

Denver Seminary

FALL 2012
MAGAZINE

preparing men and women
to **ENGAGE**
the needs of the world
with the **redemptive power**
of the GOSPEL and the
life-changing truth OF SCRIPTURE





9 Turning the Seminary Inside Out by Mark Young

How is Denver Seminary redefining seminary education? President Mark Young shares how Denver Seminary is finding its rationale and identity in the very mission of God.



7 Constant Reminder of a Living God

By Denise Morris
A trip to Israel helped bring the Bible to life for this student.

13 The Myth of Working the Great Divide

By David Buschart, Ph.D.
How is our profession a part of God's work in the world?

15 Radical Dependence Creating Radical Discipleship

By Todd McKeown
A student's personal journey at Denver Seminary.

16 Did You Know...? Some interesting facts about Denver Seminary.

18 Chancellor's Corner By Gordon MacDonald Three observations of Denver Seminary and its mission.

Departments

Message from the Provost	2
Campus News	3
Alumni News	17

Cover photo is from Elizabeth Boeve, a student in the M.A. in Justice and Mission. The picture is Elizabeth in Haiti when she participated in a mission trip with the Grounds Institute in May 2012.

MISSION
Denver Seminary prepares men and women to engage the needs of the world with the redemptive power of the gospel and the life-changing truth of Scripture.



Message from the Provost

In this issue of the Denver Seminary Magazine we are given an in-depth look at our mission statement that we

believe continues to differentiate us in the delivery of theological education: *preparing men and women to engage the needs of the world with the redemptive power of the gospel and the life-changing truth of Scripture.*

While it is a new statement, it picks up on values and core commitments that have continued to be at the heart of a Denver Seminary educational experience. Engaging the needs of the world with the redemptive power of the Gospel was modeled by my professors when I was a student at Denver Seminary in the early 70's.

Dr. Bruce Shelley invested in college students who were impacted by the tsunami of social change in the 60's; Dr. Gordon Lewis challenged the world view of various counterfeit religions; Dr. Ralph Covell longed to see students invest cross-culturally to evangelize those not worshipping the one, true God; Dr. Vernon Grounds spoke passionately against injustice and was a ready mentor for any student willing to engage the needs of the disenfranchised in our country and throughout the world.

This same spirit is embodied by faculty I am privileged to serve alongside today. Drs. Craig Blomberg and Brad Widstrom invest heavily in the ministry of Scum of the Earth (a church for the "left out and the right-brained"). Professor Elodie Emig includes service projects in her Book of James class to encourage living out a working faith that is demonstrated in the book of James. Mentoring directors oversee learning contracts that include building relationships and sharing the Gospel with students at Arapahoe Community College. Dr. Danny Carroll R. writes and speaks out for the alien in our midst; while Dr. Doug Groothuis goes to college campuses and engages the questions of the skeptic.

The second paragraph of the mission statement captures the process or "how" we will seek to pursue this purpose. Our educational process will help students grow spiritually, intellectually and professionally. Denver Seminary remains committed to the phrase in our original purpose statement (dated 1950) to "training men and women . . . in heart, mind and experience for the proclamation of the Word in the place of God's appointment."

Concern for a holistic and integrated educational experience led us in developing a mentoring process that continues to attract the interest of prospective students who are intent in pursuing God's call (often out of their own brokenness) by embracing the value of being formed in relationship with others.

We continue to be encouraged by the response to this kind of preparation by churches, counseling centers, the military and mission agencies.

Dr. Mark Young's crystallization of these values and commitments call us to both the proclamation of the Gospel that changes lives and aligning our hearts with God's heart for the poor, the alien, and the oppressed in our world. This mission statement calls us to educate and live for the lost throughout the world, beginning in our own world.

We are working to intentionally address the mission statement through faculty professional development plans, assignments in courses, new degree programs, our training and mentoring process, initiatives to minority populations, community service days, and the ministry of our Shepherd's Gate Counseling Center.

We trust that this issue will help you better understand our intentionality in strategically pursuing what we see God pursuing throughout the pages of Scripture.

Remy MacFarland

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Denver Seminary admits qualified students of any race, gender, color, and national or ethnic origin.





Students planting a garden for the Feeding Many ministry



Elizabeth Boeve sharing with leaders in Haiti about environmental concerns in the U.S.



The entire group that worked in the Hayman fire area



Planting trees with the Coalition for the Upper South Platte



Caring for our Father's World... With Hands, Feet, and Hearts



Each spring the Vernon Grounds Institute holds the Salt and Light Event, which is an opportunity for students and staff of Denver Seminary to serve the community with practical engagement and hands-on experience in various issues. Last year's theme "Caring for our Father's World" propelled the Seminary community to work on environmental issues and how to be good stewards of God's earth.

There were two different opportunities to serve: a day of service in Denver on April 14; and a longer trip to Haiti May 26-31. Each opportunity had students participating in a variety of environmental care activities.

The local event in Denver gave students and staff the chance to work with three different agencies: Coalition for the Upper South Platte, Expedition Ministries and Feeding Many.

Participants planted gardens in Denver, cleaned popular outdoor recreational areas on the Front Range, and planted over 100 Ponderosa pine trees in the Upper South Platte area. The Ponderosa pine trees were planted on one acre of land that was destroyed by the Hayman Fire in 2002. At over 137,000 acres, this fire was one of the largest wildfires in Colorado's recorded history. The project will help to stabilize soil and reduce erosion in streams supplying the Upper South Platte River and the reservoirs supplying the Denver area.

The trip to Haiti was in partnership with Church Mobilization Movement and Role Prophetique, which was founded in the aftermath of the January 12, 2010 devastating earthquake. The Role Prophetique is a Haitian-led movement that seeks to mobi-

lize and challenge the Haitian church to exercise a more robust witness in a country beset by social ills of all sorts.

Just like the Grounds Institute, the Role Prophetique was focusing on the issue of environmental care and had devoted the better part of the week to hammer out that theme. The visiting Denver Seminary community participated in the mammoth effort to begin healing in the devastated Haitian landscape with a week that included ministering to local churches, tree planting at a Compassion Int. village and school, and conducting a two-day seminar for Haitian leaders.

While each experience had its unique qualities, the common theme of environmental care was what brought all the participants together to serve in a practical and hands-on way. As one volunteer said "I've learned so much by being in the classroom, but serving others is an important aspect that should not be forgotten. Planting trees may seem like a simple act, but it showed me a different way to serve my community."

Scott Smith, M.Div. in Pastoral Counseling

After spending many years as an accountant, Scott decided to attend Denver Seminary and study pastoral counseling. He made the acquaintance of Dr. Noelliste, Director of the Vernon Grounds Institute, at a theology conference a few years ago and heard about the Salt and Light event from Dr. Noelliste. Scott decided to spend the day planting trees with the Coalition for the Upper South Platte, which was “a great experience!”

“We traveled to a private property that had been home-steaded in the 1880’s and had been significantly damaged by the fire, having lost all the buildings and most of the surrounding forest,” said Scott. “Knowing that trees would not only help stabilize soil and reduce erosion in streams, but help the family rebuild the life they had was a way to demonstrate Christ in a different way. It was a much needed experience for a seminary student!”

Elizabeth Boeve, M.A. in Justice and Mission

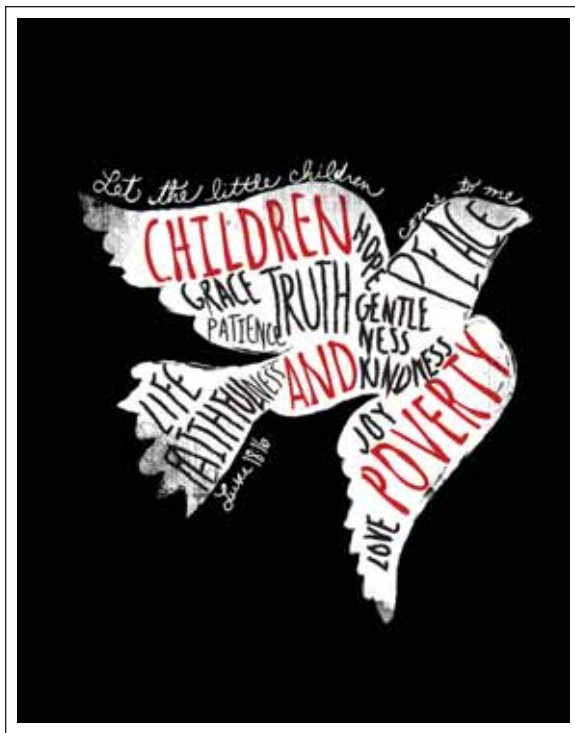
When Elizabeth picked up a flyer advertising the opportunity to serve in Haiti, she didn’t know what she was getting into. It was a “leap of faith” that led her months later to serving the people of Haiti in a variety of ways. “I was raised with a father who enforced the belief that the environment was an important global issue that affects everyone. Going to Haiti was an extension of what I feel very strongly about.”

While there, Elizabeth spoke to a church about the recent Denver Salt and Light event and how that work would positively affect the environmental issues in Denver. “It was my first time speaking in front of a large crowd, yet the entire time I felt calm and at peace. The Lord truly worked through me.” Elizabeth encourages other students to get out and get involved. “If your passion is Haiti or children and poverty, then get involved! The more people involved, the better!”



Pastor Felix Gilbert, D.Min. student, and Dr. Noelliste plant a tree on the Compassion Int. school grounds in Haiti

2012-2013 Theme: “Children and Poverty”



Many children spend most of their childhood struggling to survive, without much hope for a secure, productive life. Of the 57 million people worldwide who died last year, 10.5 million of them were children less than five years old. Treatable illnesses, such as pneumonia, malaria, diarrhea, and mal-

nutrition are four of the biggest killers of children — yet all are preventable or treatable.

The need is great, but we serve a God who cares for the “lesser of these.” This need was the reason for this year’s Grounds Institute theme, “Children and Poverty.” The theme will be fleshed out during the academic year in a series of three activities: The Kent Mathews Lectureship in the fall, the Rally for the Common Good in January and the Salt and Light Project in the spring.

To launch the 2012-2013 theme, the Grounds Institute had a poster competition among the Denver Seminary community. We asked for submissions based on the theme, then had staff and faculty vote on the submitted artwork. The winner was Kelly Allen, whose husband is a student at the Seminary and plans to be a pastor.

Kelly’s inspiration was a poster she had seen that focused on the negatives of war. She wanted her poster to be a positive reflection of how we can actually help with the issue of “children and poverty.” She then focused on the scripture Luke 18:16 and was inspired since “scripture is more powerful than what we can come up with ourselves.”

Kelly has her B.A. in Creative Writing and Journalism from University of Central Florida and currently works at Mountain View Church in Highlands Ranch as Communications Coordinator. A big thank you to Kelly for participating in the competition, and congratulations!

Congratulations to the Class of 2012!

Denver Seminary Commencement 2012 took place May 12, 2012, with the largest graduating class in the history of the Seminary: 204! After years of hard work, not to mention the thousands of hours spent in the library, these 204 alumni are now moving forward in ministering for the Gospel. This year's commencement speaker was Dr. Leith Anderson, President of NAE and a Denver Seminary Alum (1969). Dr. Anderson shared many of his insights from his years in ministry, in particular a story from the 1968 Olympics in Mexico City.

He shared about Tanzanian runner John Stephen Ahkwari, who was the last to finish in the marathon competition that year. He finished an hour and a half after the winner, dragging his leg as it was bloodied and bandaged from an accident earlier in the race.

Ahkwari was asked, "Why did you keep going?" He answered, "You don't understand. My country did not send me 5,000 miles to start a race; they sent me to finish it." May all our graduates continue to not just start the race, but finish it! Congrats to all!

To view more pictures and a list of award winners, visit denverseminary.edu/commencement.



Re-accreditation Update

After over three years of being engaged in the reaccreditation process, we are pleased to announce that Denver Seminary received "continuation of accreditation" with each of our three accrediting agencies.

The process included internal analysis, production of three separate documents addressing specific institutional standards, and three on-site visits by teams sent from each of our accrediting agencies: The Commission on Accrediting (Association of Theological

Schools), Higher Learning Commission (North Central Association) and Council for Accreditation of Counseling and Related Educational Programs. The process was challenging and rewarding as we looked in depth at our ability to fulfill our mission and achieve student learning outcomes.

We want to thank all those who put in countless hours of work and all of you who prayed for our reaccreditation. Join us in thanking the Lord and celebrating this accomplishment!

2012-13 School Year Begins

The official start of the 2012-13 school year began on September 4, with Convocation. Dr. Randy MacFarland, Dean and Provost, began the ceremony with a responsive reading from 1 Chr. 16: 25-28, 30-33, 36. The ceremony included the Installation of the latest addition to the faculty, Dr. Gary VanderPol, Assistant Professor and Director of the Justice and Mission Program.

The Faculty was given the “charge” from Erin Lloyd, the Student Body President, who shared her experiences during a summer trip to Kenya. It was this trip where she learned the importance of the word “teacher” in their culture and how it relates to her experiences at Denver Seminary.

Dr. Mark Young spoke about his decision on the theme of the year, which he based on a specific scripture, as he did the year before. This year’s theme is based on 2 Corinthians 5:13-15 and as Mark spoke, he tied it all into what it means to be compelled by a love of Christ for the world. He ended with this prayer for students:

I pray that those who know you will see how much you’ve learned. I pray they will see how much you have grown in confidence and in competence as a servant of Christ. Even more I pray that those who know you will see how much more the love of Christ dominates you; how the love of Christ for the world compels you and makes you into someone they have never known before.



Elisa Morgan in *Christianity Today*’s “50 Women You Should Know”

The October 2012 issue of *Christianity Today* named Elisa Morgan one of *Christianity Today*’s “50 Women You Should Know.” Elisa serves on the Denver Seminary Board of Trustees and is an alumna of the Seminary (1984). She is President Emerita of MOPS International and currently serves as President for a nonprofit effort aimed to mobilize women to invest their influence in the world for God’s purposes. Congratulations to Elisa for this honor!

Dr. Gary VanderPol Joins Faculty

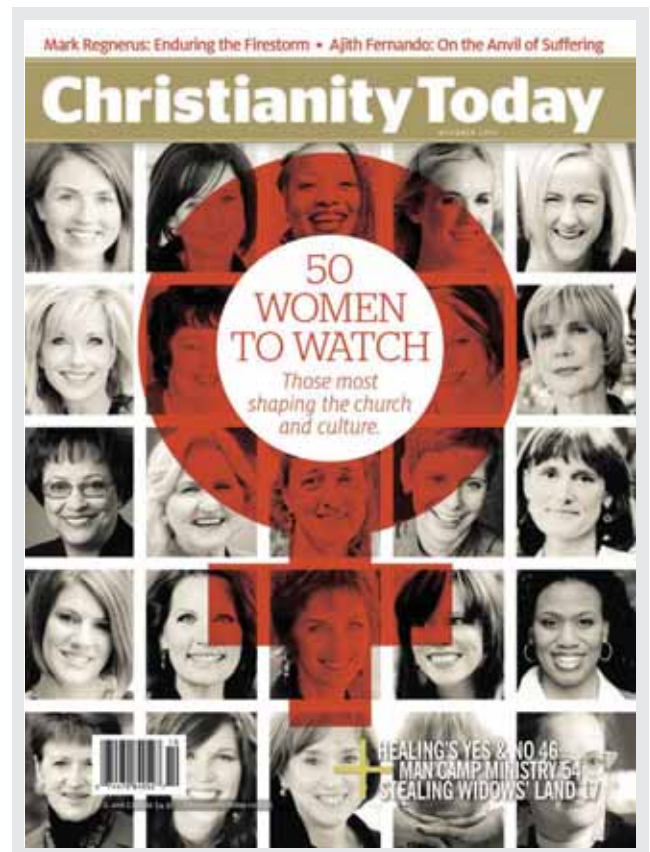


Dr. Gary VanderPol has joined the faculty of Denver Seminary as assistant professor and director of the new M.A. program in Justice and Mission. Dr. VanderPol received a Th.D. in Missiology from Boston University, an M.A. in Philosophical Theology from the Graduate Theological Union in Berkeley, CA, and a B.A. in History from California State University, Stanislaus.

Before coming to Denver Seminary, Dr. VanderPol taught at the Evangelical Seminary for Pastoral Education (ESEPA) in San José, Costa Rica. He has served as co-pastor of Evangelical Covenant churches in Cambridge, MA and Oakland, CA, and has 15 years of missionary experience, both overseas and in diverse urban contexts in the United States.

Dr. VanderPol has written and presented papers in the areas of justice, missiology, and economic discipleship in church and academic settings. His dissertation, *The Least of These*, analyzed the growth of evangelical relief, development, and justice work among the poor over the last 60 years.

Welcome to Dr. VanderPol and his family!





At the Western Wall, the one wall that remains from the outer court of Herod's Temple, which stood during Jesus' time.



Denise with Dr. Hélène Dallaire, who led the trip to Israel.

Constant Reminder of a Living God

By Denise Morris

“ Israel is filled with glimpses of God’s miracles and his righteous acts. More importantly, the land is a constant reminder that our God did not create the world and leave it to survive on its own—he interacts, he intervenes and he has revealed himself to us. It is a beautiful thing.”

This past May, I sat on the shore of the Sea of Galilee, watching the sunset and listening to the waves that Jesus once calmed with the sound of his voice. I visited the Western Wall and, along with hundreds of Orthodox Jews, I touched the stones near the temple that Jesus had often visited. I walked the hot, dusty road to Jericho and the story of the Good Samaritan came to life—the road has twists and turns, nooks and crannies where thieves and robbers could easily hide and attack. I hiked in the Wilderness of Zin where the wandering Israelites had traveled—the sun beat down on my back, and as I grew hot and tired, I understood, in a new way, the complaints of the Israelites, the overwhelming reality of those 40 years.

The Bible came alive as I saw it, walked it, experienced it.

I was fortunate enough to be able to go on the Denver Seminary trip to the land of Israel this spring. Led by Dr. Hélène Dallaire and accompanied by Dr. Craig Blomberg, a group of students, friends, and family members

spent three weeks taking a course at Jerusalem University College right outside the gates of the Old City in Jerusalem. Our course focused on the historical and geographical settings of the Bible, so we spent much more time exploring the land than we did sitting in the classroom. We learned about the topography of the land—the desert, the hills and the coast. We studied the geology of Israel; it does not sound fascinating, but it helped us recognize where we were in the land and if the area could support olives or figs, pomegranates or grapes. We looked closely at the structure of the land—where the hills and valleys were—the strategic ways ancient people used to get from town to town, the ways different nations traveled in and out of Israel.

Every day we traveled to a new place, spending time in Jerusalem, Jericho, the Judean Wilderness, the Galilee, Samaria, Caesarea, the Golan Heights. We traveled all over the land, noting where biblical events took place, bringing life to places and names we often skim over in our Bibles. It was an

amazing trip, and in many ways it was overwhelming. We went to so many places and learned so many things that I think it will take me months to process it all.

I have traveled in Europe and South America, but I have never been anywhere like Israel. I am not sure there is anywhere else like Israel. The busy streets of Old City Jerusalem are packed with people from every nation and language. Muslims, Jews and Christians, often in unique religious garb, hustle toward their respective sections of the city, and tourists from everywhere in the world walk around in wonder, amazed to be in ancient place where so many things have happened. The land oozes with history—every area has a story, a reminder, a Bible verse that speaks of God’s work.

God chose the land of Israel for his people, and when you are there, you sometimes wonder why. It is a tiny country, only a bit larger than New Jersey. From Jerusalem, you look to the east and see the hills of the country of Jordan, and notice the valley that dips down toward the Dead Sea. Bethlehem is a 15-minute drive from Jerusalem, and Tel Aviv on the Mediterranean Sea is less than an hour. It is hot there in the summer, and rainy in the winter. Parts of the land are conducive to farming or flocks, but there are large areas of mostly desert. When Moses stood on Mount Nebo and looked to the west, toward the Promised Land, he would have seen desert hills—nothing to write home about.

And yet, the land is somehow special—it is coveted and fought over and desired. God chose it—he invited his people to live there, to possess it, to make it their own. When you travel through Israel, it becomes clear that the biblical writers knew the land; the dry and parched land of the Psalmist becomes abundantly clear during an afternoon in the desert of Judah, and the picture of God’s security—“he makes my feet like the feet of a deer”—in Psalm 18 is fleshed out when you see ibex climbing steep crags in the wilderness. It also is obvious that God used language, symbols, and terrain that were familiar to His people when He spoke to them.

As an Old Testament major studying Hebrew, I have seen over and over again how physical the language is, how the eastern, biblical writers used their surroundings to describe God—he is a shepherd, a rock, shade. And after spending time in the land, I am again in awe of how God used the land he created to care for and shelter his people, to show them his character and love.

God chose this land to reveal so much of his nature to the world. And after traveling there and seeing the terrain, the people, the uniqueness, I am more inclined than ever to pray for the peace of Jerusalem because, for whatever reason, God chose to put His name there, to send His son there. Israel is filled with glimpses of God’s miracles and His righteous acts. More importantly, the land is a constant reminder that our God did not create the world and leave it to survive on its own—he interacts, he intervenes and he has revealed himself to us. It is a beautiful thing. **DSM**



Denise is a student at Denver Seminary, working on her Master's in Old Testament Biblical Studies. Denise is a writer who is passionate about understanding the Hebrew roots of our Christian faith, believing that it helps us better know who God is, what He is like, and what He recommends for us as we live as disciples of Jesus the Messiah. Read more about Denise at denisemorris.wordpress.com.

turning
the **SEMINARY**

By Mark Young

inside
OUT



While engaging in small talk with the man seated next to me on an aircraft that was designed for those with legs far shorter than mine, the inevitable question finally emerged: “So what do you do?” My reply, “I’m the president of Denver Seminary,” brought the quizzical expression that I’ve come to expect. (I’ve always hoped that look had more to do with a lack of certainty about the meaning of the word “seminary” than pure bewilderment that someone like me could possibly be the president of anything.) Like many, my seatmate that day had no clue what a seminary is.

He’s not alone.

Those who have some familiarity with the term often think of a seminary as a place that trains pastors and priests. And, traditionally, that is the correct understanding. This definition of a seminary developed because churches and denominations realized the importance of having an educated clergy to nurture its members through worship, instruction, prayer and the sacraments. To put it simply, the church was understood to be a place where Christians (the clergy) helped Christians (the laity) be better Christians. As a result, the seminary had to be understood as a place where Christians (the faculty) help Christians (the students/pastors-to-be) learn how to help Christians (the laity) be better Christians. Christians helping Christians learn how to help Christians be better Christians—what’s missing in that equation? The world! The world that God loved and sent his Son to redeem (John 3:16). That big, bad, broken world for whose sins Christ died (1 John 2:2).

How we understand the Church directly affects how we understand the seminary. What would happen if we began to question the assumption that the Church exists just for the nurture of believers? What would happen if we began to see the Church as the sent people of God empowered by the

Spirit of God to testify to the Son of God to fulfill the mission of God in the world? What would happen if a seminary were bold enough to say, “We exist for God’s mission in the world?” What would happen if a seminary had the audacity to believe, “We exist to see God’s desire that all people know and worship Him alone become a reality?” What would happen if a seminary began to think of itself as Christians helping Christians create a compelling presence and testimony of Christ in the world? That would be a seminary that’s been turned inside out, a seminary that finds its rationale and identity in the very mission of God.

We want to be that kind of seminary. Denver Seminary *prepares men and women to engage the needs of the world with the redemptive power of the gospel and the life-changing truth of Scripture.* Our mission statement provides the rationale for all we do. It tells why we provide an academically excellent and personally transformative educational experience for every student. Our mission statement forces us to look beyond the walls of the academy to see the needs of a lost world. It affirms our belief that ultimately it is only through the power of the Gospel and the truth of God’s word that we can engage those needs with any hope of redemption.



sarahGEIS

M.A. Philosophy - 2012 Adjunct at Denver Seminary and Community College of Aurora

Sarah is a recent graduate whose goal for attending Denver Seminary was to teach. During her time as a student, she became the research assistant for Dr. Douglas Groothuis, Professor of Philosophy, and is now an adjunct at the Seminary. Sarah came to Denver Seminary due to its reputation for “the best Biblical and intellectual engagement available.”

Sarah was a student when the current mission statement was developed and she was immediately drawn to two things: First, that the emphasis was on discipleship, and second, that it was Gospel driven. “It was well focused and displayed what every seminary should be. It is a good representation of what I have learned at Denver Seminary; the missional aspect was constantly there and very apparent,” said Sarah. “It illustrated to me how we can only serve authentically if we understand the Gospel.”

But that's not all. Our mission statement goes on to describe how we prepare men and women to engage the needs of the world. Through our educational programs and mentoring process the Seminary challenges students to grow spiritually, intellectually, and professionally in order to lead God's people in the accomplishment of His mission in the world. Building off the language of the Lausanne Covenant we believe that we must educate the whole person to minister the whole gospel for the whole world. We cannot commend to the world a God we do not know and a Savior we do not love. To speak credibly of Christ in a world rife with skepticism and indifference toward religion in general and Christianity in particular, we must demonstrate authentic righteousness, selfless compassion, and unquestioned competence in all that we do. Our commitment is to help one another—faculty, staff, students, and graduates—live that kind of life for the sake of the gospel.

Think Seminary isn't for you? Think again.

This broader understanding of a seminary opens the door to students that may have never considered coming to seminary before. Traditionally only those students who sensed God's call to pastoral ministry saw a seminary education as essential for their future. Indeed, many of our students are following a similar call today. Our core curriculum continues to focus on the knowledge and skills needed to pastor and plant churches. One third of our master's level students are enrolled in the Master of Divinity program, a course of studies primarily designed to prepare someone for pastoral ministry. We remain committed to train men and women to lead God's people into meaningful engagement in mission.

But seminary education isn't just for those who want to be pastors. Through a diverse offering of other master's level programs Denver Seminary prepares students to live out their commitment to Christ and His mission in a wide array of roles. Some students are preparing to enter doctoral programs and pursue academic careers. Others are training to become licensed professional counselors who will help meet the mental health needs of people from all walks of life. Many students will take positions in community-based ministries that serve the physical and social needs of people trapped in poverty, homelessness, hunger and illiteracy both here and abroad. Some will rescue children that are being mercilessly abused and trafficked while others will minister compassion to those living out their final days on earth in hospitals, hospice care and nursing homes. Some of our students burn with the passion of the apostle Paul to preach Christ where he is not known no matter the risk or the personal cost. We have students that are preparing to take leadership positions in mission agencies, parachurch ministries, social service agencies, businesses and educational institutions. Some of our students come to Seminary already well-credentialed and established in their professions—doctors, lawyers, engineers and accountants—seeking to know how they can better live out their faith in Christ where God has called them. Think seminary isn't for you? Think again.

It's humbling and exhilarating to imagine how God will take the investment of our faculty and staff in the lives of our students and multiply its effect in the lives of hundreds, thousands, even hundreds of thousands of people around the world in the generations ahead. Those who give to Denver Seminary to support our work have the privilege of seeing the same return on their financial investment in the lives of our students.

We're redefining seminary education at Denver Seminary, turning it inside out to see God's mission in the world as the reason for our existence. Join us in that. It will turn your life inside out and your world upside down for Christ. **DSM**



Mark Young is a theological educator and pastoral leader with 30 years of global ministry experience. On July 1, 2009 he became the seventh President of Denver Seminary. Mark's life passion is to align all that he is and all that he does with the eternal purpose of God -- that all people in all places worship Him alone.

anthonyGRIMES

M.Div. – 2012

**Awarded the Carey S. Thomas Award
Church Planting Pastor at WellSpring Church**



Anthony is a Colorado native who grew up in Aurora, not far from the Denver Seminary campus. A 2012 graduate and recipient of the Carey S. Thomas Award, Anthony will be spending the next two years at WellSpring Church while

he plans a church plant in east Denver.

His experience at Denver Seminary was “life changing.” It was here he learned the full scope of redemption, how God could redeem anyone through the Gospel and how endless and touching every aspect of life and existence is. “It was a thoroughly personal experience.

Through mentoring in particular, I had time to process life,” said Anthony. “Knowing that the Gospel I am preaching is real because it changed my own life made Denver Seminary a deeply personal experience.”

“What would happen if we began to question the assumption that the Church exists just for the nurture of believers? What would happen if we began to see the Church as the sent people of God empowered by the Spirit of God to testify to the Son of God to fulfill the mission of God in the world? What would happen if a seminary were bold enough to say, “We exist for God’s mission in the world?”



peterHOWARD

M.A. Christian Studies – 2002

Director, Emergency Response at Food for the Hungry

For nine years, Peter has been with Food for the Hungry, an organization that helps impoverished communities achieve lasting and sustainable transformation. He has served in various roles, including directing public policy in Washington DC; leading FH’s relief efforts in Indonesia after the 2004 tsunami; country director in Indonesia; and special assistant in the FH president’s office.

Peter currently lives in Oxford, England with his wife Angela and is Director of FH’s Emergency Response Unit. He also serves on the Board of Food for the Hungry, UK. Peter’s passion is seeing the glory of God reflected in those he serves and ministers alongside, as together they achieve their full God-given and restored potential.

“I am passionate about seeing Christians mobilized to redeem their talents for God’s radical work. And I have the opportunity to connect with believers the world over who have redeemed their gifts and talents for Kingdom purposes,” said Peter. “It was through my relationships at Denver Seminary that I began to become passionate about world relief. It gave me a theological lens in terms of justice and poverty and shifted my focus to engaging needs on an international level.”



The Myth of Working a Great Divide

By David Buschart, Ph.D.

Recently I was in a coffee shop reading a book in preparation for writing a book-review for the Seminary's *Denver Journal*. An acquaintance, who is a retired businessperson, asked me, "What are you reading?" I held-up the book, he read the title on the cover—*Business for the Common Good*—and said, "Sounds like a good novel." Not long after this exchange I was in a conversation in which those gathered were brainstorming about ways to facilitate mutual interaction, support, and encouragement among business people, the church, and some of us here at the Seminary. At one point it was reported that, truth be known, any number of Christian business people simply were not interested in exploring collaboration with "church" or "seminary" people because they are clueless about "the real world" and don't know how to cooperate.

What do these two vignettes sadly have in common? They are examples of a lack of understanding and respect—if not downright cynicism—from two sides of a great divide. It is sometimes referred to as the “sacred/secular” divide, and it is often most

the church—whether paid-staff or congregants—do not genuinely have their ministerial sights set on “the world.”

Thankfully, the Christian story provides a constructive and real-world perspective for working redemptively in the face of this great “sacred/secular” divide. This story can be told in four chapters: creation, fall, redemption, and consummation. **Chapter One:** The God of the Bible is the Creator, and all that He made is good.

Chapter Two: This good creation has been corrupted through the sin of human beings, and now human beings, every one, stand in need of salvation and the creation “groans” and “waits in eager expectation” of its liberation by God in Christ (Romans 8:18-22). **Chapter Three:** Beginning in broken Eden, God looks with loving compassion on the fallen human race and the rest of creation, and He reaches out with His provision for healing and redemption, eventually providing the healing life and work of His Son, Jesus Christ. **Chapter Four:** The work accomplished through Christ’s life, death and resurrection is also work-begun—work which will be brought to ultimate consummation when, in the future, God the Father, Son and Spirit brings everyone and everything into alignment with God’s perfect plan.

Before offering some concluding comments about work, there are two important observations to make about this story. First, Chapter Two (on the fall) does not teach that the creation was literally divided into two spheres (sacred and secular.) There is, to be sure, evil and forces of evil in the world. While human beings are corrupted by sin we still exist in the image of God—marred though it is—and, while we cannot save ourselves, we are capable of being redeemed. And, while creation has been “subjected to frustration” by God Himself (Romans 8:20), it is not abandoned by God, for “the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God” (Romans 8:21).

Chapters Three (on redemption) and Four (on consummation) show us that while

human beings are spiritually corrupted to death and the creation is incapable of freeing itself from its bondage, God has not and will not abandon that which He has made. He does not look at sinful human beings and corrupted creation and say, “They are too badly broken, too corrupted by sin, to be fixed” and then walk away, conceding victory to the forces of evil. Rather, He says, “I made them, and I made them fundamentally good. I love them and will not abandon them. Rather, I will work redemptively for and through them.” Human beings—made by God unlike all other creatures—have the awesome capacity to receive or not receive God’s provision for salvation, but Divine Provision has been made.

So what are some of the implications for our understanding of work? Viewing work in terms of a strict “sacred/secular” divide is misleading and harmful. It is contrary to the story of God’s own creative, sustaining, and redemptive work. The scope of God’s work is nothing less than shining His sun on good and evil and bestowing His rain on both the just and the unjust. As with all of life, work needs always to be viewed *coram Deo*—before or in relation to God. In God’s gracious providence, good work that is done—regardless of where it is done—is part of God’s work in the world. **DSM**

Thankfully, the Christian story provides a constructive and real-world perspective for working redemptively in the face of this great “sacred/secular” divide.

evident when people discuss work in various forms. Work which is done in or through the church or parachurch organizations is regarded as “ministry,” while work which is done in arenas such as business or education or the arts or in the home is “work.”

This kind of division of labor (pun intended) has numbers of unintended and sometimes unrecognized, yet harmful, consequences. These include the failure to understand and appreciate that all forms of honest work can contribute to God’s providential provision for and work in the world, regardless of the arena (such as church, corporation, public school, home) in which the work is carried out. This misunderstanding and lack of appreciation too often leads to denying the legitimacy and value of work done in “secular” arenas. And, this devaluation of many forms of work can occur among people on both sides of the divide: people who work in “secular” arenas may not properly value the good work they themselves do, and the church may not properly recognize and support its people in the work they do every day “outside the church.”

Another potential consequence of a radical “sacred/secular” divide is the dismissal of “sacred” work as not having the potential to meaningfully impact the world. The failure is not recognizing that redemptively engaging the world beyond the church is what the church ought to be doing. Some quietly believe that “ministry” is not truly work. Thus, people who work in “secular” arenas regard the church as hopelessly and inherently “irrelevant” and “ineffective,” while some in



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Radical Dependence Creating Radical Discipleship

By Todd McKeown



“... if I have not found that Jesus is simply enough and the hard words He gives to us to be a servant of all, I have entirely missed the end goal of all my theology and exegesis classes.”

God is a living and dynamic God. My family and I have seen this personally since starting seminary two years ago. Just recently, I took an inventory of the amount of what we have received through “miracle checks”—seemingly random monetary gifts sent to us by mail or given to us (as one fellow student recently did), because God impressed upon them to give to us. These checks have come every time, just when we are short on rent or lacking food. For two years our life has been and continues to be rife with stories, like a loving neighbor welcoming us with a fresh loaf of homemade bread when we had just struggled with whether to buy bread or save our last five dollars; our refrigerator empty except for a bag of carrots and the next day being full; listening to God and not the wisdom of man; and seeing our lives forever changed by transferring schools to Denver Seminary. God’s faithfulness throughout has blown us away.

Yet the monetary faithfulness of God is not really the issue here. We have tried to be faithful to the calling on our lives and in return God has given us the inexplicable peace that Paul writes about in Philippians 4:7. Our journey through the last two years of seminary life has been saturated with the grace and peace of God, where the seeming lack has pushed us to the ground, prone position before His throne, in total and complete dependence upon him. As Christians Jesus only calls us to a radical discipleship, one that requires the firing of our lives to burn out everything that does not fully depend on Him as our sustainer.

This has been true for myself occupationally too, as during seminary I have applied to

pastoral positions, ministry management positions, the fire department; as a waiter, barista, and carpenter; and finally, the Lord blessed me with a janitorial job at a mission agency, simply to scrub the toilets of missionaries and to pray for them. When I have complained to Him about this, wanting a position that I can apply my learning to, He has simply spoken to me, “Positions will come and go, what I am after is your heart.” In this, I have come to realize that if I have not found that Jesus is simply enough and the hard words He gives to us to be a servant of all, I have entirely missed the end goal of all my theology and exegesis classes.

This call to radical discipleship expresses itself to numerous people in innumerable ways, but for us it has been one of complete dependence. We have missed the mark in more embarrassing ways than we may have hit it. However, as God guides us through the rest of seminary and beyond, we are certain that He will continue to answer the prayer of our hearts to become true disciples. **DSM**

Todd McKeown became a disciple of Jesus after years of living a lifestyle of violence and addiction. He has served in the U.S. Army ministering as a Chaplain Assistant; worked in India at Mother Teresa’s home for the Dying Destitute; and has served in his home church preaching, teaching, and leading mission trips. Todd is currently an M.Div. Biblical Studies student and hopes to go into full-time pastoral ministry along with his wife and son.

Did You Know...

Denver Seminary's mission is clear... *"preparing men and women to engage the needs of the world with the redemptive power of the gospel and the life-changing truth of Scripture."* Students at Denver Seminary are daily exposed to the truths of the Word and seek out how they can better live out their faith in Christ where God has called them. Many of our students are here because of the generousness of donors like you. By supporting Denver Seminary, you have the privilege of seeing a living and breathing return on your financial investment, in the lives of our students.

Our scholarship programs are essential to Denver Seminary's continued success. Here are some interesting facts about Denver Seminary and financial aid.

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one Denver Seminary has a total of 58 gift awards that are currently available for students to apply for in the form of scholarships, grants, and tuition discounts.

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two There are currently 1001 students enrolled at the Seminary. Of these enrolled, 257 have been awarded scholarships, with an average award of \$1,632 per student. This represents an 11.1% institutional discount rate, which is in the bottom 10% of evangelical protestant schools, according to *The Association of Theological Schools (ATS)*.

three Over the last 5 years, student loan borrowers have borrowed an average of \$13,422 per year and have graduated with an average of \$36,250 in student loan debt.

four Over the last 5 years, Denver Seminary gave an average of \$766,444 in scholarship funds per year. 50% of this money (\$385,979) consists of tuition discounts; the other 50% (\$380,465) consists of scholarships.

five Since the inception of the Post-9/11 GI Bill in 2009, Denver Seminary has seen a 350% increase in enrollment of students using veterans benefits. For most students this new GI Bill provides 100% tuition and fees coverage, a healthy book stipend and a generous monthly housing allowance.

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six The recent termination of the Subsidized Loan Program (where interest is paid by the federal government while the student is in school) at the graduate level is expected to increase each graduating student's aggregate loan debt by an average of \$2,500. The federal government is redirecting these funds into their Pell Grant Program to try to help make undergraduate degrees more affordable.



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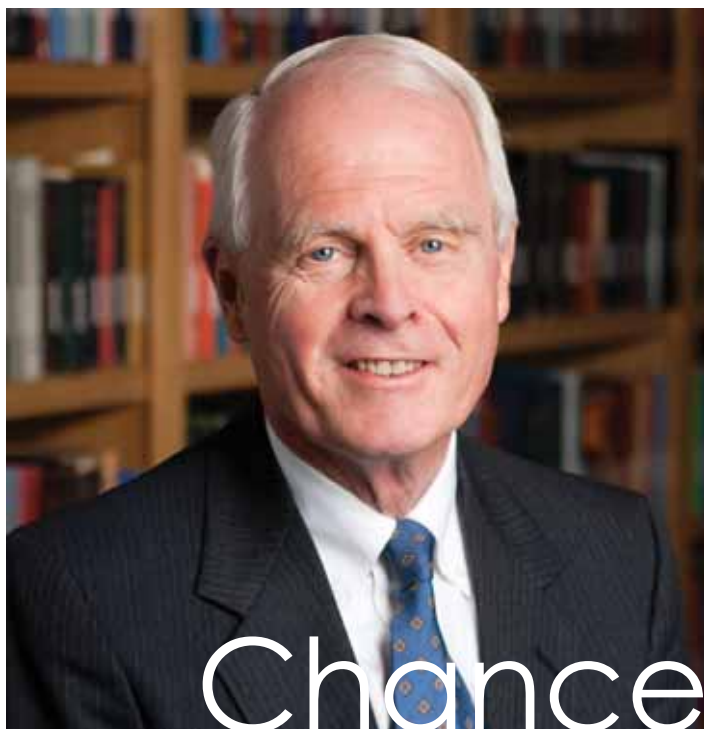
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 DENVER SEMINARY®



Chancellor's Corner

By Gordon MacDonald

Any organization of worth—business or non-business—puts serious effort into the formation of a mission statement. Meant as a brief description of why an organization exists, a mission statement is not unlike a flag. It inspires, identifies, unifies, points the way.

If realistic, doable, and dynamic as an expression of God's core purposes, the well-conceived mission statement of a seminary can draw together a great faculty, exceptional students and generous supporters. Good people want to be part of something great.

While the term *mission statement* is a relatively new addition to the English language, its essence is not. For example, here are three declarations of personal intent from the Bible that sound like mission statements to me. Notice the broad scope of intention in each one.

"Ezra devoted himself to the study and observance of the Law of the Lord and to teaching its decrees and laws in Israel." (Ezra 7:10)
"We (Paul and his associates) proclaim (Christ), admonishing and teaching everyone with all wisdom so that we may present everyone perfect (mature) in Christ." (Colossian 1:28)
"(I have) come to seek and save lost people." (Jesus in Luke 19:10). All three statements provide immediate insight into the focal point of a person's life. And that's what a mission statement is supposed to do.

I first encountered the genius of a powerful mission statement when, many years ago, I visited the corporate offices of a large Boston insurance Company whose CEO was a member of our church. In the course of our conversation, he offered a one-sentence description of the work of his company followed by this comment, "...and my specific contribution is...." Call it a mission statement welded to personal responsibility.

On further visits to that company, I met other employees ranging from managers to mail-room people. When I asked each person what he or she did, I heard the same mission statement I'd heard previously from the President followed by, "and my specific contribution is...."

Suddenly, I got it. This company's success began with the fact that everyone knew why the organization existed and how their participation made a difference.

In this edition of *Denver Seminary Magazine*, our President, Mark Young, has reflected on the mission statement of Denver Seminary. Read it carefully and you will understand what this community of learning is doing and why its graduates are making a "Jesus-difference" in various parts of the world.

Our mission statement's opening line is, *Denver Seminary prepares men and women to engage the needs of the world with the redemptive power of the gospel and the life-changing truth of Scripture.*

Just nice words? Or do they describe something that is actually happening?

Having been in and out and around Denver Seminary for more than fifty years, let me offer three observations.

I know our faculty well. They—no exceptions!—are devoted to the spirit of this statement and teach with it in mind every time they enter the class room.

When I spend time with our students (on campus) and alumni (around the world), I hear a common language of commitment to Jesus' gospel and see a passionate effort to bring healing to a broken world. The statement has impacted them.

And, finally, when I am privileged to sit with President Young and his leadership team, I am always impressed with their dedication to the statement and to the pursuit of its fullest potential.

I hope you are similarly excited.

My conviction? Denver Seminary's mission statement is indeed realistic, doable, dynamic. It's in motion right now and has Heaven's blessings all over it.



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