

DENVER SEMINARY

MAGAZINE



Social ACTION

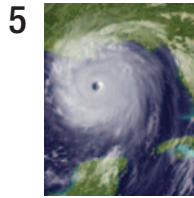




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IN YOUR CHURCH



p. 3 Are there any Hispanic leaders in your church who might benefit from leadership training in their native tongue? Call 303-783-3135 or email IDEAL@denverseminary.edu for more information on IDEAL, Denver Seminary's lay training program in Spanish.

p. 8 To find out more information about how you or members of your church can help orphans in Myanmar (Burma), visit the Asia Compassion Project website at www.asiacompassion.org.

p. 9 Interested to hear more from Dr. Danny Carroll? This spring, he will teach a class called *Reading the Old Testament from the Two-Thirds World*. Consider benefiting from this unique class, held on Wednesday afternoons, if you live in the Denver area.

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PRESIDENT'S MESSAGE

by Dr. Craig Williford

“There is no such thing as a compassionate conservative.”

Those words, spoken recently by an evangelical leader, raised my indignation! Are you as weary as I am of evangelicals being broadly characterized as not caring for the needs of the poor and oppressed? I certainly am growing fed-up with evangelical Christians criticizing their fellow believers for not serving Christ by seeking justice for all.

Enough criticism! Could evangelicals do more? YES! Are large numbers of evangelical leaders and institutions committing their lives and organizations to serving in the broken places of society? YES! Let's stop the rhetoric and commit ourselves to positive encouragement—and also to dedicated cooperation to ensure that we do more as evangelicals to serve the under-represented and oppressed on a global scale in the name of Christ.

In my travel journeys over the last 20 years, I have been in 49 of the 50 states (I've missed Hawaii—perhaps I need a new travel agent) and 26 foreign countries. No matter where I go, I find amazingly dedicated, sacrificing, evangelical leaders and organizations who are effectively serving the poor and oppressed, even in the most desperate and dangerous places.

Maybe it's about what one is looking for, because I can also find some evangelicals who may be doing more harm than good, though that is not normally the case. I can find evangelicals who tie their politics too closely to their Christianity; contrary to popular opinion, this is true of both Democrats and Republicans. I have been embarrassed, as I'm sure you have, by the recent public statements of self-proclaimed evangelical leaders who really are not qualified to speak to such issues and who brought confusion to the gospel. Nevertheless, I don't believe that our faith should be privatized; faith has a crucial role in our public ethics debates.

Maybe the real issue isn't evangelicals' willingness to work for social concerns. Could it be that most of the issues relate to differences of opinion in how best to serve Christ in this area, or perhaps that we are a bit overwhelmed by the sheer size of the task? If so, can we adopt a conciliatory spirit toward each other and, to the best of our ability, work together to maximize our efforts? Could we at least agree to disagree and speak well of each other while we each approach social action in our own well thought through manner? Although some may think I am naïve, I am convinced that we as evangelicals are, on a grand scale, being much more faithful and effective than some would suggest.

As you might guess, we focus upon social justice and action in this issue of our magazine. Featured are Dr. Carroll's explanations of the biblical mandates for social action, followed by stories of Denver Seminary alumni who have committed their lives to fulfill this biblical mandate. We hope and pray that as we build the dynamic learning community of the future, we will become even more effective in equipping leaders for the church who will lead wisely in social action for a lifetime.

For His glory alone,

Craig Williford, President

“Let's commit ourselves to ensure that we do more as evangelicals to serve the under-represented and oppressed on a global scale in the name of Christ.”

GROWING PRESENCE, NEW CHALLENGES: DENVER SEMINARY AND HISPANIC THEOLOGICAL EDUCATION



Phyllis Clerihue

RETIREMENT CELEBRATION FOR PHYLLIS CLERIHUE

Saturday, January 21, 2006

2:00-4:00 p.m.

Denver Seminary Simpson Chapel

Please join us as we thank and honor Phyllis Clerihue, Dean of Students, for 18 years of dedicated service to the Denver Seminary student body, faculty and staff!

✚ The cover story of a recent issue of *Time* magazine heralded the budding demographic presence and social, economic, and political power of Hispanics in the United States. Hispanics number over 40 million nationwide and are now the largest minority group in the country. The latest census data for the Denver area reveals that over 30 percent of the local population is Hispanic. This is in no way, however, a monolithic group. Different Hispanics trace their roots to over 25 different Latin American countries, with all the variety in things like food, music, political persuasions and social mores that this reality would imply.

While Hispanics in many ways represent a new mission field for evangelism and church planting, the number of Hispanic congregations and ministries—both Spanish- and English-speaking—is mushrooming as well. In order to begin to serve the metro-Denver Hispanic Christian community, Denver Seminary launched IDEAL, which stands for Instituto para el Desarrollo y Adiestramiento de Líderes (Institute for the Development and Training of Leaders). Dr. M. Daniel Carroll Rodas (who is half-Guatemalan) is teaching a weekly course, in Spanish, on the new campus in basic theological doctrine and Bible. The dream is that this project will expand its impact and in time also offer a more formal pastoral training program.

IDEAL is utilizing materials published by the Seminario Teológico Centroamericano in Guatemala, where Dr. Carroll taught for many years before coming to Denver. The two seminaries have reached an agreement to present certificates of completion for each course and of the entire curriculum in the name of both institutions. In this new outreach Dr. Carroll is being assisted by two students, Scott Moore and Ramón Padilla, who upon graduation hope to minister in Spanish, either in the USA or Latin America.

THIRD ANNUAL GOLF TOURNAMENT RAISES \$37,500 FOR THE SEMINARY FUND

Denver Seminary's third annual golf tournament, held on Oct. 3, was a huge success again this year. With the help of over 100 community sponsors, we raised the largest amount to date for the Seminary Fund. The event, held at Pinehurst Country Club in southwest Denver, brought out 30 foursomes, made up of community and business leaders, students, faculty and friends of the Seminary.

The first place team was Andy Limes, Chris Bouch, Travis Conway and Dustin Bentz. Second place went to Carl Esterhay, Jim Ferrin, Kyle O'Brien and Mark Branish. Third place was John Wylie, Stuart Lark, Tom Kundinger and Greg Ruegsegger.

The evening activities included a dinner and awards ceremony, silent and live auctions and special remarks made by Denver Seminary student and former New York Yankees pitcher Dan Naulty and Seminary President Craig Williford.

Tournament Chairman and Director of Development Brian Fort was thrilled with the high level of participation and sponsorships, both of which will directly impact students of Denver Seminary. "What an enjoyable day we had at this private club. I'm excited that we were able to introduce more than 100 new men and women to the mission and vision of Denver Seminary," said Fort. "Equally important, our students will be impacted from the proceeds of this event." The Denver Seminary golf tournament is an annual event. We look forward to seeing you there next year.



ALUM PROVIDES CREATIVE DIRECTION FOR C.S. LEWIS NARNIA FILM

Dr. Bob Beltz (M.A. '79, D.Min. '86) has been immersed in C.S. Lewis' fictional world of Narnia. With the recent release of *The Lion, The Witch and The Wardrobe*, thousands have fallen in love with the magical world of Narnia all over again. Enjoy this movie at a theatre near you!



Bob Beltz



SEMINARY STUDENT AWARDED MILITARY CHAPLAINS' ASSOCIATION SCHOLARSHIP

The Military Chaplains' Association of the United States of America (MCA), headquartered in metropolitan Washington, D.C., serves as the professional support organization for military chaplaincy in the U.S. The Military Chaplain Association provides scholarships for seminary students who intend to pursue a career as a military chaplain. Each year, MCA awards several \$2,000 scholarships to chaplain candidates. This year, Jessica Ward, a current M.Div. chaplaincy emphasis student, was one of the five recipients. In the past four years, this competitive scholarship has been awarded to two Denver Seminary students.

Jessica was awarded the scholarship by Dr. Jan McCormack, assistant professor of chaplaincy and pastoral counseling, who is also a retired Air Force chaplain and an MCA member. "With scholarship candidates from every branch of the service and all Association of Theological Seminaries competing for a scholarship every year, it says a lot about Jessica as a student and her potential as a future military chaplain for her to have been



Jessica Ward and Jan McCormack

selected for this highly competitive award," said McCormack. "It also says a lot about Denver Seminary that two of our students have been selected for an MCA scholarship in the last four years!"

To qualify for a scholarship, recipients must be full-time students in an accredited seminary and serving as chaplain candidates in one of the Armed Forces. Funds to support the scholarship program as well as other MCA programs come from individual donations, Chapel Fund donations and the Combined Federal Campaign. Congratulations, Jessica!

ALUMNI AND FRIENDS: Visit us on the web at www.denverseminary.edu/alumniandfriends today to find web pages designed just for you! There you can find out about upcoming events, make an online campaign gift and access other important information.



GAYLORD FINISHES IN THE TOP 10 IN 2005 POINT STANDINGS

During the 2005 NASCAR Grand National Division West Series, Denver Seminary was excited to serve as an associate sponsor of the Scott Gaylord Racing Team and the #00 Oliver Chevy Monte Carlo. The Seminary's sponsorship is underwritten by friends of the Seminary and gives us a presence in a sport watched by 75 million Americans!

Our driver Scott Gaylord, of Lakewood, Colo., finished the 2005 season seventh in the point standings, making it his eleventh top ten finish in the series.

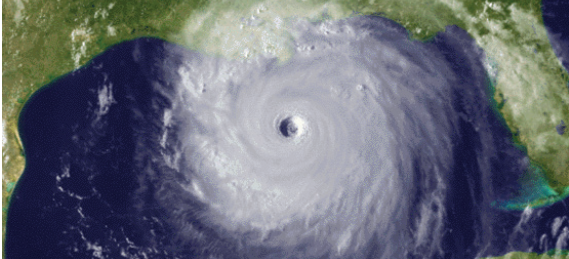
Dr. Jan McCormack, assistant professor of chaplaincy and pastoral counseling, serves as chaplain for the team. The #00 car is also supported by an all-volunteer crew, who sacrifice their weekends and take time off work to make the car so competitive.

WORLD WIDE BARACA PHILATHEA UNION AWARDS \$135,000 ENDOWMENT GRANT

In 2005, Denver Seminary received a \$135,000 endowment contribution from the Worldwide Baraca Philathea Union of Freeport, Ill. Marshall A. Hudson founded the World Wide Baraca Philathea Bible Union in 1896. This parachurch organization was designed to develop greater knowledge and practical application of Scripture in young men and women.

This endowment has been established to accomplish three purposes: First, 60% of the annual award will provide scholarships for any students needing assistance. Second, 20% of the annual award will go toward scholarships for international students. Third, 20% of the award will be given to one or more seminaries outside of North America to be used for student scholarships in their institution(s).

"In addition to providing student aid for nationals and internationals here at Denver Seminary, this endowed fund will help Denver Seminary develop strategic partnerships with seminaries around the world so we can serve those institutions and help equip Christian leaders," said Gary Hoag, vice president of advancement.



AUGUST 25 | Katrina reaches windspeeds of 90 mph as it crosses the southwest tip of the Florida peninsula.

AUGUST 26 | The Category One storm moves northwards across the Gulf of Mexico, gathering strength.

AUGUST 28 | Katrina becomes a Category Five hurricane, reaching maximum wind speeds.

After devastating parts of Florida and the Gulf of Mexico, Katrina makes landfall once again—this time in southeastern Louisiana with wind speeds of 140 mph. Although comparable to Hurricane Camille's intensity at its peak strength, Katrina is a significantly larger storm, impacting a broader area of the Gulf coast. The loss of life and property damage are worsened by breaks in the levees. By August 31, much of New Orleans is under floodwaters. Cities such as Biloxi and Gulfport are flooded by storm surges. Hurricane Katrina will be recorded as the most destructive storm in terms of economic losses (NOAA/ National Climatic Data Center), and while bodies can be counted in the mortuaries, physical and emotional losses are immeasurable.

From Florida to Texas, millions feel Katrina's devastation. The news media captures the images that capture our hearts, and many respond to the South's call for help. Among those who respond, three have Denver Seminary roots.



FACES of GRACE

KEVIN ELLERS (D.MIN. '06)

Kevin Ellers, The Salvation Army's Territorial Emergency Disaster Services Coordinator, is called to assist disaster relief efforts. As with other local agencies, The Salvation Army is overwhelmed. Salvation Army canteens and mobile feeding units nourish the tired and hungry victims of Katrina with physical, emotional and spiritual nourishment. "People forget the importance of the psychological first aid. And sometimes it's just being present... emotional and spiritual care embedded on the canteen site." It's this holistic approach that penetrates the needs of the people with the love of the Gospel.

"God has placed the Body in this world to respond," continues Ellers, "to band together and meet needs at the local level. And the need is not going away." There's urgency in Kevin's voice as he references Matthew 24: "There will be famines and earthquakes in various places.' While disaster may be an act of God, relief is an action of His people."

Kevin reports that much of the work has been "down and dirty, taking the love of Jesus to the streets." Often ministry is happening while cleaning the mud out of a house, which he feels captures the

essence of Jesus' ministry. In the midst of long hours and endless needs, Kevin is concerned for the health of the workers. "Ministry teams are notoriously bad at self-care," said Ellers. "We recently brought in a massage therapist to work with our staff, [which is] a temporary yet much appreciated respite."

The needs of Katrina's victims fill countless hours, but Kevin and all those who labor continue to work, using The Salvation Army motto as their guide: [With] hearts to God—hands to man.



SCOTT (M.A. '03) AND MELANIE LUNDEEN

Scott and Melanie Lundeen first heard about Katrina like the rest of us—on the news. But unlike most of us, they found themselves in the path of the oncoming storm. Quick decision-making was paramount and they ultimately helped dozens of families and individuals evacuate to Arkansas. Since their exodus out of New Orleans, Scott and Melanie have returned home to the community they love and the work of Urban Impact Ministries.

“Less than a week after the storm, Melanie and I read from Isaiah 61 and Luke 4 as we traveled toward New Orleans. We were encouraged as we read about a Savior who brings beauty from ashes, and we were eager to see how God would work after the devastation of Katrina. Since then, we have just been hanging on and trying to be faithful to the ride God has given us—the most exciting and fulfilling five weeks of our lives. The hours have been long—usually 12-16 hour days and lots of smelly refrigerators! But the rewards have been indescribable.”

Scott describes God's work as he and Melanie labor with numerous organizations and volunteers. Pete Howard (M. A. '02) of Food for the Hungry, Castle Rock Community Church and Trinity Church in Covington, Imagine Schools and hundreds of local and national workers continue to minister to the needs of Katrina victims.

“One of the few songs to transcend American culture and be a favorite in any church is the hymn *Amazing Grace*. The song speaks of God's indescribable kindness to us, giving us what we don't deserve. Over these weeks, I have seen amazing grace over and over again—and the power that comes when Jesus' followers become the face of grace in a community.”

He has sent me...to bestow on them a **crown of beauty** instead of ashes, the **oil of gladness** instead of mourning, and a **garment of praise** instead of a spirit of despair.”

NIV Isaiah 61:3

“What good is it, my brothers, if a man claims to have faith but has no deeds? **Can such faith save him?** Suppose a brother or sister is without clothes and daily food. If one of you says to him, ‘Go, I wish you well; keep warm and well fed,’ but does nothing about his physical needs, **what good is it?**”

NIV James 2:14-16

DAVID LUTE (M.DIV. '06)

What good is it? David Lute recognizes the question and immediately knows the answer: “There was a disaster and they needed help.” The words of James pound inside his heart, and David sets off for Slidell, Louisiana.

On September 17, David joins a team of relief workers from Denver's Bear Valley Church (BVC) and heads south toward Katrina's devastation. Initially BVC is to work as a chain-saw or muck-out team. When they arrive, however, and join teams from New Mexico and Texas, David finds himself on a kitchen crew, preparing more than 3,000 meals a day. “Our job was to feed 300 Red Cross workers and other volunteers—and anyone who needed a meal.” Meal preparation starts at dawn and does not let up until dusk.

The ministry of BVC goes beyond pots and pans; there are supply trucks to unload and hearts to mend. “We would just talk to people, about anything—whatever they needed,” says David. And the needs are overwhelming. A man who recently refinanced his house doesn't know if he has a house. Another just built his dream home and is now living in his truck. Decimated structures barely stand as memorials to families now homeless. “We have a call to act as the body of Christ,” says David. “That's not always convenient.”

One of David's most vivid memories is of an eleven-year-old boy sitting alone among the trash. “Trash was lined up along the road and it was quiet, except for a little boy playing a muddy piano... the way little kids play. What if no one comes to help this child, and instead just ‘wishes him well, keep warm and well fed.’ What good will that do?”

“Many of the families served are wealthy families, and they do not know what to do with free service as teams come to clear their land and homes of tree damage. These wealthy folks are used to being the helpers—not the ones helped—and they want to know how to pay the service back,” says David. “Volunteers refuse payment and just state that God has sent them. Many individuals have come to know Christ or come to church because of this amazing grace.”

“Several volunteers have noticed the power of hope. When residents come home—and the work teams first come—the prospect of cleaning a moldy, flood-ravaged home is overwhelming. The first reaction is to bulldoze the house and start over. However, after one day of work, as fresh wind replaces black mold and space replaces ruined furniture, the home is worth saving. One worker noted that this is like Christ's work in us: He takes a hopeless situation and restores us from the inside out. Our junk may be left outside for all to see, but it is only a testimony of the Holy Spirit's making us a new creation.”

SERVING IN A *sacred place*

by Cynthia McDowell

When I walked into the office of Hope Communities in inner-city Denver to meet Chad Klawetter (M.A. '05), he was occupied with a young man named Tim, who apparently had wandered in off the street. After greeting Chad minutes later, I asked about Tim. "He wanted money," said Chad, "but that's not what he needed." That just about sums up Chad's philosophy on social action. It's about more than handouts. It's about empowering people to choose a better life, which is consistent with the mission of Hope: to promote progress toward a diverse, healthy community that generates affordable housing, economic opportunity, personal empowerment and spiritual wholeness. Providing low income housing is a key aspect of their ministry, but, "you can't solve all of their problems by giving them cheap rent," said Chad. "We have to be incarnational in what we do." And Hope has been doing that for 20 years, after being founded by Ray Stranske, a 1974 Denver Seminary alumnus.

Chad's heart for this incarnational ministry began in college, when he attended Church under the Bridge in Waco, Texas, which met under the I-35 overpass. The pastor of this church was committed to providing resources and support for the homeless. Chad chose urban ministry as his major at Denver

Seminary, and interned at the Denver Rescue Mission and Hope Communities. After graduating in May 2005, he accepted a full-time job as a program coordinator at Hope.

The Community Housing and Improvement Program (C.H.I.P.) is the flagship program that Chad oversees. Hope manages 436 rental

units in Denver. In exchange for five hours per month of community service, residents receive a rent deduction and an equal amount deposited into a savings account. Chad serves as a resource to the tenants, helping them plug into financial workshops or ESL programs and even offers one-on-one coaching. Chad also oversees a program called STRIVE, in which teens tutor at-risk beginning readers.

Through these programs, Chad explains that there is an unwavering aim that drives the ministry. "We want to become a redemptive and liberating presence that God somehow uses to help people overcome those barriers that keep them locked into their situation and don't have a voice in their future," said Chad. "We're here because we're meant to be here; it's our purpose to be here. And it's my purpose to undergird my section of the wall and hold it up and try to keep doing what we do."

Does he ever get overwhelmed with the needs? "I'm overwhelmed every day," says Chad. But he is nevertheless passionate about serving in the heart of Denver's Five Points neighborhood, founded in 1860 as one of Denver's first residential suburbs. "Ray Bakke, a pioneer in the area of urban ministry, believes that the city is a sacred place," said Chad. The decomposition of the inner city has led the church to flee to the suburbs, but "God has a heart for the city and He is working in the city." Furthermore, "the biblical mandate to come alongside the poor doesn't really leave you an option if you consider yourself a follower of Christ." According to Chad, coming alongside the residents of Five Points is not just about what he can offer. "I see God in this neighborhood and this community," said Chad. "And I'm here to learn as much from the residents as I am to teach them. Probably more. From a purely selfish point of view, I see God at work in them and I want to be part of that."



Chad, in the heart of the city, standing in Denver's Five Points neighborhood.



DOCTOR ON CALL



Bentley Tate

When Bentley Tate (M.Div. '99), a practicing emergency room physician, completed his medical training in 1993, he stood at a crossroads. He could go down the road of full-time practice or intentionally choose a lifestyle with greater focus toward Kingdom endeavors.

"Bob Williams, founder of the Inner City Health Clinic, modeled somebody who had a concern for the poor," said Tate. "He was creative and innovative, saying, 'I'm going to do medicine part-time in order to give time to the Clinic.'" Similarly, long-time family friend Cal Wilson uprooted his suburban practice to work in Ecuador. Bentley saw both men using their medical degrees as ministry platforms and he sought a similar life. Sensing the need for theological training, Bentley pursued an M.Div. degree at Denver Seminary. Like St. Luke, author of the third gospel, Bentley became both physician and evangelist.

Initially Bentley found ministry in his own Seminary backyard, befriending international students with financial needs. Later, he taught health classes at Denver's Alternatives Pregnancy Center with his wife Sandy. He then served for four years as president of the board of directors. His current position as advisory board president has opened up time and energy for The Asia Compassion Project, a ministry in Myanmar, Burma, started with friend and surgeon Bill Greiser in 2003. "The Lord knit us together," said Tate, "using the platform of medicine in serving the children and also focusing on theological training."

Unrest peaked for the Burmese university community in 1988. While the press would earnestly report on Tiananmen Square in months to come, "3,000 were mowed down in the streets of Rangoon" with limited international coverage. Over the next 10 years, the university was closed more than it was open. That coincided with leadership changes, creating opportunity for Christian education. Fledgling Bible schools began to spring up, mostly in the capital city. "I asked Burmese leadership what these students needed most. Their response was to equip this growing number of Bible students with resources for ministry."

Born from that information was the Asia Compassion Project, which has two main endeavors: first, bring hope by providing comprehensive care for orphaned and abandoned children, educational initiatives for child-care workers, orphanage-based income generation projects, and literature translations, publication and distribution; and second, bring much needed materials to Burmese Bible students. The first part is provided by Bentley's friend Bill Greiser; the second is headed up by Bentley, who works through the Christian Media Center (CMC), an organization designed to meet the needs of Bible students and more.

The Center houses both Myanmar and English reference and non-reference selections for adults and children. CMC has a strong collection of children's Christian videos and DVDs; additionally, there are several series for adult Christian education. Computers are equipped with the latest

“My faith is tested when I work with people where needs are great and I can't do it all myself. I hope there are people who will not only be connected to their own church but look beyond into other avenues of service.”

Bible and library software, as well as Internet and email access.

CMC thrives through various donations. Bentley enlists family, friends and foundations with heart for the ministry. Recently David C. Cook Publishing supplied books valued at over \$250,000 for \$10,000. More than 15,000 New Testaments were donated to Bible students over the last two years. At one time, students left their formal training with little more than a Burmese Bible and class notes. Bentley works with generous contributors and the Burmese CMC staff to ensure this is not the future scenario.

Stateside, Bentley maintains his part-time medical practice while meeting the needs God brings his way. In July, Bentley assisted Seminary friend Tony Weedor in bringing his niece, Maima, from Liberia to Children's Hospital. Channel 9 News reported, "Maima's life-saving surgery was possible with the help of doctors who do international care and a church community." While Bentley saw encouragement as his key role, he enabled others to meet Maima's needs.

Bentley continues to minister across occupational, international and denominational boundaries. "My faith is tested when I work with people where needs are great and I can't do it all myself," he said. "I hope there are people who will not only be connected in their own church but look beyond into other avenues of service."

Let Justice Roll Down:

by M. Daniel Carroll R.

The call to be a different kind of people

Our title comes from a well-known phrase from the Old Testament prophet Amos (5:24). That phrase was originally committed by the nations surrounding Israel but then turns to condemn stridently the sins of those who were in Israel. Amos demanded social justice from Israel. In fact, the practice of social justice was to be inseparable from the witness of Israel, fundamental to their witness to the world.

What about the people of God today? Has Yahweh placed the

A New Awakening to Social Justice

The last several years have witnessed a growing social concern among evangelical Christians and an increasing desire to impact the public square. Examples abound. Pastor Rick Warren, of “Purpose Driven Church” and “Purpose Driven Life” fame, is mobilizing Christians to grapple with global social ills, especially the HIV/AIDS pandemic. Before the last national election the NAE (National Association of Evangelicals) produced an important document, “For the Health of the Nation: An Evangelical Call to Civic Responsibility,” which spoke to multiple topics, including compassion for the poor and human rights. Social activists Ron Sider and Jim Wallis recently published books designed to persuade evangelicals to reassess their social life and political alliances.² The list could go on.

It has not always been so. Beginning in the opening decades of the twentieth century, conservative Christians increasingly became suspicious of any entanglement in social issues. In what has been called “the Great Reversal,” they abandoned the championing of social causes that long had been a hallmark of the faith. There are several explanations for this change, but the primary reason was that conservatives were reacting to the theological currents of the time. Liberalism, which questioned such doctrines as the inspiration and authority of the Bible and the deity of Christ, was making considerable inroads in denominations and seminaries. In those circles, the good news of salvation was reinterpreted in terms of the advancement of democracy and socio-economic betterment. In response to this “Social Gospel,” many Christians limited the task of the church to personal evangelism, or the salvation of souls, to the exclusion of social engagement.

This focus, born as it was of those fundamentalist-modernist controversies, did not go unquestioned. From early on, significant voices such as that of Carl F. H. Henry, spoke out against that individ-

ualistic, pietistic overreaction.³ Nevertheless, these generally represented a minority view. Fresh winds, though, are now blowing.

Clarifying Issues and Definitions

The quandary for many lies in trying to articulate the proper relationship between the spiritual and the social. For those who believe that evangelism is the primary mission of Christians, participation in issues of justice is defined as providing a bridge to evangelism—that is, it can offer opportunities to share Jesus Christ as the solution to every person’s spiritual separation from God, an eternal fact which transcends all physical and social needs. From this perspective, social involvement also is appreciated as something that can come as a result of becoming a Christian. More and more evangelicals, however, are moving to the stance that these concerns should be an integral part of Christian mission, without in any way minimizing the necessity of personal conversion.

Once the imperative of *social justice* is accepted, certain distinctions can prove helpful. On the one hand, the term *social action* refers to acts of charity and initiatives by individuals or groups of believers to meet immediate or more circumscribed problems, such as responding to a natural disaster or helping with troubled youth. On the other hand, *commitment to social change* implies attempting to put right systemic wrongs, like racial

discrimination or economic exploitation. Not a few evangelicals are comfortable with the former, but many are reticent in regards to the latter (except in regards to a few issues, like abortion). In terms of Christian mission, broadly conceived, perhaps it is best to think more generally in terms of God’s *social demand* for justice. The particular issues that need addressing would vary from community to community and country to country. The remedies that Christians could pursue also would be context specific. They would be guided



by a wide range of factors, like historical precedents, possibilities of cooperative efforts, political viability, financial constraints, demographic presence and serious biblical and theological study.

Surveying the Call to Justice in the Bible

The material in the Bible on *social justice* is vast. Only an overly brief survey can be offered here.

The first sin after the Fall is fratricide: Cain murders Abel, whose blood cries out to heaven. God condemns the killing (Gen. 4:8-12), but violence spreads unchecked (6:11). In the midst of this rebellious world, epitomized by the arrogant construction of the Tower of Babel (11:1-9),

the prophetic book begins by denouncing the injustices of the people who called themselves the people of God. Yahweh calls them back to him who they were as his redeemed nation and was

the same mandate on Christians and the church?



Yahweh calls an individual, Abram. Through this man and his descendants, Yahweh would bless the families of the earth (12:1-3). A study of the rest of the book of Genesis reveals that this blessing is both spiritual and physical, ranging from the building of altars and the proclamation of the name of God to Joseph's helping Egypt avoid starvation.⁴ The justice of the patriarchs was to be a light to all nations (18:18f.).

Centuries later, Yahweh responded to the suffering of his people and freed them from oppression (Exod. 2:23-25). In the Law given at Sinai and repeated before the crossing of the Jordan River into Canaan (Exod. 20-40; Deut.), God revealed the foundations of a new kind of society, different from the cruel sociopolitical arrangements of the rest of the ancient world. Debts were to be periodically forgiven (Lev. 25; Deut. 15), and a series of mechanisms were stipulated at familial and communal levels to aid the poor, widows, orphans and the destitute foreigner. Kings were to operate with a set of values that contradicted the ideologies of power and wealth accumulation so common then... and now (Deut. 17: 14-20; cf. Ps. 72).

The importance of justice to Yahweh is especially evident in passages that deal with worship. Worship without justice is unacceptable, because it does not concern itself with what is vital to the heart of God (Ps. 15; Isa. 1:10-20; Am. 5:21-24; Mic. 6:1-8). The Messiah, whom the prophets predicted was to come in the "fullness of time," would reign in the Spirit and establish justice on the earth (Isa. 11:1-9; 42:1-4). One day war would cease, and humanity would finally enjoy peace and abundance (Mic. 5:1-4).

In the synagogue at Nazareth at the start of his ministry, Jesus quoted a messianic passage full of social concerns (Lk. 4:16-30; cf. Isa. 61:1-2). His ministry was marked by compassion for women, the hungry and the sick. This was proof that he truly was the long-awaited Messiah and that the kingdom of God had come (e.g., Lk. 7:20-23; cf. Isa. 35:5). He called his disciples to follow his example (John 20:21). The early church took that mandate seriously. They shared with those in need and organized themselves to take care of widows (Acts 2,4,6). James speaks sharply against those who show prejudice according to social class and do not pay workers a just wage (Jas. 1,5).

In sum, from Genesis to Revelation, the Bible emphasizes that God is committed to *social justice* and that he expects his people to be, too.

Conclusion

For two millennia the church has been known for its care of the poor and marginalized. Evangelicals in the United States are returning to this calling. Beyond those borders, Christians have long struggled with injustice. As the center of gravity of Christianity shifts to the Two-Thirds, or Majority, World, the theological and pastoral reflections done there should impact thinking on such matters in the United States.⁵

Denver Seminary stands committed to *social justice* both here and abroad. This sentiment can be traced back to its Chancellor, Dr. Vernon Grounds, who over so many years has consistently addressed such issues. In other words, social concern is in our DNA. It is a mark of the institution's faithfulness to the mandate of the church to be a different kind of people in and for the world.

¹Dr. M. Daniel Carroll R. (Rodas) holds the Earl S. Kalland Chair of Old Testament. He is a consulting editor for Prism, the journal of Evangelicals for Social Action.

²Ron Sider, *Scandal of the Evangelical Social Conscience: Why Are Christians Living Just Like the Rest of the World?* (Grand Rapids: Baker, 2005); Jim Wallis, *God's Politics: Why the Right Gets It Wrong and the Left Doesn't Get It* (New York: HarperSanFrancisco, 2005).

³Carl F. H. Henry, *The Uneasy Conscience of Modern Fundamentalism* (Grand Rapids: Eerdmans, 1947).

⁴See my "Blessing the Nations: Toward a Biblical Theology of Mission from Genesis," *Bulletin of Biblical Research* 10, no. 1 (2000): 17-34.

⁵See Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University Press, 2002).

a MINISTRY of presence

by Joann Croff | M.A. Christian Ministries

✚ *For three to five consecutive semesters, a student meets with mentors to interact about ministry progress. The student's ministry experience is guided by specific learning contracts developed at the beginning of each semester.*

Learning contracts focus the student's ministry efforts by identifying an area of character or spiritual formation and an area of ministry skill or competency that needs to be developed. Once the area of need is identified, a specific goal is formulated to address that need. Strategies are then delineated for the categories of content, character, competence, interaction and integration in order to accomplish the goal. Through the contracts, the student is afforded powerful opportunities for thoroughly integrated ministry preparation and given a tool for life-long learning.

The ministry skill that I chose to work on during the spring 2005 semester, through my learning contract, related specifically to care of the elderly. I desired to be more intentional about the time I was already spending with my elderly Christian neighbors, two sisters named Dorothy and Elnora. I had been going over nightly to give medicine, pray, and whatever else was needed, and I wanted to challenge myself to come in with a view of a minister-in-training and see if I would do anything differently. I also wanted to grow in a general understanding of care for the elderly, including the issues of death and dying.

I researched the biblical text for the mandate to care for the elderly, and, not surprisingly, I found that my love for God should correlate with my love for those in need. Many elderly people do not have the financial means or the family support to receive good care, and many of the Bible verses about poverty and oppression are applicable for the elderly population as well.

I could not go over to their house with any set amount of time in my mind, even though I was only asked to give Dorothy her medicine and readjust her and the hospital bed (conveniently located in the living room). I needed to be flexible and assess the situation when I got over there; Dorothy may have just finished eating something and putting more stuff in her stomach would make her uncomfortable. It worked best if I just relaxed, talked with them, or watched TV with them (while working on my Greek vocabulary), and gave them meds and snacks over the course of a couple of hours.



JoAnne Croff with her great aunt, Geraldine

My goal of this learning contract was to be more intentional about "ministry" during my nightly visits. However, I found that any ideas I brought in were contrived and just didn't work. Reading something and thinking, "this would be good for us to talk about," was never good. They didn't want to talk about aging and illness. However, when I came in offering friendship and help, informed by the Spirit who dwells within me, everything went in sync. If the John Wayne video, "Shepherd of the Hills" was playing for the sixtieth time, that was the agenda for the night. When it was time for me to leave, after one MASH segment ended and before another began, we might sing a hymn. Both Elnora and I then prayed. We ended our evening prayer in the same way that these two ladies had done for many years; we held hands, sang "Amen" and then lifted our hands in the air and gave a holler.

The King will reply, **'I tell you the truth,** whatever you did for one of the least of these brothers of mine, **you did for me.'**

NIV Matthew 25:40

by Dr. Randy MacFarland | Vice President, Dean

What was to become my spiritual boot camp at Children's Bible Fellowship in Carmel, New York, placed a portion of the above text at the entrance to the camp property. Counselors received limited income to participate in a faith ministry devoted to serving developmentally-delayed, physically disabled and New York City street hardened children.

The formative experience of changing diapers of older developmentally delayed children who couldn't say "thank you" and even kicked and screamed while you did it was transformative. Years later, in my pastoral ministry I often took work teams to the camp and watched God touch the heart of others. Our rural-suburban church interacted at many levels with a church in South Providence, Rhode Island, committed to serving the disenfranchised population of the city. Both congregations were served through relationships forged over time.

At Thanksgiving, we would take a special offering for World Relief and reflect on the many biblical texts declaring God's advocacy for the poor. One Thanksgiving, unknown to all but one or two parishioners, we advertised an international supper (for which some even skipped lunch and invited outsiders in anticipation of a feast) and served rice and water as a reminder of the meal so many around the world ate on a daily basis. The congregation never forgot that particular meal!

As a couple we've supported three children (representing our own three sons) through Partners with Haiti as part of our regular giving. Since last year, Karen and I have participated as part of the volunteer force for the Parker Food Bank. In addition to sorting food, moving boxes of food and working with clients, it becomes a great opportunity to build relationships with others in the community. Most important, our average two hours per week keeps before us the need of others and the truth of Proverbs 14:31, "You insult your Maker when you exploit the powerless; when you're kind to the poor, you honor God."



Cote d'Ivoire

by Dr. Terry Burns

Assistant Professor of Intercultural Ministry, Director for the Intercultural Ministries and ParaChurch Training Centers

We arrived in Abidjan, in July of 1984. As we drove along the Boulevard Giscard d'Estaign, it did not take long to realize that this was a city of stark contrasts. The expansive six-lane parkway was lined with European shops, Middle-Eastern bakeries and African restaurants. As we pulled to a stop, our car was engulfed by street vendors hawking everything from watches to tropical fruit. Situated on the Gulf of Guinea, Abidjan is a city where the waves of modernity crash against the shores of tradition.

The Western-appearing financial center, with 25-story "skyscrapers," is punctuated by markets where office workers purchase noon-day meals from women cooking over charcoal fires. The Hotel Ivoire, a jeweled landmark, sits on one of many lagoons that divide the city into various districts. However, to the rear of the complex, past the manicured gardens, were shanties of all sizes and description, in which the hotel workers live.

It would be easy to become overwhelmed when faced with such abject poverty and injustice on a daily basis. How would we respond to the myriad of needs that surrounded us on a daily basis? Our first reaction was to pray for the peace of the city and the needs of her people. At times it seemed like such a hopeless situation, and yet we were called to pray and to do what we could to relieve a measure of the suffering.

It has been over 15 years since we left, and the Church in Abidjan continues to struggle with poverty and injustice, now in the midst of a civil war. While living in that environment of contrast and sometimes chaos, God reminded us that we will always face the inequities of life; sometimes in stark circumstances, and sometimes in conditions more subtle and nuanced. I also became aware that while I may never change the system that produces the social conditions that create these hardships, I am called to bring the presence of Christ, with all His compassion and perhaps even a measure of healing. Christ has called me to try to serve one person at a time, and to pray that that service might multiply exponentially.

the SAINT of St. Petersburg

The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

Matthew 25:40 (NIV)

Dr. Frank Leeds III (M.Div., '68), has dedicated his life to caring for needy people. He serves part-time as a pastor at Oakhurst United Methodist Church and full-time as executive director of the Louise Graham Regeneration Center (LGRC), a training facility for the developmentally disabled named after an outcast herself. Louise Graham was the daughter of a slave, known for her determination in helping other outcasts of society.

Since graduating from Denver Seminary, Frank's life story speaks volumes about his care for the disenfranchised. During his first pastorate in Michigan, the inner city of Detroit became hallowed ground to Frank. He later served as a pastor in Brooklyn, N.Y. Then, his involvement in healthcare administration for the underprivileged elderly ultimately led him to the Tampa Bay area, where he currently resides, and where he has since served at the LGRC.



At its height, the LGRC, a non-profit organization, employed 55 people, most of whom had previously been living on welfare, plus another 60 who had some sort of developmental disability. Working together, the downtrodden and disabled have recycled more than three million pounds of paper and plastic products in a year. Leeds has helped them do more than turn trash into toilet paper and cardboard scraps into cereal boxes. He gets "excited when he helps them get off the street or out of a care facility" to make an honest, humble living.

Frank says his heart for people was developed at Denver Seminary under the mentoring of Dr. Vernon Grounds. Vernon's keen ability to "listen and ask questions" helped shape his own style for ministering to people.

Dr. Leeds' work at the LGRC has been honored by the Greater St. Petersburg Area Chamber of Commerce as Small Business of the Year in 1998 and by the United States Senate with the Audrey Nelson Community Development Award for the most creative project in the United States for low income neighborhoods in 1994.

"At 62 years of age, at times I think I am getting a little tired of running this place," Frank shared openly as he talked about the center in September 2005 when interviewed. "Of course, Dr. Grounds would say I am just getting started." With selfless, sacrificial service, Frank has been leading this center for the developmentally disabled since 1990. He has been praying for a successor, though he says he has no plans to retire from mercy-related service.

While this issue was being produced, God answered his prayer. LGRC plans to merge with R'Club early in 2006 which will expand the outreach of the center and enable Frank to spend more time ministering to needy people and preaching the Word of God.

Dr. Frank Leeds III is supported by his wife, Ginny. They have three children, three grandchildren and another on the way. By many civic and community leaders, he has been described as the "Saint" of St. Petersburg, Florida.

Answering the Call

ESTABLISHING THE VERNON GROUNDS CENTER FOR PUBLIC ETHICS

by Dr. Craig Williford

Our Challenge

I am regularly amazed at the ethical issues my two sons confront in their roles as leaders in the community—one as a business supervisor and the other as a deputy district attorney. Both sincerely desire to represent Christ in the way they serve in the public arena, and each faces challenges that are daily growing in complexity. Christians who serve as leaders within their communities, professions and churches increasingly face extremely challenging ethical concerns. How does one address complex issues like poverty, health care, justice, peace, war, euthanasia, bioengineering, nanotechnology, the environment and politics—just to name a few—while at the same time making the challenging daily decisions that call for personal and corporate honesty and integrity? Amidst deliberate attempts to minimize or marginalize the religious voice from the public dialogue over moral and ethical issues, these leaders need informative, safe forums for reflective discussion.

Some leaders primarily serve the individual or family needs that result from poverty, war and lack of basic human needs. Others work to change the economic, political and human systems that produce poverty and war, etc. Effective, biblical social action requires both individual and systemic initiatives. Neither is better than the other; both are required. In this issue of our magazine we give you examples of both approaches. Denver Seminary's vision includes preparing leaders to address and change those systemic areas of injustice that exist in our world.

Our Call

In an effort to address some of these critical challenges, we are currently in the foundational efforts of establishing The Vernon Grounds Center for Public Ethics

(GCPE), named for our beloved Chancellor, Dr. Vernon Grounds, who has dedicated his life to social action in the name of Christ. With humility, we believe that we have an urgent call from God to continue Dr. Grounds' example in this sphere. The GCPE will enhance the Seminary's mission by equipping leaders who have positions of influence, preparing them to impact culture and the world. While appropriately including pastoral leaders, the GCPE will focus primarily upon those community leaders who serve in politics, legal professions, business, medical fields, engineering, scientific endeavors and media and artistic expressions. The GCPE will be training leaders in ethical and social responsibility.

While many public and private educational institutions work to design ethical frameworks *apart* from all religious influences, the GCPE will strategically work to *increase* the contribution of religious thought to the arena of public thought and ethics. Helping community and pastoral leaders to think globally and multi-ethnically—not just nationally—about these issues will also be foundational to the GCPE's work.

Our Strategies

The mission of the GCPE will be accomplished through the offering of numerous activities, including but not limited to training seminars, lecture series, roundtables, workshops and online delivery systems. Denver Seminary will present some of the leading thinkers on ethics at the GCPE. The format of these activities will benefit students in that they will be brief, cost-efficient, suitable for professional continuing education credit, and not limited to a degree program. Leaders can participate in as few or as many activities as they prefer over a year or a lifetime. To accommodate schedules of the working population, this training will be offered in the evening, on weekends or online.

While people may come to the GCPE on our campus, we will also commit to take it to the community. Not only will the GCPE host on-campus training; it will also serve as a resource to proffer on-site training to community leaders, churches, corporations, boards and other requesting parties globally. The GCPE may also support research projects, offering online resources and bibliographies.

Over the next 18 to 24 months we will be researching and listening to input concerning how we should design and finalize our plans for this initiative. Additionally, we will work to secure initial funding for this center to provide time for the center to become self-funding. If all goes well, we hope to introduce preliminary seminars in Fall of 2007 or Winter of 2008.

Some may see this concept as just a wild dream. I hope that you will see instead a way to love all peoples of this world in the name of Christ. To Him be the Glory!



Dr. Craig Williford and Dr. Vernon Grounds

THE Pastors' Masters

AT PINE CREEK GOLF CLUB
COLORADO SPRINGS, CO

*Pastors, Church and
Ministry leaders are invited
to play in the Pastors'
Masters, May 15, 2006.*

There is no cost for this exclusive golf scramble event. The course has offered us their facility at a greatly reduced rate and a generous friend of the Seminary has underwritten the rest, asking only that participants make a suggested donation of \$200 per foursome to the campaign for Denver Seminary in honor of our Chancellor, Vernon Grounds.

The event will be limited to 50 foursomes, 25 in the morning and 25 in the afternoon. Breakfast and lunch are included for the morning golfers, and lunch and dinner are included for afternoon golfers. After each round, prizes will be distributed at the brief program. Please note, this is an inaugural event for ministry leaders and not to be confused with our annual Fall golf tournament.

We hope 50 different ministries will bring foursomes from around Colorado and the Front Range to enjoy golf and get better acquainted with Denver Seminary. Again, to play you must be a full-time Christian worker. Deacons and elders are also eligible to play. For more information, please contact Brian Fort at 303-762-6924 or brian.fort@denverseminary.edu.

DENVER SEMINARY D.MIN. PRESENTS:

THURSDAY, JANUARY 5, 2006

Mike Breaux, Teaching Pastor at Willow Creek Community Church. Mike will preach a sermon and then tell how it was developed.

MONDAY, JANUARY 9, 2006

Gordon MacDonald, Pastor Emeritus at Grace Chapel, Lexington, MA and noted author. "How I Organize My Life for Ministry"

TUESDAY, JANUARY 17, 2006

Keith Meyer, Executive Pastor of the Church of the Open Door, Maple Grove, MN. "How We Moved a Church of 6,000 to a Spiritual Formation Basis"

Location:

Simpson Chapel, Denver Seminary Campus

Schedule:

6:15 p.m. Registration, Campus Tours, Refreshments
7-8:30 p.m. Seminar speaker and Q&A

Cost:

\$10 per seminar (if registered by Jan. 3, 5, or 12, respectively) or \$15 at the door. Package rate of \$25 for all three nights.

Register at the Denver Seminary Doctor of Ministry Office at 303-762-6918 or dmin@denverseminary.edu. Please visit our website www.usewhatyouvegot.com.



Mike Breaux



Gordon MacDonald



Keith Meyer

EQUIPPING LEADERS, INCREASING THE IMPACT

Campaign: July 1, 2003 – June 30, 2006 Progress as of November 30, 2005

	Goal	Pledges/Gifts
New Campus: Land/Educational Buildings	\$18,500,000	\$ 5,891,030
New Campus: Student Apartments	\$ 8,000,000	
Endowment	\$ 7,500,000	\$ 763,541
Seminary Fund: \$1,500,000/year x 3 years	\$ 4,500,000	\$ 2,743,015
Campaign Fund (where needed most)		\$ 3,201,675
= Campaign Subtotal	\$38,500,000	\$ 12,599,261
- Net from Sale of Current Campus	(\$12,000,000)	
- Tax Free Bond Issue	(\$ 9,500,000)	
Campaign Goal/Pledges & Gifts to date	\$17,000,000	\$ 12,599,261



Denver Seminary

CHRISTMAS LIST

Many people make significant annual giving decisions around Christmastime. Our prayer is that each reader of this magazine will include our students and faculty on their list. Consider these options:



- Today's Students and Faculty – Gifts to the Seminary Fund enable us to underwrite each student by about 20% and help pay faculty salaries and strengthen our academic programs.
- Tomorrow's Students – Earnings from endowed scholarships will provide financial aid for our growing student body for years to come.
- Tomorrow's Faculty – Once completed, earnings from the Vernon Grounds Chair and the Haddon Robinson Chair will provide the resources to cover the annual salaries for faculty members to continue the legacy of these former presidents.

For your convenience, an envelope is included in this issue. For 2005 tax purposes, be sure your gift is postmarked on or before December 31. You may also give online using your VISA, MasterCard or Discover at www.denverseminary.edu/giving. Call Brian Fort at 303-762-6924 if you have any questions about making a Christmas gift to Denver Seminary.

A Charitable Gift Annuity

is a way to make a generous irrevocable gift to Denver Seminary that will help our students and lock in an attractive return for you for life. Charitable Gift Annuities can be established with a gift as little as \$10,000. Your gift will enable us to equip leaders for the 21st century who will live faithfully, think biblically and lead wisely for a lifetime.

Illustration:

John Smith transfers 1,000 shares of XYZ stock to Denver Seminary. The shares of stock are converted into a gift annuity which will pay him a fixed rate of return for life. He avoids heavy capital gains tax and helps Denver Seminary equip leaders for a lifetime of service. For a free personal illustration, please contact Brian Fort at 303.762.6924 or brian.fort@denverseminary.edu.

Charitable Gift Annuity

Age	Single Life Rate	Two Life Rate
65	6.0%	5.6%
70	6.5%	5.9%
75	7.1%	6.3%
80	8.0%	6.9%
85	9.5%	7.9%
90	11.3%	9.3%

TEMPORARY TAX LAW PROVIDES UNIQUE GIVING OPPORTUNITY IN 2005

Congress has enacted KETRA to facilitate gifts for relief efforts and to encourage continued support for your favorite charities. Two key examples from this tax package are:

David and Cynthia gave generously to disaster relief this year. They were planning on supporting their favorite charity at year end with a gift of cash but were told by their tax advisor they had reached their deduction limit for 2005. Under the temporary KETRA act they were excited to learn they could make the gift of cash and enjoy full deductibility in 2005.

Sarah and John, both age 61, have assets that are more than sufficient for retirement. They have wondered how they could make a significant gift for the Kingdom using a portion of their IRA. With the provisions of KETRA they are able to withdraw and donate this gift with minimal tax consequences as long as the gift is made before the end of 2005.

Would you prayerfully consider making a gift to Denver Seminary through this temporary window of opportunity? Please consult your attorney or tax advisor on the best way to implement your gift. For more information please contact Gary Hoag at 303-762-6941 or gary.hoag@denverseminary.edu.

MARK YOUR CALENDAR FOR SPRING!

Join us for a leadership lunch and campus tour! Hear from our faculty and students! Visit with President Williford and Chancellor Grounds! Lunch begins at noon followed by a 1 p.m. campus tour. Join us early for our 11 a.m. chapel services.

January 23
 February 6, 28
 March 13, 28
 April 3, 25
 May 9

FACULTY TRAVEL

RESOURCES

CRAIG BLOMBERG

Feb 15 Los Angeles, CA – Speaking on DaVinci Code, Veritas Forum at USC

Mar 17 Chicago, IL – Fundraising Banquet Speaker for the Irish Bible Institute

TERRY BURNS

Mar 18-25 Pine Ridge, SD – Globalization in Theological Education: Globalization and Native American Issues

DAVID BUSCHART

Feb 8-10 Lisle, IL – NCA workshop, "Making a Difference in Student Learning: Assessment as a Core Strategy"

Mar 9-10 Chicago, IL – Wabash Center "Educating Clergy Conference"

Mar 31-Apr 2 Pittsburgh, PA – ATS "Consultation on Faculty Vocation and Governance"

BRUCE DEMAREST

Feb 23-26 Phoenix, AZ – Theological and Cultural Thinkers Group (TACT)

RICK HESS

Feb 3-4 Denver Seminary, Denver, CO – Worship and the Bible Conference

Mar 3-4 Oakland, CA – China Academic Consortium

Mar 24-25 Colorado College, Colo. Springs, CO – Society of Biblical Literature Regional Meeting

RANDY MACFARLAND

Jan 7-15 New Orleans, LA – Hurricane Relief

Feb 9-11 Phoenix, AZ – Evangelical Seminary Deans' Meeting and ITS Deans' Council

Mar 9-10 Chicago, IL – Educating Clergy Conference

DON PAYNE

Jan 18-21 Dallas, TX – Evangelical Association for Theological Field Education

Mar 9-10 Chicago, IL – Educating Clergy Conference

ELISABETH SUAREZ

Mar 3 Greeley, CO – Counselor Education and Supervision Leadership Retreat

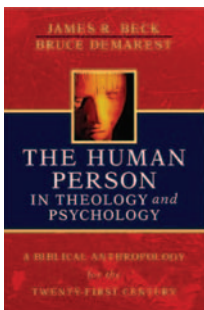
BRAD WIDSTROM

Jan 14 Littleton, CO – Southern Gables Church - workshop on preparing for college

Jan 20-21 Denver, CO – Board Meeting for Association of Youth Ministry Educators

CRAIG WILLIFORD

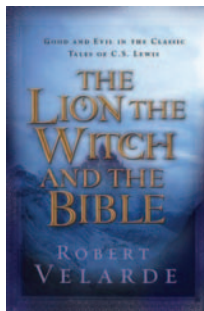
Jan 3-10 Marco Island, FL – Fellowship of Evangelical Seminary Presidents' annual meeting



The Human Person in Theology and Psychology : A Biblical Anthropology for the 21st Century

by James Beck and Bruce Demarest

What does it mean to be human? Both the Bible and psychology have unique perspectives on the question, and when understood together they can enrich our perspective on people while improving our ministry to those in need. This comprehensive textbook discusses four key aspects of the human person by exploring the relationship between origin and destiny, substance and identity, function and behavior, and relationships and community. The authors argue that an integrated approach of theology and psychology not only enhances our understanding of what it means to be human, but is also key to that understanding.

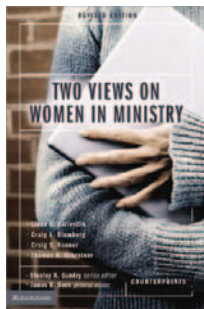


The Lion, The Witch and The Bible

Robert Velarde

Author Robert Velarde studied the works of C.S. Lewis at Denver Seminary, serving as assistant to Dr. Vernon Grounds for a Seminary course on the philosophy of C.S. Lewis. That course sparked the idea for this book. Velarde is an editor for *Focus on the Family* and has published numerous articles for various publications.

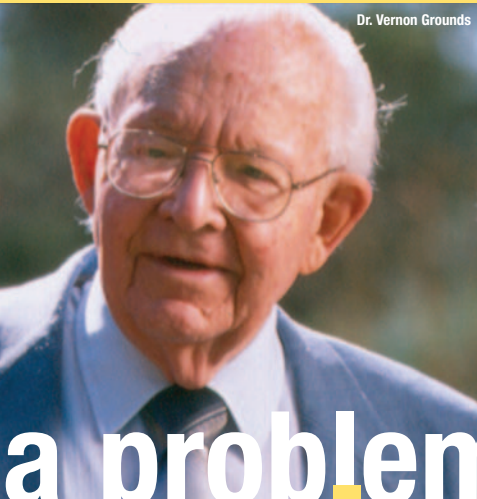
C.S. Lewis's *Chronicles of Narnia* have captivated the imagination of millions for more than half a century. But these books are more than just enjoyable stories and fantasy; they also convey valuable truths about living in our world. Lewis believed that every ethical decision we make contributes to the shaping of our character for better or for worse. In this book, C.S. Lewis scholar Robert Velarde explores the great moral themes of Lewis's seven-volume Narnia series.



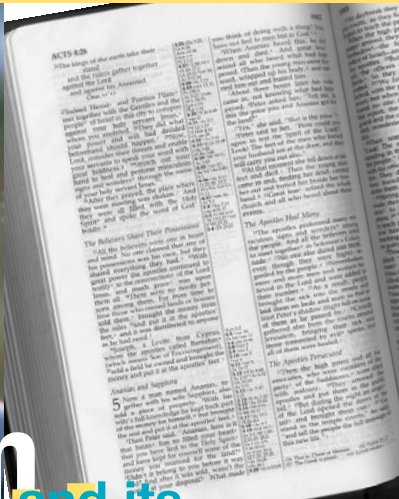
Two Views on Women in Ministry

James Beck and Craig Blomberg, general editors

This revised and strengthened edition presents two essays representing the egalitarian and the complementarian/hierarchical views of women and ministry. With pros and cons on either side of a heated, ongoing debate, no definitive conclusions have emerged. This book furnishes you with a clear and thorough presentation of the two primary views on women in ministry so you can better understand each one's strengths, weaknesses and complexities. This revised edition brings the exchange of ideas and perspectives into the traditional Counterpoints format. Each author states his or her case and is then critiqued by the other contributors.



Dr. Vernon Grounds



a problem and its solution

by Dr. Vernon Grounds

Christians are amphibians; they live in two worlds. For American believers, the United States is their habitat, but so is the kingdom of heaven. They acknowledge the authority of the federal government in Washington, D.C., while at the same time they gratefully bow to Jesus as their King. This dual allegiance can sometimes be the source of conflict though loyalty to the spiritual Sovereign should always take precedence over obedience to any political entity. The apostles Peter and John laid down the guideline which even today is the controlling principle for their fellow disciples, "We ought to obey God rather than men" (Acts 5:29).

That seems clear and simple, but in practice it may prove difficult. What obedience to King Jesus and His law of neighbor-love specifically entails is often a matter of sharp disagreement among equally sincere and intelligent believers. Church history is a long record—a sad record, too—of the disputes and divisions which have made it difficult for the watching world to believe that the citizens of our Lord's heavenly kingdom are all indwelt and guided by the same Holy Spirit.

Is there, then, any solution to this persistent problem, this stumbling-block to a more convincing witness for the Gospel? As Christians we cannot dilute convictions which we have reached through study, thought and prayer. No, while freely confessing our fallibility, we must hold firmly to the truth as we have come to understand it. But—yes, there is a BUT—there is a qualification that frees our unwavering adherence to our understanding of God's truth from a harsh dogmatism, a divisive spirit of criticism, a proud, even an almost contemptuous attitude of superiority. That qualification is stated by the apostle Paul in a directive that I hope our Seminary will inculcate in our students by modeling it in all our teaching: "And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth" (2 Timothy 2:24-25).

There, I'm convinced, is the solution to theological polemics, political animosities and personal tensions. My prayer is that our Seminary's graduates will be gracious servants of the God of all grace.

Trip to Israel and the Holy Land
May 14-June 4, 2006

Denver Seminary will be partnering with Jerusalem University College for an unforgettable trip to Israel and the sites of the Holy Land. We are currently finalizing flight details. The cost of the course itself (tuition, room and board) will be approximately \$2,000. It can also meet the M.Div. Globalization requirements. For further information, contact Dr. Rick Hess, professor of Old Testament, at rick.hess@denversemiary.edu.

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CONFERENCE SPEAKERS

Edna Grenz is the Minister of Worship at First Baptist Church in Vancouver, Canada. Edna is known for her passion for planning worship services that are both theologically sound and diverse in style.

Gordon Hugenerger is Senior Minister of Boston's historic Park Street Church. He is the author of the book, *Marriage as a Covenant*, and is currently Adjunct Professor of Old Testament at Gordon-Conwell, where he has taught since 1974.

Larry Hurtado is a faculty member at the University of Edinburgh (1996). He is best known for writings on the place of Jesus in early Christian faith and the importance of worship practice as an expression of devotion to Jesus.

William W. Klein is professor of New Testament at Denver Seminary. He is the author of a commentary on Ephesians in the *Expositor's Bible Commentary* and notes on Ephesians and Romans in the *Apologetics Study Bible*, both forthcoming.



Biblical Studies Conference WORSHIP AND THE BIBLE

February 3-4, 2006



SCHEDULE OF EVENTS

FRIDAY, FEBRUARY 3

- | | |
|-------------------|--|
| 5 to 6 p.m. | Registration/Reception |
| 6 to 6:15 p.m. | Welcome |
| 6:15 to 7:15 p.m. | Larry W. Hurtado, PhD
"Christian Worship in the New Testament and Its Anemic Modern Counterparts" |
| 7:15 to 7:30 p.m. | Break |
| 7:30 to 8:30 p.m. | Gordon Hugenerger, PhD
"I AM" Meets "Who Am I?" |
| 8:30 to 9:30 p.m. | Cross-Cultural Worship |

SATURDAY, FEBRUARY 4

- | | |
|--------------------------|--|
| 8:30 to 9 a.m. | Continental Breakfast, |
| 9 to 9:15 a.m. | Introduction |
| 9:15 to 10:15 a.m. | Liturgical Worship |
| 10:15 to 11:15 a.m. | Edna Grenz, DWS
"Why Do We Sing? Congregational Song: What, How, and for Whom?" |
| 11:15 to 11:30 a.m. | Break |
| 11:30 a.m. to 12:30 p.m. | Bill Klein, PhD
"Where Should Christians Worship? How the New Testament Answers the Question" |
| 12:30 to 2 p.m. | Lunch and Panel Discussion |

REGISTRATION

FEES

- | | | | |
|------|----------------------|------|----------------------------|
| \$40 | Before Jan. 27, 2006 | \$30 | Groups of 10+ (per person) |
| \$50 | After Jan. 27, 2006 | \$25 | Students |

FOR MORE INFORMATION

Contact Luanna Traubert by phone at 303.762.6929 or by e-mail at luanna.traubert@denverseminary.edu.

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