


# Southwestern News

A PUBLICATION OF SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

FALL 2011 | VOLUME 70 NO. 1



## THE MACEDONIAN CALL

FOLLOWING IN THE FOOTSTEPS OF PAUL



*Join us as we celebrate the dedication of the*

# MACGORMAN CHAPEL

THURSDAY, DECEMBER 1, 2011

RIBBON CUTTING: 9 A.M.

DEDICATION SERVICE: 10 A.M.

PRESIDENT'S CLUB DINNER: 5:15 P.M.

CHRISTMAS AT SOUTHWESTERN: 8 P.M.

*Musical Program presented by  
Southwestern's School of Church Music*

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY  
FORT WORTH, TEXAS



THE SOUTHWESTERN SEMINARY MASTER CHORALE,  
SOUTHWESTERN SINGERS AND ORCHESTRA PRESENT

THE FIRST ANNUAL



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THURSDAY, DECEMBER 1, 2011

EIGHT O'CLOCK IN THE EVENING

MACGORMAN CHAPEL

FEATURING CHRISTMAS CAROLS,  
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Admission is Free

*Presented by the School of Church Music*

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY  
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Southwestern Seminary | Fort Worth, Texas

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Dr. Dale Manor  
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AT SOUTHWESTERN

STAY A WEEKEND.  
HOST A CONFERENCE.  
LEAD A MEETING.

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# CALENDAR

For more information, please call 817.923.1921.

## OCTOBER »

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Fall Break  
Classes Dismissed/Offices Open

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The Future of Biblical Archaeology  
Conference  
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**31**

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**DEC 16**  
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**21-25**

Thanksgiving Break  
Classes Dismissed/Offices Open

## DECEMBER »

**1**

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MacGorman Chapel, 10 a.m.

**1**

President's Club Dinner

**1**

Christmas at Southwestern/  
Handel's *Messiah*  
MacGorman Chapel, 8 p.m.

**5**

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Symphony Orchestra  
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**16**

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**28 - JANUARY 15**

Zambia Mission Trip  
[swbts.edu/wmc](http://swbts.edu/wmc)

# SouthwesternNews

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Volume 70, Number 1

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**SOUTHWESTERN**  
BAPTIST THEOLOGICAL SEMINARY

# a letter from THE PRESIDENT

Seldom have more adventuresome and adrenaline-producing paragraphs been written than those that occur in the 16th chapter of the Acts of the Apostles. There in Paul's Macedonian vision are two incredibly important truths. The first truth is when the apostle Paul attempts to press further into Asia with the Gospel but is "forbidden by the Holy Spirit to preach the word in Asia" (16:8). Uncertain as to what to do next, Paul encountered the vision of the man from Macedonia, calling out for help in Macedonia. In 16:10, he notes his immediate departure for Macedonia "concluding that the Lord had called us to preach the gospel to them."

The passage indicates first the directing providences of the Holy Spirit of God. Oftentimes our best plans must be laid aside in direct response to the clear prompting of the Holy Spirit. A popular view among some contemporary evangelicals is that the only leadership Christians actually receive is directly from the Word of God. However, as the passage shows, the directing ministry of the Holy Spirit is never contrary to the Word of God but does certainly occur at pivotal moments in life.

The next emphasis of the passage is the clear call of God issued through the lone Macedonian who appeals to Paul to "come over to Macedonia and help us." We here at Southwestern Seminary remain unalterably committed to the idea that God, through the Holy Spirit, does indeed call men and women into what we call, for lack of better terminology, "vocational Christian service."

The most important call that is issued to every human being is the call of God to come to Christ and receive this salvation. However, to some, Christ issues a call to devote literally every aspect of their lives to the work of the ministry. The church at Antioch experienced this when they heard the Lord say, "Separate Paul and Barnabas to the work where into I have called them."

At Southwestern Baptist Theological Seminary most of our students have sensed that call of God to the Lord's work.

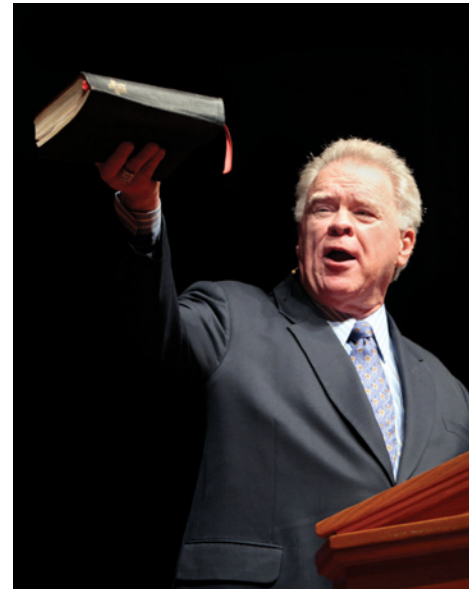
Responsive to the promptings of the Holy Spirit, they await His direction to exactly where that service may be. In this particular issue of *Southwestern News*, you will find the stories of some remarkable modern-day young people who have given themselves to Macedonia, just as Paul gave himself to Macedonia 20 centuries ago.

As you read these articles, may I ask you as the reader to do two things? First, seek the face of God to see if there is a Macedonian call to your life. There are still millions who have yet to hear a clear presentation of the Gospel, and I believe that God is calling many to go to the ends of the earth with the Gospel of Christ. Second, will you pray not only for these missionaries in Macedonia but also for those of our students who are even now grappling with the question of where they should serve? Pray that the Spirit of God may speak clearly to them and may fully equip them. Pray also that God will provide the funds necessary for all of these students to complete their mission of preparation here at the seminary. May God bless you every one as we seek to follow all aspects of our Lord's Great Commission.

Until He Comes,



Paige Patterson



# THE MACEDONIAN CALL

PHOTOGRAPHY MATT MILLER

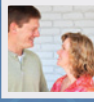
STEPPING ONTO THE SHORES OF NEAPOLIS  
(MODERN-DAY KAVALA), THE APOSTLE PAUL  
ENTERED MACEDONIA AND CROSSED A  
THRESHOLD TO "THE ENDS OF THE EARTH."



SEE HOW PAUL ANSWERED THE MACEDONIAN CALL...

THE PHOTOS ABOVE PORTRAY (FROM LEFT TO RIGHT)  
AN ANCIENT MONUMENT ON ATHENS' ACROPOLIS, A  
MOSAIC OF PAUL IN THE CITY OF BEREA, AND A MOSAIC  
OF PAUL'S SECOND MISSIONARY JOURNEY FROM A GREEK  
ORTHODOX CHURCH NEAR LYDIA'S POOL IN PHILIPPI.



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SKOPJE




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PRILEP



**CARISSA**  
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**WAYNE & LEE**  
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Pages: 16-23

MACEDONIA

THESSALONIKI



**JASON & BRANDI**  
Thessaloniki, Greece  
Pages: 16-23

GREECE

...AND HOW SOUTHWESTERNERS STILL DO.



CORINTH

ATHENS





BEYOND  
THE M

# ND MONUMENTS

## ANSWERING THE MACEDONIAN CALL

STORY BY BENJAMIN HAWKINS

PHOTOGRAPHY BY MATT MILLER & ADAM COVINGTON

**M**ount Olympus, the mythical home of the gods, protrudes above neighboring mountains along the border of the Grecian region of Macedonia. Farther south, the Acropolis overlooks the famed city of Athens, containing the Parthenon, the city's ancient temple to its patron goddess, Athena. But Greece, a hub of western civilization for thousands of years, does not contain only monuments to a pagan past.

Looking northwest from the Acropolis, a visitor to Athens can see a bald, stony hill called the Areopagus or Mars Hill. Here the apostle Paul once challenged the philosophers of Athens. Standing, as the book of Acts records, "in the midst of the Areopagus," he said, "Men of Athens, I perceive that in

all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you" (Acts 17:22-23).

### THRESHOLD TO THE 'ENDS OF THE EARTH': PAUL'S SECOND MISSIONARY JOURNEY (ACTS 16–18)

The journey leading to Paul's confrontation with the Athenians and their many idols, however, began much earlier. Before departing on his second missionary journey, Paul met with leaders of the church in Jerusalem. There they debated: Would the church force Gentile (non-Jewish) Christians to endure circumcision and submit to Moses' ceremonial laws? To Paul's relief, they put no such burden on the Gentiles, and they blessed his mission to bear Christ's name "before Gentiles, kings, and the children of Israel" (Acts 9:15).

After reporting to the church in Antioch, Paul and his colleague Barnabas set out to preach the Gospel but soon parted ways. Taking Silas and Timothy with him, Paul revisited churches he had previously planted. But the Holy Spirit frustrated their attempts to preach the Gospel in Asia, a region at the westernmost part of modern-day Turkey where the seven cities of the Apocalypse lie. The Spirit, again,

THE WELL-LIT ACROPOLIS STANDS ABOVE  
THE CITY OF ATHENS AT NIGHT.



blocked their way into Bythynia to the northeast, bordering the Black Sea.

Instead, the Spirit led them northwest, to the coastal city of Troas. There they waited—until “a vision appeared to Paul in the night” (Acts 16:9) of a man beckoning him to come to Macedonia. The next morning, Paul and his friends considered the vision, and as Luke writes, “Immediately we sought to go to Macedonia, concluding that the Lord had called us to preach the gospel to them” (Acts 16:10). So they set sail from Troas, to the isle of Samothrace, and finally to Neapolis—and a new continent.

Like a Greek amphitheater, the harbor of Neapolis rises from its shoreline up to a hill now crowned by a Byzantine fortress. By stepping onto the Macedonian shore, Paul and his companions entered the frontier of early Christianity and began a new phase in

God’s work among men. They passed a threshold to the “ends of the earth” (Acts 1:8).

Walking along the *Via Egnatia*, an east-west road that connected ancient Byzantium with the northwestern edge of the Grecian peninsula, Paul and his companions went to Philippi. To this day, the cobblestone road they traversed still leads into the city. Though ruins of ancient walls, columns and buildings are the only remnants of the city today, Philippi in Paul’s day was a vibrant community that would be home to a faithful gathering of believers.

**“I THANK MY GOD EVERY TIME I REMEMBER YOU,” PAUL LATER WROTE TO THIS CHURCH, “... BEING CONFIDENT OF THIS VERY THING, THAT HE WHO HAS BEGUN A GOOD WORK IN YOU WILL COMPLETE IT UNTIL THE DAY OF JESUS CHRIST” (PHILIPPIANS 1:3,6).**

God began His work in Philippi when Paul met and baptized Lydia, his first recorded convert in Europe. God continued His work after Paul, “greatly annoyed,” cast the “spirit of divination” from a possessed slave girl who followed him through the streets of Philippi, proclaiming, “These men are the servants of the Most High God, who proclaim to us the way of salvation.” The girl’s angry masters, who profited from her fortune-telling, dragged Paul and Silas before the city authorities, who flogged them and threw them in jail. The ruins of this prison remain to this day.

Here Paul and Silas prayed and sang hymns to God until a sudden earthquake rattled the foundations

of the building, opened the prison doors and shook off the prisoners' chains.

"And the keeper of the prison," Luke writes, "awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, 'Do yourself no harm, for we are all here'" (Acts 16:27-28).

Astonished and trembling, the Philippian jailer fell before Paul and Silas, saying, "Sirs, what must I do to be saved?" After hearing the Gospel, "he and all his family" believed and were baptized.

Leaving Philippi, Paul and his companions traveled westward, preaching the Gospel tirelessly. Today, visitors can follow the footsteps of Paul and visit the monuments of a biblical world. They can travel to the ruins of Amphipolis and Apollonia and to modern Greece's second-largest city, Thessaloniki (Thessalonica), where Paul's preaching incited a mob and caused a citywide uproar (Acts 17:5).

They can then visit Berea, where the Jews who heard Paul's preaching "searched the Scriptures daily to find out whether these things were so" (Acts 17:11). Traveling southward, they can see the Acropolis and Mars Hill in Athens before visiting Corinth, where Paul converted fellow tent-makers, Aquila and Priscilla.

In time, Paul's message transformed Greek culture, and historical monuments testify to the nation's Christian past. But such monuments cannot portray the import of Paul's second missionary journey. By crossing into Macedonia, Paul introduced the light of Christ to a continent that would later send missionaries to Africa and Asia, to North and South America, and to the ends of the earth.



*Continued on page 13*

## ONLINE EXTRA: VIDEO TOUR OF PAUL'S MACEDONIAN CALL

Scan the QR codes with your smartphone or go to [swbts.edu/MacedonianCall](http://swbts.edu/MacedonianCall) to take a video tour of Paul's missionary travels throughout Macedonia. Pastors and teachers can download the videos to use in sermons and Bible studies, giving a present-day look at the region transformed by the Gospel nearly 2,000 years ago.

### FIVE CITIES OF PAUL'S 2ND MISSIONARY JOURNEY:

**PHILIPPI** (Acts 16:11-40): Paul baptizes Lydia. He and Silas are thrown into jail after driving a spirit from a fortune-teller. After an earthquake opens the doors to the jail and breaks the prisoners' chains, a Philippian jailer and his family believe and are baptized.

**THESSALONICA** (Acts 17:1-9): For a few weeks, Paul declares to the Jews that Jesus, the Messiah, "had to suffer and rise again." The Jews then form a mob and seize some Christians in the city. Under cover of night, the Thessalonian church sends Paul and Silas on their way.

**BEREA** (Acts 17:10-15): In this city, the Jews who hear Paul's preaching examine God's Word daily to test the truth of Paul's message. But the Thessalonian Jews hear that Paul is preaching in Berea and stir up contention, forcing Paul to leave the city.

**ATHENS** (Acts 17:16-34): In this hub of ancient civilization, Paul debates the philosophers of Greece on the Areopagus, pointing them to the one true God in whom "we live and move and have our being."

**CORINTH** (Acts 18:1-17): Paul meets Aquila and Priscilla, and reassured in a vision that Christ has "many people in this city," he preaches here for 18 months.



AN ANCIENT TEMPLE TO THE GREEK GODDESS ATHENA STANDS ATOP THE ACROPOLIS. ALTHOUGH ANCIENT GREEK RELIGION IS DEAD, MANY ATHENIANS HAVE NEVER HEARD THE GOSPEL AND REMAIN IN SPIRITUAL DARKNESS.



*Continued from page 11*

## ‘LOOK BEYOND THE MONUMENTS’

According to Matthew Edison,\* however, any appearance of Christianity in modern Greece and Europe is empty. Baptists must “look beyond the monuments” of a biblical and Christian past in order to see a country and a continent covered by spiritual darkness.

“It is sad to report that the church is growing on every continent but Europe,” says Edison, a two-time graduate from Southwestern Baptist Theological Seminary and the leader of the International Mission Board’s (IMB) efforts to reach European people groups.

“You can actually Google ‘Churches for sale in Europe’ and find hundreds of church buildings, if you want to buy one. Some have been turned into malls. Some have been turned into apartments. One is a brewery. Unfortunately, some are now mosques.”

Out of the nearly 1,000 European people groups throughout the world, Edison says, nearly 700 are “unreached,” which means less than 2 percent of the population are evangelical Christians. Nearly 100 European people groups, with populations of more than 25,000, are “unengaged.” This means that no one is currently trying to share the Gospel with them.

“What you have in Europe is a post-Christian generation,” Edison says. “You talk to people, and they know the name of Jesus, usually from a curse or an expletive. You talk to them about church. They’ll generally say, ‘Ya. My grandmother did that.’ ... 98 percent have never heard what it means to have a personal relationship with the Lord.”

Nearly 2,000 years after the apostle Paul landed on its shores, Macedonia—like the rest of Europe—is once again a missions frontier. Today, the name of Macedonia designates the region of northwestern Greece, where Paul first preached the Gospel in Europe. The Republic of Macedonia, formerly a

territory of Yugoslavia, also claims the name, though not without some resistance. In the 1990s, Greece imposed a trade embargo on Macedonia, in part, to protest the young nation’s use of this name. Though Greece soon ended the trade embargo, the debate continues to this day.

According to Edison, the IMB first worked in Yugoslavia in the 1930s, but Baptist missionaries began to preach the Gospel in the Republic of Macedonia only after the Iron Curtain fell in the late 1980s. With a population of 2 million people of Slavic, Albanian, Turkish, and Roma descent, the

*Continued on page 15*

# WHAT IS EASTERN ORTHODOXY?

ORTHODOX WORSHIPERS  
IN THESSALONIKI LIGHT  
CANDLES IN HONOR OF  
THEIR PATRON SAINT.



Visitors to Greece or the Republic of Macedonia will notice the impact of the Eastern Orthodox Christianity on the culture. Orthodox churches like St. Demetrios or the Hagia Sophia of Thessaloniki preserve the gilded art and religion of Byzantine Christianity, and 20 monasteries are perched on the cliffs of Greece's Mount Athos. Small religious shrines called *kandyliakia* also appear repeatedly along the roads of Greece and Macedonia. For travelers from the west, these monuments of Orthodoxy seem foreign and sometimes mysterious. So what is Eastern Orthodoxy?

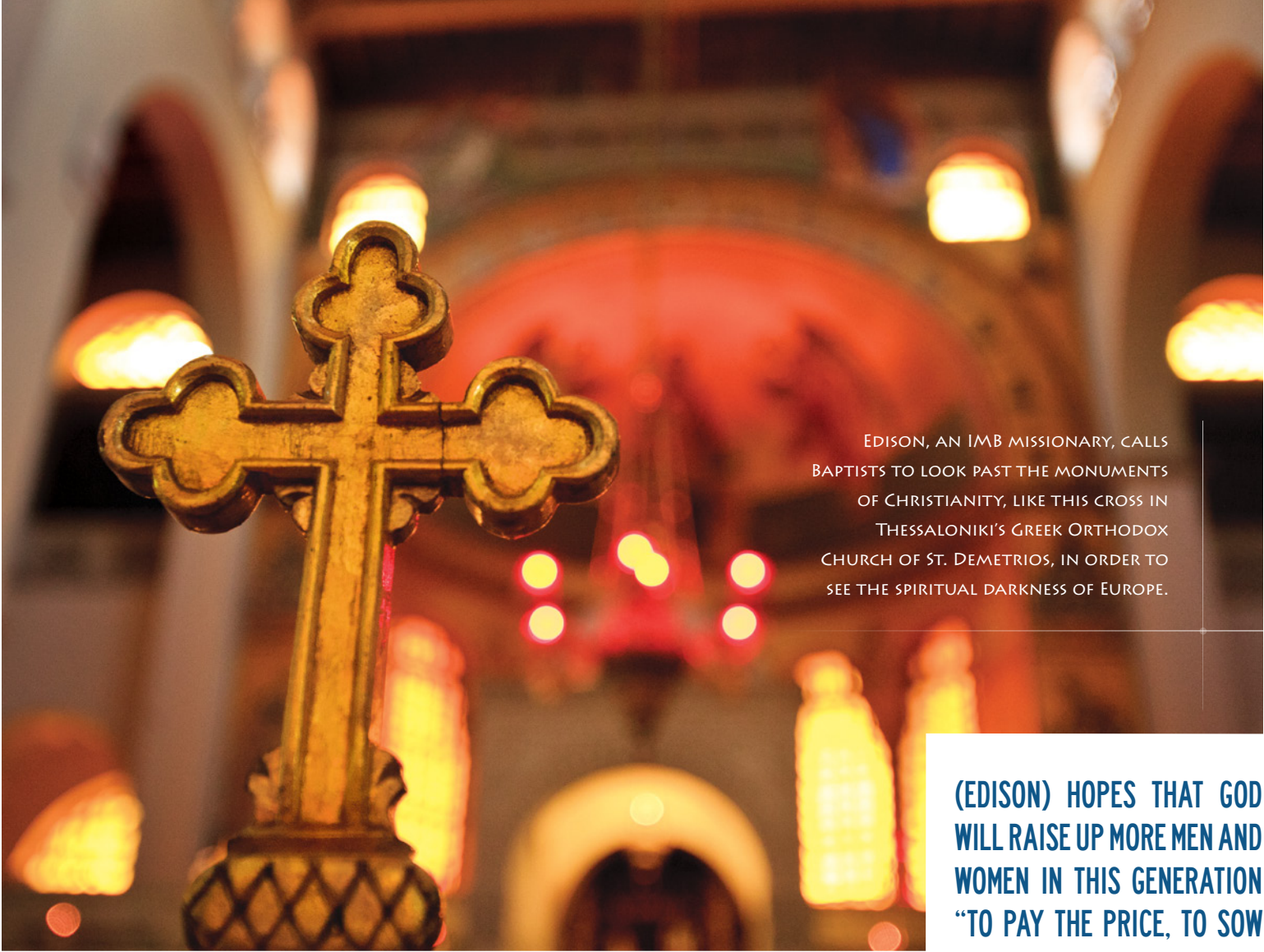
In 1054 A.D., the year of the "Great Schism," political, linguistic, and theological tensions, which had broiled under the surface for centuries, finally split the churches of Western and Eastern Christendom. By that time, Eastern (or Byzantine) Christianity already exhibited many of its defining features. With the Muslim invasions of the early Middle Ages, the Eastern Orthodox Church

began to cling staunchly to its faith and customs. Even today, the Orthodox Church preserves many traditions from a bygone age.

Several autonomous, though related, Orthodox Churches exist within Byzantine Christianity today: for example, the Greek Orthodox Church, the Russian Orthodox Church, and the Macedonian Orthodox Church, which claimed its independence of Moscow's Patriarchate (similar to an archbishopric in Roman Catholicism) after the fall of the Soviet Union.

Byzantine Christianity strongly affirms the Trinitarian Godhead that is unknowable apart from divine revelation in the God-man Jesus. The church also defends infant baptism and the process of "deification," by which a devout Christian progressively joins in union with the Godhead (though not in any way becoming a god). While the Orthodox Church upholds Scripture, including the deuterocanonical books, as the sacred Word of God, many people who claim to follow this confession remain ignorant of the Gospel. Although most people throughout Greece and the Republic of Macedonia claim to accept Orthodoxy, their commitment to the church is shallow, arising from culture rather than a personal faith.





EDISON, AN IMB MISSIONARY, CALLS BAPTISTS TO LOOK PAST THE MONUMENTS OF CHRISTIANITY, LIKE THIS CROSS IN THESSALONIKI'S GREEK ORTHODOX CHURCH OF ST. DEMETRIOS, IN ORDER TO SEE THE SPIRITUAL DARKNESS OF EUROPE.

**(EDISON) HOPES THAT GOD WILL RAISE UP MORE MEN AND WOMEN IN THIS GENERATION "TO PAY THE PRICE, TO SOW THE SEED, TO LIVE THE HOLY LIFE," SO THAT PEOPLE WILL ONCE AGAIN CALL UPON CHRIST IN MACEDONIA AND THROUGHOUT EUROPE.**

*Continued from page 13*

majority of people in the republic claim to follow Orthodox Christianity. Another 29 percent follow Islam, and 4 percent align themselves with Roman Catholicism. Although Baptists have a minimal presence, the nation's affirmation of religious liberty has opened doors to evangelism.

By contrast, Greece's tight-knit, family-oriented and Orthodox culture has complicated Baptist missions in the Grecian territory of Macedonia. National laws also discourage evangelism and penalize members of the Greek Orthodox Church who convert to other denominations or religions. Nearly 98 percent of the 11 million people who live in Greece claim to

follow Greek Orthodox Christianity. But, with nearly 700,000 legal immigrants living in the country, there are more Muslims in the nation than Catholics and Protestants combined.

According to Edison, the Macedonian region needs men and women who will replant the Gospel at whatever cost. He hopes that God will raise up more men and women in this generation "to pay the price, to sow the seed, to live the holy life," so that people will once again call upon Christ in Macedonia and throughout Europe.

As you will read in the stories that follow, graduates from Southwestern Seminary have already answered God's call, surrendering their lives to bring the Gospel back to Macedonia. Some proclaim the Gospel in the same cities of Grecian Macedonia where the apostle Paul preached. Others have

ventured farther north, working in the Republic of Macedonia.

All of them, however, recognize the continuing relevance of the vision Paul received nearly 2,000 years ago: "A man of Macedonia stood and pleaded with him, saying, 'Come over to Macedonia and help us'" (Acts 16:9). All of them have answered the Macedonian Call. <sup>SN</sup>

*\*name changed*

# MACEDONIA (GREECE)

WAYNE, AN IMB MISSIONARY AND SOUTHWESTERN GRADUATE, STANDS ATOP PAUL'S GATE AND OVERLOOKS THE CITY OF THESSALONIKI, A MIXTURE OF ANCIENT AND MODERN ARCHITECTURE.



# RETRACING PAUL'S STEPS, REPLANTING GOD'S WORD

STORY BY BENJAMIN HAWKINS

PHOTOGRAPHY BY MATT MILLER & ADAM COVINGTON

**T**

he Greeks live around the Aegean Sea, Socrates once said, "like frogs around a pond."

True to the saying, the Greek city of Thessaloniki straddles the northern edge of the Aegean's Thermaic Gulf, and its buildings crowd the coastline. Traveling to this 3,000-year-old city, the home of the biblical Thessalonians, a tourist can visit relics of the past or enjoy the Mediterranean climate on nearby beaches.

## TO THE WORLD'S EDGE AND BACK AGAIN

In contrast to Thessaloniki, the city of Petropavlovsk (in English, "Peter-Paul Town") lies at the edge of the world, located on

Kamchatka, a subarctic Russian peninsula northeast of Japan and separated from Alaska by the Bering Strait. This namesake of the apostles was unimagined by those men and women whom Christ first called as witnesses "to the ends of the earth."

But, as its name suggests, even this city on the edge of the world has received the Gospel. For 14 years Wayne, a two-time Southwestern Seminary graduate, and his wife, Lee, served there with the International Mission Board.\* Sent to Russia soon after the collapse of the Iron Curtain, Wayne and Lee first proclaimed the Gospel in the city of Chabarovsk, a southeastern city that lies near the border of China. They then moved to Petropavlovsk to work with small people groups similar to Alaska's Eskimos.

"It brought back a lot of memories from my earlier homestead days back in Alaska," Wayne says. This corner of Russia became home for him and his family. He and Lee raised two children here, and they built close relationships with the people they met. Understandably, leaving was hard when the IMB asked them in 2007 to return from the ends of the earth to Thessaloniki, one of the first cities in Europe where the apostle Paul preached the Gospel.

Wayne now serves as a leader for the IMB's Balkan Cluster, overseeing the work in nine countries: Bosnia and Herzegovina, Serbia, Kosovo, Montenegro, Albania, Bulgaria, Cyprus, the Republic of Macedonia, and Greece. After he and Lee moved to Thessaloniki, they found that, although Paul's name was known in the region, his message was all but lost.

"You come to a place like this, and you realize that Paul walked here 2,000 years ago," Wayne says. "So, in your mind you think, 'Well, there ought to be something here as a result of the churches he planted when he came through.' But there is still just a small remnant of believers here."

The Greek Orthodox community, making up 98 percent of the population, "claim some connection with Paul," Wayne says, "but when we talk to them about his letter, for example, to the Thessalonians, they are like, 'Oh, is there a letter like that?'"

**"SO, IN YOUR MIND YOU THINK, 'WELL, THERE OUGHT TO BE SOMETHING HERE AS A RESULT OF THE CHURCHES HE PLANTED WHEN HE CAME THROUGH.' BUT THERE IS STILL JUST A SMALL REMNANT OF BELIEVERS HERE."**

When Wayne speaks with the team members within the Balkan cluster, he is still amazed to find that some people groups in Southeastern Europe, like those in the Sanjak of Montenegro, have apparently never heard the Gospel.

"We continue to push to the edges of lostness," Wayne says. "We have known for 2,000 years that the people of the Balkans are lost and need to hear the Gospel. It is not much different in 2011 than in 60 A.D., when Paul came through. The need is still here."

But Wayne and those who serve under him labor to meet this need. Two weeks out of the month, Wayne travels to meet with the team leaders in each of the nine countries he oversees, and he spends much of his time equipping and advising these leaders. However, he and Lee also serve with the team in Thessaloniki. Lee teaches English at a refugee center, and they both work with a local church to reach out to the Russian population in the city.

"When we found that there were almost 200,000 Russians in this city, we were

blown away," Wayne says. "That is as big as the city where we lived in Kamchatka."

Wayne and Lee have joined one group of Russians to study the Bible, meeting in the home of a Russian couple—a believing wife and a husband who has been hesitant to believe. When they first started this study, Wayne says, this husband would separate himself from the group, sitting at a nearby computer. He listened to their discussion, however, and would often add snide comments of his own. But when he struggled with health issues recently, the group prayed for him. He has since recovered, and, though he does not actually join the Bible study, he listens more intently, adds more positive comments, and often requests prayer.

"We are anxious to see him come to know the Lord and feel that, perhaps, he is not too far away," Wayne says, adding that two other Russians have recently professed faith in Christ as a result of the Bible study. "Probably the biggest impact that we've been able to have (in Thessaloniki) is with the Russian-speaking community."



WAYNE AND LEE LEFT THE ENDS OF THE EARTH IN RUSSIA AND NOW FOLLOW PAUL'S FOOTSTEPS IN PROCLAIMING THE GOSPEL IN GREECE.



TO WATCH A VIDEO OF  
JAKE AND RACHEL'S  
BAPTISMS, SCAN THE QR  
CODE BELOW OR GO TO  
[SWBTS.EDU/LYDIASPOOL](http://SWBTS.EDU/LYDIASPOOL).



However, Wayne and Lee have reached out to immigrants from other nations as well. Many of these immigrants are unsettled, in need, and open to the Gospel. Recently, Wayne prayed and shared the Gospel with a man from Turkmenistan who is trying to find a job and a hope amid economic instability.

As it turns out, after moving from the world's edge to the European nation that first received Paul's preaching, Wayne and Lee still share the message of Christ with men and women from "the ends of the earth."

## REVISITING LYDIA'S BAPTISM

Jason and Brandi,\* another couple serving with the IMB in Thessaloniki, welcome refugees from "the ends of the earth"—many from Iran and Afghanistan, as well as Burkino Faso and



ABOVE:  
JASON HELPS  
BAPTIZE JAKE,  
AN IRANIAN  
BELIEVER, IN  
LYDIA'S POOL.

BELOW: JASON  
TEACHES AN  
AFRICAN  
REFUGEE.

other West African nations—to a weekly Bible study. Even during Ramadan, some Muslims came to the study, though still they fasted in observance of the Islamic holy month.

"And that is just incredibly exciting," Jason says. "They are out of their home country. They are out of their culture. So they're more receptive and a little more willing to listen."

Currently serving as International Service Corp missionaries with the IMB, Jason and Brandi recognized that God was calling them to Greece while backpacking across Europe for their first wedding anniversary. Previously, they believed God had called them to serve in Nepal, and every Sunday night they would meet with and minister to Nepali refugees in Fort Worth, Texas,



THE CENTURIES-OLD WHITE  
TOWER STANDS ALONG THE  
WATERFRONT IN THESSALONIKI.

where Jason was completing his Advanced Master of Divinity degree from Southwestern Seminary.

But when they stepped onto the shores of Greece, Jason recalls, they felt as if they had come home. Standing on Mars Hill, they read Acts 17 as they looked “out over the vastness of Athens, this huge, sprawling city.”

**“WE SAW THAT IT IS THE SAME WAY HERE TODAY AS IT WAS THEN AND THAT WE WERE SUPPOSED TO BE HERE,” JASON SAYS. “SO WE CAME BACK RIGHT AFTER THAT TRIP AND STARTED ON OUR APPLICATION WITH THE IMB.”**

In May 2009, Jason graduated from Southwestern Seminary, and on New Year’s Eve he, Brandi and their first child were on their way to the Grecian region of Macedonia. They have had another baby since moving to Thessaloniki.

Jason and Brandi entered the mission field expecting to reach young families in Greece. But for cultural reasons, Jason says, few people in Greece are married and have families even in their late 20s, and some have commented that he and Brandi seem too young to have two children already.

Although the Greek people display great hospitality at a first meeting, Jason says, it takes time and effort to break through cultural barriers and to build close relationships. Nevertheless, Jason and Brandi “trust in the power of the Lord and in his Word” and continue to build relationships and share the Gospel with their Greek neighbors.



ABOVE: JASON READS SCRIPTURE DURING A BIBLE STUDY WITH INTERNATIONAL REFUGEES.



BELOW: BRANDI LAUGHS WITH OTHERS DURING A BIBLE STUDY.

But the response of Thessaloniki’s refugee community to the Gospel has truly come as a surprise, Jason says. This year they and another missionary family in the city planted a house church with an Iranian family, and this summer they celebrated their first baptism.

Nine years ago, Jake and Rachel, who now have a 7-year-old daughter, fled from Iran and took refuge in Thessaloniki.\* Jake and Rachel began attending the Bible study and other events for refugees, and someone gave Jake a Farsi Bible, which

he read on his own. Jake later repented of his sins and accepted Christ’s salvation and Lordship in private, but no one knew of it for weeks.

Once Jake told them about his decision, Jason and his team leader began to disciple him. And, since evangelical churches in Thessaloniki have not yet warmed to refugees, they decided to form a church with their families, where they continue to fellowship, study Scripture, and worship in Greek on a weekly basis.



ABOVE: THE ARCH OF GALERIUS STANDS IN THESSALONIKI, NAMED AFTER THE FOURTH-CENTURY ROMAN EMPEROR WHO ENDED A PERIOD OF INTENSE PERSECUTION OF CHRISTIANS.

LEFT: A NATIVE OF THESSALONIKI.

They agreed to baptize him in July, and as the day approached, “it seemed like Rachel was getting closer and closer to becoming a believer.” Nearly a week before Jake’s baptism, she began to ask her husband more questions about how to become a Christian.

“We were really praying that she would become a believer before his baptism,” Jason says, “so that we could baptize them both together.”

God soon answered their prayers. Looking on the internet, Jake found the phone number to a Farsi-speaking church in California, and a minister from the church explained the Gospel to Rachel in her heart language.

“I think it was the difference of hearing it in Farsi from someone else,” Jason says.

While Jake had professed faith in Christ, his wife had not. Jason and Brandi would ask her how she felt about the Gospel message, but she answered hesitantly. “I’m not Muslim, but I’m not a Christian,” she would say, although later responses revealed her progress: “I believe this, but I’m not ready to say I’m a Christian.”

If she became a Christian and later returned to Iran, Jason says, she “would be thrown in jail, or possibly worse things would happen.” Rachel feared the cost associated with claiming the name of Christ.

“In the meantime,” Jason says, “we had made plans to go ahead and baptize Jake.”





Nearly 2,000 years ago, God planted a vibrant church in Philippi after Paul baptized Lydia and her household. Soon afterward, a living and active church gathered in the city of Thessaloniki, as well, testifying to the faithfulness of Christ. For Jason, this reality is both humbling and exciting.

**“IT IS OVERWHELMING AND ENCOURAGING AT THE SAME TIME TO KNOW THAT GOD HAS WORKED IN THIS CITY BEFORE,” JASON SAYS. “WE HAVE THE FAITH AND TRUST THAT HE IS GOING TO WORK IN THIS CITY AGAIN. IT MAY BE SLOW, AND IT MAY BE DIFFICULT, BUT I READ PAUL’S LETTERS TO THE THESSALONIAN CHURCH AND FIND ENCOURAGEMENT.”**

“And the Lord just used that and opened her eyes. It was obvious she was not just giving lip service to it at all because, before, she would say, ‘I’m afraid. I’m afraid to say I’m a Christian.’ And that day, she said, ‘I am a Christian. I am not afraid anymore.’ She counted the cost and chose to follow Christ.”

The following Sunday morning, Jason and Brandi stood with Jake and Rachel at Lydia’s Pool in Philippi. The pool lies where the river Gangitis runs north of Philippi and is split by a small island.

Today, a Greek Orthodox shrine to Lydia, Paul’s first convert in Europe, stands on the island. On one side, the river runs through a shallow, cross-shaped baptismal pool that the Orthodox Church constructed out of stonework. An Orthodox chapel lies on the same side of the river.

But on that Sunday morning, Jake and Rachel confessed their faith and were baptized on the other side of the river, where the water runs deep.

As God builds a vibrant church in Thessaloniki once again, its testimony about Christ may reach to the uttermost parts of the earth. Visiting Lydia’s Pool a month before his baptism, Jake expressed his excitement that the apostle Paul baptized his first convert on European soil in the same spot.

“Maybe,” he told Jason, “I’m the first Iranian convert in Greece to be baptized here.”

And perhaps, by God’s grace, he won’t be the last. <sup>SN</sup>

*\*names changed*



THE REPUBLIC OF MACEDONIA:

PLOW  
PLANT  
PRAY

STORY BY KEITH COLLIER

PHOTOGRAPHY BY MATT MILLER & ADAM COVINGTON

**T**he former Yugoslav Republic of Macedonia rests landlocked in Southeast Europe in the central part of the Balkan Peninsula. The mountainous region provides a rich landscape for vineyards, orchards, and tobacco fields. Domes of Macedonian Orthodox churches tower above the red rooftops in each village, symbols of the shadow this predominant religion casts over its people.

The birthplace of Alexander the Great, the region's inhabitants have lived under the control of various empires, including Roman, Byzantine, Bulgarian, Turkish, Yugoslavian, and communist rule. Not until 1991 did the country know freedom as an independent nation.

Here, life moves at a slower pace. Neighbors, who have lived alongside one another for generations, recite common phrases like "There's time," and Macedonian proverbs like "To really get to know a person, you have to eat a bag of salt with him."

"Eating a bag of salt with somebody takes a lot of time," says Kyle Kirkpatrick, who earned his Master of Divinity from Southwestern in 1995 and serves as IMB strategy associate for Macedonia.

"You don't have quick results, but what you end up with is somebody who knows you and trusts you."

## PLOWING NEW GROUND

Kyle and his wife Jackie vividly remember their first night in the capital city of Skopje in the winter of 1997. Snow fell as they exited the train with their 7-week-old daughter and trudged through the cold to the house where they would stay. Feelings of isolation accompanied the bitter cold as all three cried themselves to sleep that night.

"We hit the field in February and didn't know a lick of the Macedonian language," Kyle recalls. Having no other Southern Baptist workers in the area forced them to acquire Macedonian by immersion, learning to shop and use the post office at the mercy of the nationals, which proved to be fruitful. In God's providence, having a young baby opened doors with the people, and eventually, some local teenagers tutored them in the language.

Faced with the task of starting from scratch, they connected with a local Baptist church and eventually started a church. The Kosovo War in 1999 thrust their small church to the front lines of ministry as international refugees poured into Macedonia.

“We kicked into high gear with the refugees,” Kyle says. “It was actually a good thing for our church because as a new church we were very inward focused. The refugee crisis helped our people turn outward.”

They served as base for relief aid, helping victims of the war and feeding about 5,000 people per month. Although the church grew during this time, Kyle recognized some were only coming because of the handouts.

“We learned very quickly that you can’t build a church with humanitarian aid,” Kyle says.

Yet, Kyle and Jackie also watched as the Gospel took root in many people’s hearts, including a young girl whose father was killed by a bomb. After placing her faith in Christ, she boldly shared the Gospel with others, especially with Albanians, whose nation was responsible for her father’s death.

From the beginning, the Kirkpatricks sought to plant indigenous churches, with nationals in places of leadership. They lead a MasterLife Bible study group and eventually trained members in basic inductive Bible study methods and gave them opportunities to lead the group.

After 11 years of mission work, the Kirkpatricks felt led to move to Prilep, a small town of 70,000 people south of Skopje with no evangelical presence. Although heartbroken for having to leave those in whom they had planted their lives, Kyle and Jackie trusted God and knew He could sustain the work through several men who had grown into leadership roles.

“We quickly incorporated three to four men in the teaching and preaching,” Kyle says. “A couple of them grew up spiritually in the church. By the time we left, we said, ‘You have been leading this church, and you can continue without us.’”

LINED WITH RED ROOFTOPS, PRILEP IS HOME TO 70,000 PEOPLE, THE VAST MAJORITY OF WHOM HAVE NEVER HEARD THE GOSPEL.



KYLE AND JACKIE KIRKPATRICK WITH THEIR FAMILY.



**“A COUPLE OF THEM GREW UP SPIRITUALLY IN THE CHURCH. BY THE TIME WE LEFT, WE SAID, ‘YOU HAVE BEEN LEADING THIS CHURCH, AND YOU CAN CONTINUE WITHOUT US.’”**

*Kyle Kirkpatrick*

time, he ministered to students and started English classes.

“God used my Journeyman time to call me to missions,” Jeff says. “That’s all I wanted to do.”

Kyle encouraged him to look into Southwestern for further theological training before returning to the mission field.

“I knew that most of the missionaries with [IMB] had actually come out of Southwestern,” Jeff says. “As soon as I stepped on campus, I knew it’s where I needed to be.”

Strengthened by his theology classes, Jeff says his time at Southwestern helped him understand how to reach those from a Macedonian Orthodox background.

“My Baptist Heritage class really meant a lot to me,” Jeff says, “especially coming off as a Journeyman—working with people and then learning about our history, just to know where we came from and why. Dealing with Orthodox, especially, you see why certain things are important to Baptists and why there are certain things we’re against.”

Jeff graduated with his Master of Arts in Missiology degree in 2004 and started dating Amy, who was also pursuing the same degree at Southwestern. Amy, too, had participated in the Journeyman



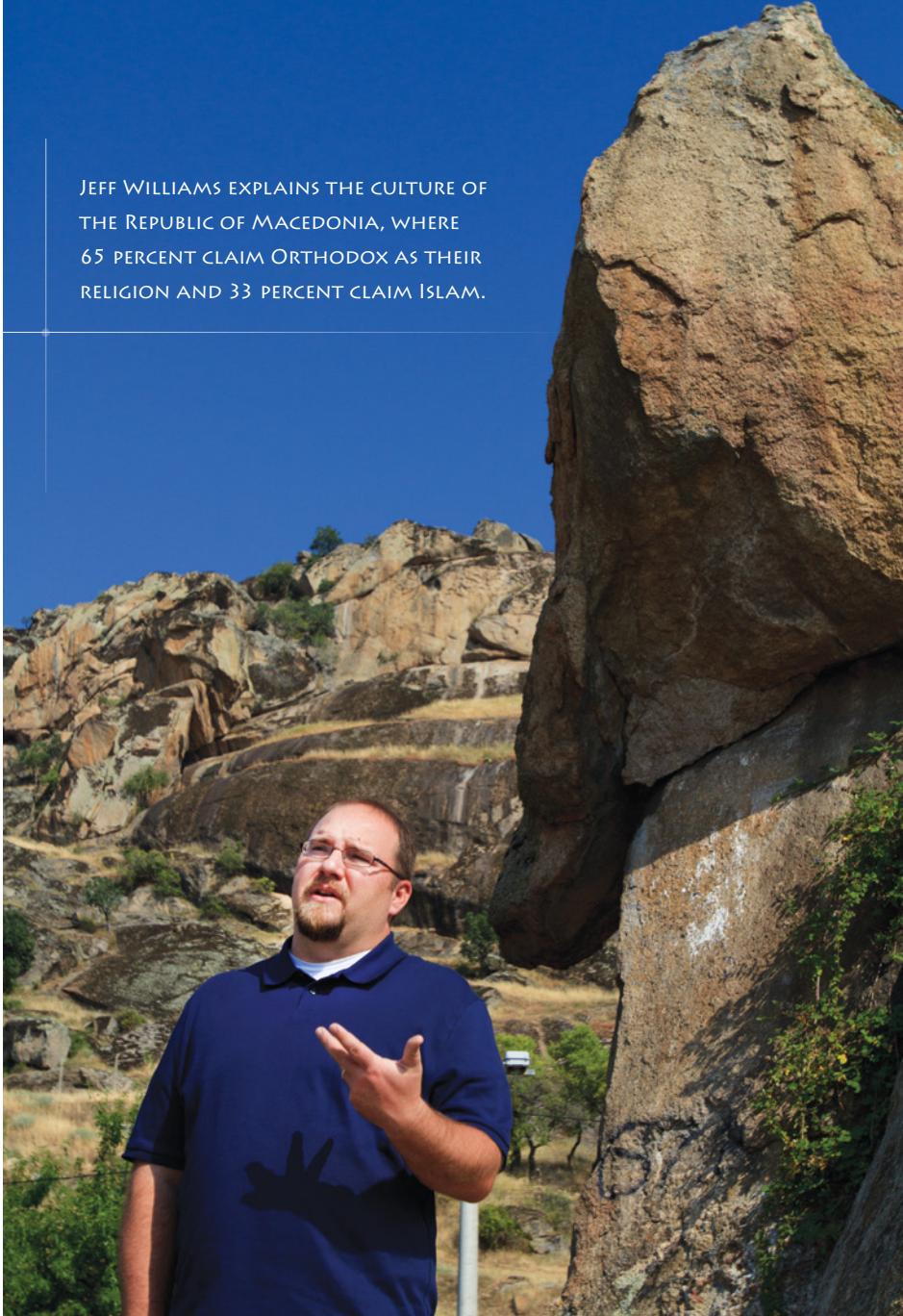
LAKE OHRID, ABOUT 150 KM FROM PRILEP, IS KNOWN AS THE “PEARL OF MACEDONIA.”

When they moved to Prilep, Kyle’s role expanded to overseeing all IMB efforts in the country. At that same time, Jeff and Amy Williams, newly appointed IMB missionaries to Macedonia, joined them to work in Prilep.

## PLANTING GOSPEL SEEDS

Jeff Williams understood the challenges they faced in Prilep. Prior to attending seminary at Southwestern, Jeff served with the Kirkpatrick’s in Skopje for two years as a Journeyman. During that

JEFF WILLIAMS EXPLAINS THE CULTURE OF THE REPUBLIC OF MACEDONIA, WHERE 65 PERCENT CLAIM ORTHODOX AS THEIR RELIGION AND 33 PERCENT CLAIM ISLAM.



program in Belgium after college and desired to return to the mission field.

The two married, and Amy graduated in 2005. During their time at Southwestern, they worked for World Relief, ministering to international refugees in Fort Worth. This served as a practical training ground for working with other cultures.

As they prayed about where the Lord would have them serve, He turned their hearts to Macedonia. They started in Skopje in 2007, where they learned the

language and helped launch a new life group for the church there. In 2008, they moved to Prilep, a town more rooted in Orthodox religion and more resistant to change than the large, capital city of Skopje.

"Pretty much everyone in Skopje said, 'You don't need to move there. It's the hardest place to reach. The people are more closed off and stubborn,'" Jeff says.

"That's all true, but the pull to come to a town, which is the 3rd or 4th largest city in our country, without any type of

Christian church was our main pull. After praying, moving here, and walking the streets, this is where we felt led to come."

One of the first questions they asked themselves was "How do you start to reach 70,000 people?" Through a partner church in Arkansas, the team rented a space and turned it into a community center.

*They named the center Izgrev, which is Macedonian for "sunrise" and echoes Zechariah's prophecy over his son, John the Baptist in Luke 2:76,*

FOR YOU WILL GO BEFORE  
THE LORD TO PREPARE HIS  
WAYS, TO GIVE KNOWLEDGE  
OF SALVATION TO HIS PEOPLE  
IN THE FORGIVENESS OF  
THEIR SINS, BECAUSE OF THE  
TENDER MERCY OF OUR GOD,  
WHEREBY THE SUNRISE SHALL  
VISIT US FROM ON HIGH TO  
GIVE LIGHT TO THOSE WHO  
SIT IN DARKNESS AND IN  
THE SHADOW OF DEATH, TO  
GUIDE OUR FEET INTO THE  
WAY OF PEACE.

The center, sometimes referred to as the club, serves as a ministry base out of which they teach English classes, Spanish classes, cooking classes, and offer a place for people simply to come and drink coffee. They also hold evangelistic events and offer Christian books and Bibles to people. For many, it is the first time they have even held a Bible.



AMY WILLIAMS TALKS WITH MACEDONIANS DURING AN ENGLISH CLASS.

Officially, “The club serves to promote spiritual and moral values,” Jeff says, “which gives us an umbrella to do what we want in the name of Christ. What’s really important here is that we don’t come in the back door. We do everything in the name of Christ. They know who we are, and they still come, or they don’t come based upon that.”

Through the center, the Williamses and Kirkpatricks have also had opportunities to serve the community. Short-term mission teams from the states came over to build a playground for the local, government-run preschool. This opened doors with moms in the area and has resulted in friendships as well as a bi-weekly children’s story hour.

Each of these touch points with the people in Prilep serves to fulfill their overarching strategy.

“We use it as filters, kind of like a funnel,” Jeff says. “The top is wide-open, something that’s non-spiritual like teaching English. The next level down would be something that’s spiritual but more evangelistic. Then, the next level down is a small group study, trying to get someone into a seeker type of group, where it’s still evangelistic but in a small group. Then the next step down, which is basically where we are right now with a lot of our people, is an ongoing group that studies the Bible, and it will slowly transition itself into a church.

“We don’t do any small group studies in the club. All of our Bible studies are in folks’ homes. Our goal is for it to be in a national’s home, but up to this point, we’ve had a hard time finding people who are open to hosting one. Any small group Bible study that we do, which is

what we hope will eventually turn into a church, is done in homes.”

Jackie and Amy enjoy engaging women with the Gospel and regularly disciple women in the basics of Christianity.

“I have a heart for women to know Jesus and to study the Bible,” Amy says. “I know most of these women have never opened a Bible, and yet they have all these traditions. They think they’re so religious, yet they don’t know what they believe. Grace is the big thing that’s missing; they’re very much works-based.”

Jackie had the privilege of seeing one woman, Valentina, come to faith after hearing a guest preacher share his testimony. Jackie says she barely knew Valentina but invited her into the center to hear the testimony. Rarely do Macedonians put their faith in Christ so quickly, but Jackie has discipled and joyfully watched Valentina grow in her faith and follow through with baptism.

*Continued on page 30*



**READ THE STORY ABOUT  
VALENTINA'S LIFE  
TRANSFORMATION AT**



[IMBEUROPE.ORG/2010/10/A-CHANGED-LIFE.](http://IMBEUROPE.ORG/2010/10/A-CHANGED-LIFE)

While this conversion is the exception to the norm, Jackie has also seen the extended process of Macedonian women coming to faith. She gave a Bible to one woman, Kinyaja, and tried to work with her but did not see much fruit. Kinyaja moved to Bulgaria, and eight years later, she returned to Macedonia and told Jackie she had become a believer. Kinyaja now hosts Bible studies in her home.

## PRAYING FOR RAIN

As the Kirkpatricks and Williamses plow new ground and sow Gospel seeds, they realize it will take time. As they work, they pray for the Holy Spirit to rain down on Macedonia and produce spiritual fruit.

"It's a slow process," Jeff says. "We're not seeing the fruit (here) that we're seeing in other parts of the world. Europe, in general, is a slow field right now, especially in our town."

"There's a difficult tension between the speed and rapidity of reproduction versus making disciples, which does not appear to be a rapid process in our context," Kyle adds, saying that most relationships develop over cups of coffee.

"It's coffee evangelism; it's a coffee culture that we have to adapt to, which means going slower but, hopefully, deeper."

The first two years in Prilep seemed promising, but then people began falling away when they realized the differences between the Orthodox Church and the evangelical church.

Many feel that "to be Macedonian is to be Orthodox," Jeff says.

"With a lot of people, as they grow and as they start to understand what it's going to mean if they keep going with us, because of the pressure that they feel from family and friends, some people even say, 'I can't be one of you because I'm Macedonian.'"



ZLATKO BECAME ONE OF THE FIRST BELIEVERS IN PRILEP AND HELPS LEAD BIBLE STUDIES.





Jeff says Macedonians constantly ask him about the differences between Baptists and Orthodox. They realize that once they identify themselves as believers, they will likely face persecution and ostracism.

"Baptism itself has been a dividing line," Jeff says. "In the states, to be baptized doesn't mean much. It's something we add to the end of a service, we clap

our hands, and that's it. But, here, to be baptized is the official leaving of the Orthodox Church.

"So, as we talk about what a church looks like, of course, we talk about a group of baptized believers. So, when we talk about baptism as a step of obedience, that has actually been a dividing line for some people. You can say that you are now a Christian, and you can be involved in a group that studies the Bible, but if you get baptized, then you are no longer Orthodox. That's been a problem with some of our folks.

"In our culture, the major step is 'Who do you identify with?' When you get baptized, you identify as a sect or as a Protestant or as a Baptist, so you're automatically different. But it's with those people that I feel like we can form a community that can train them in what a church looks like, that they understand identity based upon doctrine, teaching, and the things that make up a biblical church."

An example would be Alexander, a young man who frequents IZGrev and even invites many people to the center's activities, but he says he believes "with reservations." Though he has not been willing to fully commit to Christ, the Kirkpatricks and Williamses continue to share the Gospel with him and those he brings.

One man whom Alexander invited has put his faith in Christ. A lawyer by education and profession, Zlatko was drawn to the ethical teachings of Christ and began reading the Bible with Kyle and Jeff. Since he became a Christian, he now helps lead Bible studies and shows leadership potential. They hope to baptize him soon.




Still, raising leaders and planting churches in these conditions has proven to be a challenge.

"The way we're starting churches is very low hierarchy because we want the leadership to be transferable," Kyle says. "We want the way we do things to be something that they can do after we're gone, and that's all good from a standpoint of reproduction.

"We are convinced that building character is the key. If the church is going to last, it's because the leaders we leave behind will have character, not just knowledge."

With those like Valentina and Zlatko, great hope abounds in Prilep.

The team has a vision of 15 small groups or house churches studying God's Word on a regular basis. With this goal in mind, they continue to plow, plant, and pray for the people of Macedonia to put their trust in the Lord. 

**ONLINE EXTRA**  
**VIDEO INTERVIEW**  
**WITH ZLATKO.**  
[SWBTS.EDU/ZLATKO](http://SWBTS.EDU/ZLATKO)





## FROM SHORT-TERM TO

# *long-term service*

STORY BY REBECCA CARTER

congregation, Normandale Baptist, by helping out with the college ministry.

As she served in this context, reaching out to the college students through Bible study and discipleship relationships, Normandale kept pointing her gaze overseas. From the pulpit and in her small group she learned about God's heart for the nations and saw families from her church receive callings for overseas missions service.

That June, Jones took her first-ever flight and saw for the first time what life looked like in a frontier mission field on the other side of the world. Jones and her team fixed a dilapidated basketball court for a community center, helped teach a women's bible study, and refurbished a footbridge. At the same time, she shared her faith with the locals, encouraged the missionaries, and for the first time started to create a framework in her mind of what it would look like to minister overseas.

Jones journaled her thoughts and experiences as well as the Scripture she studied during this time. When Jones read back over her journal entries after she returned home, she felt the Holy Spirit tugging on her heart.

"A call to missions wasn't something I was planning or thinking about. But while I was there that week, it just progressively became more and more obvious that God was leading me this direction," Jones recalls.

Prayer, godly advice, as well as her study of Scripture all affirmed this. "It was just like God was telling me 'I can use you. It doesn't matter what gifts you think you have, I'm going to equip you with whatever you need to serve where I call you,'" Jones explains.

To augment this direction, God also blessed Jones by placing a group of women fresh from the mission field

### CARISSA JONES FOUND HER HEART

beating faster one Sunday morning thanks to Wayne, an International Mission Board Strategy Coordinator for the Balkan region. Wayne, a member at Normandale Baptist Church in Fort Worth, Texas, invited his fellow church members to join him and his family for a week on mission in June 2010, doing community service and outreach in Prilep, Macedonia.

Jones anticipated a great adventure through the short-term mission trip, but she never thought God would use it to call her to overseas missions for two years. "God definitely had a reason for me being there, and it was to show me something much greater than I ever anticipated," she explains.

Prior to this, Jones knew God's plan for her life involved full-time ministry. She pursued her master's at Southwestern Seminary in obedience to this calling and jumped into serving her local

with her at Southwestern in her classes and in the women's dorm that year. These women rallied around Jones as she set out on the application and appointment processes, sharing their experiences of serving in the field as single women.

"I didn't realize that God was bringing those people into my life because of what He was about to do. I just thought, 'I like these girls; they're fun.' Yet the moment they found out I was applying, they have been a huge encouragement and support," Jones says.

During the process, Wayne and his team told Jones they were looking for a Journeyman, but God led Jones into the process with an open hand. When she found she would join the exact same team she served with during the mission trip, she praised God for His leading.

In June, Jones joined other missionaries onstage on behalf of IMB during the 2011 Southern Baptist Convention and testified before 4,000-plus messengers her willingness to take the Gospel to the nations for the next two years in the Journeyman program.

This fall, as a recent Southwestern graduate with her Master of Arts in Christian Education (May 2011), she rejoined ministry in Macedonia as a full-time worker.

"God's really at work there, though it is such a dark place," Jones explains. "So many people there think that they are going to heaven because they've gone and lit the candles for their loved ones or they've done the rituals. They're born a Macedonian, so they're born Orthodox, so, 'clearly, I'm a Christian.' And yet they have no idea what it means to have a relationship with Christ. They've never heard the true Gospel."


## QUALIFICATIONS FOR THE JOURNEYMAN PROGRAM

- A SENSE OF GOD'S LEADERSHIP
- EMOTIONAL, PHYSICAL AND SPIRITUAL HEALTH
- 21-26 YEARS OLD
- AN ACTIVE MEMBER OF A SOUTHERN BAPTIST CHURCH FOR THE PAST TWO YEARS
- SINGLE OR MARRIED WITH NO CHILDREN
- CITIZEN OR PERMANENT RESIDENT OF THE U.S.
- COMPLETION OF AN ACCREDITED BACHELOR'S DEGREE PRIOR TO ORIENTATION
- WILLINGNESS TO COMMIT TO A TWO-YEAR ASSIGNMENT
- COMMITMENT TO EVANGELISM
- A GROWING CHRISTIAN FAITH

*For more information about the Journeyman program, visit <http://going.imb.org>.*



Jones also looks forward to bringing Normandale into the mission field with her through sending updates, Skyping with the congregation, and giving them her prayer requests. She recognizes the necessity of local church support while she serves overseas.

Thanks to God's leading through a short-term trip, prayer, and wise counsel, Jones now serves in Prilep with IMB. Her story illustrates how her local church, and like-minded Christians, helped her find her place in the Great Commission. 



# LARRY & ANNETTA

# Brown

Story by Keith Collier

Photography by Matthew Miller

For Larry and Annetta Brown, the call to support missionary endeavors financially is rooted in personal experience with Southern Baptist missionaries as well as a desire to see the Gospel proclaimed to the ends of the earth. Larry's career as a financial analyst and controller of affiliates with Exxon Corporation sent the Browns across the United States as well as overseas.

While working in Bangkok, Thailand, the Browns befriended several missionary families, and their children played together.

"We grew to love and appreciate them and what they were doing," Larry says. "I know something about the conditions (they lived in)."

After returning to the states, Larry served on Southwestern's board of trustees from 1990-2000. Impressed by Southwestern's commitment to missions and evangelism and remembering their friends in Thailand, Larry and Annetta decided to start a scholarship fund for missionary kids (MKs).

"We wanted to help MKs that had come back to prepare for ministry of some sort," Larry says. "That was our first priority, children of IMB missionaries who were coming to Southwestern."

A program through Exxon that matches Larry's giving to Southwestern further blesses the scholarship fund.

"It tickles me to death every time I write that check," Larry says, "knowing Exxon will match that gift three to one."

The Lord provided further opportunities for Larry to impact the kingdom when they lived in New Jersey. Larry volunteered to assist the Baptist Convention of New York with their financial records. After the tragedies of Sept. 11, 2001, the North American Mission Board and the state convention received numerous funds. Larry helped administer funds to victims, including immigrants who had jobs were lost as a result of the terrorist attacks. After this, Larry served as interim director of missions in New York for a little more than a year.

Throughout their lives, Larry and Annetta have supported International Mission Board efforts. The Lord has challenged them to increase their giving significantly over the years.

Now living in Norman, Okla., the Browns continue to support Southwestern and Southern Baptist missions. Larry says he is thankful for seminary professors, whom he says are "wonderful people training our next generation."

Annetta recalls the impact of Southwestern's legacy of missions and evangelism on Larry's late mother. She accompanied them on a visit to the campus one time. Involved with the WMU for a long time, Larry's mother teared up as she said, "I never thought I'd be walking in the halls of Southwestern."

Southwestern is thankful for ministry partners like Larry and Annetta Brown who share a heart for missions and help the seminary Preach the Word and Reach the World.



By Keith Collier

## Southwestern holds convocation inside maximum security prison

Reaching Southwestern's newest student population takes a little effort and a criminal background check. The journey begins with a drive south from Houston along a small farm-to-market road lined with fields of livestock and crops managed by some of Texas' most violent offenders.

After taking a lonely road to Darrington prison's front gate, Southwestern Seminary professors must pass through a series of security checkpoints, past the gates topped with razor wire, through a metal detector and pat down, and down a hall to the education wing. Housed in this maximum security unit, Southwestern's new bachelor's degree in biblical studies gives inmates the opportunity to experience life transformation through studying the Bible as well as the opportunity to share that life transformation with other inmates.

Southwestern held its first convocation inside Darrington's chapel, Aug. 29, signifying an innovative venture between the seminary and the Texas Department of Criminal Justice (TDCJ). Celebrating the launch of this new program, seminary administrators joined state senators John Whitmire and Dan Patrick as well as TDCJ leadership, special guests, and of course, the 39 inmates who compose the inaugural class.

Ben Phillips, associate dean at Southwestern's Houston campus and director of the Darrington extension program, welcomed everyone to the convocation, saying, "We are here to celebrate what God is going to be doing and how God is going to use these men and the lives they touch to bring honor and glory to His name, because we believe above all else that God uses His Gospel, given in His Word, to change people's lives, to take the worst of the worst, to take sinners and transform them into Christlike saints."

"I've been in literally scores of prisons, and this is a new experience for me, to be at a seminary inside a TDCJ facility, and Darrington will certainly be recognized for being a trailblazer," Whitmire, who serves as chair of the Senate Criminal Justice Committee, told the media in a press conference prior to convocation.

Whitmire stepped across party lines to join Patrick, his fellow committee member, in getting legislative approval for the program. In spring 2010, the two traveled with TDCJ officials and seminary administration to Louisiana's

Angola Prison to see the program started by New Orleans Baptist Theological Seminary, which served as the model for Darrington's new program.

The 125-hour, accredited bachelor's degree is taught and supervised by three full-time and two adjunct professors from Southwestern Seminary. Forty students were selected from approximately 700 applications, with each of them having at least 10 years before parole eligibility. Two preliminary classes began in March in order to refine the program. Over the summer, students learned research and writing skills to prepare them for the official start of the program in August, which consists of 15 credit hours. The fall semester began with 39 of the 40 students enrolled.

"We are grateful for all that God has done in this short, one-year period," said Denny Autrey, dean of Southwestern's Houston campus. Autrey had the privilege of teaching the first preliminary class.

The seminary hopes to add 40 students per year, as funding allows. Private funding supports the entire project with no taxpayer money used for the program. Along with paying professors, generous donations provided furniture, computers, materials, and books for the library.

Southwestern president Paige Patterson addressed the 39 inmate students during his convocation sermon, speaking of a life controlled by the Holy Spirit.

"If I'm ever to have the fruit of the Spirit in my life, God has to work an amazing and remarkable change (in my heart)," Patterson said.

Patterson charged the students to let their studies result in heart change.

"The end result is not just the accumulation of knowledge in the head," Patterson said. "The end result is a powerful moving of the Holy Spirit to make us new and create in us the fruit of the Spirit."



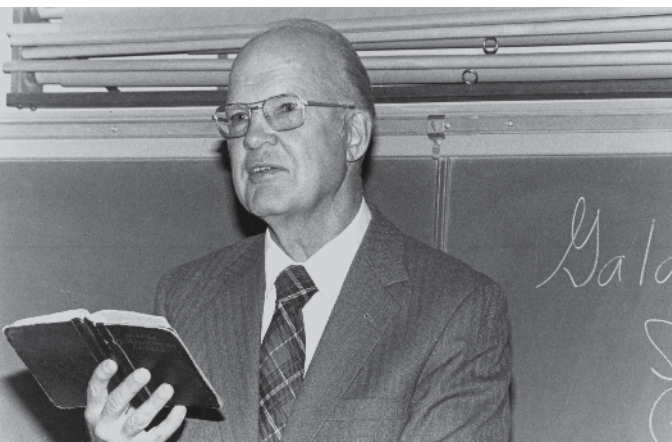
**TOP:** Southwestern President Paige Patterson leads the procession into the Darrington Prison chapel, where the first convocation for the new bachelor's program took place.

**BOTTOM:** A Darrington inmate holds a Bible during the prison's convocation. Sagemont Baptist Church in Houston donated personalized, leather Bibles for each student in the program.

ONLINE EXTRA » 



Scan this QR Code with your smartphone or visit [swbts.edu/Darrington](http://swbts.edu/Darrington) to watch a video from the Darrington convocation.



Jack MacGorman teaches a New Testament class.

## New chapel named in honor of MacGorman

Southwestern Seminary has named its new chapel the J.W. "Jack" MacGorman Chapel in honor of the distinguished professor emeritus of New Testament. Harold and Dottie Riley, who gave the lead gift for construction of the chapel, chose to honor Dr. MacGorman for his steadfast friendship, passion for God's word, and humble dedication to the Lord's work.

Chapel construction remains on schedule for the dedication celebration on Dec. 1, 2011. Southwestern invites everyone to this joyful celebration of God's goodness and dedication of the building to the Lord's purposes.

"Few names in the 100-year history of Southwestern Seminary have been any

more prominently or effectively associated with Southwestern than Dr. and Mrs. J.W. MacGorman," President Paige Patterson said.

"Baptists have always been about the task of honoring, reading, and expounding the New Testament. As a professor of New Testament and Greek for more than 50 years, Dr. MacGorman became the epitome of what this seminary is about."

MacGorman completed his Bachelor of Divinity (equivalent to the Master of Divinity) and his Doctor of Theology degrees at Southwestern by 1956. For 56 years, he was active at the seminary as a student and professor.

## Elliff answers questions on theological education, local church, cooperation

IMB president Tom Elliff chooses to spend most of his time with seminary students because he believes they represent some of God's best tools for evangelizing, discipling, and planting churches among the world's unreached and unengaged people groups. Elliff visited Southwestern, Aug. 30, to preach in chapel and participate in a student forum.

"You are the answer to years of prayer and dreaming and work and planning," Elliff told students. "You are the product of that, and I just praise God for you. I have nothing to sell you on except for the fact that God wants to use you and that one great vehicle that you might consider is IMB."

Elliff, who earned his Master of Divinity from Southwestern, shared with students the nature of IMB's task to support local churches in reaching the approximately 3,800 unengaged people groups around the world. He cautioned students not to bypass theological training on their path to the mission field.

"The call to serve God is also the call to train," Elliff said. "Think of the apostle Paul, and this may be your Arabia, those years where God hammers into you truths which not only change your life but also because you let them become a part of the fabric of your life, God will use you to plant healthy DNA in churches and ministries around the world."

With regard to the local church, Elliff stressed that IMB serves as a parachurch organization that comes alongside local churches, which he



considers the only ones to whom God gave the Great Commission.

"The local church is something that we dearly prize. Our strategy on the field is local church planting. If our strategy on the field is local church planting, shouldn't our strategy back here be local church honoring. There ought to be an inextricable tie between a local church and the missionary."

Addressing issues with limited funds leading to limited missionary appointments, Elliff said IMB will not send people whom they cannot support.

"When Southern Baptists learn that our giving is not to be based on this world's economy but on faithful obedience to God, then things will change."

Students also asked Elliff about the level of cooperation between IMB and other evangelical

groups around the world. Elliff acknowledged that Southern Baptists are not the only Christians reaching the world with the Gospel, but he also sees the need for discernment in cooperation.

"We can partner, but we cannot enter into a work that requires doctrinal compromise," Elliff said. "We're not going to give away primary doctrinal issues in an attempt to work with others, but at the same time we work closely with Great Commission Christians from all over the world."

### ONLINE EXTRA »



Scan this QR Code with your smartphone or visit [swbts.edu/Elliff](http://swbts.edu/Elliff) to see video of Elliff's Q&A with students.

## CBMW conference defines, defends biblical understanding of gender roles



*CBMW Conference panel members answer questions regarding biblical gender roles at a Grindstone student forum..*

Long before Betty Friedan's 1963 book *The Feminine Mystique* called into question the value of motherhood and homemaking in the lives of women, a full-scale assault on the nature of gender definitions and roles was launched in a garden.

Southwestern's Conference on Biblical Manhood and Womanhood, co-sponsored with the Council for Biblical Manhood and Womanhood (CBMW), aimed to cut through chauvinist and feminist rhetoric and examine the biblical definitions and distinctions of gender roles, Sept. 13.

Jason Duesing, vice president for strategic initiatives at Southwestern, began the conference with an examination of the state of the gender debate within the Southern Baptist Convention. Duesing traced mounting egalitarian and evangelical feminist pushes as well as efforts to recover and defend biblical manhood and womanhood in the denomination over the past half-century.

"Are Southern Baptists ancient Neanderthals chasing a mythical Bigfoot?" Duesing asked.

"After surveying the past and present of the debate over the complementary differences between the roles of men and women, a fair-minded person should agree that the only thing modern-day Southern Baptists have been chasing is a living and active Bible."

Thomas White, vice president for student services and communications at Southwestern, examined the biblical foundations for gender roles based on the first three chapters of Genesis. Both Jesus and Paul reference the

created order when making statements on marriage and gender roles.

"I contend that if we lose the battle over the gender debate," White said, "we lose the proper interpretation of God's Word, we lose inerrancy, we lose the authority of the Bible itself, and that is detrimental to the Gospel."

White outlined how the first two chapters of Genesis demonstrate the created order of ontological equality between men and women as well as distinctive gender roles, including male headship. The Fall, White said, distorted gender roles, and mankind has fought against these created roles ever since.

Russell Moore, dean of theology at Southern Seminary, preached a chapel message on the Gospel implications of gender. Using Eph. 5:15-33, Moore asserted that God designed manhood and womanhood as a picture of Christ and the Church. Thus, men should lead and love their wives sacrificially, following the pattern set by Christ. Likewise, wives should humbly yield themselves to their husband's headship.

Accordingly, Moore said, the divorce culture in the church is a "blasphemy against the Gospel." Moore challenged weak-kneed husbands to fulfill their God-given leadership role in the family.

"Husbands, if your wives are refusing to follow after your leadership, it is probably because your wife has seen and observed in your life a kind of leadership that is either absent or self-focused, and what she is saying to you is 'I don't

know where you are taking us. I don't know if I can trust you at all.'"

Evan Lenow, assistant professor of ethics at Southwestern, spoke on the challenges of homosexuality for gender roles. Lenow said homosexuality attempts to dissolve gender distinctions and rejects the complementary natures of sex, gender, marriage, and the Christ/Church relationship.

The afternoon also featured a panel discussion with women at Southwestern from various walks of life, including Dorothy Patterson, wife of President Paige Patterson and professor of theology in women's studies; Terri Stovall, dean of women's programs; Candi Finch, a doctoral student; and Karen Yarnell, wife of professor Malcolm Yarnell.

Randy Stinson, president of CBMW and dean of the School of Church Ministries at Southern Seminary, spoke on how to minister effectively to men within the church. He lamented that many churches have patterned men's ministry after successful women's ministry methods. Recognizing the differences between the ways men and women develop relationships, Stinson said, "Men's relationships are forged, not forced."

In the final session, Southwestern president Paige Patterson spoke on the future of the gender debate.

"The family is now under attack worldwide," Patterson said. "The family remains both the first and the most important social unit created by an all-wise, omniscient God."

ONLINE EXTRA » 



Scan this QR Code with your smartphone or visit [swbts.edu/CBMWaudio](http://swbts.edu/CBMWaudio) to listen to audio from the conference.



## Wounded by AK-47, student now reaches Muslims



After 28 years, a bullet from an AK-47 remains lodged in the back of a Lebanese student at Southwestern Baptist Theological Seminary.

Born in 1968, Jay\* was only 7 years old when civil war broke out in Lebanon as a result of tensions between the nation’s Muslim and Christian populations. Seven years later, he was caught in the crossfire of a Muslim gunman. A bullet pierced his shoulder and stopped just short of the spine, nearly leaving him crippled. Fortunately, after two years, it drifted from his

spine and was eventually wrapped in the fat and muscle of his back. And there it remains today.

“When I came to know the Lord, I knew that God is sovereign. He has a purpose for my life,” Jay says. “I keep the bullet as a testimony to God’s faithfulness.”

Yet it took years for Jay, a nominal Catholic, to recognize God’s faithfulness and purpose. In the meantime, Lebanon’s 15-year civil war carried on, and Jay lived in the anger and rashness that flow from war.

“In war, you live a reckless life,” he says. “Let’s eat and drink, because we’re going to die tomorrow. ... Beirut was kind of a hell at some point, and I was living in it.”

But Jay’s life changed because of the testimony of his brother, who had previously professed faith in Christ. Jay also committed his life to Christ, and as he grew in his faith he felt God leading him to minister to Muslims. Although he harbored bitterness toward Muslims through much of his life, God replaced his bitterness with love. Today, Jay studies missions and Islamic studies in Southwestern Seminary’s Ph.D. program.

“Muslim ministry is the toughest, roughest ministry on earth,” Jay says, but he has hope: Christ is rescuing people at the gates of hell, and no one should underestimate his power.

“There is no hell-on-earth,” Jay says, “no wounds or ill emotions in any of us, where Christ cannot come in, touch, heal, and transform.”

Both Jay and his wife desire to reach Muslims around the world for the Gospel. They pray that God will open doors for their entrance into the Muslim world.

“I pray, and I hope that I’m not going to die in the United States,” Jay says. “I want to die on the mission field.”

\*Name changed.

## Fires of evangelism burn at Southwestern

The Lord has poured out His Spirit on Southwestern students and faculty as they share the Gospel in neighborhoods, shopping malls, churches, and homes. The following are excerpts from evangelism stories on Southwestern students.

### LAURA BASKIN

“It was the most beautiful prayer ever. He said, ‘Hey God, I’m Zach. I want to make you the Lord of my life. I want you to guide me. Thank you for your death, thank you for your resurrection.’ It was everything we had told him about Jesus.”

### MARK OBERKROM

“You’re here in Arizona, sharing the Gospel with everybody,” he thought, “but you’re afraid to share the Gospel with your own father, whom you have been praying for since you were 13.”

### WILL WRIGHT

“I don’t want to be a gun-toting, Bible-beating guy who is all evangelism without discipleship. But I’ve also seen the pitfalls of relationship-driven evangelism where you never really pull the trigger. I think there is an unbelievable opportunity in (the mall).”

### ARELIE

“When I invited Anna to accept the message she heard and confess Jesus as Lord, she did. She did it with great joy!”



ONLINE EXTRA »

Scan this QR Code with your smartphone or visit [swbts.edu/EvangelismStories](http://swbts.edu/EvangelismStories) to read full stories on students engaging in evangelism.

## SBC Recap: Revival, Distinguished Alumni, 9 Marks at 9



*Dr. Patterson gives his seminary report at the annual meeting of the Southern Baptist Convention in Phoenix, Ariz., June 14.*

President Paige Patterson gave SBC messengers hope in light of recent LifeWay research reporting a decrease in baptisms among SBC churches. His remarks came during his seminary report at the SBC annual meeting, June 14, and were accompanied by an invitation for Southern Baptists to visit the seminary to witness the evangelistic fervor on campus.

"If you are one of those who has been made sad and disheartened by the recent statistics that have been released by LifeWay, you should be concerned," Patterson said. "But I'm here to say that you should not despair. In fact, if you want to be lifted up and have a new look at what is about to happen among Southern Baptists, come visit a real revival, in progress right now, at Southwestern Baptist Theological Seminary."

Prior to his address, Patterson showed a video detailing the growing atmosphere of evangelism among students and professors on campus, including reaching every home within a one-mile radius of the seminary with the Gospel. In the video, distinguished professor of evangelism emeritus Roy Fish commented that Southwestern was established on evangelism and that this year, more people have come to Christ through personal evangelism than at any other time.

"The end is not in sight, it's just beginning. In every program of the institution, evangelism comes to the front," Patterson told messengers.

"It doesn't matter which of our programs you enroll in," Patterson said, "every one of them is focused on one thing: getting the Gospel of Christ to a lost and dying world."

Watch the video from Southwestern's seminary report at [swbts.edu/sbc2011](http://swbts.edu/sbc2011).

Southwestern honored two distinguished alumni whose ministries have impacted Texas during the annual alumni luncheon at the SBC annual meeting, June 15.

Robert Jeffress, senior pastor of First Baptist Church in Dallas, and David Allen, dean of the School of Theology at Southwestern, were honored with 2011 distinguished alumni awards.

Jeffress has served as pastor of FBC Dallas since 2007, but he also has a lifelong connection with the historic Southern Baptist church. He grew up attending the church and put his faith in Christ at age 7 under the preaching of W.A. Criswell. Later, he served as the church's youth minister. Jeffress earned his Doctor of Ministry degree from Southwestern in 1998.

"Any good thing that has happened to me or through me is simply because of the grace

of the God we all serve," Jeffress said upon receiving his award.

David Allen joined Southwestern's faculty as professor of preaching and dean of the School of Theology in 2004. Prior to that, he served as pastor of Mac-Arthur Boulevard Baptist Church in Irving, Texas, and as the W.A. Criswell Chair of Expository Preaching, professor of preaching, and director of the Jerry Vines Institute of Biblical Preaching at the Criswell College. Allen earned his Master of Divinity from Southwestern in 1981.

"It's been a privilege to be a part of Southwestern," Allen said. "I love this place. It is a joy to serve here."

Mark Dever, founder of 9Marks ministries and pastor of Capitol Hill Baptist Church in Washington, D.C., invited Southwestern president Paige Patterson to the 9Marks at 9 late-night forum during the SBC annual meeting, June 13.

Dever commended Patterson for his denominational leadership as president of two SBC seminaries, as president of the SBC for two terms, and as one of the leaders of the Conservative Resurgence. He also urged younger pastors to learn from the wisdom of older generations.

The two discussed a wide range of topics, including the Conservative Resurgence, church membership, the Great Commission Resurgence, cooperation with other believers, and Calvinism.

### ONLINE EXTRA »



Scan this QR Code with your smartphone or visit [swbts.edu/9Marksat9](http://swbts.edu/9Marksat9) to see clips from Patterson at 9Marks at 9.

## Students take Gospel to Israel, Thailand



Melissa's encounter with Marta on the streets of Tel Aviv unveiled a chilling story of survival. Their conversation occurred during Southwestern's mission trip to Israel, May 28 - June 12.

Marta's mother and father fled their home in Eastern Europe during WWII, "but not before losing every other member of her family to death camps and random raid killings, including a little sister," Melissa, a student in the College at Southwestern, explained.

As Marta told her story, Melissa heard the woman's bitterness and the anger in her voice.



**Left:** A man talks about life in Thailand during an evangelism encounter.

**Right:** Students play music together in Thailand.

Melissa prayed for Marta and offered hope through the Gospel.

"I left Marta feeling challenged in my faith and awakened to a whole new realm of poverty in the world," Melissa said. "The people of Israel, particularly the Jewish peoples, are not suffering from a physical poverty as much as they are a spiritual poverty."

This summer, a group of 14 students and faculty members also took the hope of Christ to Chiang Mai, Thailand. During the trip, participants Kristen and Vanessa were kicked out of a mall while witnessing to a group of girls. Fortunately, they had time to exchange contact information with one girl and have continued to share the Gospel with her through Facebook.

## 10 Southwesterners share the Gospel with thousands of Japanese

Ten Southwesterners trekked to the tsunami-torn nation of Japan this summer to proclaim the love and salvation of Christ to a people whose lives are drowning in the hopelessness of false gods and misplaced faith.

Former missionaries to Japan, Nick and Amanda Bonacci, worked with Professor of Humanities and Associate Dean of Students in the College at Southwestern, David Bertch, to put the 12-day trip together.

"Very few Japanese will tell you why they worship or what they worship because they just think of it as their everyday life," Bertch said. "It's just part of their culture."

Yet, that did not slow the team in its fervor to share the Gospel in Japan where they passed out 2,220 tracts and met a handful of people interested in learning more about the Gospel.

"I don't think a lot of people recognize the level of lostness there," Nick said. "It's a country of 127 to almost 128 million people, and almost all of them are living their life with no hope and without any real knowledge of salvation or Jesus or anything that can give them hope."

## Oxford trip impacts life, ministry

Whitney Martin discovered this summer that a trip to England can impact both life and ministry.

An M.Div. student preparing for hospital chaplaincy, Martin attended the seminary's extension center in Little Rock, Ark., for two years before moving to Fort Worth this January.

"I spent the majority of my formative years, in middle school and earlier high school, in hospitals," Martin says. "My mother was very sick and battling cancer. And I saw the real need for ministry in that environment."

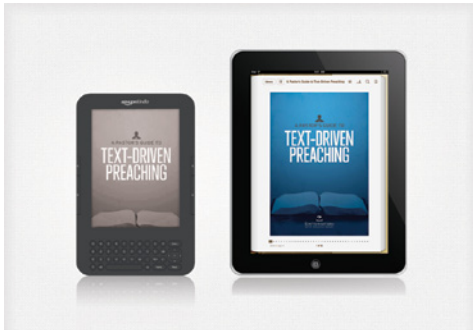
Despite this need, many hospital chaplains do not have a solid foundation in biblical and theological truth, Martin says. This has helped

her understand the value of taking in-depth theology courses at Southwestern Seminary, and it encouraged her to study in England during the seminary's Oxford Study Program, July 4-25.

This program, Martin says, helped build her theological foundation. Traveling with a group of 15 other people, Martin earned six hours of coursework, studying Scripture, theology, and church history, while experiencing firsthand the history and scenery of England.

"Every single thing there has so much deep, rich history in it," Martin says. "I knew (this trip) was going to be good, but I didn't know the impact it would have on my life."

By Staff



## Southwestern offers free eBooks for Kindle, iPad, eReaders

Southwestern has created three free eBooks as resources for pastors and church members. The eBooks can be read on Kindle, iPad, and other eReader devices. Go to [swbts.edu/epubs](http://swbts.edu/epubs) to get your copy of *A Pastor's Guide to Text-Driven Preaching*, *Anatomy of a Reformation*, and *Calling Out the Called*.



## Seminary kicks off new semester

Nearly 500 Southwestern students, faculty, and staff, along with their families, joined in an evening of fun and food to celebrate the beginning of the new school year during the 2011 Fall Kickoff at the RAC, Aug. 26. The kickoff featured a dodgeball tournament, with 15 student teams and 3 faculty teams.



## Students flock to campus picnic

Students, staff, faculty members, and their families flocked to the seminary's campus picnic and church fair, Sept. 1. During this campus picnic and church fair, children within the seminary community enjoyed a petting zoo, bounce houses, and a mechanical bull. Everybody enjoyed free Chick-Fil-A sandwiches, served with free tea and chips.



## RAC Summer Camps: Where the Cross Meets the Court

Thanks to the summer camps made possible by the RAC staff, families at Southwestern did not have to search the metroplex for fun activities. Children experienced a week of basketball or swimming at an affordable rate. With instructors who have a love for sports and a passion for the Gospel, weeklong camps offered children quality athletic expertise as well as a grasp of who Jesus is.



## Student wins Miss Black USA

Ocielia Gibson, a Texas native and women's ministry student at Southwestern Seminary, was crowned Miss Black USA, Aug. 9. Gibson hopes this opportunity will expand the impact of her ministry to young women, More Than a Pretty Face Inc. To learn more about this ministry, visit [morethanaprettyface.org](http://morethanaprettyface.org).



## Allen named fellow of ERLC Research Institute

Southwestern Seminary's dean of theology David Allen was named a fellow of the ERLC Research Institute during a fall trustee meeting of the Ethics & Religious Liberty Commission, Sept. 12-13. According to the ERLC website, Research Institute Fellows "are actively engaged in addressing moral, cultural, or religious liberty issues."



To read expanded versions of these and more articles, visit [swbts.edu/campusnews](http://swbts.edu/campusnews)

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**SOUTHWESTERN**  
BAPTIST THEOLOGICAL SEMINARY

By Benjamin Hawkins

## Virginia Seelig, former music professor and wife of VP emeritus, dies at 88

Virginia Garrett Seelig, former music professor at Southwestern Baptist Theological Seminary and wife of the seminary's retired Vice President for Public Affairs John Seelig, passed away at the age of 88, Sept. 20.

Mrs. Seelig was born in Eastland, Texas, on Nov. 18, 1922, to Clyde L. and Allie Day Garrett, both deceased. Their five children are now deceased. Her father was a banker in his early days but soon entered politics, holding many city and county offices including county judge. He was elected to the U.S. House of Representatives in 1940 and served two terms and later served as assistant to President Harry Truman. Her mother was an entrepreneur and was active in women's legislative matters, local church affairs and real estate.

Mrs. Seelig received the Bachelor of Science degree from Hardin-Simmons University in 1946 and the Master of Music degree from North Texas University in 1969. She did additional graduate study at Southern Methodist University and studied at the Mozarteum in Salzburg, Austria. She served on the board of trustees at Hardin-Simmons for 10 years.

She married John Earl Seelig Oct. 19, 1947. They had two sons. In 1958 she joined the faculty in the School of Church Music at Southwestern Seminary, where she taught voice for 27 years, retiring in 1985.

She was an outstanding contralto soloist. Her many appearances included roles with the Dallas Opera, the TCU opera and three productions at Fort Worth's Casa Manana. She was a featured soloist throughout the United States including oratorio, recitals, conventions and conferences. After singing with the Billy Graham Crusade in Houston's Astrodome, she and her longtime singing partner Joe Ann Shelton were invited to join the team for a month's crusade in London, England. In addition to her own solo recordings on Word Records, she and Ms. Shelton recorded numerous albums.

She performed throughout Europe, the Greek Isles and the Holy Land. She was part of a command performance in Israel and Jordan as soloist. She was soloist in Handel's Messiah presented for the King and the Queen of Jordan in the Royal Cultural Palace in Amman.

On Feb. 18, 1988, the seminary's School of Church Music presented her with the

Distinguished Service Award. The board of trustees at the seminary named a room in the Robert E. Naylor Student Center the John and Virginia Seelig Banquet Room in honor of their 57-plus years of service. Dr. Seelig is vice president for public affairs emeritus and served thirty years, 1960-1990. In 2008, the seminary also honored the Seeligs by giving them the L.R. Scarborough award.

Mrs. Seelig's parents, two brothers and two sisters preceded her in death. She is survived by her husband, Dr. John Earl Seelig; two sons: Stephen Seelig and his wife Bonita, and Timothy Seelig; four grandchildren; and three great-grandchildren.

## Southwestern professors recognized for articles on childhood evangelism, baptism

The Associated Christian Press (ACP) and the Evangelical Press Association (EPA) recently recognized writers from Southwestern Seminary for works published in 2010.

The ACP gave the Award of Excellence to The Alabama Baptist for "Baptizing Children." This series of articles was written by Southwestern president Paige Patterson; Malcolm B. Yarnell III, associate professor of systematic theology; Karen Kennemur, assistant professor of children's ministry; Kelly King, assistant professor of childhood education; Joy Cullen, adjunct faculty member; and Waylan Owens, dean of the Terry School of Church and Family Ministries.

Additionally, the EPA recognized Owens for the article he contributed to this series in The Alabama Baptist, titled "Preparing a child's heart to respond to Christ." The association ranked Owens' article as first place among evangelism articles in their 2011 Higher Goals Awards. His article competed with work in nationally known publications like Christianity Today.

To access the complete ACP award list, visit the following link: [theacp.org/sites/default/files/FinalACP2010awards.pdf](http://theacp.org/sites/default/files/FinalACP2010awards.pdf).

To access the complete EPA award list, visit the following link: [epassoc.org/Awards/2011hg.html](http://epassoc.org/Awards/2011hg.html).



## Dick Baker, distinguished alumnus and hymn writer, dies at 84

Southwestern Seminary honored distinguished alumnus and Southern Baptist hymn writer Richard D. "Dick" Baker during chapel, Sept. 7. Flags also flew at half-staff around the seminary campus in memory of Baker, 84, who passed away, Sept. 5.

"Our sweet friend of many years and graduate of the school passed away this week," President Paige Patterson said. "We are so very grateful for the ministry of Dick Baker. He wrote an unbelievable number of songs. We have lost a great, great missionary and evangelist of song, and his songs always had such wonderful theological content."

The seminary family also remembered Baker by singing his hymn, "All to Thee." During this time of worship, H. Gerald Aultman, professor of music theory and Dick Baker Chair of Music Missions and Evangelism, played the organ. The seminary inaugurated this chair in Baker's honor in 2004.

Baker received his bachelor's degree in sacred music from Southwestern Seminary in 1953. While he was a student at Southwestern, Baker met his wife Ann. They were married in 1951 and had two children, Paul and Lori. In 2001 Baker received Southwestern Seminary's L.R. Scarborough Award, and in 2005 the seminary named him a distinguished alumnus.

From 1978-1992, Baker served as minister of music at Prestonwood Baptist Church in Plano, Texas. He published hundreds of hymns, including such classics as "All to Thee," "Longing for Jesus," "His Way Mine," and "Have you been to Calvary," that Christians around the world have used in worship. Even in the last days of his life, Baker labored to share the Gospel and write music, fulfilling his life verse:

"The Lord is my strength and my shield; My heart trusts in Him and I am helped. Joy rises in my heart and with my song I will praise Him" (Psalm 28:7).

## Lewis A. Carneal, former San Antonio extension director, dies at 70

Lewis A. Carneal, former adjunct professor and associate director of development at Southwestern Baptist Theological Seminary's extension center in San Antonio, Texas, died at the age of 70, Aug. 10.

Born to Christian parents on Oct. 21, 1940, Carneal professed faith in Christ at the age of 30 and surrendered to the ministry eight years later. Answering God's call, he served as an evangelist and later as the senior pastor for Lakeside Baptist Church in New Braunfels, Texas, and then as pastor at Harmony Baptist Church in San Antonio.

Testifying to his passion for reaching the world with the Gospel, Carneal once wrote, "I believe evangelism and missions are the two legs the Church of Jesus Christ walks upon. I am committed to personal soul-winning and teaching others the value of seeing, 'Thy Kingdom come, Thy will be done.'"

In 1987, Carneal earned an Associate of Divinity degree from Southwestern Seminary, after which he earned several graduate and postgraduate degrees from Southwest Bible College and Seminary in Gainesville, Ga.

Carneal is survived by his wife, Alice. Prior to his passing, Carneal and his wife moved to Nashville, Tenn., to be closer to other family members.

## Southwestern reaffirmed by accreditation body

Southwestern Seminary received a letter of reaffirmation from the comprehensive evaluation committee of the Association of Theological Schools (ATS), June 27. Following a site visit this spring, the board reaffirmed Southwestern's accreditation for the customary 10 years, with its next evaluation occurring in spring 2021.

"We rejoice with the news today received from the Association of Theological Schools of the reaffirmation of accreditation for 10 years," seminary president Paige Patterson told employees in a campus email. Patterson thanked those on campus who aided in preparation for the board's site visit and the faculty for their consistent excellence.

# INTRODUCING THEOLOGICAL MATTERS

Southwestern Seminary's new blog provides reflections on theological topics from the faculty and other contributors for the building up of the local church. Whatever topic encountered, our hope is for you to be spiritually challenged, the church to be built up, the lost to be reached, and the Lord to be glorified.

Check it out today at [theologicalmatters.com](http://theologicalmatters.com)

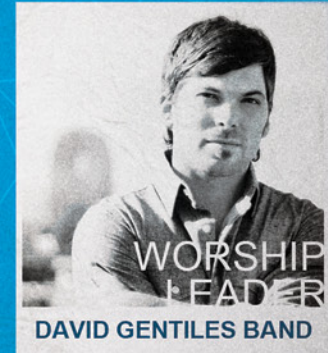
YOUTH MINISTRY LAB 2012

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YOUTHMINISTRYLAB.COM

SOUTHWESTERN SEMINARY  
FORT WORTH, TX



*JOHN 17:14-18*





**1960**

**Bob C. Davis (MDIV 1968)** received the Nehemiah Award at the annual meeting of the Southern Baptist Conservatives of Virginia.

**Homer L. Hanna (BD 1964)** named CEO of South Texas Children's Home Ministries.

**1970**

**W. Michael Jinks (MDIV 1979)** inaugurated as president of Louisville Presbyterian Theological Seminary, Louisville, Ky.

**Steven Leatherwood (MDIV 1974, DMIN 1977)** celebrates 20 years as pastor of First Baptist Church of Rowlett, Texas.

**Mike Smith (MDIV 1975, MARE 1978)** named president of Jacksonville College, Jacksonville, Texas.

**1980**

**Albert L. Reyes (MDIV 1989, DMIN 1995)** named CEO of Buckner International.

**Arthur L. "Corkey" Wells (MDIV 1986)** to First Baptist Church, Pearsall, Texas, as pastor.

**1990**

**Ronald R. Earley (MDIV 1990)** to First Baptist Church, Portland, Texas, as pastor.

**Larry J. Frazier (MATH 1994)** named dean of the School of Arts and Sciences at LeTourneau University, Longview, Texas.

**William T. Nivens (MARE 1998)** to First Baptist Church, Grapeland, Texas, as senior pastor.

**Todd L. Roberson (MARE 1992)** named president and CEO of Children at Heart Ministries, Round Rock, Texas.

**2000**

**David M. Morgan (MDIVBL 2004)** to Bryan College, Dayton, Tenn. as assistant professor of biblical studies.

**Barry D. Bishop (MDIVBL 2009)** to Cornerstone Baptist Church, Suncrest, Wash., as pastor.

**Retirement**

**H. Edwin Crank (MARE 1962)** retired from Jacksonville College in Jacksonville, Texas.

**Marvin C. Griffin (MARE 1955)** retired from Ebenezer Baptist Church, Austin, Texas.

**Marriages**

**Kevin R. Dickey (BA.HUM 2011)** to Allison Hankins on 6/5/2011.

**Lara K. Baker (MACE 2011)** to Wesley Tew on 5/28/11.

**Andrew W. Beck (MACE 2011)** to Lauren McSwain on 7/8/2011.

**John Michael. Creel (MACE 2010)** to Bethany C. Walden on 6/25/2011.

**Anniversaries**

**Hubert W. Long (BD 1951)** and Phyllis Barbee Long, 60th wedding anniversary on June 4.

**Memorials****1940**

Virginia R. Johnson (EXCM 1946)

Corrine Akins Pinson (MRE 1948)

Clarence "Melvin" Ratheal (BD 1946, MARE 1948, DRE 1958)

Dorine Hawkins Stewart (MARE 1941, DRE 1957)

Wilbur Wallace Swartz (BD 1949, MARE 1950, DRE 1956)

**1950**

Billy F. Beaty (BD 1957)

Cherri Loper Dohlen (MARE 1953)

Jerrell L. Elston (DipTH 1955)

Zona Evans

Norris W. Fulfer (EXTH 1955)

Ronald D. McConnell (BD 1956)

Glenn Murray (EXRE 1951)

Clifford A. Noe (MARE 1951)

Franklin "Calvin" Parker (BD 1951)

H.B. Ramsour, Jr. (MATH 1938, THD 1952)

Harold W. Runnels (BD 1958)

Virginia Seelig

Arthur T. Talbert (MSM 1954)

**1960**

Falby Holloman Cauble (MRE 1963)

Eva Jeanne Shirley Chilton (MRE 1961)

Erwin C. Johnson, Jr. (BCM 1962, MACM 1964)

Fay Woody Leach (MARE 1961)

George Mack Mosier, Sr. (BD 1966, EXRE 1992)

Oslin E. "O.E." Permenter (BD 1960)

Clifton "Raymond" Phillips (BD 1966)

Charles R. Richardson (BD 1961)

Meabon L. Sanner (BD 1963)

**1970**

Alvie E. Allison (MARE 1977, EXCM 1992)

Carl D. Baker (MARE 1970, MDIV 1973)

Robert A. Couric (MDIV 1970, THD 1977)

James L. Densman (MRE 1976, MARE 1983)

Julie N. Maybee (MRE 1972)

Thomas W. Teague (MRE 1979)

**1980**

Lewis A. Carneal (ADIV 1987)

Henry L. Moore (MDIV 1987)

**1990**

Charles "Mark" Anderson (MDIVBL 1999)

Judge O. "Joe" Emory (MARE 1995)

Isaiah Gaddala (PHD 1995)

**Missionary Appointments**

Since May 2011, 20 missionaries with ties to Southwestern Seminary have been appointed by the International Mission Board to serve in locations around the world.

## EMBRACE THE ENDS OF THE EARTH



As you read this article, Southwesterners are scattered around the world, tirelessly sowing the seed of the Gospel in vast urban centers and in lonely outposts. More often than not, they are the very first to bear witness of the “True Light” among a people group dwelling in the dark shadows of sin.

In recent days you have heard IMB’s call to Embrace the Ends of the Earth, an urgent appeal for Southern Baptists to make a concerted, strategic effort to engage the approximately 3,800 “unengaged” people groups of the world. These are ethnolinguistic groups among whom we are unaware of any strategic presence sharing the Gospel, discipling new believers, and planting reproducing churches. We should only consider a people group fully engaged when all three of these critical factors are present.

For much of the IMB’s 166-year history, we have served primarily as the SBC agency through which local churches send individuals in fulfillment of their call to overseas

missions. We are still faithfully and energetically carrying out that assignment! Through IMB, Southern Baptists have approximately 5,000 missionaries (along with their 4,000 children) on mission fields around the world. This is a truly amazing testimony of the value of churches working together cooperatively to fulfill the Great Commission.

But world missions is a God-sized task—a task that demands the full energies, sacrifices, resources, AND people from every church. IMB’s call to Embrace the Ends of the Earth, is an invitation like no other we have ever extended. It is a call for SBC churches and entities to become personally and strategically involved in embracing the 3,800 unreached people groups of the world that are currently unengaged.

This is not an easy assignment to accept. Unengaged people groups are unengaged for a reason, often located in remote places and in closed countries. But isn’t this our Master’s commission, the challenge to go to the very ends of the earth? And think of the impact! As one missionary said recently, “On our way to the Unengaged, Unreached People Groups, we’ll pass through all the others as well!”

IMB’s vision is a multitude from every language, people, tribe, and nation, knowing and worshipping our Lord, Jesus Christ.

Our mission is making disciples of all people in fulfillment of the Great Commission. Daily, your missionaries seek to work tirelessly, prayerfully, and in the power of God’s Spirit toward the fulfillment of our vision and our mission.

IMB, including the many Southwesterners who fill our ranks, wants to be your partner in fulfilling the Great Commission. Will you join us in a newer and more intentional level of engagement than ever before? We don’t have to stand on tiptoe to see the world’s 3,800 Unengaged and Unreached People Groups. They are right before us! Now we need to join our hearts, hands, and lives to Embrace the Ends of the Earth.

Our vision is a multitude from every language, people, tribe, and nation knowing and worshipping the Lord Jesus Christ.

Yours for the vision!  
Tom Elliff

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*Tom Elliff is president of the International Mission Board of the Southern Baptist Convention. In 2008 Southwestern honored Elliff with a Distinguished Alumnus Award.*



For more information, go to [IMB.org](http://IMB.org) and click “Getting There!”

**imb**  
*connecting*

# They spent 2,000 years in a clay pot. Marinate on it.

The Dead Sea Scrolls are coming to Fort Worth. In July 2012, Southwestern Baptist Theological Seminary will open an exhibit on the greatest manuscript discovery of modern times. Portions of the ancient text you've studied – from Exodus, Isaiah and more – will be on public display, along with other ancient treasures. Don't miss this once-in-a-lifetime chance to see them for yourself. Be among the first to know when tickets go on sale. Sign up at [SeeTheScrolls.com](http://SeeTheScrolls.com).

## DEAD SEA SCROLLS & THE BIBLE

ANCIENT ARTIFACTS • TIMELESS TREASURES

JULY 2012 – JANUARY 2013 • SOUTHWESTERN SEMINARY • FORT WORTH

[SeeTheScrolls.com](http://SeeTheScrolls.com)



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# Anabaptist MOVEMENT

JAN. 30-31, 2012  
RILEY CENTER



ABRAHAM FRIESEN



PAIGE PATTERSON



RICK WARREN



MALCOLM YARNELL

Join us for the Anabaptism & Contemporary Baptists Conference, where we'll explore the connections between the Radical Reformation and current Baptist movements and theology. Speakers will present recent research on historic figures like Hubmaier, Denck, Schiemer, Westerburg and others.

#### COST

Early registration .....\$50  
Deadline - January 16

Registration .....\$75

Student Registration  
With meal.....\$25  
Without meal .....\$15

For more information, visit [swbts.edu/anabaptist](http://swbts.edu/anabaptist).

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