Our Purpose

Bridging the Word and the World

On a dynamic and challenging global stage
Pittsburgh Theological Seminary plays its part in
God’s redemption of the world through Jesus Christ
By preparing leaders who proclaim with great joy
God’s message of good news in both word and deed!

Mission Statement, Adopted May 2007

“The things you have learned
and received and heard and seen
in me, practice these things . . . .”

Philippians 4:9
Seminaries. What exactly is a seminary? How is it different from a divinity school? From a Bible school? Or for that matter from the church itself?

While most people may know generally that seminaries prepare pastors, they may not know how the types of schools differ. Nor may they know how theological education and pastoral preparation are done—what they require in the classroom and the community—still less what's required to do them well.

The history of theological education in the United States has evolved, as most things do. Early on, divinity schools associated with our finest universities played the major role in preparing pastors to use keen, educated minds for teaching parishioners how to understand and apply the Christian scriptures in word and deed. More and more, however, many such schools attract students seeking doctoral degrees and careers outside parish ministry. Many have also embraced trends and ideologies dictated by popular culture.

Bible schools, on the other hand, have stressed the vital importance of learning scriptural content in preparation for ministerial vocations—a good thing to do. But these schools, while attracting dedicated Christians with a true heart for ministry, underemphasize the broader and growing body of intellectual knowledge relevant to correctly understanding, interpreting, and applying biblical teaching in our modern world.

Enter Pittsburgh Theological Seminary, where academic rigor meets Christian vigor. As a stand-alone seminary unaffiliated with a secular university, however, we have continued to focus our attention on preparing biblically and theologically well-educated pastors for parish ministry. And we do so while upholding the historic teachings of the Christian Scriptures—within the Reformed tradition, without getting sidetracked by secular culture, but all the while keeping relevant to the ever-changing modern world.

A tall order. But we’re doing all this at Pittsburgh Seminary. We’re preparing pastor-theologians to think, act, and lead in God’s work of transforming the world through the gospel of Jesus Christ, the Word—the work of bridging the Word and the world.
Enacting our Mission: A Recent-Graduate Sampler

The Rev. Tom Moore ’07 valued the honesty of the Seminary’s faculty, who “prepared [him] with a sound biblical imagination to work through the text with creativity and find solid applications of the Bible.” As a pastor Tom seeks “to open people up to the joy of the gospel.”

Kimberly Merrell ’07 enrolled in Pittsburgh Seminary’s evening program “to be challenged in [her] thinking while studying with pastor-theologians.” As a family counselor for Light of Life Rescue Mission (Pittsburgh), she shared the gospel with recovering addicts and dealt with the needs of their children.

As Executive Secretary of Program and International Liaison in Beijing, Guang Yu Lou ’08 partners with overseas YMCAs and churches to provide social services in China. At Pittsburgh Seminary, scholarships gave him “not only financial support, but also remarkable spiritual encouragement and ecumenical Christian fellowship.”

With a unique calling as a “home missionary,” The Rev. BJ Woodworth ’07 appreciated the “forward-thinking, emergent and mission-minded faculty at Pittsburgh Seminary.” Lead pastor of the Open Door (Pittsburgh), he ministers to people on the “fringes of our continuum of Christian life.”
Our Place

The World is Our Classroom—After the Library

“Now . . . applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge.”

2 Peter 1:5
Highland Park is something of an urban suburb. Lots of trees and flowers, sidewalked neighborhoods, a few mom-and-pop stores, a couple of tennis courts, a large family-friendly park, plus a great zoo. Situated at the very southern end of this cozy enclave, Pittsburgh Seminary’s woodsy, architecturally traditional campus fits right in.

Immediately to the south sits East Liberty, a formerly upscale section of Pittsburgh that has in the last decade been the focus of substantial urban renewal. New housing has gone up, hotels have been renovated and reopened, and Home Depot is thriving, with Trader Joe’s and Whole Foods just down the road. Business is booming in the heart of yet rough-edged and struggling East Liberty. Bordering these two communities makes Pittsburgh Seminary a very bricks-and-mortar metaphor for bridging the Word and the world.

But our immediate physical location is only the start of the Pittsburgh advantage in preparing pastor-theologians for such ministry. For the city and surrounding areas offer slices of our diverse globe just about any way you cut it: socio-economically, culturally, geographically, ethnically, religiously—you name it. Mill and factory workers mix with world-class musicians, artists, CEOs, and professional athletes. Hometown Pittsburghers and Asian, African, Hispanic, Near Eastern, and European immigrants share their distinctive cuisines here. Urban and suburban congregations enjoy sister-church relationships. River culture meets the mountains right in “Three-Rivers City,” where boaters and mountain bikers both abound. And it takes only minutes to get from one place to another, not hours.

Added to Pittsburgh’s being home to world-class higher education, medicine, and business is its affordability relative to other major US cities. So practically, Pittsburgh Seminary students can feel freer to take full advantage of the wide array of educational opportunities here, such as our dual-degree programs in conjunction with the University of Pittsburgh, Duquesne University, and Carnegie Mellon University; campus events sponsored by the Continuing Education Office, when current students can interact personally with some of the nearly 3,000 ministry professionals visiting the Seminary each year; and 15 or so annual guest lectures offering broad insight and perspective on ministry.

The city brought to Pittsburgh Seminary; Pittsburgh Seminary situated in the city. A cosmopolitan city that’s a microcosm of our global world, and a global world in which God is increasingly using the city—the urban context—to shape global processes, including those in the realm of religion. So here in this urban suburb, here at Pittsburgh Seminary, we’re preparing prospective pastor-theologians for leadership in God’s work of transforming the world—one city, one church, one individual at a time.
“... and who knows whether you have not attained [your position] for such a time as this?”

Esther 4:14
Sharon Taylor’s the oldest of seven kids. No wonder she likes the library! And what a library she directs at Pittsburgh Seminary—the largest theological library from Philadelphia to Chicago, from D.C. to Grand Rapids, with some 376,000 books and microforms, a growing number of online databases, and a luscious rare books room that would make any bibliophile’s mouth water. A priceless collection of classical theological works from the Reformation period. A several-thousand-piece hymnology collection. Add to them the desk and chair of Karl Barth, and Sharon sometimes thinks she’s in seventh heaven.

A divinity student’s student, as attested by her multiple theological degrees and continued scholarly work in church history and missions, Sharon not only understands the vital importance of pastor-theologians’ becoming intellectually well-equipped for “equipping the saints,” she also knows the tools the equippers need and how to provide them. And she’s adding to their number every year—adding the most relevant, the best researched, the most current, the best written works to supply the Pittsburgh Seminary community with the full range of theological resources. No resting on our laurels here!

For let’s face it: If academic learning weren’t essential to Christian ministry, Pittsburgh Seminary would lack good reason to exist. We’re a graduate school. True to our intellectual roots, we want students seeking knowledge in order to act wisely in their ministries, not students, however well intentioned, who settle for acting in a vacuum of information.

Thinking is hard work. To do it well requires the right and full range of tools. And with good biblical-theological thinking growing out of a well-informed, well-trained mind comes right leadership in God’s work of bridging the Word and the world. That’s where Pittsburgh Seminary is coming from. And that’s what Sharon ensures our community of pastor-theologians can develop through Barbour Library.

“Nothing is more practical than a good theory.”

Immanuel Kant
Taking It to the Street

Meet Jim Walker and Jeff Eddings
M.Div. ’03 / M.Div. ’08
Co-pastors of Hot Metal Bridge Faith Community

What does a new college graduate do with a theater major from a secular urban university? Become a youth minister at a mainline suburban church, of course! At least, that’s what seemed obvious to United Methodist Jim Walker and Presbyterian Jeff Eddings, who’d met as undergrads at Point Park University. Equally obvious seemed their matriculation at Pittsburgh Theological Seminary to bolster their youth and collaborative Christian drama ministries. What wasn’t so obvious about their future as pastors came to Jim in a dream: a man on the other side of a trestle bridge calling, “Come over and help,” by taking Word to the South Side of Pittsburgh. (Sound a bit like the man from Macedonia beckoning the missionary-apostle Paul?) Jim told Jeff; Jeff took him to the bridge; and the pair started thinking out of the box.


And effective. Hot Metal Bridge Faith Community grew from a group of 25 to 400 in its first three years. “We didn’t set out to be emergent. We went out to be like Jesus,” Jeff says.

Hot Metal isn’t afraid to tackle hot-button issues. “But our job isn’t to insist that people follow the rules. It’s to be a bridge to the kingdom of God, so that people taste and see that the Lord is good and begin hungering for that communion with God. When you do that, you start seeing people living holy lives.” Indeed.

Bridging the Word and the world. It’s not just a slogan we say. It’s what Pittsburgh Seminary graduates do.

Jim Walker at a Hot Metal Bridge Faith Community service

Hot Metal Bridge crosses Pittsburgh’s Monongahela River.
Our People

Expanding Minds

“A wise person will hear and increase in learning, and a person of understanding will acquire wise counsel.”

Proverbs 1:5a
Nobody likes to think more than Dale Allison does. And judging from his publications, it’s pretty likely Dale has thought more about Jesus than most anyone on the planet right now—at least, thought more about Jesus deeply. Regarded by many of his colleagues as the best of the best, Dale is the most nationally and internationally sought-after scholar of New Testament studies today. No exaggeration.

And surely one of the most versatile. Witness the titles of just a few of his 20-some books: *Resurrecting Jesus: The Earliest Christian Tradition and Its Interpreters*; *The Luminous Dusk: Finding God in the Deep, Still Places*; and one of his latest—*The Love There That’s Sleeping: The Art and Spirituality of George Harrison*. Yes, that George Harrison. Of the Fab Four. The Beatles. Who says thinking isn’t fun?

With many peak-career years yet ahead of him, Dale has already published an arm’s-length list of books and articles and has many more written, ready and waiting, in his head. Presenting conference papers, penning book reviews, editing professional journals, and serving on specialized panels round out his academic endeavors.

But books and scholarship aren’t the only things Dale’s about. For to his extensive thinking about Jesus he’s added service like Jesus’. He’s regularly participated with his wife, Kris, and kids in Off-the-Floor Pittsburgh, an inner-city ministry that outfits homes for poor families by gathering and redistributing donated furniture and household necessities. He’s played a major role in home-schooling their three children, all of them now young adults. He regularly teaches Sunday School series in local churches and beyond. And with an undergraduate minor in ice cream and tacos, he makes terrific Mexican food! All in addition to excelling in scholarship and teaching and mentoring students at Pittsburgh Seminary.

How does Dale do it? We’re still trying to figure that out. We’re just glad he’s doing it here.
Junior high is hard for just about everyone. But those years were especially difficult for Kelsy Brown. For one thing, she was a Presbyterian living in Brigham City, Utah. That fact alone put her in a 15 percent minority. And then she got seriously ill.

So Kelsy missed a lot of school as a young teen. Good thing she had a natural love for learning and could use much of her time at home to study on her own. Since Kelsy also loved Christ, to her school subjects she added studying the Bible and thinking theologically. Both her biblical knowledge and Christian faith deepened during these difficult years.

So much so that in high school Kelsy regularly met with two classmates—one a Jehovah’s Witness, one a Mormon—to contend their biblical interpretations. “We’d open a Bible and dispute whatever verses our eyes landed on,” Kelsy recalls. There she learned to share and defend her faith. Simultaneously, through service as a deacon, then an elder, she felt drawn to parish ministry.

When the time came for college, Kelsy was still battling chronic pain. Though she was reticent to venture far from home, her mother encouraged her to attend Whitworth University, knowing it had captured Kelsy’s attention. So off to Spokane she went.

For Kelsy, Whitworth lived up to its motto of educating mind and heart. She appreciated its community in scholarship, its cooperation in learning, over sheer academic competition. And when as a senior history and theology double major she told professor-mentors she felt called to the ministry, they said, “We know.” Similarly, when Kelsy told them Pittsburgh Seminary felt like the best fit for graduate school, they again replied, “We know.” “After visiting my two top choices, I realized Pittsburgh Seminary professors cared about shaping the minds and hearts of pastor-theologians,” she recalls. “They facilitate grappling with issues in community, not competition, so that students here can learn and grow together as Christian leaders.”

Now, as pastor of a small church, Kelsy appreciates the opportunity she had at Pittsburgh Seminary to prepare her mind and heart for leadership by “learning together in unity.” How good it truly is.
Americans are mesmerized by a Scottish accent. English just sounds better spoken by a Scot! But Scotsman Andrew Purves has the rhetorical gift to back up the sonorous sounds that meet the ears of his audience. When Andrew has something to say, he says it substantively, with conviction, and with skill.

The proof of that pudding comes when Andrew takes a break from his full schedule of nationwide and international speaking engagements on theological and spiritual renewal, and publishes a book. After you read a few sentences, it’s clear the missing accent is no handicap at all.

One of Andrew’s latest books, The Crucifixion of Ministry, is about “surrendering our ambitions to the service of Christ.” Surrendering ambitions as ministers, pastors. Since Andrew says it best, sample a few excerpts from a recent InterVarsity Press interview with him:

Far too many ministers cast their ministry back upon themselves. The danger is ministerial messianism . . . . When we . . . put ourselves into the place where only [Christ] should stand, God kills our ministries—the crucifixion of ministry.

The real failure in practical theology is timid and limited Christology. Our perception of a living, acting, reigning Lord is just not vigorous enough.

[When] we come to the ministerial Jordan, so to speak . . . . the Lord says to us, “Let me carry you across and henceforth let me do the ministry, while you bear witness to what I am up to.” . . . At its core ministry is . . . a theological act.

The upshot, according to Andrew, is that pastors need to “reframe” ministry as their sharing in what Christ is up to. So that’s what he’s teaching our students to do.

Andrew’s experiences as a cancer survivor and husband of full-time Presbyterian pastor The Rev. Catherine Purves contribute to shaping his theology of pastoral ministry.

Andrew may claim that he “can’t pray like Peter or preach like Paul.” But we at Pittsburgh Seminary know there aren’t many people who can pray or preach like Andrew.
When the Rev. Kevin J. Long accepted his first call—as associate pastor at Orchard Park Presbyterian Church in Indianapolis—he never imagined that four years later he’d “move back home.” Move just up the road from his seminary alma mater, that is, to begin serving as senior pastor of The Presbyterian Church, Sewickley.

“I was drawn to my new call largely because the church has strong commitments to sound, Christ-centered preaching of the gospel, to missions, and to involvement in the community,” Kevin notes. Not surprising, in view of the kind of pastor-theologian Pittsburgh Seminary is preparing to serve Christ’s church.

Not long ago, Christian Century interviewed Kevin about his ministerial journey. Some excerpts will show you what makes him tick:

There is nothing quite like the gospel, and when it is faithfully proclaimed, by the power of the Holy Spirit people respond. . . . it is quite thrilling to see someone begin to grasp the good news of Jesus Christ.

In seminary [at PTS], God placed me at the feet of just the right people. . . . Professor Barnes helped me to understand that one of my primary roles as a pastor is that of witness: witnessing the salvation that Christ is working in the lives of my congregation and helping them develop the lenses to see it as well.

The Rev. Dr. Andrew Purves pressed us hard about keeping Jesus Christ at the center of everything we do—because it’s Christ’s ministry, not ours. Our job is to pay attention to what Dr. Purves would call the “mischief” that the living Christ is up to in the lives of our people—and to point to it.

[At my church in Indianapolis] we began a mission project called Operation 3:16 . . . to give in response to God’s gift of Jesus Christ. Church members [would] bring in supplies to make hundreds of bagged lunches [for] a homeless shelter in Indianapolis. . . . It is particularly important for an affluent congregation to do things like this . . . it is easy to forget that there is such need so near to us.

As I [would] walk around watching everyone with gloves on making piles of sandwiches, talking and laughing, serving the poor, I [would think] to myself, “This is the way it should be. This is why we are here.” (10/04/11)

You can bet at Sewickley they’re serving the poor. Anybody want to make a sandwich?
When you talk with Ron Cole-Turner, it doesn’t take long to recognize that his occupation of the Sharp chair is apt. For there doesn’t seem to be a topic on science and religion that Ron can’t discuss with clarity, incisiveness, and expertise. And unlike with lots of “science-guys,” you can understand him!

Maybe that’s why Ron is in such demand by the national and international media on the topic of bioethics, the particular focus of his scholarship and one of the most vigorously debated subjects of our day and age, both within and outside the church. And with award-winning books to his credit, such as Pastoral Genetics: Theology and Care at the Beginning of Life, it’s readily apparent how Ron relates science and theology in a relevant, practical way for pastor-theologians-in-training at Pittsburgh Seminary.

Why does he tackle that complex topic at a seminary? Because as an ordained minister who’s pastored churches and done campus ministry himself, he knows the tough bioethical issues about which parishioners look to their pastors for leadership. On everything from human enhancement to embryonic stem cell use to germline modification, what are the proper, biblical approaches and responses? What does it mean to be human? How do scientific advances in genetics and biotechnology affect the meaning and future of human life from the perspective of God’s design and plan for humanity? These are the kinds of questions Ron helps our students grapple with before they are called to shepherd a flock.

“The Doctor of Ministry Program’s Science & Theology Focus . . . prepares pastors to model and shape an interdisciplinary approach to bioethical issues.”

Ron Cole-Turner
Edwin van Driel can’t remember ever not knowing what he wanted to be—a pastor. As a young boy he was quite insistent about the matter. And as the son of a pastor in the Netherlands, Edwin knew church life inside and out. His deep certainty of his call to ordained ministry in the service of the church began steering him early on.

Even when faced with obstacles, Edwin stayed the course. Obstacles such as a learning disability that, if not for his father’s tutelage, would have thwarted his educational path toward seminary. Having overcome that obstacle, as a seminary student Edwin discerned an additional call: to teach at a seminary.

Since the options for doctoral-level work in the Netherlands are limited, Edwin knew the US would hold better prospects for such educational preparation. The funding of international study would pose the next barrier. But while working on his master’s thesis in his homeland, Edwin received an invitation and funds from Yale to complete his thesis there. His stellar work earned him acceptance to Yale’s doctoral program in theology.

Edwin’s first teaching post—at Fordham University—gave him valuable classroom experience. Yet it also confirmed his deep sense of call to an ordained teaching ministry at the graduate level. But without a pastoral call from a Presbyterian church in the Netherlands, Edwin couldn’t be ordained back home. Besides, at Yale he had met and married an American—Kimberly, by this time pastor of a Lutheran church in Connecticut.

So Edwin got on track to become ordained in the PCUSA. In the meantime he began circulating his CV. Staying true to his particular calling, Edwin determined to apply only to seminaries or to become a pastor. Then he got a phone call from Pittsburgh.

In 2010, Edwin was ordained in the PCUSA as Minister of Word and Sacrament. His unwavering devotion to God’s direction of his life validates his teaching in the classroom. And it inspires student pastor-theologians at Pittsburgh Seminary to follow his example.
When it comes to high quality higher education, the Hainsworth household has it covered. Harvard. Princeton. MIT. Stanford. Between Deirdre and her husband, John, they’ve got B.A.s, M.A./M.Div.s, and Ph.D.s from all four. But they’ve also got something more: confidence in the church.

For Deirdre, that confidence started blossoming when, as an undergrad, she worked as a social services advocate for the mentally and psychologically disabled. Her work, plus service in a soup kitchen, highlighted for Deirdre these people’s great need of a just and welcoming community—a proper role of the church.

Now as a Christian ethicist dedicated to nurturing careful, faithful thinking, Deirdre teaches Pittsburgh Seminary students how, as future leaders in the church, to form good judgment—“good” in the sense of morally right, not merely legally permissible—so they too can nurture in their congregations right thinking in the modern world.

Deirdre cultivates this capacity in part by posing questions about privacy issues raised by new technologies—e-mail, iPhones, the Internet. What personal information is properly private and properly shared? How can we help people without sharing at least some properly private information? When is it right to share it—and how?

Since most Christians live out their faith not in the sanctuary but in the workplace, business and professional ethics are also prominent topics in Deirdre’s classroom and teaching in the community. Recognizing that “the whole world of human activity is God’s concern, Christians need to see their work environments not simply as places where they’re forced to make decisions about right and wrong, but positively as places where they can and do exercise their God-given gifts. For how we spend our time either feeds or detracts from our theology,” she accents.

For Deirdre, teaching Christian ethics at Pittsburgh Seminary isn’t just a job—it’s a call. A call to shape leaders of the church who think critically and creatively, and who serve warmly. Especially when they’re serving soup.
Our Programs

Broadening Ministries

“You are the light of the world....
Let your light shine before people in such a way that they may see your good works, and glorify your Father who is in heaven.”

Matthew 5:14-16
When mission volunteer Glendora Paul sparked a Pittsburgh Seminary discussion on Presbyterian missions, little did she know that the event would result in the birth of the World Mission Initiative (WMI). It didn’t take the group long to form a board, choose leadership, and establish a purpose:

- develop mission vision,
- nurture missionary vocations, and
- cultivate missional congregations.

A regional body “standing in the gap” between Pittsburgh Seminary, the Worldwide Ministries Division of the PCUSA, and local congregations, the newly formed WMI set out to build personal confidence for mission and responsible mission involvement.

More than 15 years later, with WMI now under the leadership of Don Dawson, former pastor of Hampton Presbyterian Church in Pittsburgh’s North Hills, and Seminary alumna Jen Haddox, nearly 400 Seminary students have joined our faculty and dozens of Christians from across the nation in short-term mission service through WMI. Geographically speaking, they’ve gone as far as the east is from the west—Kenya and China, Brazil and India, Russia, Vietnam, Turkey, and our own country’s Gulf Coast, to mention but a few locations. And their mission activities are no less diverse—construction and evangelism, teaching English and delivering medical care, working with youth and building water supply systems, and more.

The list is long and always expanding. Talk about broadening the vision of budding pastors! There’s much more to tell about this global endeavor with a local base, and our students say it best. Is your interest piqued? Why not check out the WMI website: www.worldmissioninitiative.org.

For the Rev. Jennifer Haddox ’06, an academic scholarship from Pittsburgh Seminary “meant no debt, which enabled [her] future work” of bringing a global focus and broader perspective to the Church.
World Mission Initiative Director Don Dawson tells students about WMI at the Seminary's fall Orientation.
Why is urban community-building an important focus of the church? Because, as native Philadelphian Paula Cooper knows, Christians through the Holy Spirit have an ability to look at the depressing things of life—violence, disease, deprivation—and see hope and potential where others see only problems. And congregations of Christians imitating Christ, who came “not to be served but to serve,” cultivate through hope-inspired service in their communities the experience of the abundant life our loving God created all of us to know.

But Christians have more than an ability to improve society in this way—we have a responsibility to do so. For Jesus himself weds the commands to love God with all our being and to love our neighbors—as ourselves! So it's not possible to love God while neglecting others.

The city—the parish outside the walls of the church—is a perfect place for Christians to live out both responsibilities at once. Khayamandi. Stellenbosch. Guguletu. Kitwe. New Orleans. Lusaka. Jerusalem. Chicago. The names, ethnicities, and politics may differ, but the challenges are the same the world over.

Paula has witnessed this fact during her travels to cities around the world as a participant in the Metro-Urban Institute (MUI) and other Seminary programs with a related focus—SCUPE (Seminary Consortium for Urban Pastoral Education) and the World Mission Initiative, to name two. And as an MUI intern with the Pittsburgh AIDS Task Force and a volunteer on the education task force of Pennsylvania Interfaith Impact Network, Paula most recently put her urban education to practice by ministering to people affected by HIV/AIDS on the islands Trinidad and Tobago.

Christian community-builders are the best hope for our urban downtrodden around the world. So Pittsburgh Seminary's internationally recognized program of urban theological education, the Metro-Urban Institute, fosters better understanding of urban mission and ministry—in Pittsburgh and beyond. Just ask Paula.
Economic revival is coming to the East Liberty area of Pittsburgh. So is spiritual revitalization. And Doug Melder and Eugene “Freedom” Blackwell are part of the reason. Both have played an active role in launching the East End campus of North Way Christian Community, now holding services in an historic performing arts theater on Penn Avenue in the heart of East Liberty.

Doug, who’s doing a D.Min. at Pittsburgh Seminary, has pastored North Way’s Oakland campus since its launch in 2007. The congregation grew rapidly—from 200 to 800 attendees on Sunday mornings—so Doug leads four Sunday services to accommodate the overflow.

All along, North Way’s been supporting House of Manna—the Rev. Blackwell’s ministry in Homewood. So when the church felt led to plant a fourth campus in the densely populated East End, partnering with Eugene seemed a natural extension of their long-standing relationship. As assistant minister at North Way East End, and as organizing pastor at House of Manna, Eugene is collaborating with the Pittsburgh Presbytery to represent Christ at two ends of the East End.

Though 100 members of North Way Oakland left to form the “launch team” for the East End campus, Pastor Melder notes that new people have moved in to fill the seats at all four of Oakland’s services! “It’s a good problem to have,” Doug observes, “so I can envision planting even more churches in other parts of the city and surrounding neighborhoods in the years to come.”

But Doug and Eugene aren’t the only PTS alums working for Christ in the East End. The Revs. BJ Woodworth ’07 and John Creasy ’06 lead The Open Door and its innovative ministry, Garfield Farms. The Revs. Chris Brown ’08 and Mike Gehrling ’08 pastor The Upper Room, in Squirrel Hill. And they are all intent on partnering with traditional churches already doing great ministry in these neighborhoods.

So why plant another church in the East End? “Because,” Doug says, “We believe that communities are strengthened when a number of thriving churches are there to serve people’s needs. Great restaurants and great hotels cluster together in the highly populated East End—why shouldn’t great churches do the same?” The more the better for the kingdom of Christ.
When archaeologist Ron Tappy presented a copy of his first book to his wife’s parents, he signed it, “From your son-in-law whose future lies in ruins.” Truer words were never written. For in 1998 Ron launched The Zeitah Excavations at a mound of ancient remains in Israel, and the rest is history—with lots of details in between.

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Inscription!?! You don’t find inscriptions in Israel—at least, not often. And you certainly don’t find extensive inscriptions—well, only rarely. And you never find extensive inscriptions from the 10th century BC—the time of David and Solomon—to which this wall dated. It was the first time in 25 years that Ron’s wife had ever witnessed him speechless.

As it turns out, the “Tel Zayit Abecedary” depicts the complete linear alphabet on its way to becoming the mature Hebrew script. Ancestor of our own alphabet, it’s the oldest securely datable Hebrew abecedar was ever discovered, and its importance for illuminating the Old Testament period is immense. So immense that Israel’s national museum in Jerusalem requested the inscribed stone for permanent display.

Through Ron’s ongoing work at Tel Zayit, biblical history is gaining new life—and directly so for his students at Pittsburgh Seminary, who in the field and the classroom are digging deeper into the world of the Bible. For more on the Bible Lands Museum and The Zeitah Excavations, see www.pts.edu/Museum and www.zeitah.net.
When chemist Dr. Nancy Lowmaster told her young-adult children she was taking off her teacher’s hat and heading for seminary, they responded, “It’s about time!” For during her 26-year career as a chemistry and education professor at Allegheny College, Nancy gave her kids at home the theological education she herself had previously put on hold.

Nancy grew up immersed in both science and theology. Her dad, a distinguished chemist, was also a devout Missouri Synod Lutheran, and her entire family took an active role in the Lutheran church.

With this rich intellectual-Christian background, Nancy seriously considered pursuing theological studies and a church vocation after she graduated from high school. But unresolved issues in her denomination surrounding the ordination of women led her, after much prayer, to follow her parallel interest in chemistry to its logical end: a doctorate and a teaching career.

In 2005, Nancy came due for another sabbatical. Her daughters were now in college. Her son would soon be a high school senior. And between sabbatical lab and library work, she found herself spending more and more time reading and reflecting on theology.

Nancy’s prayerful meditation rekindled her yearning for seminary studies, and God confirmed in her heart it was the right time in her life to answer that call.

As a student at Pittsburgh Seminary, Nancy’s future ministerial vocation took shape. She put her scientific skills to good use in Israel during several seasons as a participant in The Zeitah Excavations. She honed ministerial skills as a pastoral intern during her middler year.

Ultimately, God steered Nancy to a pastoral call near a university, where she can also use her gifts of teaching and research to reach people for Christ and nurture their growth in Christian faith and practice.

One thing’s for certain; Nancy’s demonstrated throughout her life that waiting for the Lord’s timing does not mean sitting still.
In 2004, John Burgess had a sabbatical coming to him. So he did what most of us would do: packed up his family—wife Deb ('06), daughters Hannah, Luisa, and Rachel—and moved to Russia for a year. Wait a minute—what most of us would do?

Fortunately, the Burgess women were used to doing the unexpected. Deb married into it, and the girls grew up with it. More than that, the entire Burgess family does the unexpected for a purpose.

So what was the purpose of this “sabbatical” in St. Petersburg, less likely to be a sabbath than a stretch? Well, John is a Churchman with a capital “C.” He’s genetically Presbyterian, to be sure, but he’s an even greater devotee of the Church universal. From church architecture to liturgy, sacred music to monasticism, church governance to styles of worship—he’s a student of it all. And you can tell that’s true from the way John spends his time on a daily basis, year in, year out.

So it shouldn’t have surprised anyone when John decided to spend his sabbatical connecting with the Church on the opposite side of the globe—Russian Orthodox Christians. Their history, traditions, and liturgy. Their places of worship, theology, and ways of life. Nor has it surprised anyone that John returns regularly—and most recently as a Fulbright Scholar and Luce Fellow—to continue a ministry of encouragement among our Russian brothers and sisters in Christ. A true modern-day Barnabas.

Since that first year in 2004–05, John and Deb have been broadening ecclesiastical horizons for a growing number of adventuresome Christians who’ve accompanied them on return trips to Russia, including Pittsburgh Seminary students. Stalwart students who’ve surprised themselves by doing the unexpected, too—like walking a mile and a half across the frozen Volga to visit a small parish of monks running a film-therapy rehabilitation program for drug addicts! And back again.
I’m writing from a slum in Manila, where my wife and I are training for incarnational service among the urban poor. It’s 10:00 p.m., and in the morning we’ll be moving to another location that probably won’t have internet cafes, so our communication may be sparse. How did we get here, and why?

My wife grew up in an upper-middle-class family in the suburban Northeast. They attended a great church with a strong emphasis on missions. She was interested in missions from the time I first met her—at Carnegie Mellon University.

I grew up in small, rural towns in Illinois and West Virginia. Economically, we were considered poor. Though my dad was a pastor, I didn’t become a Christian until my last year of high school. During that year, I read the Bible intently on my own and was overwhelmingly impressed with two of God’s commands: to preach the gospel of Jesus, and to serve the poor.

From my own upbringing, I’d always been aware of the economic disparities in the world. But after becoming a Christian I also realized the world has unequal access to the gospel. So I started a step-by-step journey to pursue God in places where physical and spiritual need most overlap.

After graduating and getting married, my wife and I decided to work for community-serving non-profits. We moved to Oak Hill, which has mostly government subsidized housing and a majority African-American population. Ethnically, we’re in the minority. We rent instead of own. Not owning a car also saves us money. It gives us more solidarity with neighbors and more relational time on buses. Quickly paying off our college loans—and not incurring more debt—has freed us to be more generous with others. We don’t have internet or cable hookups at home. We eat simple food and only go to restaurants when we’re building relationships.

We’re also involved with InterVarsity Christian Fellowship’s Global Urban Trek program. For six weeks during the last three summers, we’ve led teams of college students to urban slums—a garbage village in Cairo and a slum in Lima, Peru. These trips have deepened our understanding of God’s call to simplicity and service to the poor.

Soon we’ll move to an urban slum overseas, where we’ll live as close to the level of our neighbors as possible. We don’t pursue this call because we’re super-Christians. We pursue it because we’re all called to trust, not in wealth, but in God alone—and to put everything we have at God’s disposal.

Our aim in going is to learn and grow alongside our neighbors and to be agents of Christ’s transforming power. We plan to stay indefinitely.

“Has God not chosen the poor in the world to be rich in faith and heirs of the kingdom . . . ?”

James 2:5
In terms of “Bridging the Word and the World,” you’d be hard pressed to find anyone more engaged than Susan Kendall. Her Christian commitment sprang from growing up the daughter of missionary parents and a pastor-father. Her love for experiencing new places started in childhood—she was born in Bolivia, raised in Oregon, and has lived from coast to coast in the States, plus Europe and Asia in addition to South America. Her Christian leadership spans scholarship to international relief work to pastoring to administration.

No wonder, then, that under Susan’s direction our doctor of ministry program has gained national—even international—repute, while most other Presbyterian seminaries have closed their programs. In contrast, through Pittsburgh Seminary about 120 experienced pastors are pursuing D.Min. degrees each year. And Susan ensures that a D.Min. from Pittsburgh is widely recognized as academically substantive, demanding, and content-driven. No fluff degree to pad the resume here.

So what is the purpose of our D.Min. program? Well, most ministers will tell you that pastoring can be a theologically lonely life. Despite parishioners’ expectations of their “resident expert” in all things biblical, pastors don’t always have the answers to the questions posed by life in our uncertain, anxiety-drenched world. Nor do pastors usually have ready access to the theological resources—people and publications—that will help in discovering those answers.

So Susan, in partnership with the Pittsburgh Seminary faculty, launched a continually developing cohort system to create both physical and intellectual space for pastors to reflect together on their ministries and to think critically about faith and theology. Groups of 10-15 degree-seekers extend their biblical-theological knowledge through intensive courses taught by Seminary professors, and they integrate their advanced learning and practical ministry through a culminating written project. Thus pastors are able to link their initial M.Div. training to their actual ministry experience for better-equipped service to their churches—and the church.

It’s Susan’s own joy in learning that drives her to provide pastors with advanced opportunities to experience the same through the D.Min. program at Pittsburgh Seminary. And with her love for travel and the church, who knows?—she may be preaching in your area soon!
How did a third-generation Presbyterian from Upper Egypt find his way to South Jersey? Mouris Yousef followed the ethical path.

Mouris grew up in a town about four hours south of Cairo. His longtime-Christian ancestors had embraced Reformed theology when the UPC brought Presbyterianism to Egypt in 1856. Their doing so put them in a 10 percent religious minority.

By necessity a strong Christian, Mouris went straight from high school to the Evangelical Theological Seminary in Cairo, and straight from ordination in the Egyptian Presbyterian Church to a call in El-Tiaba, an hour north of his hometown. He was all set.

Still, a latent interest of Mouris’s stayed on his mind: studying Christian ethics—a subject area his alma mater lacked. Enter a group of Reformed Church in America visitors to the Synod of the Nile—and to Mouris’s model church. Their visit led to an invitation from New Brunswick Theological Seminary, where Mouris could study ethics. Great!

But not so fast. An assignment in Kuwait, then Mouris’s marriage to Margaret deferred the opportunity for two years. And a good thing, too! For otherwise Mouris may never have met the Pittsburgh Seminary professor who, on his sabbatical, came to New Brunswick to visit a colleague—one of Mouris’s thesis advisors.

Once back in Egypt, Mouris kept in touch with that professor. Two years later the offer of a Pittsburgh Seminary scholarship got him thinking about an S.T.M. But by now he and Margaret were parents. His scholarship covered only his expenses, not his family’s. A yearlong separation wouldn’t do. Then Egyptian Christians in New Jersey offered to host Margaret and the children, so across the oceans they all came.

Soon these South Jersey Christians and their friends called Mouris to establish an Arabic-speaking church. And that call allowed him also to enroll in Pittsburgh Seminary’s D.Min. program—in the Science and Theology track focusing on medical ethics.

As the first Egyptian Presbyterian pastor to specialize in ethics in a serious academic way, Mouris wants eventually to provide Cairo’s seminary students—Egypt’s future pastors—with courses in this important area. But his heart is in pastoral ministry. “I know my call—I love pastoring,” he says. “And I want to be as well-educated a pastor as possible.”

What more vital a pursuit than that?
Imagine this conversation between two high school students: “So where’d you go this summer?” “I went to seminary.” Say what?!

Now imagine more than 400 such conversations nationwide, and you’ll begin getting a sense of the impact Pittsburgh Seminary’s Miller Summer Youth Institute (SYI) is having on young people in the church—for since 1997, that’s how many youth have come here for a summer experience that offers far more than awkward mixers, fleeting friendships, and empty chatter. In contrast, SYI challenges young people to ask big questions of faith and explore vocation, including ministry, by studying with Seminary professors, shadowing local pastors, and engaging in mission—in short, by “doing” theology, likely for the first time.

Pittsburgh Seminary alum Erin Davenport knows all this firsthand. For not only has Erin worked with the two-week summer program; as director, she also follows up with SYI participants personally, and over time. Why? Because call evolves, and “figuring it out” is done best in community. Vocational discernment and Christian discipleship cannot be energized for a fleeting moment and left to sustain themselves.

Does the follow-up make a difference? You bet! One SYI alum sums it up this way: “Of all the camps I’ve gone to, no one has ever come to visit me.” And no wonder the follow-up gets noticed, for Erin’s intentional effort to sustain relationships with participants is a unique distinctive of SYI done Pittsburgh-Seminary-style.

It’s all part of the Seminary’s commitment to raising up a new generation of leadership for the church. And that is happening. Some 20 percent of SYI participants go on to seminary; the rest go on to serve as theologically well-educated lay leaders doing ministry from the pew.

A mom put it best: “SYI prepared my daughter for a life of ministry, no matter what career she chooses.”
"There are a lot of bright young people who’ve been raised in the church but who lack knowledge of the intellectual side of Christianity. For students to find that there are smart people who have thought through the issues they themselves wonder about serves as an antidote to American-Christian anti-intellectualism."

Dale Allison
Training for the Upward Call

Meet Jim Davison ’69
Ph.D., University of Iowa
Director of Continuing Education and Special Events
Lecturer in Greek and Exegesis

Jim Davison got the travel bug while he was in college. But the seed for that interest was planted in his early childhood, for some of his first memories include conversations between his parents and their pastor, father of career missionary to Africa W. Don McClure ’34.

Fast-forward to Jim’s sophomore year at Westminster College. A history major with a fraternity father who’d studied in Ghana, Jim set his sights on going overseas. The next fall found him at university in Nigeria—and that was just the beginning of feeding his appetite for travel.

But in Nigeria Jim grew hungry for more than travel alone. He grew hungry for learning—inside the classroom as well as outside of it. So after hitch-hiking homeward to finish college and seminary, Jim started a Ph.D. program. In Amsterdam.

Seven years in Europe augmented not only his cross-cultural and academic education. It also augmented his personal life—he met and married Reeny and started a family.

But not even three kids and more-than-full-time work thwarts Jim Davison’s determination. He’s a finisher. And finish his doctorate he did—back in the States, between supply pastoring and teaching college.

Today, Jim still hasn’t slowed down. His adventure-thirsty, finisher spirit stood out in bold relief several years ago when he started regularly walking up and down the steps inside the Seminary’s chapel—1,000 a day.

But why?! To train for climbing Kilimanjaro, whose 19,340-foot summit Jim reached with his oldest son in 2006.

That same determined energy Jim brought to his climb he also brings to his job as director of the Continuing Education program at Pittsburgh Seminary—one of the country’s most extensive seminary continuing education programs, which annually registers close to 3,000 participants from some 15 states in about 45 events—workshops (many taught by Pittsburgh Seminary professors), guest lectureships, certificate programs, and more (see www.pts.edu/continuing-education).

“In addition to giving practicing pastors opportunities to enrich their intellectual, spiritual, and emotional lives, we’re filling a hole for laity in the area of Christian education,” Jim notes. In other words, he’s helping fellow Christians train for a different kind of climb—the upward call of God in Christ.

A self-described “heart-and-soul teacher” who “love[s] to see the light of recognition shine in people’s eyes when they learn,” Jim treats himself to teaching Greek at Pittsburgh Seminary, too. Will he ever run out of breath?
Our Plan

Reaching Forward . . .

“. . . to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.”

Philippians 3:14
Where Do We Go From Here?

Our goal at Pittsburgh Theological Seminary is simple: Offer the best preparation for ministry possible. That’s biblical. For we’re called, in whatever we do, to do it “as for the Lord” (Colossians 3:23). Toward that end, we’ve assessed where we stand and developed a master plan and financial goals to propel us forward.

- Our new and returnings students who apply for financial aid have an average undergraduate debt of more than $28,000. We must assist them by easing the financial burden of their education for economically self-sacrificial vocations.

- Our faculty are superb. We must sustain them.

- Our supporting programs are vital. We must secure them.

- Our physical campus is tired. We must invigorate it.

Assisting our Students

Largely because of our faculty of exceptional scholars who are personally dedicated to Christ and his church, a growing number of first-rate students are applying to Pittsburgh Seminary. Today’s church needs such pastor-theologians—and needs them to be taught and mentored by exceptional scholars.

But their decision whether and where to matriculate often, of necessity, comes down to finances. When undergraduate debt trails from behind and a financially sacrificial vocation waits ahead, a would-be seminarian’s economic prospects can be daunting without significant financial aid through the years of graduate education.

To allow our applicants to have practical peace of mind saying “yes” to Pittsburgh Seminary, and time as students to soak up all the educational opportunities they can while preparing for ministerial vocations, we must ease their financial burden to the greatest possible extent.

**Goals:** Grow our endowment for sufficiently assisting our students (over half of whose undergraduate debt exceeds on average more than $28,000) through increased scholarships and financial aid so they can graduate with minimal or no debt from their Pittsburgh Seminary education and begin their ministerial calls unhindered by financial constraints

Increase gifts to our Annual Fund to augment our endowment income used to support student financial aid

“**If anyone aspires to the office of [pastoral] overseer, it is a fine work [that person] desires to do.”**

1 Timothy 3:1
Invigorating our Campus

The education of dedicated seminary students is optimized by a physical environment that promotes the essential interaction of academic learning and Spiritual formation—up-to-date buildings and grounds that foster both community dialogue and concentration and study, and a worship center that joins academic learning with Christian living.

Since retooling our buildings and grounds is an essential element in advancing our students’ preparation for ministry, Pittsburgh Seminary’s Board of Directors has approved a master plan for our 13-acre campus that anticipates our needs some 40 years in the future to accommodate a growing student body, a technologically progressive community of scholars, and an urban context on the move.

Goals:
- Update and upgrade our student housing options to offer affordable, desirable living spaces for single and married students and their families
- Develop a campus “living room” space that becomes the focal point for our communal and intellectual growth, and a vibrant worship space that embodies our commitment to growing in the knowledge and worship of God
- Update and upgrade “tired” parts of our campus, including classrooms and study spaces

Sustaining our Faculty

In addition to enrolling first-rate students to engage in and out of the classroom and maintaining up-to-date research tools and facilities, sustaining Pittsburgh Seminary’s superb faculty requires supplying them with sufficient research funding and salary compensation through endowed chairs to support their staying current in their academic fields.

Goal: Establish new faculty chairs—including one in World Christianity and one in Historical Theology—to attract and maintain scholars of superlative quality in these key academic posts

Securing our Supporting Programs

Off campus, enhancing students’ seminary education includes ever-widening opportunities to participate in intercultural programs, such as our World Mission Initiative and Metro-Urban Institute, through which students gain vital familiarity with global Christian ministry.

Goal: Endow the World Mission Initiative and Metro-Urban Institute to secure the long-term viability of these off-campus programs and thereby ensure that all Pittsburgh Seminary students have global opportunities to broaden their ministry experience for better-equipped leadership after they graduate

Overall Result

At Pittsburgh Seminary, we believe that accomplishing these objectives will optimize our call in preparing well-equipped pastor-theologians for leadership in the church for generations to come.
History and Affiliations

- Roots dating back to 1794 (Service Seminary)
- Formed in 1959 when Pittsburgh-Xenia Theological Seminary (UPC of North America) incorporated Western Theological Seminary (PCUSA) on the campus where Pittsburgh Seminary sits today
- Affiliated with the Presbyterian Church (USA)
- First Protestant seminary to hire a biblical archaeologist (1908) on its faculty
- Accredited by the Association of Theological Schools and the Middle States Association of Colleges and Secondary Schools

Today’s Distinctives

- Scripturally grounded, broadly Reformed, ecumenically minded, culturally relevant
- Denominationally diverse faculty and student body (Presbyterian, Methodist, Orthodox, Baptist, Nondenominational, United Church of Christ, Lutheran, Anglican, and others)
- Multicultural and increasingly national and international (students from more than 30 US states, plus a variety of European, Asian, and African countries)
- Largest theological library from Philadelphia to Chicago and one of the top 20 theological libraries in the US
- Only seminary to sponsor its own excavations in the Holy Land

Seminary Stats

- 307 students
- 65% men; 35% women
- 41% of master’s students live on campus
- 22 full-time faculty
- 14:1 student-faculty ratio
- 376,000 library books and microforms, plus a growing number of online databases
- 7,500-artifact Bible Lands Museum collection
- 34-member board of directors
- more than 2,800 living alums
- 90% of M.Div. graduates over the past 20 years entered parish ministries (compared to an average of 40% from many other seminaries)
- 87% of graduates from 2001 still involved in active ministry (compared to an average of 27% from many other seminaries)

Degree and Certificate Programs

- Master of Divinity (M.Div.): three-year professional program preparing men and women for the pastorate
- Church Planting Emphasis
- Certificate in Urban Ministry
- Joint degree options:
  - Master of Social Work (University of Pittsburgh)
  - Juris Doctor (Duquesne University)
  - Master of Science in Public Policy Management (Carnegie Mellon University)
Degree and Certificate Programs (cont’d)

- Master of Arts (M.A.): two-year academic program focusing on a particular area of emphasis
- Master of Sacred Theology (S.T.M.): one-year academic program beyond the M.Div. for mastering a particular theological discipline
- Doctor of Ministry (D.Min.): cohort program (on- and off-site) beyond the M.Div. for experienced pastors and those in specialized ministries
  Focus area options: Parish, Reformed, Eastern Christian, Science and Theology, Reformed Christian Spirituality

Special Initiatives and Certificates, and Off-campus Ministry/Study Opportunities

- World Mission Initiative
- Certificate in World Christian Discipleship
- The Zeitah Excavations (Tel Zayit, Israel)
- Pneuma Certificate Program in Spiritual Direction and Spiritual Leadership
- Center for Business, Religion and Public Life
- Continuing Education Program
  Certificate in Spiritual Formation
  Commissioned Ruling Elder program
  (in conjunction with the Western Pennsylvania presbyteries)
- Miller Summer Youth Institute
- Metro-Urban Institute

Financial Information

- $27,220 per full-time student, total nine-month estimated cost, including $10,620 tuition
- $28,200 average federal educational debt of new and returning students who apply for financial aid
- $2.4 million in financial aid awarded annually—$1.2 million in scholarships and grants; $1.2 million in federal loans
- $15,600 average annual loan taken by full-time students who do not qualify for financial aid
  Students receiving no aid borrow on average $5,000 more than students receiving some aid.
- $800,000 annual fund
- $150 million endowment

Ways to Give

- Online at www.pts.edu/support
- By check made payable to “Pittsburgh Theological Seminary”
  Mailing address:
  616 North Highland Avenue
  Pittsburgh, PA 15206
- By credit card
- By transfer of stocks and securities
- Through planned gifts

Contact Nancy Hammond at 412-924-1376 weekdays from 8:30 a.m. to 4:30 p.m. (ET) or nhammond@pts.edu; with questions, call or e-mail Tom Pappalardo, Vice President for Strategic Advancement, at 412-924-1378 or tpappalardo@pts.edu.
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Giving Wisely

For Christians, giving is a given. The question isn’t “Will I give?” but “Where will I give?” Why does the “where” matter? Because stewardship in and of itself isn’t enough. Good stewardship of our resources—financial and otherwise—is a responsibility of all in the community of faith. It’s also a privilege.

We trust you have learned in the preceding pages why giving to Pittsburgh Seminary meets this standard of good stewardship, why giving to this seminary counts as an exceptional investment in the most important venture we share as Christians:

proclaiming the gospel of Jesus Christ by putting well-informed Christian thinking into active Christian service and leadership throughout the world.

To be sure, Pittsburgh Theological Seminary is not the only good investment in that endeavor. But we believe you would be hard pressed to find many better.

There are many ways to support the Seminary.

- Annual Fund gifts provide for our ongoing mission in countless ways, the greater part of them going to shore up scholarship aid for our students to minimize or completely relieve their loan debt for seminary education.

- Restricted gifts are made for specific projects, such as campus improvements, student scholarship aid, and endowments.

- Many friends of the Seminary have decided to support such projects and initiatives by including Pittsburgh Seminary in their estate plans and wills, or through the transfer of stocks and securities.

Thank you for considering how you might participate in ministry through Pittsburgh Seminary with gifts of financial support.

“There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them.”

1 Corinthians 12:4-6
“Pittsburgh Theological Seminary is a truly outstanding seminary with internationally renowned professors who combine constructive, ‘cutting-edge’ theological research with a serious commitment to the church as also to their students. The result is a motivated student body with the capacity to enthuse others, as evidenced by the impressive PTS students I have had the privilege of getting to know over recent years.”

**Professor Alan J. Torrance**, Chair of Systematic Theology, St. Mary’s College, University of St. Andrews, Scotland

“I spent one of the best years of my life, the academic year of 1992-93, at Pittsburgh Theological Seminary. Invited to be pastor/writer-in-residence, I began translating The Message there. The intellectual vigor of the faculty, the hospitality of the student body, and the life of Christ that permeates and gives focus to the community provided a most congenial setting for my work. ‘Bridging the Word and the World’ certainly happened there for me.”

**The Rev. Eugene H. Peterson**, Pastor, scholar, author, and award-winning translator of The Message: The Bible in Contemporary Language

“Over the past few years I have had significant contact with Pittsburgh Theological Seminary faculty and staff both on and off the Seminary’s campus. I am immensely impressed by its Christ-centered, missionally fervent focus, and I would rate it in the very top tier of training grounds for the next generation of Kingdom-keen, Spirit-empowered leaders.”

**The Rev. Dr. Tom Theriault**, Associate Pastor for Mission and Outreach, Solana Beach Presbyterian Church, Solana Beach, California

“Pittsburgh Seminary closes the chasm between ‘the WORD and the world.’”


“Fifty years ago Pittsburgh Theological Seminary gave me both the academic tools and the inspiration to draw on the best of the academy and engage in the building up of the worldwide body of Christ. Rooted in the past, centered in the biblical witness, and open to the future, the Seminary is a unique beacon of light for the church universal as it looks to find and fulfill its obedience in the 21st century. I am honored to be one of its graduates and to support its vision.”

**Dr. Kenneth E. Bailey**, Author and Lecturer in Middle Eastern New Testament Studies; Research Professor of New Testament Studies (Emeritus), The Ecumenical Institute (Tantur), Jerusalem

“From every corner of the world and every stage of adult life, learners called by the Spirit to give witness to the Word of God in Jesus Christ gather at Pittsburgh Theological Seminary for deep learning, grace-filled renewal, and practical training for parish ministry, lay leadership, and mission of all kinds. From within the ever-reforming Reformed tradition, Pittsburgh Seminary instructs, enlivens, and otherwise prepares Christians to be well equipped for covenantal partnership in God’s transforming of today’s world.”

**Dr. Diane B. Obenheim**, Professor of Religion, Calvin College, Grand Rapids, Michigan