prayer life?

Second, is it not the Lord’s Supper that both centers our senses on the Lord Jesus’ life, death, resurrection, and ascension so that when observed each Lord’s Day preachers are aided in maintaining their focus on Christ and Him crucified, no matter the passage from which they preach? And when this occurs, does it not aid the congregation in its focus on repentance from sin, reconciliation with the Father, and reformation of its life? And in taking bread, giving thanks, and announcing that the bread is Christ’s body given for His people and that the cup is the blood of Christ shed for the forgiveness of their sins, is not the mystical nature of the Christian faith and life expressed? Are we not humbled so that we are prevented from thinking that we can reduce corporate worship merely to what we can understand, manipulate, manufacture, and manage?

### *The Deep Things of God*

In all the elements of corporate worship we are confronted with its mysterious character; we are confronted with the gospel itself, or aspects of it that while able to be explained and understood by us on one level are, nonetheless, unable to be reduced to what we can explain and understand. Perhaps one of the chief dangers and subsequent weaknesses of our legitimate concern for right doctrine can be stressing it from merely an intellectual perspective. When this happens, we can easily think that we can only benefit pastorally from that which we can rationally understand. Or, we think that we can only be of pastoral benefit to others to the degree that we make God’s Word intellectually understandable to them. Neither is the case. Ultimately, in genuine Christian pastoral care, the Holy Spirit applies God’s Word to the human soul. We cannot come close to fathoming how He does this or what the result will be. Nor should we try to fully fathom it or seek

## Christian Pastoral Care: Explainable and Mysterious (cont.)

to determine its results; praise God, we don't need to! No, it is simply ours to obey; it is our duty and privilege as God's children to participate in what our heavenly Father is up to in and through His Son and Spirit as we obey His Word. The administration of God's Word by his Word and Spirit in and through the church, the body of Christ, this is Christian pastoral care. May our Triune Lord increase our love for Holy Scripture that we might both give it and receive it for the building up of His body and all for His glory.

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## Counseling the Covenant

George Schwab, Professor of Old Testament

*He is the image of the invisible God, the firstborn of all creation. For by him all things were created in heaven and on earth, visible and invisible...*

Colossians 1:15-16

Case study: when I first enrolled in seminary, I was an engineer who was not cognizant of counseling or a counseling movement. I thought of the field as either common sense, or nonsense. Boy was I wrong.

I was introduced to one of its salient ideas in a Tim Keller class. He talked about idols of the heart that we worship without realizing. These behave (my words here) as a clandestine theology that competes with what we profess to believe. We say that we trust our heavenly Father with our lives—but then we are anxious when some pandemic breaks out. We confess that we are only righteous in Christ—but then we get defensive when someone criticizes us. We sing “Jehovah Jireh, my Provider,” but then we worry about the solvency of Social Security. This irrational thinking reveals that we unconsciously trust in many things besides Christ. When these fail us, sometimes we can’t cope, and end up in counselor’s offices.

Once I learned to value Christian counseling, I registered for every course I could. I may have graduated with more counseling courses on my transcript than the counseling majors. I then enrolled in a doctoral program in biblical studies while moonlighting at the Christian Counseling and Educational Foundation. I remember one semester deciding with Ed Welch what courses I should take. I said, “How can I call myself a biblical counselor if I don’t know Ugaritic?”

Counselors should have a strong background in Bible. I read through the whole Bible and marked every place that had a direct connection to counseling. I found about 1500 passages. I wrote them all out and placed them in an Access database for easy reference. Call it an obsession. During that time I treated a number of books of the Bible in issues of the Journal of Biblical Counseling like this one and this one, that are now required reading in my courses.

It is also true that Bible professors should be people oriented. I coined this maxim, “Application is exegesis and exegesis is application.” Good interpreters should be able to show what claim the text has on today’s Christians. If they can’t, they haven’t fully exegeted their texts and don’t really understand them. (In fact, I would argue that no point of doctrine is worth defending that has no implications for how people live.) So my career followed two tracks. I would either end up as a counselor with a background in Bible, or as a Bible professor with a background in counseling.

## Counseling the Covenant (cont.)

For the last 22 years (the same number as letters in the Hebrew alphabet!), I have taught Bible courses with a counseling aspect. (I am teaching an intro to counseling course in the evenings this spring if you want to audit.) I often take time out to make the students consider what the text means to them. What makes us grumble when we don't get our way, like the Israelites in the wilderness? Are we dysfunctional like Haman, who couldn't bear one man in town not liking him? Do we love the one who reproves us, like the wise do in Proverbs (9:8)? How do we actively image God?

This is also why I add personal testimonies and music to Bible electives. It helps to move from the study of the text, to worship and sometimes surprising application.

(MDiv students pathologically balk when I counsel them to take as many counseling courses as they can. It is as if they suffer a delusion that pastoring means being the resident theologian. The fact is, the counseling issues they will face will be excruciating. Someday they will wish they had listened to their OT professor. Prov 5:13.)

There is also the question of what constitutes theology itself. We in Reformed circles think of a system, as articulated in the Institutes or the WCF. But in my Psalms course, I stand in front of the classroom, put my arms out, and cry, "O God, save me!" Then I exhort the class to hear in that cry a full and rich theology—the equal of any textbook on Systematics.

In my Joshua course, I require the students to write outlines for eight sermons on some of the more difficult passages. At least one point per sermon must deal with how we are called to change. "How does this text call us to reexamine our motives and priorities? Include what holds us back today." "How does this story call us to reexamine our life goals?" "How does herem warfare call us to root out our sins of the heart and turn to God's promises in Christ?" And so on. I got this idea from Jay Adams, 30 years ago, and am finally implementing it.

Christ is at the center of the books of the Old Testament. He calls us to change and empowers us to do so. The Bible comes with a change agenda. Explaining this to my students is important, since teaching the Old Testament is just another form of counseling.

*Dr. George Schwab is Professor of Old Testament at Erskine Seminary. He serves as a minister in the Evangelical Presbyterian Church and is a certified Christian counselor. Prior to pursuing theological studies, Dr. Schwab worked as an engineer.*





## The Whole-Person Seminarian Formation

Seth Nelson, Executive Director Erskine Greenville

Follow my line of reasoning: Based on their convictions, by their lifestyle, and through their teaching, seminary professors form students toward some vision of maturity in Christ. As these students experience formation, so will they perpetuate such formation for the people in their churches.

As those congregants experience formation, so will they perpetuate such formation in their families, workplaces, neighborhoods, and

communities—into any sphere to which the Lord has called them to serve. Therefore, seminary educators bear a profound responsibility to get formation right, biblically speaking. While seminaries traditionally excel at providing biblical and theological content knowledge, unless this intellectual formation finds integration across their whole lives as Christians and ministers, then students' experience in seminary might actually be deformative. Thus, I'm convinced that seminaries need to aim at whole-person seminarian formation.

I'm not alone in my conviction. There is a movement afoot within theological education in the United States to embrace what has been called a "formational model of education." Daniel Aleshire, the recently retired executive director of The Association of Theological Schools (ATS), describes this ongoing change as transitioning from the "professional educational model," which reigned as the paradigm since the late nineteenth century, to a more "formational educational model." While not leaving behind aspects of the professional model nor lessening the theological rigor, an emerging formational model emphasizes the "human and spiritual dimensions of ministry" and, "it undertakes this work with careful attention to humanity, relational ability, and spiritual maturity" (Aleshire, 2018, pp. 5–6).

What, then, is whole-person seminarian formation? You may be familiar with the narrower language of "spiritual formation," but an understanding of whole-person formation seeks to value all the various aspects of what it means for us to be created in the image of God (Chandler, 2014) and aimed toward conformity to the image of Jesus Christ (Rom. 8:29; 2 Cor. 3:18). In this article, I'll first briefly present a biblically grounded perspective on formation and define the concept of whole-person seminarian formation. Then, I'll discuss the four essential dimensions of whole-person seminarian formation, which include the theological, personal, spiritual, and ministerial dimensions.

### **Biblical Grounding and Definition**

Both individually and corporately, the Christian life is centrally about formation—formation into the image of Jesus Christ in response to the gospel for the glory of God and for the good of the

## The Whole-Person Seminarian Formation (cont.)

world (Gen. 1:28, 12:2–3; Matt. 28:18–20; 1 Cor. 10:31, 15:49; 2 Cor. 3:18; Eph. 4:11–16; Col. 3:10). A strong biblical case can be made that the goal of all educative endeavors in the Church and in seminaries center on the formation toward individual and communal maturity in Jesus Christ. The apostle Paul put it this way: “He is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone fully mature in Christ. To this end I strenuously contend with all the energy Christ so powerfully works in me” (Col. 1:28–29). Paul’s exhortation sums up well the necessary core of any seminary education worthy of the name “Christian.”

When we apply this core commitment to formation to the context of the theological seminary, I suggest the following definition. Inspired by Jeffrey Greenman’s (2010, p. 24) prior definition, I define whole-person seminarian formation as seminarians’ continuing response to God’s grace shaping them into the likeness of Jesus Christ throughout their seminary experience, across all dimensions of their humanity, through the work of the Holy Spirit, in the community of faith, for the building up of the Church and for the sake of the world. While I’ll spend the remainder of this article discussing the essential dimensions of whole-person seminarian formation, represented by the gloss, “all dimensions of their humanity” in my definition, I must first reiterate that we are utterly dependent upon God’s grace through Jesus Christ for any formation to occur at all. Moreover, while seminary educators are ultimately dependent upon the Holy Spirit activating transformation toward maturity in our students, this doesn’t mean that seminary professors play a passive role in student formation. Instead, we might helpfully conceive of the professors’ role as creating a space or setting a context (through their convictions, through their lifestyle, through their relationship with students, and through their teaching) that is more or less conducive, more or less formative, for the Holy Spirit to do his work.

### Four Essential Dimensions

While there are several important and recent studies of whole-person formation in Christian education generally (e.g., Chandler, 2014; Willard, 2012) and theological education specifically (e.g., Program of Priestly Formation, 2005; Foster et al., 2006; Campbell-Reed & Scharen, 2011) which espouse different but complementary perspectives, in my review of the literature and in my own research, I have found it simplest to conceive of whole-person seminarian formation in four essential dimensions. These dimensions include theological formation, personal formation, spiritual formation, and ministerial formation. The Association of Theological Schools’ newly redeveloped Standards of Accreditation (2020), puts it like this, “Consistent with their missions and religious identities, theological schools give appropriate attention to the intellectual, human,

# The Whole-Person Seminarian Formation (cont.)

spiritual, and vocational dimensions of student learning and formation” (p. 3; emphasis mine). It’s important to remember, however, that seminaries must intentionally hold together these four dimensions in an integrated whole in order to aim at whole-person seminarian formation. Let’s now consider each of these four dimensions in turn.

## *1. Theological Formation*

Theological or intellectual formation is typically what we think a seminary education offers students. Seminary educators ought to teach from the Bible as the inerrant and authoritative Word of God, so that their students come away with a deep cognitive understanding of the Biblical narrative and develop skill in redemptive-historical, Christocentric exegesis. Professors ought to impart the bedrock truths of the historic, Orthodox Christian faith, broadly conceived, and, in the case of institutions like Erskine, the riches of the Reformed and Confessional tradition. However, simply dispensing information, albeit extraordinarily important gospel truths, does not equal seminarians’ intellectual and theological formation aimed at transformation of their minds toward maturity in Christ (e.g., Rom. 12:2).

For intellectual theological formation to occur, seminarians must learn how to think theologically for themselves. They must learn how to interrogate their unexamined assumptions with the gospel and learn how to apply theological truths in their personal, familial, vocational, and ministry contexts. Les Ball in *Transforming Theology* (2012, p. 127) puts this idea in a thought-provoking way when he writes, “Educationally, the question is not how does the learner fit into the world of theology but how does theology fit into the world of the learner.” Speaking metaphorically, if seminary professors want to facilitate intellectual theological formation for their students, professors shouldn’t construct the “whole theological house” and deliver it to their students in their lectures. Rather, professors should help students construct a solid foundation comprised of the gospel, historic Orthodoxy, and core Confessional theology, and then provide students the tools and resources they need to build their own “theological house” upon that foundation.

## *2. Personal Formation*

Personal formation, or what ATS calls “human formation,” is the essential dimension of whole-person seminarian formation focused upon growth in knowledge of self, emotional maturity, and relationships with others. God created us in his image as people in relation—in relation to him (I’ll discuss this relation in the next section under spiritual formation), in relation to self, in relation to others, and in relation to creation. Personal formation pays particular attention to the students’

## The Whole-Person Seminarian Formation (cont.)

relationship within themselves (i.e., the intrapersonal relationship or psychology of students) and their relationship with others. Personal formation can even be seen as an expression of obedience to Jesus' second greatest commandment, "You shall love your neighbor as yourself" (Matt. 22:39; Mark 12:31).

Personal formation focused upon the self means that seminarians grow in their knowledge of self before the Lord. While no one would doubt the importance of spiritual formation, we must heed John Calvin's sage counsel pertaining to self-knowledge:

Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists in two parts: the knowledge of God and of ourselves. But, while joined with many bonds, which one precedes and brings forth the other is not easy to discern.... It is certain that man never achieves a clear knowledge of himself unless he has first looked upon God's face, and then descends from contemplating him to scrutinize himself. (1960, 35, 37)

Therefore, seminaries must intentionally cultivate students' personal formation through the example of professors' own emotional lives, through classroom instruction and assignments which include personal reflection, and through intentional curricular and co-curricular design that includes student learning outcomes in the affective domain. Through personal and communal reflection through the lens of the gospel and robust theology, and as guided by professors, students grow in self-awareness. They learn how to navigate and confront their limits, weaknesses, areas of brokenness, negative emotions, and habitual sins. Conversely, they learn how to develop their God-given strengths, personal interests, abilities, spiritual gifts, and vocational calling. I'm pleased to say that in my own current research among seminary professors in North America (who are seeking to facilitate such whole-person seminarian formation), this is a key theme they emphasized.

Personal formation not only includes growth in self-knowledge but also growth in relationships with others. Perhaps a personal anecdote can capture the importance of seminaries attending to the interpersonal or social formation of seminarians. When I was a seminary student fifteen years ago, I heard a female student saying to another, "All these MDiv guys do is come to class and then go to the library to study. They don't even know how to talk to me. If they don't know how to talk to me now, how are they ever going to pastor a church!" As this anecdote intimates, seminaries should seek to create learning communities of students alongside professors conducive to fellowship, prayer, love, and care. Professors need to get students talking with other students in classes and working on learning projects with one another. (Afterall, in the real world, so much ministry happens through teams of people working together to advance Christ's kingdom.) Professors need to model and teach how to humbly, convictionally, and charitably converse with others with whom they differ.

# The Whole-Person Seminarian Formation (cont.)

(How else will pastors and Christian leaders learn how to relate and lead within the divisive and pluralistic world we live in?)

## *3. Spiritual Formation*

Whole-person seminarian formation not only includes theological formation and personal formation, but also spiritual formation. Spiritual formation centers on seminarians' relationship with the Lord Jesus Christ—the condition of students' inner and hidden lives before God. Certainly, students' local congregations are the primary locus for spiritual formation, as the church preaches the Word and administers the Sacraments. And certainly, students themselves bear responsibility before the Lord to avail themselves of all the means of grace. However, whenever someone studies theology academically there exists the immediate temptation to study Jesus Christ as an object to master rather than as a King to love and serve. Moreover, pastors and people in ministry constantly face the temptation to do things for the Lord before being with the Lord. Seminarians need to learn how to be a “Mary,” metaphorically sitting at Jesus's feet in devotion and love, before they get busy in serving in ministry like “Martha” (Luke 9:38–42).

All this to say, seminaries, alongside the local churches where their students minister, need to intentionally be about the task of spiritual formation. Encouragements and resources should be offered for seminarians to learn and deepen their own private and familial devotional practices and engagement with the classic spiritual disciplines, including Sabbath rest. Professors need to be transparent about how they do this in their own lives. In addition to prayer and devotional times, every course should include a spiritually formative component integrated with the rigorous theological content. In the seminary's co-curricular space (and again, this overlaps with things the local church does and can do), some combination of the following could be offered to students: chapel services, student and professor retreats, cohort groups, mentorship or spiritual direction opportunities, or intensive counseling when needed. In conjunction with ministry supervisors or judicatories overseeing seminarians' training for ministry, seminaries could also have a process for evaluating students' spiritual growth over the course of the time from admission to graduation.

## *4. Ministerial Formation*

Ministerial formation, which could also be described as pastoral or vocational formation, refers to seminarians' growth in leadership skill and calling in and for the Kingdom of God. In one sense, the previous three essential dimensions of formation—theological, personal, and spiritual—should be true of all Christians. We can think of many Scriptural passages that call every one to grow in our knowledge of the Lord, in relationships with one another, in our self-understanding before the Lord,



## The Whole-Person Seminarian Formation (cont.)

and in our personal love for Christ. However, besides the rigorous academic study of theology, what distinguishes seminary education from Christian discipleship generally is this dimension of leadership formation for the Kingdom of God. The Lord calls the vast majority of seminarians to be (pastoral) leaders in ministry, either in local churches or other ministries. Even those seminary students working in other spheres outside so called “vocational ministry,” hope to grow in their ability to theologically integrate their faith with their work and to better understand how they can live out their calling, in whatever field, as a ministry in service to God’s Kingdom. In other words, they too desire to be Kingdom leaders. Thus, part of what makes seminary “seminary” is this particular dimension of ministerial formation focused on leadership and ministry calling.

Ministerial formation includes several key aspects and commitments, but for the purposes of this article I’ll focus just on two specific areas. First, effective ministerial formation in seminaries requires what Christian Scharen and Eileen Campbell-Reed (2016), in their Learning Pastoral Imagination project, call “teachers who know the game of ministry” rather than those that only know the game of the academy (p. 51). While seminary professors ought to be competent scholars in their particular field, ideally they should also have experience pastoring people, navigating the common landmines of ministry, wrestling with issues of (their own) ministry calling, and actually doing the common tasks of ministry. They should be able to move back and forth in dialogue with students between conceptual theology and its immediate practical application within the real world of ministry. They should be able to discuss with students how one wrestles with and finds clarity in the Lord’s vocational calling upon their lives. It brings me joy to say that our Erskine Seminary faculty embody this well. They are truly pastor-scholars with an abundance of ministry experience outside the seminary upon which they can draw.

Second, seminaries must not only teach the host of skills that people in ministry need to competently lead a congregation or organization, but also develop opportunities for students to practice those skills, both inside and outside classes, with feedback. This ideally requires collaboration between seminaries and students’ ministry contexts, between students, professors, and students’ ministry supervisors. A good example of such collaboration at Erskine Seminary is the “Applied Ministry Evaluation Report.” In many classes, students take what they have been learning in the course and create a project or a teaching to be implemented in their ministry context. A ministry supervisor observes the contextual implementation and provides feedback. Then, the professor takes this feedback and provides additional feedback to the students. In this way seminarians gain facility in skills of ministerial leadership.

# The Whole-Person Seminarian Formation (cont.)

## Conclusion

In this article I have briefly presented the concept of whole-person seminarian formation, noting the recent emergence of a “formational model of education” within theological education in the United States (Aleshire, 2018). In the literature, and affirmed through my ongoing research, whole-person formation necessarily includes the essential dimensions of theological, personal, spiritual, and ministerial formation. Dare I say, in closing, that a seminary’s intentional integration across these dimensions represents an obedient response to the Lord’s Greatest Commandment to “love the Lord your God with all your heart [spiritual formation], and with all your soul [personal formation], and with all your mind [intellectual formation], and with all your strength [ministerial formation]” (Mark 12:30). Thus, may it be so for Erskine Theological Seminary as we seek to “prepare men and women to fulfill the Great Commission of Jesus Christ,” who can skillfully apply the gospel as the only cure for broken souls toward their whole-personed transformation patterned after the image of Jesus Christ.

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*Rev. Seth J. Nelson (Ph.D. Cand.) is the Executive Director of Erskine Greenville, the Seminary's extension site in Greenville, SC. He is an ordained minister in the Presbyterian Church in America (PCA), having previously served for ten years in two local congregations. His doctoral research explores how seminary faculty serve as facilitators of their student's whole-person transformation toward maturity in Christ. Seth lives in Greenville with his wife, Heather, and their twin daughters, Lucia and Alethia.*



## He Heals the Heartbroken

Christie Rogers-Larke, Research Professor of Christian Counseling

Many people in churches are willing to go to a physician if they have a health issue that needs addressing and have no difficulty reaching out to others in times of physical hardship. However, there is this mindset that a person should simply ‘work on their prayer life’ and ‘get closer to God’ when the problem is related to mental health. There is often a stigma attached to mental health issues, as if one’s faith in Jesus is not strong enough. Thankfully, mental health conversations have become a more accepted part of our culture recently, and churches have started to recognize its importance. Unlike physical ailments, the unseen nature of mental health issues often makes the burden feel overwhelming and isolating. Negative perceptions or biases can influence how people interact and can isolate an individual and their family. This is the place where the church can minister in profound ways.

Although our faith assures us that God is merciful and healing, there are instances when prayers are not answered in the way we would wish them to be, and we are asked to carry that burden. In 2 Corinthians 12:9, as Paul has been through many trials and is crying out to the Lord, the response he receives is, “My grace is sufficient for you, for my power is made perfect in weakness.’ Therefore, I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me.”

As the news indicates rising rates of depression and suicide, even among prominent Christian families, the predominate question that we hear is “why?”. How could someone who knows the power of God still willingly choose to end their own life? It speaks of a hopelessness that is not found in the scriptures. Since mental illness is often a subjective experience, and not something readily cured through ‘modern medicine’, there remains a lingering sense of will and motivation mindset. This unhealthy viewpoint places sufferers in silence, isolated from the very support system that can help them move to a healthier mindset. We, the church, should be that support system. And it is time to speak openly about mental illness, removing it as a taboo topic, helping people understand what mental illness is and what to expect.

As a Christian Counselor educator and a practicing professional Counselor, therapy is viewed as a collaborative journey with clients and their families. Whether it means providing knowledge so that they can better comprehend what is happening, to working with them on understanding effective types of treatment, to helping them view healing through a Wheel of Wellness, the goal is to increase both psychological wellness and spiritual wellness. Although a non-Christian counselor can be supportive to those in crisis, being a Christian counselor models the foundation of Biblical truth. We should treat people with respect and honor, just as Christ treated others. We care for

## He Heals the Heartbroken (cont.)

our clients, walking with them through the darkest periods of their life and providing compassion for the broken. Above all, an effective counselor can truly become a catalyst for God's heart transformation. That's why I counsel, and that's why I encourage the church to address mental illness among its members.

*Dr. Rogers-Larke has been a therapist for the last 25 years in a variety of positions, from mental health, to a school counselor, to inpatient and, in 2011, she returned to private practice. She is a Nationally Certified Counselor, a Board-Certified Telemental Health Provider, a Certified Trauma Professional, EMDRIA certified, Certified Special education teacher and school counselor, Registered Play Therapist-Supervisor and Licensed Professional Counselor-Supervisor. She is also sign language fluent and has a significant number of areas of expertise, including, but not limited to, ADHD, trauma and children, among other things. She has also taught on the university level since 2006.*





## How Biblical Languages are Successfully Taught in an Online Environment

John G. Panagiotou, Adjunct Professor

At the beginning of this year in January, I received a phone call and an email asking if I would agree to become the Koine Greek New Testament professor at Erskine Theological Seminary. I was thrilled and honored to accept the offer and opportunity to teach at my alma mater where I completed my doctorate.

Little did any of us realize at the time that a mere six weeks later we would be thrust in the midst of a pandemic and all that that would entail. What had become my standard in-person lecture and teaching Biblical Greek grammar methodology over the years would have to be presented a new challenge when I received the follow-up email of, “by the way, we want you to pioneer, create, and develop the Greek Online course since we have never done that online here before given the fact that we are planning to go online with instruction on a broader scale due to the pandemic.”

I had never taken an online course before, let alone taught an online course before, much less had to pioneer the creation and development of an online version of an ancient language course prior to this. At first, I remember feeling some trepidation over such a potentially daunting task. You see, Greek has been taught almost uninterruptedly as part of the curriculum at Erskine Seminary for nearly two centuries since its founding. The teaching of it by me as someone who is fluent in both Koine and Modern Greek with several years of teaching experience was the easy part. The challenge was how was this going to play out online, especially since it had never been done at Erskine before? Would the students be able to grasp the key concepts of the language? Would there be a disconnect in understanding since I was not there in-person with the students to ascertain if they were learning as they should? Was it going to work online? I approached it with much prayer and began research as to the very nature of online education.

I first discussed this online idea with my friend the longtime Dean Dr. R.J. Gore who was my doctoral dissertation advisor and “godfather of all things Erskine Seminary.” His encouragement went something like this on the telephone, “John, we know you can absolutely teach the Greek course in person. What we are wondering is can Greek be taught effectively online since it has never been done before at Erskine? If you pioneer the development of and make the Greek online course work, then that opens new doors beyond the pandemic here at Erskine for students that don’t have to physically be on any of our campuses.” As usual, Dr. Gore’s sage advice, became my northstar guiding me in this endeavor.

Then, in email dialogue with the Provost Dr. Michael Milton, I was directed to some very sound resources which he had produced on the philosophy of online education and the practical nuts and bolts of teaching online and course creation. I found the resources provided by Dr. Milton quite

## How Biblical Languages are Successfully Taught in an Online Environment (cont.)

helpful in getting in the right mindset of online teaching and the methodologies of online teaching. A quote which Dr. Milton provided which I found deeply resonant with me that illustrates how online teaching can be an even more engaging endeavor for the professor with his/her students is by Dr. Parker J. Palmers where he states, “Good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher.”

Finally, I made a phone call to Nathan Turner who is the Erskine Online program director. From Nathan, I received the technical assistance and training necessary for getting up and running on the digital platforms of Brightspace and Microsoft Teams which are essential to online teaching at Erskine. I keep Nathan on my phone directory so that when I hit some technical bumps in the road – and there always are going to be bumps along the way – I can address them with his help and keep moving forward. Do not be intimidated by the technology and recognize that this is a team effort.

Needless to say, the more I discussed and learned about online education, the more intrigued and enthused I become about teaching let alone pioneering a Greek online course at Erskine. For me, I came to understand and appreciate both my pre-recorded and my livestream lectures as being an opportunity to connect with students twice a week basically on a closed-circuit television network which was interactive in real time.

### *Why studying Biblical languages is important for seminarians*

Before I speak to the technical nuts-and-bolts and how-to's of designing and teaching a Biblical language online course, I want to emphasize some of the pastoral and scholarly implications as to why the study and mastery of Greek and Hebrew are important for the seminarian.

First, these are the original languages of the Holy Scriptures: Hebrew for the Old Testament and Greek for the New Testament.

Second, though we have many very good English translations available today, there is no substitute for delving into the deep meanings of a word in the original language with all of its depth and complexity. An example in Greek New Testament can be found when Jesus has compassion on someone [ἐσπλαγχνίσθη], He feels it with His very guts and intestines, not just with some mere sentimental expression.

Third, when we study a foreign language, especially an ancient Biblical language, we are rewiring the neurons of our minds and thus gaining new mindset and understanding within context of the original text that we are reading.

These three reasons help our seminarians become better students of the Bible, teachers of the Faith, preachers of the Word, and pastors to their flocks. That is why it is important to still teach Hebrew and Greek in the seminary.

# How Biblical Languages are Successfully Taught in an Online Environment (cont.)

## *Designing and teaching the course*

I started by uploading my bio and the course syllabus onto the digital platform. I then created an outline of a weekly lesson plan for the entire semester. Within this framework, I would create a module for each based according to the course grammar textbook and workbook. Within each module, I would upload pre-recorded videos which I have made, learning charts, paradigms, and a livestream session link where the class would click to participate in my twice a week livestream lectures at the usual appointed days and times. If a student would miss a livestream lecture or wanted to review particular content, that was no problem because each of the livestream lectures was recorded and archived. Thus, in total I created more than thirty instructional videos with approximately eighty-five hours of video library for Greek I alone which the students can access at their convenience.

Though teaching a language course is different from teaching other courses because of the different nuances involved in language learning, the four pillars of standard objectives of learning management for the modules were maintained to keep an engaged classroom experience: 1.) student to content; 2.) student to professor interaction; 3.) student to student interaction; and 4.) student to community. Since, I would spend three hours weekly lecturing and interacting in the online classroom environment (twice a week for 1 ½ hours each session), engagement was extremely high for the my course in all four categories. There are mini-exams throughout the semester with a mid-term and final which would involve the actual parsing and translation of chapters of the New Testament Scriptures.

## *Outcomes and conclusion*

In closing, I have found that developing and teaching a Biblical language in an online educational context to be extremely rewarding. More importantly, the students in my course have learned Koine Greek very well. So much so that in the middle of the semester, they were already parsing and translating whole sections of the New Testament themselves. That is all we need to say. It can be done. It has been done and now Erskine Seminary has a Biblical Greek online course that can successfully meet the educational needs of its students regardless of the geographic limitations. If Greek can be taught online, then anything can be taught online. With this Erskine Seminary is limitless in its impact and influence on the world in its mission to preach Christ and serve His Church.

*Dr. John G. Panagiotou is adjunct professor of Theology, Early Church History, and Greek New Testament at Erskine Theological Seminary. He is also professor of Patristics, Greek New Testament, and Early Church History at Cummins Memorial Theological Seminary where he serves as Liaison to the Seminary President.*

# STUDENT SPOTLIGHT



## Ordinary Means of Grace

Seth Philbrick, Director of Youth Ministries at Church of the Atonement (ARP)

When I stop to think about it, I'm kind of ordinary. And I'm more than ok with that. I don't have a flashy conversion story, and I haven't used gimmicks in ministry. I guess I just believe that if the ordinary means of grace - Word, sacraments, and prayer - are good enough for the church in general, then surely they must be good enough for youth ministry as well. Here's my story:

I was born and raised in a Christian home in Rye, NH where my family attended church every Sunday. And it was in the eighth grade when I distinctly realized that I was a sinner in need of God's mercy and grace. So, I made a profession of faith and was baptized. Yet while I was involved in our church's youth group and, as a high school student, volunteered with the middle school youth, I still remember being on the fence in my Christian commitment. It wasn't as if I acted immorally. But I tended to hide my Christianity from friends at my high school in order to "fit in." Then, in my sophomore year, my youth pastor spoke from Scripture about not serving two masters. Well, that seemed to hit me right in the heart. I was convicted, and the Lord solidified my commitment to Him in that moment.

When it came time to attend college, my former youth pastor, Bob Whitter, was teaching at Gordon College, and so I studied Youth Ministry and Biblical Studies with him there. The emphasis in my education was on a relational model of youth ministry as being most effective. And I've learned over time that these relationships need to revolve around the greater body of the church. That way youth are formed by witnessing the whole Body of Christ living out the gospel message on a regular basis.

During college I also had the opportunity intern at a church in Houston, TX where I became introduced to the Presbyterian church. I grew to love it, and that's where I've been ever since. After graduation, I took a youth director position at Thomson Presbyterian Church in Thomson, GA, and moved down South. Being from New Hampshire, my friends were baffled why I chose Georgia. "Come on. It's the Bible belt! They don't need you," they said. But I knew that not everyone was called to be a missionary in a truly unevangelized location. The fact is many people aren't. And I also knew that all churches need the gospel. Every single church needs the gospel preached, taught, and lived out regularly. Because if the church doesn't have the gospel then the world doesn't have the gospel. So, I spent several years in youth ministry in both Georgia and South Carolina before heading back up north to Silver Spring, MD where I'm now at Church of the Atonement. I've been involved in ministry in small towns, cities, and suburbs.

## Ordinary Means of Grace (cont.)

And my philosophy of youth ministry hasn't changed much over time. The ordinary means of grace in the context of intergenerational discipleship pretty much sums it up. God's Word, sacraments, and prayer are the best means to nurture Christians. And youth ministry is not some separate entity from the local church but should be a part of that church and in line with its other ministries. Sure, we have distinct youth gatherings that are geared toward specific age groups. But when the Men's ministry is having an event, I encourage fathers to take their sons and participate. The same goes for mothers and daughters. That way youth become well-rounded in the body of believers. That way they are less likely to say, "I have no need of you." (1 Cor. 12:21) and that "If one member suffers, all suffer together; if one member is honored, all rejoice together." (1 Cor. 12:26) It may not look glamorous, it may not draw crowds, but I'm more than ok with that. I'm fine knowing that the way I work is ordinary because I also happen to know that the way my Savior works is extraordinary.

*Seth Philbrick is Director of Youth Ministries at Church of the Atonement (ARP) in Silver Spring, MD and is pursuing a Master of Divinity at Erskine Seminary. He previously served in youth ministry at churches in Thomson, GA and Columbia, SC. Seth and his wife, Rachel, live in Silver Spring, MD with their son.*



# ALUMNI SPOTLIGHT



## Does the Sun Still Shine?

Brandon Terry

An anomaly to me  
This year seemed to be  
Newfound emptiness awaiting  
Lack of life, longing much  
Churning misery, time is mush

Failure to launch, the anthem  
Where is God? the cry  
Scarce hope my observation  
Many hopeless bodies lie  
Vicious assaults claim many men  
All out afront on many women

What I really want to know is  
Does the Sun still shine  
Even if I only see black clouds in the sky

The Lord mercifully answered the cry of my heart in October as I mourned the cumulative loss in my life up to that point in 2020. My dear friend, mentor, colleague, and brother in Christ, Dr. Timothy Russell had passed away. A childhood friend of mine was murdered, and I just found out that another friend I had been trying to reach had passed away 5 months before. This broke me after being bent by the difficulty of ministering to my flock amidst Covid-19, the tensions between black and white, right and left, the difficulty of starting a Ph.D. program, and having our second child a month earlier.

This is not unique to me though. Many of you reading this, I know, have had your own trouble and broken hearts. But on that day as I wept to the Lord, I was made aware that I was empty. I felt the most dissatisfaction I had ever felt in my life. Simultaneously, I was the most hopeful and surest I had ever been in my life. Needless to say, this constituted the oddest I had ever felt in my life. Is this what Paul meant when he said “sorrowful, yet always rejoicing” (2 Cor. 6:10)? Whatever it was, it was a gracious gift from our Savior. This peace stemmed from meditating on Psalm 73:26 where Asaph says, “God is the strength of my heart and my portion forever.” My portion. This is not a suggestion - it’s a proclamation, a declaration. God is my portion. Despite what my enemies have over me, despite hardship in my life. Black clouds may be all I see, but the Son still shines. He still rules the day, and because of him there will be no darkness.

## Does the Sun Still Shine? (cont.)

Even as I write this I feel the weight of the times, but I'm fighting to have my hope grounded in nothing else than Jesus' blood and righteousness. My spirit refuses to trust the sweetest frame, but it wholly trusts in Jesus name. 2020 has given clarity to Peter's confession in John 6:68, "Lord, to whom shall we go? You have the words of eternal life." Everything is frail and leaves us famished. But Jesus is our solid rock. The Son of God is the bread of life. And there is no other name under heaven that will save. The Son will shine forever, and I am so blessed to know Him. Thanks be to God for 2020, for "whether we live or whether we die, we are the Lord's" (Rom 14:8).

*Rev. Brandon M. Terry (M.Div. 2018) is the Assistant Pastor to Young Adults at Second Presbyterian Church (EPC), Memphis, TN and is a pastoral liaison for the Shine Ministry which assists special needs families in the Memphis community. He is currently pursuing a Ph.D. in New Testament at Mid-America Baptist Theological Seminary. Brandon and his wife Sarah live with their two children in Memphis, TN.*



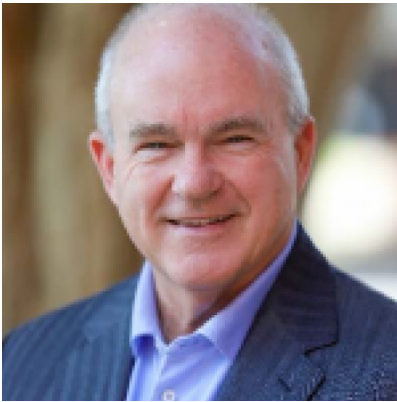
# NEWS AT ERSKINE

# FACULTY/STAFF NEWS



## **Panagiotou Publishes on Christian Stewardship**

Dr. John Panagiotou, Adjunct Professor of Greek and Early Church History, has recently published the book, *The Path to Oikonomia with Jesus Christ as Our Lighthouse*. This volume explores the topic of Christian stewardship from both Biblical and Historical perspectives. Dr. Panagiotou promotes stewardship as integral to spiritual life and growth of believers as the church proclaims the coming of God's kingdom on earth.



## **Michael Stewart Named Research Professor of Chaplain Ministries**

Michael Stewart Named Research Professor of Chaplain Ministries  
Dr. Michael Stewart has been appointed as Research Professor of Chaplain Ministries at Erskine Seminary. He is an ordained minister, Commissioner for the Presbyterian and Reformed Commission on Chaplains and Military Personnel (PRCC) and Assistant Endorser of Civilian Chaplains for the PRCC. For two decades Dr. Stewart served as Director of Pastoral Care at Piedmont Columbus Regional

Healthcare in Columbus, GA. He previously served as President of the Georgia Society of Healthcare Chaplains and has lectured at the Theological College of Zimbabwe and Columbus State University.



## **Kelly Stultz Named Research Professor of Sacred Music**

Kelly Stultz Named Research Professor of Sacred Music  
Mrs. Kelly Stultz has been appointed as Research Professor of Sacred Music at Erskine Seminary. Professor Stultz has degrees in Vocal Performance, is trained in Orchestral Conducting, and has served as Director of Music in churches for over two decades. In addition to her service in the church and as a private tutor, Shultz has performed numerous events, including appearances at the White House for the President of the United States, and has worked alongside notable

musicians such as Keith and Kristyn Getty.



## **Timothy Lane Named Research Professor of Pastoral Counseling**

Timothy Lane Named Research Professor of Pastoral Counseling  
Dr. Timothy Lane has been appointed as Research Professor of Pastoral Counseling at Erskine Seminary. He is an ordained minister, professional counselor, popular speaker, and author/co-author of numerous publications. Additionally, he is the Founder and President of the non-profit Institute for Pastoral Care and the counseling practice Time Lane & Associates in Peachtree City, GA. Dr. Lane is adjunct professor of practical theology at several seminaries and

previously served as Director and faculty member of a counseling organization in Philadelphia, PA.



# ALUMNI IN ACTION



**Dr. Brad Anderson (M.A.T.S., 2002 ; D.Min., 2017)** was recently ordained and installed as pastor of Edwards Memorial ARP Church in Cayce, SC. He previously served as Director of Youth Ministry in two ARP churches: Boyce Memorial ARP Church in Kings Mountain, NC, and First Presbyterian Church in Columbia, SC. Brad and his wife, Kelley, live with their five children in Columbia, SC.

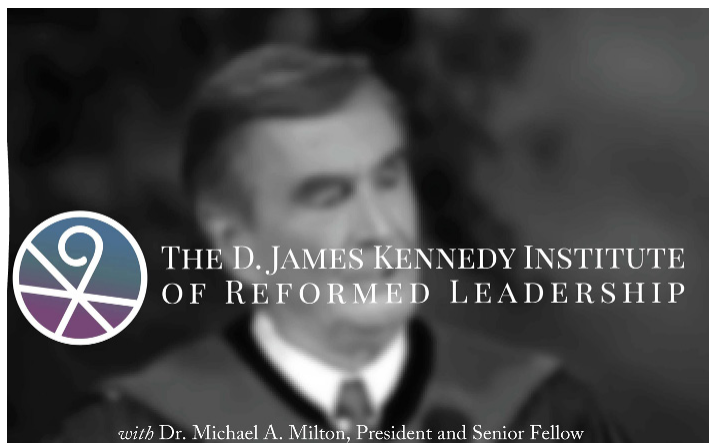


**Dr. Mark Baynes (D.Min., 2014)** serves as the worship pastor at Church of the Good Shepherd in Clemmons, NC. He has previously served in Scotland as an associate pastor and in America as a college minister. Committed to international missions, Mark is frequently invited as an adjunct professor to teach a Theology of Worship course at Ambassador International University in Zambia. He is currently finishing a book entitled, *Worship Under The Influence: Rediscovering the Joy of Acceptable Worship* and has recently released a Celtic worship album entitled *The Old Truth, Vol. 1*. Mark and his wife, Dawn, live in Bermuda Run, NC with their wee dog, Sasha.



**Dr. Juan Carlos Bonilla (M.Div., 2008 ; D.Min., 2014 )** serves with World Witness as a church planter in Madrid, Spain. A native of Ecuador, Bonilla has served on the mission field in San Luis Potosí, Rio Verde, and Guadalajara, Mexico. He and his wife, Ruth, live in Madrid with their two daughters.

## Free Logos Academic and Pastoral Library for Students



Beginning in Fall 2020 students at Erskine Theological Seminary will receive a foundational academic and pastoral library of 68 works, valued at over \$4,000. The Logos Academic and Pastoral Essentials library will be presented to every Erskine Seminary student in every program. The partnership between Erskine Theological Seminary and Logos Bible Software is being made possible by the D. James Kennedy Institute of Reformed Leadership.

The D. James Kennedy Institute of Reformed Leadership is a program of the North Carolina nonprofit corporation, Faith for Living, Inc., and a ministry of Erskine Theological Seminary. The Institute is named after the noted Presbyterian minister, the Reverend Dr. D. James Kennedy (1930–2007). In 2013, the surviving family members of Dr. Kennedy asked Dr. Milton, a former student and intern under Dr. Kennedy, to assume the presidency of an organization that would “shepherd the shepherds who will shepherd the flock” (future pastors, teachers, and missionaries). The D. James Kennedy Institute of Reformed Leadership makes its’ home on the historic campus of Erskine Theological Seminary to promote scholarly research in pastoral ministry and theology in the service of the Church.

## ERSKINE ONLINE

Follow your call *wherever you are.*

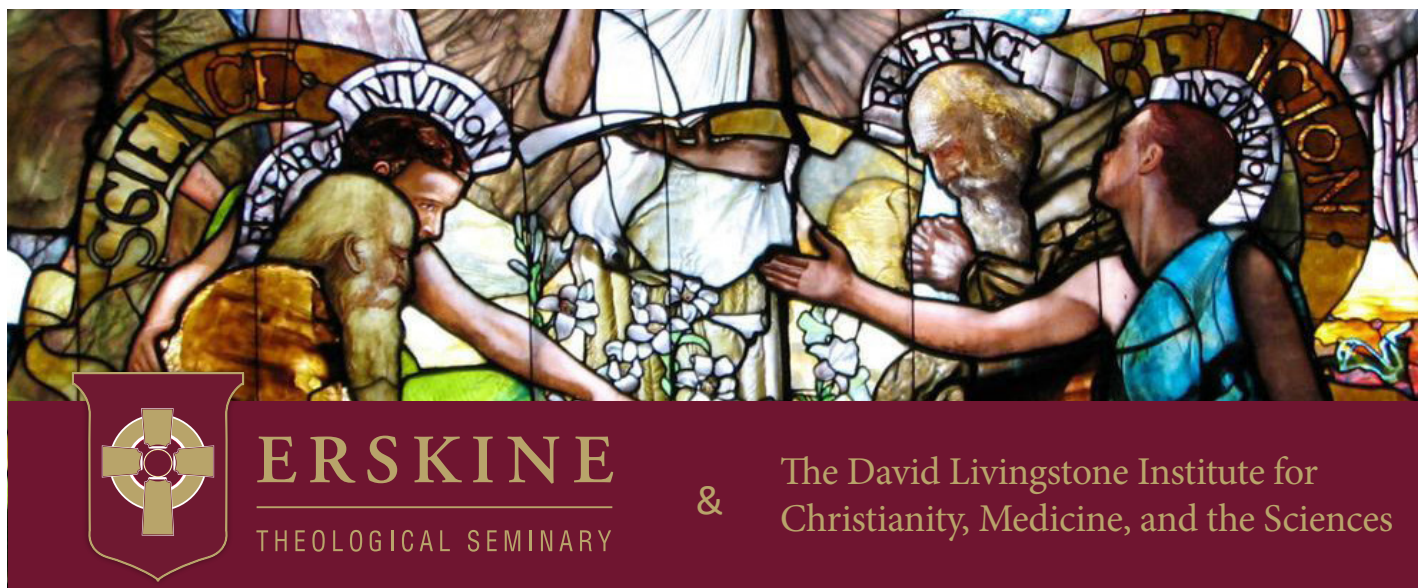
### ERSKINE ONLINE features:

- 100% online masters and low residency doctor of ministry degrees
- Support for every online student from our Learning Management Team
- 8-week or 16-week courses
- Courses designed on our pillars of Online teaching and learning connections:
  - Connect the student to the professor
  - Connect the student to the content
  - Connect the student to other students
  - Connect the student to our larger Erskine Seminary community

Free Logos pastor’s starter library

Free post-seminary pastoral residency program with the DJK Institute

## David Livingstone Institute for Christianity, Medicine, and the Sciences



**Did you know** that Erskine Seminary and the David Livingstone Institute for Christianity, Medicine, and the Sciences offer graduate Certificate Programs in Christian Worldview, Apologetics, and Biomedical Ethics in both online and live classroom formats? Our courses are designed for practicing medical and scientific professionals and students training in these areas. Graduate credits earned in certificate programs are transferable to a Master of Arts in Theological Studies (MATS) degree at Erskine Theological Seminary. Click [HERE](#) for more information!

### Clinical Pastoral Education (CPE)

**Did you know** that Erskine Seminary partners with the Institute of Clinical Pastoral Training to offer Clinical Pastoral Education (CPE) training to chaplains and spiritual care providers? Two units of Clinical Pastoral Education are included in our curriculum. Erskine Seminary has been preparing chaplains for ministry for over 20 years.



The Institute for Clinical Pastoral Training is accredited by the Accrediting Council for Continuing Education Training (ACCET). ACCET is listed by the U.S. Department of Education as a nationally recognized accrediting agency.

For information on these two programs contact, Robin Broome at [broome@erskine.edu](mailto:broome@erskine.edu)