

ARPTalk(11)

<http://arptalk.weebly.com>

March 2, 2009

ARPTalk(11.1)

LETTERS AND THINGS

There is a Deborah in ARPdom. Will the Baraks Follow Her Lead?

A Letter from Mrs. Lori Lawing

Well, there you have it. According to the quotes from Dr. Crenshaw below in red, Erskine is NOT a Christian college. He vehemently opposes the fact and truth that God created! **"That is not what we teach here."** In the name of academic integrity, science and truth, Dr. Crenshaw rejects truth, teaches a lie, and rejects the God of truth.

What I am saying is that we be honest — not too much to ask of a Christian liberal arts college, would you say? Is it dishonest to advertise ourselves in such a way as to imply to fundamentalist students that we are sympathetic to the idea that ID [Intelligent Design] or Creationism are valid alternatives to the theory of evolution? Yes — patently dishonest. That's not what we teach here; that's not what any legitimate academic institution teaches.

So much for sending our Christian children to Erskine! He refers to students coming to Erskine expecting to learn Biblical Creationism (like our children would be) as "ill-informed." He would prefer recruiting the "well-informed," those students with a sounder grasp of "science."

We must be honest. Not only will we disappoint students who come here expecting a Creationist science faculty — and their number is growing — but we will alienate prospective students who have a sounder grasp of what does and does not constitute science and scientific inquiry. We risk losing the well-informed for the ill-informed. Could this kind of disparity between expectations and reality explain some of our current retention problems?

**I agree with Dr. Crenshaw about this whole mess.
"Embarrassing is putting it mildly. Mortifying comes closer."**

Lori Lawing

Editor's Remarks

Charles W. Wilson

Mrs. Lawing is the wife of ARP minister Rev. Morrison Lawing. She and her husband have five (5) children. If conditions remain the same at Erskine College, I don't think any of the Lawing children will be attending Erskine College. Mama doesn't trust Erskine College with her ARP children.

Mrs. Lawing, may I say that you are incorrect in one point? You seem to be under the impression that Dr. Crenshaw has misrepresented himself in getting a job at Erskine. I don't think he did that. His honesty would not allow that.

I don't think Dr. Crenshaw's views have changed very much over the years. He is the same person today that he was the day he was hired to teach at Erskine College.

The fault lies not in Dr. Crenshaw but the ones who were entrusted by the ARPC with administrative stewardship at Erskine College.

Sadly, Mrs. Lawing, the only ones in ARPdom who are so deluded as to believe that Erskine College functions as a big "C" "Christian College" according to the 1977 and 1978 "Philosophy of Christian Higher Education" and Synod's definition of an "Evangelical" are members of the General Synod. Somehow we have been under this delusion for a long time. Pray that we wake from our delusion!

In the book of Judges we are told that Barak would not go to battle without Deborah. Well, a Deborah has arisen in the land of ARPdome. Will the Baraks of ARPdome follow her lead?

Thank You! God Bless You!

**BRONZE STAR MEDAL FOR MERITORIOUS
SERVICE**

[September 21, 2004]

LTC RALPH GORE

LTC Ralph Gore has distinguished himself through meritorious service and outstanding achievement as Group Chaplain for the 172d Corps Support Group (CSG) while deployed in Iraq in support of Operation Iraqi Freedom II. Chaplain Gore's continuous efforts to immediately respond to various volatile issues proved integral to the soldiers of the 172d CSG emerging as a highly disciplined unit. His assistance through regular pastoral counseling to soldiers throughout the mobilization process has provided comfort and hope during a period of heightened anxiety. His initiatives have had a positive impact when rocket and mortar attacks have taken place during the tour. In addition to providing support to the service members he has provided critical ministerial and counseling support, which previously was unavailable to civilian employees following tragic events that included the fatalities of KBR drivers. Chaplain Gore independently identified the need to provide direct feedback to the Group commander thus he developed and implemented a program designed to not only to enlighten the commander but also the issues of morale and welfare amongst the troops and KBR contact drivers. In conjunction with the mission of the 172d CSG Host Nation section, Chaplain Gore convoyed on four separate occasions to the local village where the Operation Anaconda Neighborhood visits were conducted. Utilizing both military and civilian means, he has been able to procure \$7,500 in school supplies for the Al Manthra School with more aid arriving daily. Additionally, he conducted a highly successful 11-week leadership workshop followed by a 14-week series on the focused on the book of Ephesians. His ability to teach, provide sermons and emphasize leadership conveys a clear message to the soldier and leadership alike. Chaplain Gore's aggressive but cooperative measures have been evident through his mentoring and supervision of three chaplains and four chaplain's assistants within the 172d Corps Support Group Unity Ministry Team. This measure has proven essential as his team continues to offer counseling services for over 3300 service members within 51 units around Camp Anaconda and the civilian contractors for KBR. This effort was critical to re-energize the soldiers throughout the deployment. Providing these services and support during combat operations greatly enhanced unit morale and cohesion. His relentless efforts in addressing the soldiers and civilian's needs made a lasting impact on the lives and missions throughout the deployment and re-

deployment. Additionally, Chaplain Gore maintained a daily webstie to spotlight on soldiers of he HHC, 172d which is visited by soldiers and family. LTC Gore has excelled in every manner, his unwavering dedication to soldiers, civilian contractors and Iraqi people has been a spotlight for the 172d Corps Support Group. He is highly intelligent, possesses a stimulating imagination and has continuously provided sound advice and recommendations for any problem. He is truly a representative of the highest caliber in talent and leadership. Chaplain Gore has worked throughout some of the most tragic events and provided the deepest in compassion and dynamic leadership. His overall performance sets him head and shoulders above his peers. LTC Gore's day-to-day value is immeasurable as he worked through the incredible number of hours and days required. Night or day his performance was no less than superior.

Editor's Remarks

Charles W. Wilson

The Editor of *ARPTalk* didn't know about the above information until two weeks ago. Perhaps there has been a public announcement in ARPdom of Dr. Gore's distinguished service to his country, but the Editor doesn't remember it. If so, good, and let's do it again. And how the Editor was able to obtain and make a copy of the above citation is going to remain a mystery.

Dr. Gore is a modest man. He is probably going to have the Editor's hide for this announcement. However, he is "a walking and talking American hero." Chaplains do not normally get medals like this.

Dr. Gore, thank you! And please thank your family.

HOORAH, R.J.! OUTSTANDING!

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TO THE COLLEGE OF LAODICEA

Daniel Stephens

Executive Assistant Editor

The Erskine Mirror

[The *Erskine Mirror* is the student magazine at Erskine College]

Here at Erskine we are hearing that we have money, admissions, and retention problems. If you haven't heard, we do, and the administration is scrambling to figure out how to solve these admittedly big problems. While I cannot claim that this article contains all the answers, I do submit that it identifies a central one. The answer is quite simple: students arrive with a perception of the college that is not accurate at all. Once they find out that Erskine is, in reality, quite different from what they were sold on, they become dissatisfied and frustrated. Some feel lied to, some let down, some attempt to change the institution to what they were originally told it was. If this scenario was the fault of the students, we should expect to see just a couple leave each semester of their freshmen year. However, this is not the case as we all know. The students are not mistaken, they are deceived.

The answer is actually a choice. Erskine should either actually act and be Christian or drop "Christian" from its description. It must choose one or the other (secular or Christian) and act and speak of itself accordingly. Both secular wisdom and Christian wisdom affirm that you cannot please everybody, and by trying to please everybody, you please nobody. If nothing else, perhaps we can all agree on this.

Suppose you are in a class that presents the material in a secular fashion and then adds in some superfluous moralistic slant on top of the teaching; both Christians and non-Christians are put out. The Christians are frustrated because they see through the attempt at placating them and aren't convinced by the cheap watered-down gimmick. Non-Christians are frustrated because a bunch of religious moralism was added to what they thought was perfectly good teaching. This teaching, trying to please both, is neither Christian nor secular, and both groups deserve better. So don't bastardize Christianity or inject religious overtones into secularism!

But this is not the whole story. Those who are convinced by the bastard-teaching cause Erskine to fail in a different way. Erskine cannot truthfully claim to be a liberal arts college. Because the school takes the position of trying to please everyone and takes a non-existent middle ground, it teaches its students to be divided against themselves. Erskine fills their heads with contradictions (that do *not* get along), so the students are forced to live with two competing voices in their head.

This education-induced schizophrenia is a far cry from the liberal arts goal of educating the whole person!

Is Erskine really not Christian? It does have a mission statement mentioning Christian commitment. However, just because you have a mission statement saying that you are Christian does not make you Christian. I can say that I am six feet tall all I want, but it does not change the fact that I am not six feet tall. Does changing the wording of the mission statement, putting it in a picture frame, or in every tuition increase letter make Erskine Christian?—only as much as me changing the definition of six feet to 72 inches or telling people every day how tall I am. No matter who I tell, no matter what I write, unless I grow six inches, I will never be six feet tall.

How many professors or administrators would be comfortable, nay, overjoyed to say “Jesus Christ, the son of God, came into this world, was crucified, died, and was resurrected for the salvation of sinful humans”? I submit to you not many at all. Sure, many might say “I believe in God” or “I believe in Jesus,” but merely “believing in God (or Jesus)” is not Christianity. It is American moralistic deism. “God exists and redeemed creation through his son Jesus” is Christian. It is a fact, a declaration (of good news), not therapeutic belief. It carries cognitive content and makes factual assertions about history and humanity; it is not simply believing in some distant grandfatherly God.

Yes, there are professors and administrators who are genuine Christians, and they are to be admired for their tenacity, faith in their vocation, and care for not only students' minds, but their soul as well. However, having some Christian professors does not make a college Christian. Clemson and Carolina are great examples of that. Having a mission statement mentioning an aspect of Christianity does not make a college Christian. Harvard's motto has been “truth for Christ and the church” and I don't think anyone would dare to call them Christian.

I write this because I do not want to see the college slip further away from excellence, and I especially do not want to see Erskine fail. Brian Habig and Les Newsom write, “A loss of identity within a Christian institution can be fatal to its faith and life. A Christian institution with a clouded understanding of herself is bound to suffer from lifelessness, confusion and apathy among its members.” Erskine claims to be Christian, and Habig and Newsom's description of a confused institution is shockingly like Erskine.

Maybe if Erskine College stopped lying about what it is, retention would be less of an issue, and the people that came here would come for what is actually here and not a projection that does not reflect reality. Maybe, just maybe, the solution to the money problems at Erskine does not include holding tighter to two horses headed in opposite directions, but choosing to mount and ride only one. It is time Erskine took itself and its troubles seriously. It has two choices for survival. It can

either actually be a Christian college and continue to advertise itself as such, or it can cut the vanilla moralistic crap, be secular, and advertise itself as secular.

I do not want a new mission statement or more pressure to add “morals” into teaching. I want a college that claims to be Christian to actually be Christian or a college that is secular to have no qualms about calling itself secular. The practical issues of retention and money are pressing, but they are caused by a deeper crisis. “I know your works: you are neither cold nor hot. Would that you were either cold or hot! So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth.” (Rev. 3:15-16)

Editor's Remarks

Charles W. Wilson

Wow! What an article! How true! And did you know that this is the second time that we have seen a “calling out” of this Erskine Administration in three years. It was done in 2006/7.

In the opinion of the Editor, the most damning point that Mr. Stephens makes is the ‘bait-and-switch” tactics of those directing recruitment at Erskine College. It is advertised that Erskine College is a “Christian” institution when in reality Erskine College is a “predominantly secular albeit church related” institution. And “church related” and “Christian” are very different!

Interestingly, Mr. Stephens and Dr. Crenshaw are in agreement. They both tell the same story about the Erskine culture. Dr. Crenshaw (see Lori Lawing’s letter and *ARPTalk EXTRA(3)* – <http://arptalk.weebly.com>) and Mr. Stephens clearly say that the Erskine College academic culture does not reflect the Biblically Christian ethos of the General Synod. Dr. Crenshaw goes so far as to assert that a truly academic institution cannot do that and still retain academic integrity. Dr. Crenshaw states that his view is the prevailing view of the faculty. Mr. Stephens agrees that Dr. Crenshaw’s assessment of the Erskine College academic culture is correct. Erskine is “secular” and not “Christian.”

Well, we can write millions of words in debating terms, but are both Dr. Crenshaw and Mr. Stephens wrong? Dr. Crenshaw, who isn’t an evangelical Christian as most ARPs understand “evangelical,” says that Erskine College’s problem with recruiting and retention is “bait-and-switch.” Mr. Stephens, who is an evangelical Christian says, the same thing. Are they both mistaken?

This is a serious accusation. How are we ARPs to respond?

Before we begin to respond, perhaps we need to be reminded of what a Biblically Christian college looks like. Just in case someone doesn't know what a Biblically Christian college looks like, may the Editor of *ARPTalk* suggest five essentials and then ask if these are present at Erskine College.

FIRST, in the Biblically Christian college there is an uncompromising commitment to the integration of Evangelical Christian faith commitments and excellence in academic achievement. We have heard this before, haven't we? There is an understanding that "all truth is God's truth." Biblical faith and excellence in academic integrity are seen as partners and not adversaries in the learning process. In so saying, there is recognition of both the value and the limits of academic freedom. Academic freedom is never allowed to become a "sacred cow," but exists within a context framed by "faith commitments" about the nature of ultimate truth as defined Biblically. Therefore, it is understood that all of reality is exegeted in the light of a Christian "world-and-life view" that is shaped by the Biblical meta-narrative of redemptive history (creation, fall, redemption, consummation).

SECOND, the academic community of a Biblically Christian college is united in the full authority of Christ and the Bible. Inerrancy/infallibility is not feared but embraced, and the Bible is accorded the central place in the life of the institution. This boldly affirms the unique saving role of Jesus Christ and recognizes that salvation is through Christ alone and witnesses this message to both students and community. Indeed, the Biblical Christian college stands in opposition to the exaltation of human autonomy over against God and the Bible.

THIRD, the Biblically Christian college is committed to academic excellence. As has been stated, "all truth is God's truth." Students glorify God in their studies, in their endeavors to exegete the truth of God in the minutia of data. This is the classic rationale for "university" (the unity of having the standard of "all truth is God's truth").

FOURTH, the Biblically Christian college is committed to fostering development in all areas of the student's life—intellectual, spiritual, moral, and physical. The Administration and faculty work carefully to

ensure that the influences of Biblical Christianity are pervasive in all aspects of the college's life. There are accountability structures that enable students to grow in their understanding of their relationship to God and others. And while having a respect for healthy diversities of class, ethnicity, and race, the Biblically Christian college nevertheless insists on the unity of God's Truth and the binding character of that Truth upon all; therefore, the Biblically Christian college stands in decided opposition to the Godless moral relativism that pervades our culture.

FIVE, the Biblically Christian college is uncompromising and circumspect in its integrity as it deals with internal and external issues. Honesty and transparency are paramount in its dealing with the General Synod. Administrative and faculty are held accountable to the mission of the college as it is defined by the church. This means there is a good faith attempt to implement creatively and enthusiastically the institutional mission mandated by the church.

The Editor said there are five points, but it seems there needs to be an additional point. Board members need to be aware that their FIRST loyalty is to the General Synod of the ARPC and not the college. The appointing institution is the ARPC and not the college. Potential Board members should be informed of this and if they are not willing to abide by it, their names should be removed from consideration. Board members who cannot affirm this, or who by their behavior demonstrate that they do not affirm this, should be asked to resign.

Well, members of the General Synod, are these characteristics present at Erskine College today? Another question: Is this vision that the Editor has articulated what we in the ARPC want in our College? General Synod's pontifications say we do. This is what the Editor wants to see. Well, what are we willing to do to achieve the implementation? Anything less than full implementation is not worth the aggravation of dealing with a college!

Once again, thank you, Mr. Daniel Stephens, for bringing these things to our attention so that we can think about them.

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NEWS FROM THE PC(USA)

Area Presbyterians Vote To End Gay Ban

Tim Funk

tfunk@charlotteobserver.com

Saturday, Feb. 14, 2009

In a close vote that reflected deep division, Presbyterian church leaders representing the Charlotte area signaled their support Saturday for ending their denomination's longstanding ban on gays and lesbians becoming pastors and elders.

In past years, the Charlotte Presbytery – the fourth largest in the Presbyterian Church (U.S.A.) – had backed the prohibition. But after a spirited, civil debate in the chapel at Johnson C. Smith University, the presbytery voted 133-124, with one abstention, to reverse itself.

That means that the seven-county Charlotte Presbytery is now on record as backing a proposed amendment to the denomination's constitution that would open the door to – though not automatically guarantee – ordination of homosexuals.

For the amendment to go into effect, it will have to be endorsed by 87 of the denomination's 173 presbyteries by mid-May. Going into Saturday, the national tally was 32 presbyteries against the change and 18 for it.

“It was the right thing for the presbytery to do,” said the Rev. Tom Tate of Charlotte's Plaza Presbyterian, one of four pastors – two on each side – who addressed the gathering. “While I am glad for those affected, I am sad that the close vote says the church may be so divided.”

The Rev. Anne Hilborn of Charlotte's Carmel Presbyterian, who argued against the proposed change, said she was “surprised and disappointed” at the vote. “I'm hopeful that it will be defeated nationally in the spring.”

Presbyterian Leaders Ok Gay Ordinations Regional Vote Covers Triangle Churches

Wade Rawlins

The Raleigh News & Observer

Published: Sun, Feb. 22, 2009

<http://www.newsobserver.com/news/story/1414513.html>

Presbyterian church leaders in the Triangle and the eastern part of the state approved a constitutional amendment to church law Saturday that would allow gays and lesbians in partnered relationships to be ordained as ministers, deacons and elders.

The amendment carried by a vote of 177-139 with 10 abstentions during a meeting of church leaders of the New Hope Presbytery, a region covering 36 counties from the Triangle to the Outer Banks.

To become church law, a majority of the 173 presbyteries in the Presbyterian Church (USA) must ratify the amendment. But its passage also could cause fractures within the church, with opponents departing for more conservative Presbyterian denominations.

The role of gay people in the church has long been a thorny issue for many Christian denominations. Traditionalists argue that prohibitions against homosexuality in the Bible are clear. Others say that the Bible's prohibitions may be outweighed by Jesus' mandate to love one another.

The Rev. Moffett Churn, associate pastor at West Raleigh Presbyterian, said there was no cheering or jeering when the vote was announced at the meeting at Cary Presbyterian Church.

"We all held hands and sang 'Blessed be the Tie that Binds' in the Presbyterian way," Churn said. "The voice of the middle ground is being heard, at least in this presbytery. That was my sense."

Gays and lesbians can already be ordained within the 2.2-million-member Presbyterian Church (USA). But according to ordination standards -- which apply to deacons and elders as well as the clergy -- they must pledge to lead lives of chastity. The standards forbid sex outside of a traditional marriage.

But the church's highest legislative body last year passed an amendment that would essentially scrap that traditional marriage requirement. Instead, the amendment

would require church officers to "live lives obedient to Jesus Christ, the Head of the Church."

Presbyteries began taking up the amendment last fall and will continue voting through the spring. Several presbyteries considered more conservative-leaning, including the Charlotte and Western North Carolina presbyteries, have already approved the proposed amendment.

"The mood at the presbytery meeting was, while we differ on this issue, and are committed as Christians to vote our conscience, we also are committed to finding ways to live together with our differences," said the Rev. Joseph Harvard, pastor of First Presbyterian in Durham. "I don't think it's a radical shift in the presbytery."

"People have been prayerful about the amendment," said the Rev. Byron Wade of Davie Street Presbyterian in Raleigh. "I believe the church has come a long way. A lot of people are ready just to put that behind and do mission to our local community."

"The Vagina Monologues" at Union Theological Seminary

from *Virginia Festival of the Book*

<http://www.styleweekly.com/ME2/Audiences/dirmod.asp?sid=&nm=&type=Publishing&mod=Publications%3A%3AArticle&mid=8F3A7027421841978F18BE895F87F791&tier=4&id=18AD8DC32C914CB3B55804F07DAFC85E&AudID=307AACC9CB4748F1BF28EC3057EA>

Let's be honest, it takes a lot of balls to devote an entire stage production to a woman's private parts. With forays into sex, love, rape, mutilation, masturbation, menstruation, birth and the ever-elusive orgasm, Eve Ensler's "Vagina Monologues" has been a source of criticism and praise for more than a decade. Perhaps in an effort to up the ante in future debates, Christian theological students and professors of Union Theological Seminary (like Allison Unroe, pictured) will give a one-night-only performance to raise money for local women's groups, shelters and crisis centers as part of a benefit effort. The production, which features such undaunted pieces as "The Little Coochie Snorcher That Could" and "The Woman Who Loved to Make Vaginas Happy," comes to the campus's Watts Chapel Thursday, Feb. 26, at 8 p.m. 3401 Brook Road. For tickets call 355-0671. — *Mike Hilleary*

This is too outrageous for remarks!

Charles W. Wilson

RECENT NEWS FROM ETS

Update from Seminary Alumnus Nathan Frazier

From *Erskine Action*

<http://seminary.erskine.edu/blog/>

Tuesday, February 24, 2009

I was blessed to have received an M.Div and an MA. in Theological Studies from Erskine Theological Seminary.

Erskine provided me with an outstanding experience, rich in practical training for the pastorate yet with an academic rigour that inspired a desire for continued education. After several years in pastoral ministry the Lord called us to the University of Edinburgh in pursuit of a Ph.D.

At first, it seemed to be a daunting financial venture. My wife and I sought the Lord's guidance as we pursued this call on our lives. Soon I received word that I was granted a full scholarship from the University of Edinburgh. However, the annual overseas student fee still loomed large.

Again, the Lord was rich in His provision toward us. I became a privileged recipient of the 'Erskine Theological Seminary Doctoral Assistance Scholarship'. This scholarship has enabled me to pursue research interests in ecclesiastical history and theology. Perhaps more importantly, it has allowed me to investigate the roots of the Associate Reformed Presbyterian Church. My Ph.D. thesis examines federal (covenant) theology in eighteenth-century Scotland. It explores several dimensions of Post-Reformation Scottish piety which stem from the implications of a long-standing national Covenant ideal. This study should prove useful to those interested in the historic dimensions of 'covenant theology', its dynamic applications for practical piety, and the manifold debates that have surrounded it. It should also interest those in ministry who seek to encourage holy living within their church, and within broader Reformed circles. The University of Edinburgh also has afforded me two teaching opportunities over the past three years with courses on 'Early-Modern Religious History' and 'Nineteenth and twentieth-century Theology and Politics'.

Currently, I am in the process of submitting several articles for publication. We remain actively involved in ministry within the Church of Scotland and the evangelistic outreach of Scripture Union Scotland. The 'Erskine Theological

Seminary Doctoral Assistance Scholarship' is an outstanding opportunity to invest in other future scholars who desire to advance the ministry and academics of the Associate Reformed Presbyterian Church, Erskine College and Seminary.

~Rev. Nathan M. Frazier
PhD Candidate, Historical Theology
The University of Edinburgh, Scotland, UK

Editor's Remarks

Charles W. Wilson

I'm very much aware that it is rumored that I'm an enemy of ETS. Well, am I? I have a D.Min. from ETS. I'm also very much for the "Erskine Theological Seminary Doctoral Assistance Scholarship." I have given money to this fund and I have raised money for it and I have every intention to continue to give to the education of ARPs through ETS—both M.Div. students and scholars.

Rev. Frazier is my son-in-law. I was his Pastor while he was attending Toccoa Falls College. When he was deciding on seminary in 1996/7 I prevailed on him to attend ETS. I wanted him to sit at the feet of scholars of the Bible such as R. J. Gore, Loyd Melton, Jimmy Agan, Don Fairbairn, George Schwab, and Dale Johnson. That's not a bad list of scholars. As a matter of fact, as I recall, I was a member of the Board at the time and I sat on the committees that examined Jimmy Agan, George Schwab, and Dale Johnson.

I may criticize, but I'm loyal to ETS. The Bible says that "faithful are the wounds of a friend" (Proverbs 27:6). I encourage you to give to this fund that helps to develop scholars. Perhaps the readers can persuade Mr. Frazier to leave the PCA and come back to the ARPC. He gives his address information. Scotland is a long way from the USA. Encouragement is always a blessing.

Permit me to be a proud father-in-law, but there are not likely many alive today who know as much about the history and theology of the original Associate Presbytery in Scotland as does Rev. Frazier.

A GREAT OPPORTUNITY FOR THEOLOGICAL EDUCATION

From: Erskine Seminary Students [mailto:SEMINARY_STUDENTS@erskine.edu] On Behalf Of Mary Lowe
Sent: Thursday, February 19, 2009 3:48 PM
To: SEMINARY_STUDENTS@LISTSERV.ERSKINE.EDU
Subject: EDEN Intraterm

Introducing EDEN Intraterm 2009

March 1 - June 1, 2009

In an effort to make our Erskine Seminary EDEN courses more affordable and available, we are offering current students (master's and D. Min.), prospective students, and alumni a unique opportunity to accelerate degree completion, manage the cost of your education, and take refresher courses that can then be applied to your next degree program.

- The EDEN Intraterm will run from March 1 to June 1, 2009. During this special Intraterm period we are making our EDEN courses available at a 40% discount off the stated catalog prices. This is just another way we are "Bridging the Gap" for our students and alumni.
- Not only are we willing to reduce the cost of the tuition by 40% but we are also willing to spread the cost of any courses you take during our EDEN Intraterm over a 3 month period of time.
- If you cannot fit another course into your current course load or if you simply want to take advantage of the offer but use it at another time, we are making it possible for you to lock in the 40% discount rate of an EDEN course. You can put any number of EDEN courses on academic layaway at our special discounted rate and use them in future semesters. You can even use our 3 month payment plan to do it.

From: Erskine Seminary Students [mailto:SEMINARY_STUDENTS@erskine.edu]
On Behalf Of Mary Lowe
Sent: Friday, February 27, 2009 4:26 PM
To: SEMINARY_STUDENTS@LISTSERV.ERSKINE.EDU

Subject: Exciting news

EDEN INTRATERM 2009

memorandum

to: Erskine Seminary Students

from: Robert Bell, Dean

subject: Addendum to Intraterm Spring 2009

date: 2/27/2009

Academic Reserve Program

Due to student requests, we have expanded the Academic Reserve option to include ALL courses! You are now invited to save 40% on all your remaining courses.

Specific details are forthcoming. Please visit the Intraterm Spring 2009 webpage for more information. To participate in the Academic Reserve program, read the following:

- 1. To participate in EDEN Intraterm 2009, please fill out the Registration form. The online Intraterm courses run from March 1 – June 1, 2009. The tuition discount applies to these EDEN courses and must be paid in full by March 1. Alternatively, you can participate in the payment option plan.**
- 2. To participate in the Academic Reserve program, determine how many courses you want to bank for future registrations. This option includes both EDEN and non-EDEN courses.**
- 3. Tuition for Academic Reserve must be paid in full by March 1, 2009. Alternatively, you can participate in the payment option plan.**
- 4. Students wishing to set aside courses for future use must complete an Academic Reserve Voucher. This form is located in the Seminary Administrative Office.**
- 5. Due to the significant savings in tuition, the following policies apply:**

The normal refund policy is waived, including academic withdrawal. Students are required to submit a letter of withdrawal per normal procedures.

Courses cannot be taken for Continuing Education Unit (CEU) credit or audited. Institutional scholarships (i.e. denominational or partnership) cannot be used. Federal loans may be available (consult the Director of Financial Aid). Students not currently enrolled in an Erskine Seminary degree program may enroll as a Special Student by completing the application found online. All fees apply. Students

enrolled under Provisional Acceptance can only register for PM 501Z Introduction to Theological Education and BI 501Z Bible Survey.

Vouchers must be cashed in by spring semester 2013.

Fall tuition will be increasing by approximately 6%. This is a great opportunity to offset future expenses. For more information, email the EDEN office or call 866.596.EDEN.

Mary Lowe, Ed.D.
Director of Online Instruction
Executive Director of ACCESS
Erskine Seminary

Editor's Remarks

Charles W. Wilson

Unfortunately, this looks like a fire sale. With these terms, there must be a terrible problem with cash flow at the Seminary. What does such a mortgaging bode financially for the future? WHY HASN'T ETS TURNED TO THE CHURCH FOR HELP?

Well, that which is a problem for one is an opportunity for another. Take advantage of this education sale. These are excellent courses. I wish I were young again so that I could take advantage of this deal.

I wonder why ETS is having such difficulty selling the product?