

The first R of Asbury
Seminary's vision:
Reflect.

Asbury
THEOLOGICAL SEMINARY



a community called to prepare *theologically educated, sanctified, Spirit-filled* men and women to **evangelize** and to spread **scriptural holiness** *throughout the world* through the *love* of Jesus Christ, in the *power* of the Holy Spirit and to the *glory* of God the Father.

It takes *vision* to transform the world.

The four R's of Asbury Seminary's vision

Dr. Timothy C. Tennent, President



1 *Asbury reflects the glory* of the Triune God through worship!

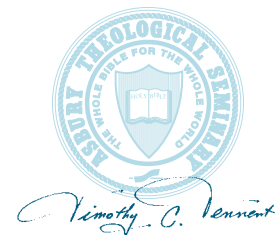
This is the first in a series that offers a practical application of each of the four planks of the Presidential vision for Asbury Theological Seminary, which was expressed in Dr. Tennent's inaugural address and was published in the Spring 2010 edition of The Herald.

We have all heard about, and most of us have experienced, the “worship wars.” Across the country, in nearly all denominations, churches have divided over worship styles. The notion of a church advertising a separate “traditional” service and a “contemporary” service has become so commonplace that it is accepted without question and, indeed, is widely touted as a strategic way to reach more people with the gospel. Having spent two decades in theological education, I am amazed at how little theological reflection has occurred in this particular area of worship. Many seminaries do not require a course on worship that gets behind the “techniques” of worship and really explores the underlying theology of worship. One of the strengths of Asbury Seminary is our growing commitment to help our students think about and develop a theology of worship. *(Continued on page 9.)*

2 *Asbury renews our vision* by engaging the global Church!

3 *Asbury restores hope* through Spirit-filled evangelism & church planting!

4 *Asbury revitalizes the Church* through faithfulness to God's Word!



Dr. Tennent comes to Asbury Seminary from Gordon-Conwell Theological Seminary, where he served as Professor of World Missions for 11 years. He also has taught annually in India for 21 years. He is ordained in the United Methodist Church and is the author of several books, including *Theology in the Context of World Christianity*.



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Going green

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FROM THE COVER: Amelia Jones and other Asbury Seminary students reflect on a chapel sermon in Estes Chapel on the Kentucky campus.



ABOVE: Classmates laugh outside the Florida Dunnam campus building after their afternoon class.

Owing a debt of gratitude

BASED ON THE VISION OF DR. MAXIE DUNNAM, WITH THE SUPPORT OF THE BOARD OF TRUSTEES, ORLANDO BECAME HOME TO THE FLORIDA DUNNAM CAMPUS OF ASBURY THEOLOGICAL SEMINARY IN THE FALL OF 1999.



Mr. Bill Tillmann
Interim Vice President of the
Florida Dunnam Campus
ASBURY SEMINARY

Sixty-five students enrolled for classes that first semester. Dr. Steve Harper had been selected to serve as the founding Vice President of the Florida Dunnam campus, and he led the way to opening the doors that first September.

A wonderful friend of Asbury Theological Seminary worked with Dr. Dunnam and others to assist the Seminary in securing the building and 20 acres of land, which is still its Florida home. The acquisitions took place in 1998. Immediately upon possession, the building was completely gutted and the first floor was retrofitted with three classrooms, a library and offices

for faculty, administration and staff. A charitable foundation provided the financing to Asbury Seminary for the purchase of the building, land and the renovation expenditures.

Since 1999, until 2009, the balance of the original loan was reduced by millions of dollars, largely through the generosity of friends of Asbury Seminary. By the time 2009 was unfolding, the loan balance connected to the Florida Dunnam campus had been reduced to \$1.75 million. This was substantially lower than the original amount of debt incurred.

At just the second meeting of the then newly formed Asbury Florida Council, held in the spring of 2009, members agreed to set forth to eliminate the debt as one of the



ABOVE: Seminary President Emeritus Maxie Dunnam addresses guests at the Florida Gathering.

LEFT: Seminary President Dr. Timothy C. Tennent and President Emeritus Maxie Dunnam display the remaining scrap of the mortgage.



“This one act marks the end of an era of borrowing to build, and it ushers in the next season of building on a firm foundation.”

—Bill Tillmann

council’s primary goals. By the fall of 2009, through God’s benevolence, and good stewardship on the part of Asbury Seminary faculty and staff, with the approval of the Board of Trustees, the debt balance was reduced to \$750,000. Once again, the Asbury Florida Council committed itself to a campaign to eliminate the debt completely.

The date for the first-ever Florida Gathering was set for March 19, 2010. The purpose of the Gathering was to introduce persons throughout Central Florida to Asbury Theological Seminary. The Florida Council, which met in November 2009, committed its members to a challenge

campaign—opening the doors for wonderful opportunities. The council set its sights on paying off the loan in full by the time of the spring Gathering event.

By March 19, 2010, the debt had been reduced to just \$179,000. We were extremely grateful to God for His provision and faithfulness to bring us from \$1.75 million to \$179,000 in less than one year.

All along, the goal of the Florida Council members was to burn the mortgage at the Florida Gathering, symbolizing the successful completion of the work of the first 10 years on the

Continued on next page



ABOVE: Dr. Timothy Tennent celebrates fellowship at the Florida Gathering.

Continued from page 5

Florida Dunnam campus. However, with this comparatively small balance of \$179,000 remaining, it was decided to burn 90 percent of the mortgage, and to allow President Tennent to ask if anyone wanted to help pay off the remaining 10 percent. In fact, God did lay it on the hearts of a couple in attendance at that Gathering, and they indicated that they would pay off the remaining amount.

Praise the Lord! We were able to burn the small remaining

balance of the mortgage and shift the full attention of those present for that memorable occasion to the next decade of service on the Florida Dunnam campus.

This one act is very freeing to those who serve in Florida, financially and psychologically. It marks the end of an era of borrowing to build, and it ushers in the next season of building on the firm foundation already established on the Florida Dunnam campus. We are very excited to see where God will lead us during this new season! ✨

BELOW: M.Div. student Linda Lynch greets Florida Gathering guests.





ABOVE: New Dean of the School of Urban Ministries Zaida Pérez challenges Florida Gathering listeners.



ABOVE: Current and past Seminary Presidents Tennent and Dunnam worship together at the mortgage burning ceremony.

iGloria a Dios!

Zaida Maldonado Pérez
Associate Professor of Theology

I still recall the day that President Tennent announced to the faculty the development of the new School of Urban Ministries on the Florida Dunnam campus. I wanted to jump out of my seat and let my Pentecostal side spill out in praise. “iGloria a Dios! God is doing something new!”

That “new thing” was not the language about Florida being a “gateway to the world.” Neither was it the desire to enter into what we understood to be the passion behind the creation of the Dunnam campus—to develop a multiethnic, multicultural center of theological education. What was new was that God’s “kairos” moment had arrived! And, like Job, we found ourselves exclaiming, “I had only heard about you before, but now I have seen you with my own eyes”... Behold, the School of Urban Ministries!

Unlike Job, however, we are not going to sit in dust and ashes. Sitting is not the posture that a school which is called to a mission takes. “A true lover of God hurries to do His will on earth, as it is done in heaven,” said John Wesley. We want to do the same. So, we will begin by dusting off unfinished dreams and unexplored possibilities that were shelved only for a time, so that we can begin to develop, test and renew them along the way with the help and power of the Holy Spirit.

Through the creation of SUM, to paraphrase our President, the work of Asbury’s Florida Dunnam faculty and staff will develop with greater clarity and focus. The more our campus grows (the Florida Dunnam campus had 300 students this past semester—more than many seminaries in the U.S.!) the more we continue to attract a non-Anglo constituency. This reality will put us in step with the multiethnic and multicultural change in our world demographics and will situate us at the center of what it means to engage in incarnational theological education.

We are encouraged by our call to be and live out of the many possibilities of what it might mean to be a School of Urban Ministries—a call that inevitably brings us in touch with the variegated intricacies of life in a world formed and informed by the cultures of the world cities. It is this “city culture” and its permutations in the barrios and villages of our world here and abroad that will form the backdrop for our upcoming discussions and thoughts on theological education from the perspective of the SUM.

Needless to say, we have much work ahead of us. We understand that the task before us has strategic as well as curricular ramifications that will need to continue to be explored and refined as we move forward. But we are up for the task! And we know that we are not alone. Through the many servant hearts that support the work of Asbury Seminary at its many levels, God will accomplish what God has now begun through the SUM with the quality and “contextual excellence” that is characteristic of an Asbury Seminary degree.

We are looking forward to the commissioning of the School of Urban Ministries this fall. In the meantime, we look forward, not only to your prayers, but also to the new thing that God has called us to embody. Stay tuned and iGloria a Dios!

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THE FIRST *R* OF THE ASBURY SEMINARY VISION:
Asbury *reflects the glory* of the Triune God through worship!

Reflect.

“Worship summons us into God’s presence. It is in His presence that we hear His voice, come face to face with our own sinfulness, experience anew His extravagant grace, and are nourished and renewed for embodying His presence in the world.” —*Timothy C. Tennent*



Dr. Timothy C. Tennent
President and Professor of
World Christianity
ASBURY SEMINARY

I would like to offer a few thoughts to stimulate deeper reflection among the friends and alumni of Asbury Theological Seminary.

Content of worship

First, we desperately need more focus on the **content of worship**. One of the negative consequences of the “worship wars” was to focus attention almost exclusively on the style of Christian worship. Even the nomenclature of “contemporary” or “traditional” or “liturgical” focuses the discussion on certain styles of worship. However, before we discuss style we must first ask the question, what is it which makes any worship service or any act of worship truly Christian—whether it was written 800 years ago or eight days ago? To begin with, authentic Christian worship must be orthodox, apostolic and Trinitarian. Every Christian song or act of worship must be theologically undergirded with the truth of the Gospel and the reality of who God is in His full self-disclosure. The selection of worship songs and hymns should reinforce the grand narrative of the Triune God’s redemptive work in the world through time and around the world. This, of course, has a personal, experiential side to it since we have been summoned by the Risen Christ to participate in His redemptive work in the world. However, our experience and our deeds are always rooted in His prior action.

Over the years I have heard many hymns and choruses that fall below the bar of a truly Christian worship service. If a hymn or chorus could just as easily be sung to your lover or to a Hindu god, you can be sure it falls below the mark. A hymn or chorus should declare who God is and what God has done in a way that specifically points to the grand story of redemption and the rich truths of God’s Word. It is appropriate, of course, to declare our love for God and to reflect on our personal experience, but we should never fall into the trap of singing about our reactions to divine realities more than the divine realities to which we react. This is why the Trinitarian, Christocentric nature of our worship is so important.

Continuity of worship

Second, we must value the importance of the **continuity of worship**. It is not unusual to attend a worship service and, if

you did not know better, get the impression that the Christian movement is less than 50 years old. The use of the Apostles’ or Nicene creeds as acts of worship remains one of the great testimonies of our continuity with our brothers and sisters in the faith down through the ages. Likewise, it is not wise to sing only choruses or hymns that were written in our own time. It is enriching to sing with the church throughout time, recognizing that each generation has its own unique insights into the gospel. Likewise, each generation has its own blind spots, which the wisdom and perspective of worshipping Christians of different ages helps to correct. C. S. Lewis once said that for every contemporary book you read, you should read two or three old books from a different century. This wisdom could equally apply to worship. There are rich insights found in contemporary Christian worship, older hymnology, ancient liturgical prayers, and fresh settings of Scripture, all of which can edify the Church if embraced in an overall setting of Trinitarian worship. Let us draw from our storehouses treasures both old and new (Matt. 13:52).

Consummation of worship

Third, we must not lose sight of the **consummation of worship**. The final goal of worship is to glorify God and conform us more fully into His image. Worship is not about our preferences or our entertainment; it is about God’s divine glory, holiness and work in the world. Worship is not a commodity offered to us by the Church based on consumer preferences. Rather, worship summons us into God’s presence. It is in His presence that we hear His voice, come face to face with our own sinfulness, experience anew His extravagant grace, and are nourished and renewed for embodying His presence in the world. In worship we glimpse a divine foretaste of the future consummated kingdom wherein we experience full redemption, reconciliation and peace. Just as the sacraments not only look back on what Christ accomplished on our behalf, but also anticipate the future heavenly banquet, so our hymns and songs of praise not only reflect back on God’s mighty deeds, but also anticipate the consummation of His kingdom. Worship always summons us into future realities, which are to be embodied now in our life and witness in all we do. ✱



...or by night
...or sleeping,
...Thy precious my li

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...or by night
...or sleeping,
...Thy precious my li

Worship in Orlando fuses music with the visual art of Jesus Painter Mike Lewis (jesuspainter.com).

The transcendent economy of Trinitarian worship

SOMETIMES I WONDER IF THE LABELS “TRADITIONAL” AND “CONTEMPORARY” DIDN’T RISE UP FROM THE BOWELS OF HELL AS A MAGNIFICENT LIE. NOW, DON’T GET ME WRONG. I AM NOT SAYING THAT EITHER TRADITIONAL WORSHIP OR CONTEMPORARY WORSHIP IS WRONG, AN EVIL WAY OF WORSHIP. I AM COMPLAINING ABOUT THE TERMS, HOWEVER, AND HOW THEY HAVE BEEN USED.



Dr. Lester Ruth
Lily May Jarvis Professor
of Christian Worship
ASBURY SEMINARY

For one thing, the terms created the battleground for worship wars. Survey the ground over which churches have fought for the last 40 years. It is littered with the wreckage of people and divided churches, many hurt, some deeply, a few irrevocably, by the conflict over styles of worship. Often the IEDs that have wielded the most damage are the labels “traditional” or “contemporary” and people’s devotion to one or the other.

And the terms themselves are not that useful. They are too narrow, reflecting tensions played out mainly in the United States and similar countries. They don’t apply well to what God is doing around the world. And the terms have obsolescence built into them. Will contemporary worship still be “contemporary” in 50 years? Or will we have churches eventually advertising a “traditional contemporary worship” service? Perhaps the obsolescence should be expected since the horizon for what most

people mean by “traditional” is so limited. Most folks seem to mean the last 100 years or so when thinking about the tradition of so-called traditional worship.

That limited vision leads to problems associated with the use of the two style terms. Focusing on them suggests the most critical issue to be worship style, not substance. I believe part of the hellishness of the style terms is how the terms have so often preempted us from taking a look at more critical issues that should be true for all worship. Often overlooked are more key questions like, “If God is Triune, what impact should that have on Christian worship?” Answering a question like that gives all of us things to aim for in worship and scares the socks off of the devil.

That is where the history of worship—all 2,000 years, not just the last 100—can help: by suggesting ways of answering substantial questions like the Trinitarian one. History can show us answers for this question, beginning with the content of worship. The practices of past Christians let us know that to be Trinitarian doesn’t just mean using words like “Trinity,” “Trinitarian,” or “Three-in-One.” It doesn’t mean just tagging on phrases like “to the Father and to the Son and to the Holy Spirit” or “in the name of the Father and of the Son and of the Holy Spirit” at the end of prayers.

To be Trinitarian in worship can mean those things, sure. But the long history of Christian worship shows that worship’s content is rightly Trinitarian when it uses a kind of Trinitarian “interface” in the worship of God: *from* God the Father *through* the Son, Jesus Christ, *in* the power of the Holy Spirit, as well as to God the Father through the Son in the power of the Holy



Pam Hiatt, Harriet Cook and Trisha Kraal lift their voices as members of the Kentucky campus Singing Seminarians, led by Dr. Bill Goold.

Spirit. The from/through/in dynamic comes out when classic worship, following the New Testament's witness, remembers how the Three have cooperated in the story of salvation. Classic worship's content never tires of remembering how the Father, Son and Spirit play out their distinctive activity in salvation. And so historical services speak about the mighty acts from the Father through the Son in the Holy Spirit. For example, the Communion service which John Wesley adapted for America in 1784 included materials to insert into the prayer of consecration, depending upon the season. Christmas's insertion is typical: "You did give Jesus Christ your only Son to be born at this time for us, who, by the operation of the Holy Spirit, was made very man, and that without spot of sin, to make us clean from sin." That sort of remembrance is the "default setting" for the content of historic worship.

Classic forms of worship reverse the interface when we pray and praise. The "default setting" for prayer has usually been to the Father *through* the Son *in* the Spirit. And so one of the prayers in the Apostolic Tradition of Hippolytus (3rd century) petitions God the Father to send the Holy Spirit upon the Church so that it could "praise and glorify You through your child Jesus Christ." This to/through/in dynamic places God the Father as the main—although not sole—recipient of our worship and allows us to see Christ as the mediator of our worship to the Father. His role of mediator of worship to the Father parallels His work as mediator of our salvation from the Father.

Mentioning Christ's role as mediator hints at another way in which history shows how Christian worship is Trinitarian: by seeing worship as participation in the dynamics of the Trinity.

"The Triune God's purpose is to draw us into the Divine life, which is a life marked by loving unity. Consider how much more the New Testament speaks about these mysteries than it does about styles of worship." —Lester Ruth

In this way, the Trinitarian "interface" is also a kind of "operating system" of what is really happening behind the scenes. Knowing what's really happening behind the scenes is what makes worship Trinitarian in its perception, which is nothing less than our participating by the Spirit in Jesus Christ glorifying God the

Father. This realization should come as a great relief and wonder since our worship is not just our worship. If the Holy Spirit truly is filling the Body of Christ, the Church, and it is responding to the leadership of its Head, the Son worships the Father when the Church worships. Augustine, the 5th-century theologian, noted this dynamic as he preached: Christ prays in us as our Head. That reality showed up in classic liturgies when the Church prayed intercessions as broad as Christ's own Lordship. That realization should free us from concern about whether we have the right feelings or about what we are getting out of it. It should move us, however, to be concerned about whether what we say in worship is fitting to how Christ glorifies the Father. Raise this sort of issue and the triviality which often wants to threaten our services is exposed.

Finally, the history of worship shows us a Trinitarian character for worship. That's when the Church lives out the unity, harmony and mutuality we see within the Trinity. The Triune God's purpose is to draw us into the Divine life, which is a life marked by loving unity. Consider how much more the New Testament speaks about these mysteries than it does about styles of worship. And there's the tragedy. Worship wars over preferences for one style or another have us attacking not only each other but unity itself, a fundamental characteristic of what makes Christian worship "Christian." And when that happens I hear chuckling from down below. ✱



Commuter students Peggie Ray and Curtis Cain join together in worship at a chapel service on the Florida Dunnam campus.

Restoring the worship of Eden

REFLECTING THE GLORY OF THE TRIUNE GOD THROUGH WORSHIP IS THE FIRST PLANK OF ASBURY'S VISION, BECAUSE WORSHIP IS OF FIRST IMPORTANCE. WORSHIP IS WHAT WE WERE CREATED FOR, AND IT IS IN WORSHIP THAT THE PROPER ORDER OF CREATION IS RESTORED.



Mrs. Julie Tennent
First Lady
ASBURY SEMINARY

The Garden of Eden was paradise precisely because there all things were properly ordered: God was God, and all creation was reflecting His glory. At the apex of that creation was humanity, created in the image of God to be a reflection of His glory. But when that proper order is reversed and human beings decide to be “god” and reflect their own glory, life becomes miserably stamped with the marks of self-centered love and self-glorifying need. It is in worship that the proper order is restored, and we catch a glimpse of the glory and majesty and pure joy of loving God with all our being. Through Christ, we are caught up into the glory of His Triune nature and partake of the fellowship that exists within the Trinity. That is why worship is eschatological in nature. It is the window through which the final consummation of the ages and the final reality of the New Creation is seen and experienced. It is the declaration of our longing for that proper order to be restored, and the means by which we, even here and now, enter into that proper order, becoming more truly and fully human as we reflect the God who created us. Anyone who has been caught up into worship and adoration of God in Christ Jesus

can testify to the pure joy of being freed from the preoccupation with self and being lost in the glory of the Triune God. Only in that place of worshipful humility are all things made right. We are freed from the bondage of self, and are able to glimpse with great joy that New Creation where all of our living will be worship, and therefore, all will be right. In worship, our deepest longings are met as we are filled with adoration, and all else in life is put in proper perspective. As Ben Witherington writes, “Worship is where the creation is finally in order, under and bowing down to the one true God of the universe.”

So, how does worship enable creation to reflect God’s glory in daily life? First, God has revealed Himself to us, and in worship we respond with praise, confession and prayers—and then we carry forth that love and adoration into a lifestyle of ongoing praise and prayer, reflecting the proper ordering of our lives through gracious humility. Second, in worship, God speaks to us through His Word—and then that Word is formed in us as the Spirit continues to conform our daily lives to the image and glory of the living Word, Jesus Christ. Finally, in worship, we partake of the body and blood of

Continued on next page



ABOVE: Jesus Painter Mike Lewis focuses worshippers' attention at the Florida Gathering.

“We go forth embodying in our lives and interactions the very *compassion* of Christ to people who are broken and wounded, the very *power* of Christ to people who need deliverance, and the very *authority* of Christ to people who need forgiveness and renewal of life. Worship is what enables us to extend that proper ordering of life to the surroundings in which we live.”

—Julie Tennent

Continued from page 13

Christ in Communion, and feed upon Him in mystical union through tangible elements that become His very life and presence within us. That indwelling of Christ's presence at the Lord's Supper remains in us as we are sent out as the body of Christ to our neighbors and to the world. We go forth embodying in our lives and interactions the very *compassion* of Christ to people who are broken and wounded, the very *power* of Christ to people who need deliverance, and the very *authority* of Christ to people who need forgiveness and renewal of life. Worship enables us to extend that proper

ordering of life to the surroundings in which we live. As our lives are properly oriented through worship, the true life of the kingdom can be extended in the world through Christ's presence in us and the power of His Spirit through us. This is why the first plank of Asbury Seminary's vision is to “reflect the glory of the Triune God through worship.” It is in worship that we are reoriented to the life of the kingdom, and the presence of the New Creation is nurtured in us so that it might more fully break into this world. Only when worship is the core of our lives are we enabled and empowered to move forward into the rest of the vision for Asbury Seminary to which God is calling us. ✨

Wholly worship

Dawn Salmons, M.Div.



ABOVE: Esther Rodriguez and Dawn Salmons lead worship for Orlando students in chapel.

The following Trinitarian hymn was written to reflect these themes, and can be sung to the tune FINLANDIA.

Julie Tennent, Spring 2010

We worship you, our Father who created,
who made all things and spoke them into sight;
Who still ordains and guides the course of history
and calls us forth from darkness into Light;
Who will bring forth the final consummation,
make all things new, and set the world aright.

We worship you, Lord Jesus Christ, our Savior,
who came into the world that you had made.
Incarnate Son, our very likeness taking,
as second Adam, here your path was laid:
To live as perfect man, our sin atoning,
to die and rise, by which our lives are saved.

We worship you, O blessed Holy Spirit,
the very presence of the Triune grace;
Who hovered o'er the waters at creation,
and still gives second birth to Adam's race;
Drawing us forth to live once more united
with God and all the saints who know His grace.

We worship you, O Triune God of glory;
Come and renew our love for you alone!
Through Word and Table may our lives be ordered
to walk anew as those who are your own,
reflect your glory in our daily living,
give praise unto the Lamb upon the throne.

Imagine that a friend invited you to a movie, but when you arrived at the theater, someone stood up to tell you about the film instead of rolling it on the big screen. Instead of getting lost in larger-than-life images, breathtaking scenes, surround sound, characters that draw you in with their perfectly timed dialogue, villains that scare you and heroes that inspire you, you are given the basic who-what-where-and-when details of a drama that now seems less than epic. While you might understand the plot, you have now lost all emotional connection with the characters and the story. Instead of feeling mesmerized, on the edge of your seat, wondering how the story will end, you struggle to follow the ins and outs of the plot, forming merely a cerebral connection with the basic details.

Worship has the potential to draw us in to the grand story of God, bringing us face to face with the hero of all heroes, inviting us into the epic adventure. Indeed, worship is meant to be the reenactment of God's story, calling us to love God with heart, soul, mind, and strength and to live out God's story in the world. But far too often, it seems to fall flat, giving us mundane details about a story that we feel less than engaged in. We tend to worship with our minds but forget the rest of who we are. The inclusion of art can help make worship all that it should be: a time when participants encounter God with their whole beings and are commissioned to be part of God's great story in our world.

The arts help us feel in a world where it is easy to get caught up in going through the motions. They connect ordinary truth to places in our lives that need the touch of Christ in a way that our souls understand rather than just our heads. Drama, for example, connects us to characters that we can relate with in everyday, ordinary situations. It can make us laugh and cry, love and hate, even squirm or long for more. It connects with us underneath the surface of our intellect in places that we sometimes cannot even describe with words and can be a tool that speaks healing and truth into our lives.

The arts also broaden our imaginations and our vision. Encouraging our mind's eye, an artist's rendering can show us a perspective we have never considered, giving faith a whole new dimension. A dance team can help us visualize what it would be like to come face to face with Jesus. A poet can help us translate truth into fresh metaphors. Song lyrics joined with the right melody draw us in, penetrating deep into the core of who we are.

Art has the power to challenge us and motivate us. Photographs of those we would rather forget remind us of our mission, and suddenly we can't remain inactive. Poets and songwriters use their craft to capture the mission of God, becoming the day-to-day impetus for movements.

More than anything, art helps the story of God become our story. A great storyteller can transport us into the biblical story—feeling the sting of Peter's betrayal, standing shocked with Martha as Lazarus walks out of the grave, hearing the words of forgiveness as Jesus speaks them to the adulterous woman. We realize that these stories are our stories and expect to see God at work in our lives as well. A song lyric expresses hope in a way that words alone cannot, and somehow, through the Holy Spirit, we are freed. Beyond theological treatises, art helps us know God's story in a gut way that shapes our instincts, our reactions, our thoughts and our feelings. Art changes the way we live because it changes the way we see the world.

Imagine a worship service that leaves you speechless, in awe of God, inspired to make a difference in the world; a gathering that gives you hope, joy and strength to endure the difficulties that you are currently facing; an experience that leaves you longing for the coming of Heaven and desperate to bring Heaven to earth. That's what the arts do for worship.

When your resources accomplish more than one thing at a time, you can rest secure.

Maximum impact with gift annuities

Asbury Theological Seminary always invites you to partner with us by engaging in one of the many avenues of giving that we offer. One of these particular avenues is through a gift annuity. Gift annuities let your money multitask. When your resources accomplish more than one thing at a time, you can rest secure knowing that with a little creativity and planning, you achieve maximum impact – which is at the core of stewarding not only your resources but also the possibility that they possess.

Gift annuities demonstrate to your family, friends and future generations what you value. In a gift annuity, you transfer assets in return for fixed payments for the rest of your life, or the lifetime of someone you designate. The rate of return increases with your age, and the payments may be partially tax-free or taxed at lower rates than other income. Another bonus in a troubled economy, the payments are not affected by interest rates or market fluctuations. While long-term, you give an asset to the Seminary, short-term, you receive tax-savvy payments for the rest of your life.

By naming a loved one as the recipient of the annuity payments, every time your loved one receives a payment you remind him or her of your values – your love for equipping the church, your support of theological education, and your enthusiasm for Asbury Theological Seminary in particular. Like one of our donors, you can give your grandchild a birthday gift every year of an Asbury Theological Seminary annuity payment – and the gift of learning how to give money a vocation.



For more information, contact 859.858.2302



ABOVE: The Rev. J.D. Walt Jr. leads a chapel service in Estes Chapel on the Kentucky campus.

To be an acolyte again

MY FIRST WORSHIP-LEADING JOB CAME AS A CHILD IN THE SLEEPY LITTLE FIRST UNITED METHODIST CHURCH IN THE SMALL TOWN OF DUMAS, ARKANSAS.



The Rev. J. D. Walt
Vice President for
Community Life,
Dean of the Chapel
ASBURY SEMINARY

Week after week I served in the esteemed role of “doorkeeper.” I waited the entire service on the front row for the moment when the choir would descend from the loft and make their way to the side door. With great alacrity, I emerged from the place between my grandparents and briskly strode to the door, getting there just before the choir director. I grabbed the handle on the large ornate door, swung it open and stood dutifully as the robed singers passed by, giving me pats on the head and *atta-boys* as they went. Suffice it to say, as doorkeeper I dreamed of the day I would get promoted to the rank of “flame-carrier.” They called them “acolytes.” Dressed in strange white robes, the flame-carriers’ sole responsibility, other than handing the offering plates to the preacher on cue, consisted of carrying the flame from the narthex (think lobby) to the altar in the front of the sanctuary at the beginning of the service. We made up the “special teams” of worship, and this candle-lighting routine served as the “kick-off” for the 59-minute, 59-second service.

The equipment of choice: the torch. I like to think of it as a lightsaber. The torch, evolving to perfection over the centuries, had a long adjustable wick and a snuffer at the end. The veteran



ABOVE: Walt (right) poses in his Sunday best in front of his childhood church.

torchbearers possessed meteorological knowledge of the wind currents from air ducts across the cavernous room. They knew the precise traveling velocity to maximize the dance of the fragile flame and the precise speed at which it would extinguish. The pros mastered the up and down movement of the adjustable wick to perfection, never coming close to the ultimate disaster of a dropped flame (i.e. a fumble to keep the metaphor going). Like Jedi Knights, acolytes always traveled in pairs, moving like swimmers in perfect synchronicity, right up to the candle snuffing and grand exit at the close of the service. For a kid, one could ascend no higher up the liturgical food chain than the coveted role of acolyte. We were the celebrated keepers of the flame; only for us it was more about the fire. No one ever told us the amazing story of the flame, or that we were participating in an ongoing epic adventure. Informing us, as they did, that our flame merely symbolized the Light of the World effectively jettisoned a true story into an abstract truth. Looking back, I’m not sure they remembered the story. In fact,

Continued on next page

“Motions of worship connect to the movement of God’s Kingdom in the real world. We must grasp how the movement of the Kingdom makes umbilical attachment with a dynamic memory of the Living Story and how this Story flows out from the Triune mystery, namely the mind of Christ.” —J.D. Walt

Continued from page 17

I’ll bet they never knew. The memory was lost, the mystery gone and the movement stalled. Only the motions remained.

What held immense potential to shape the faith and imagination of impressionable tweenagers devolved into a sanctioned opportunity to play with fire at best or a religious performance of an empty ritual at worst. It meant nothing to me other than a chance to trade the doldrums of my usual pew for a comfy chair and an opportunity to move up in the religious ranks like the older kids had done before us. We knew the what, how, when, where and who of acolyting, but no



ABOVE: Walt, 1974. *This fisher of men was also a fisher of fish!*

one bothered to let us in on the why. Consequently, we tried to make the most of the motions, constructing our own sense of meaning or meaninglessness in the task. In retrospect, I think that’s what we all tried to do; to make our own meaning out of the motions.

People learn their primary theology through worship; the spirit of gathering, the invocation of Deity, the songs sung, the manner and mode of praying, the Scriptures selected and heard, the witnesses’ sharing, the sermons preached, the responses evoked, the approaches to the Table and the way of sending forth. These are the motions of worship. Regardless of what one calls them, or whether they are written down in a bulletin or intuited in a worship leader’s spirit, this list captures what happens in most any worship service. All of these elements work together over time to profoundly shape a person’s and a people’s image of God, their vision of self and others and their sense of purpose and work in the world. Who prepares for and puts all of this together week after week after week? Worship leaders. But all of these elements listed above are only the “motions” of worship. What worship

leaders of all stripes must understand is how the motions of worship connect to the movement of God’s Kingdom in the real world. We must grasp how the movement of the Kingdom makes umbilical attachment with a dynamic memory of the Living Story, and how this Story flows out from the Triune Mystery, namely the mind of Christ.

The motions often have intrinsic value, yet disconnected from the memory and the movement they have no sustaining meaning. Worship leaders, from acolytes to organists to singers, must work to reconnect the motions to the memory. When we *remember* in the biblical fashion, the Spirit ushers us into the experiential heart of the mystery where the movement kindles again.

I often journey back to that sanctuary of my childhood and tour it in my mind. Week after week we sleepily walked through ancient rituals and readings, standing and sitting and standing again. We listened to the preacher with the hope of hearing a word that meant something to us. I can still see those marvelous stained-glass windows surrounding the room, etched with intricate signs and symbols, each one telling another chapter

BELOW: April Bates and Ashley Symes worship during a Kentucky chapel. Dr. John Hong and Dame Mian Asi Simanjuntak walk with Dr. Russell West and Robert Magoola.



of the biblical story. How did I miss that? I see cryptic letters everywhere from some foreign language on the doors, the altar and on the windows and I still wonder what they stand for. And what about the magnificent shape of the building, pointing like an arrow into the heavens? Though I saw it every week, no one bothered to tell us why this building differed so from all the others. Did anyone realize that this entire edifice told us our story, from the floor to the apex? I appreciated the beauty but had no idea of the meaning. So often the deepest mysteries lie dormant, hiding themselves in the obvious places, waiting to be discovered and shared. We worshipped in the preserved remains of an ancient civilization admiring its grandeur; only no one could interpret the inscriptions. We sat on the floor of a missile silo staring at the massive rocket and imagining its power, only no one could remember the launch codes.

All of this brings me to one of my favorite movie lines of all time. It happens in *The Lord of the Rings* trilogy movies during the prelude segment of the first film. As haunting music begins to play, the chilling voice of a woman begins whispering words in cryptic code. After a few short phrases comes a sentence of crystal clarity.

Much that once was is no longer, for none now live who remember it.

Now track ahead with me to a stunning scene near the end of the third installment of the series, "The Return of the King." Gandalf and the young Hobbit, Pippin, reach the capital city of Gondor, Minas Tirith, which means

"the Tower of Watch." The Witch-King ordered his vast army of Orcs to lay siege to Minas Tirith, the last hope and stronghold of Middle Earth. Learning of this impending attack, Gandalf urged Pippin to climb the tower at the top of the city and light the ancient beacon. Miles away on a distant mountaintop, the watchman sees the lit beacon, jumps to attention and lights the beacon on his tower. In one of the most inspiring scenes of the trilogy, we see this signal of fire move from beacon to beacon traversing Middle Earth, heralding the call to the final battle. The fate of Middle Earth hung in the balance. Who knew the Hobbit, Pippin, would become the acolyte of Middle Earth, lighting the fire that saved the kingdom!

If only I could be an acolyte again and wield the fiery torch passed directly from the burning flame in the empty tomb. I'd run down the aisle, bound up the steps and light the candle like a beacon atop a city on a hill. And the World would be glad again. ✨

Mystery.

Memory.

Movement.

Miracle!

Author, songwriter, poet and pastor, John David (J.D.) Walt serves as Vice President for Community Life and Dean of the Chapel at Asbury Seminary in Wilmore, Kentucky, where he lives with his wife, Tiffani ('97), their four children and a multitude of pets.

To join this conversation visit J.D.'s blog at www.jdwalt.com. Watch for the release of his book on worship design and leadership this fall.

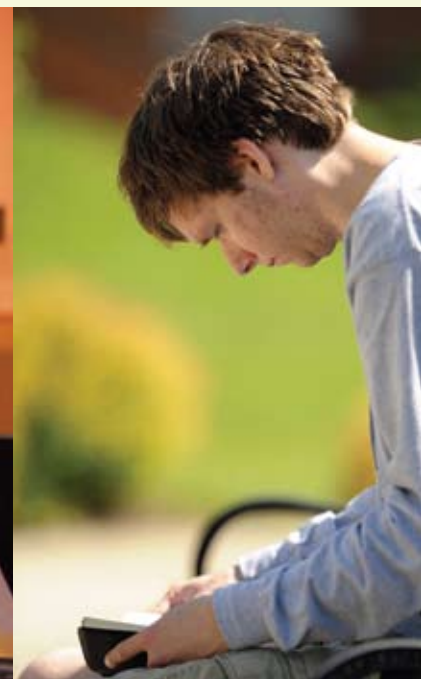
Inside holy time

Chad Brooks, M.Div student

I can't help but remember when I thought worship had to be about performance. Either as a musician or as a speaker, or from a technological level from my years as technical director for churches or touring groups, excellence was the top priority. It was as if our worship had to be good enough to convince God to come down and be with us.

Thankfully, that thought has been absent for years. Over the last five years, my comfort has been that worship isn't about my actions. When I think of what happens when the Church gathers together, my first thought is, "Wow, it is amazing what we are participating in!" To know that we are placing ourselves in God's economy throughout the ages is comforting. This thing of worship is bigger than us. I read the hymns in Revelation and know that we are saying them together with the saints, through the power of the Spirit. We know how to remember and how to look to the future, grasping them both and bringing them into our present. Worship is an action taking place between us and the Divine, and it happens inside holy time. In worship we are consumed with the things of Father, Son and Spirit.

BELOW: Esther Rodriguez leads worship during a Florida Dunnam campus chapel service. Chris Symes, 2010 alumnus, studies in the sunshine.



EVENTS

2010-11 Tennent Tour

Join Seminary President Timothy C. Tennent as he shares the Asbury Seminary vision with these congregations:

- Oct. 10, 2010 First United Methodist Church, Tulsa, Oklahoma
- Nov. 14, 2010 Woodlands United Methodist Church, The Woodlands, Texas
- Feb. 27, 2011 Spring Arbor Free Methodist Church, Spring Arbor, Michigan
- March 6, 2011 Christ United Methodist Church, Jackson, Mississippi

Alumni World Café

Aug. 16, 2010

Orlando, Fla.

Alumni, here is your opportunity to participate in the World Café. The World Café is an innovative yet simple methodology for hosting conversations about questions that matter. These conversations link and build on each other as people move between groups, cross-pollinate ideas, and discover new insights into the questions or issues that are most important in their lives, work or community. For more information, please contact the Alumni Office at 866.ATS.ALUM.

Move

Sept. 12-16, 2010

Asbury Seminary Kentucky campus

Taking place during Holiness Week, *Move* is a time of spiritual formation, renewal and refreshment as we begin the fall semester. Beginning with a retreat on Sunday evening, into Monday, make room for this time of worship, personal reflection, special speakers, music, fellowship, food and fun for the campus community, alumni and friends joining together in a celebration of holiness. Contact: JD Walt, 859.858.2198.

2010 Admissions Preview Weekends

Oct. 15-16 & Nov. 12-13, 2010

Orlando, Fla. & Wilmore, Ky.

Encourage a prospective student to try out the Asbury Seminary experience by visiting a campus in 2010. Refer a student to the Asbury Admissions Office and you'll be entered to win BibleWorks software! Contest ends Nov. 22, 2010.

Kingdom Conference

Oct. 17-21, 2010

Asbury Seminary Kentucky campus

Holy Land Pilgrimage with Dr. and Mrs. Tennent

Jan. 2-15, 2011

Walk where Jesus walked and experience the long ago events recorded in the Bible come alive in ways you never dreamed possible. Join Dr. and Mrs. Tennent and Dr. and Mrs. Stephen Martyn in the wonderful fellowship that a pilgrimage affords and soak in the devotional content and biblical applications as you travel over the sacred ground of Israel and Jordan. This trip is limited to the first 40 passengers. To reserve your spot today, please contact Omega Travel at 800.363.0012 or email bev@omegatravelusa.com.

Kingdom Encounter 2011

Jan. 31-Feb. 2, 2011

Orlando, Fla.

Mark your calendars now for this three-day conference, featuring keynote speakers Alan and Debra Hirsch. Known for his innovative approach to mission, Alan Hirsch is a teacher and key mission strategist for churches across the Western world. Debra Hirsch is a conference speaker, church leader and writer. To learn more about Kingdom Encounter 2011, contact Director of Community Life Kandace Brooks at kandace.brooks@asburyseminary.edu.

Being human: created in God's image

March 8-10, 2011

Asbury Seminary Kentucky campus

Q3 The Q3 conference series tackles three big questions at the intersection of faith and science. Join us for year two as we dig into faith and anthropology questions with the help of top scientists, pastors and theologians.

Contact: Ginny Proctor, 1-888-5BEESON. Funded by a grant from the John Templeton Foundation's Science for Ministry Initiative.

The John Templeton Foundation serves as a philanthropic catalyst for discoveries relating to the Big Questions of human purpose and ultimate reality.

IMPACT! TWENTY-ELEVEN

March 21-24, 2011

Wilmore, Ky.

You asked! We're answering! A new and exciting 21st century "ministry conference" is coming soon to the Kentucky campus. Stay tuned for more information soon to be released on the Lifelong Learners page of asburyseminary.edu (asburyseminary.edu/lifelonglearners). Contact: Ginny Proctor, 888.5BEESON.

YouNique in Christ! Discovering Yourself in God's Will

May 9-12, 2011

Ladies, do you wonder if God has something more for you? Come and bring your friends to this time of inspiration, motivation and challenge by women whose lives got even better when they stepped out of their comfort zones and deeper into God's will. Contact: Ginny Proctor, 888.5BEESON.

NEWS

Seminary receives Chamber of Commerce Education Award

Asbury Theological Seminary was presented with the Education Award by the Jessamine County Chamber of Commerce at an awards banquet on April 13, 2010. Dr. Leslie Andrews, Provost of Asbury Theological Seminary, accepted the commendation.

"The Seminary was chosen for the 2010 Education Award because of the recognized contribution it provides to quality of life issues in Jessamine County and the well-planned growth it has provided Wilmore, which includes the new city- and state-supported entrance to campus and all the planned family housing," according to the award citation. "Last, but not least, the Seminary was chosen because of the prestige its existence brings to Jessamine County through its world-acclaimed stature and commitment to the betterment of all."

Members of the Asbury Theological Seminary community travel to Haiti

In March, members of the Asbury Theological Seminary community traveled to Haiti in partnership with Haitian leaders, to present a seminar responding to the trauma of the devastating earthquake that the region endured. The collaborative pastoral training seminar focused on equipping Haitian pastors to provide psychological and spiritual care for people suffering from the trauma of the earthquake. Dr. Anne Gatobu, Dr. Tony Headley, Dr. Cathy Stonehouse, Keith Jagger, and Joanie Louis worked with Haitian leaders Enosch Joseph, Barthelemy Lucce and Jean Marc Zamor to provide training for Wesleyan and Free Methodist pastors in Haiti.

The Seminary team provided pastors with training in grief intervention and bereavement pastoral care, and recognition of post-traumatic stress disorder and general depression symptoms. Sessions were designed to train pastors to effectively serve parishioners coping with trauma; to care for children affected by catastrophic trauma; and to recognize compassion fatigue and provide for self-care.

Seminary receives Certificate of Environmental Accomplishment

This May, Asbury Theological Seminary received a Certificate of Environmental Accomplishment in celebration of its commitment to steward natural resources well. Besides its other green practices, just through working with Shred-It shredding and recycling Asbury Seminary protected 223 trees from destruction in 2009.

Recently, Asbury Seminary also hosted the Hope for Creation simulcast in partnership with the nonprofit organization Blessed Earth, which "explored the biblical vision for the care of the planet."

The new family housing construction project located on the Kentucky campus incorporates green practices as well, with geothermal heating and air conditioning, repurposing of rock removed from the building site and plans for more efficient insulation.

Congratulations to our graduates

This spring, Asbury Theological Seminary celebrates the achievements of 261 graduates from 21 countries. The Florida Dunnam campus hosted the Rev. Dr. Saturnino González as the eighth commencement speaker to 53 graduates, while the Kentucky campus welcomed United Methodist Bishop Lindsey Davis to address its 208 graduates. In Orlando, Tammy Cessna honored Jodie Howell with the Towel and Basin award; in Wilmore, the 50-year alumni Golden Grads were honored. The newly graduated Asbury Seminary alumni represent multiple denominations and will serve as clergy, scholars, nonprofit workers, counselors, missionaries, chaplains and laypeople. The Seminary extends a blessing on all these graduates and their families and invites all alumni to keep in touch.

Dr. Joseph Okello instructs students in philosophy of religion.



Awards presented at Graduates Week Chapel

The Asbury Seminary community honored several of its own during the Graduates Week Chapel service on Tuesday, May 11, 2010.

President Timothy C. Tennent presented Barbara Haase with the Staff Member of the Year award. Haase, a donor Account Associate in the Office of Advancement and Communications, has been a staff member at the seminary since June 2004.

Dr. Leslie A. Andrews presented Dr. Ruth Anne Reese with the Faculty Award for Teaching Excellence. Reese, Associate Professor of New Testament, has been a faculty member at Asbury Seminary since July 2000. Andrews also presented graduate Ryan Strebeck with the Kentucky campus Towel and Basin award.

NEWS

Endicott named Major Gift Officer



Vice President for Advancement and Communications Jay Mansur announced the appointment of Jay Endicott as Major Gift Officer in the Office of Advancement and Communications on the Wilmore campus.

Jay began at Asbury Seminary in 1994 and has served as the Micro-computer Coordinator, Director of Computer Support and most recently as the Director of Faculty Info Commons. He has also served on the Association of Theological Schools' Technology in Theology Steering Committee and was recently published in the fall 2009 issue of "Colloquy."

Before coming to Asbury Theological Seminary, Endicott toured with the international educational group Up with People and also worked in Omaha as a sales representative.

Gober named Director of Operations & Spiritual Formation



President Timothy C. Tennent announced the appointment of Steve Gober as Director of Operations and Spiritual Formation for the Florida Dunnam campus effective June 15, 2010.

A graduate of Asbury Theological Seminary, Gober spent years in Costa Rica instructing at the Evangelical Methodist Seminary before becoming President of the Methodist Seminary. He has taught widely in the Latin American context, experience that uniquely suits him to serve at the bilingual Latino/Latina Studies Program on the Florida Dunnam campus.

West named Associate Dean of Beeson Center



Dr. Leslie A. Andrews announced the appointment of Dr. Russell W. West as the Associate Dean of the Beeson International Center for Biblical Preaching and Church Leadership.

West holds the Ira L. Gallaway Professor of Leadership Development for Mission and Evangelism chair and will continue to serve as Professor of Leadership Education. He will help oversee each area of the Beeson Center's mission to bridge Asbury Seminary to the global Church. Those areas include the Doctor of Ministry programs, the Center for Lay Ministry, the Center for Lifelong Learning, the Seminary's extension campuses, and research and development work supporting pastoral leaders.

After eight years of leading doctoral programs in leadership and mentoring doctoral students through their dissertations at Regent University's Center for Leadership Studies and School of Divinity (Virginia Beach, Va.), West joined the faculty of the E. Stanley Jones School of World Mission and Evangelism.

Harrison appointed President of Alumni Association

Dr. Tom Harrison was appointed President of Asbury Theological Seminary's recently restructured Alumni Association.

The Alumni Association provides vocational and networking opportunities for former students, hosting multiple events annually. It is also available on Facebook, Twitter and as the Asbury mobile application.

Harrison earned his Master of Divinity degree at Asbury Seminary and later pursued a Doctorate of Ministry at Oral Roberts University. He is Senior Pastor of Asbury United Methodist Church in Tulsa, Okla., one of the largest churches in his denomination. He also served Asbury Theological Seminary on the Beeson Clergy Council and as chair of the Alumni Leadership Team. He was honored as Alumnus of the Year in 2003.

Tillmann appointed Director of Advancement and Communications



Vice President of Advancement and Communications Jay Mansur announced the appointment of Bill Tillmann as Director of Advancement and Communications on the Asbury

Seminary Florida Dunnam campus effective July 1, 2010.

Tillmann has worked for Asbury Seminary since July 2001. He served as Director of Operations until 2007, when he was named Executive Director of Operations. In July 2009, Tillmann transitioned to his current position as Interim Vice President of the Florida Dunnam campus.

He earned a Bachelor of Arts degree in accounting from Bradley University (Illinois) and a certification in financial planning from the College for Financial Planning in Colorado.

Pérez named Dean for the School of Urban Ministry



Dr. Leslie A. Andrews announced the appointment of Zaida Maldonado Pérez, Ph.D. as the Dean of the School of Urban Ministry on the Florida Dunnam campus of Asbury Seminary. She

will be the inaugural dean of the fifth school at Asbury Seminary effective July 1, 2010.

Pérez has most recently been Associate Professor of Church History and Theology at Asbury Theological Seminary. Pérez came to Asbury Seminary in 2002 after serving as Director of Hispanic Theological Initiative at Princeton Theological Seminary. She has taught at Evangelical Seminary of Puerto Rico, Candler School of Theology and Saint Louis University. She has books published in English, Spanish and Portuguese, and has three books in progress.

Dr. Andrews says, "Zaida's extensive involvement in the Latina/o community, her high regard among colleagues, her commitment to Asbury Seminary and its mission position her very favorably to provide strong academic leadership as Dean of the School of Urban Ministry on the Florida Dunnam campus."

On the journey

J. ELLSWORTH KALAS

Four years or more ago *The Herald* editor asked me if I would do a continuing column under the title “On the Journey.” My assignment was to offer personal reflections on themes particularly significant to Asbury Seminary’s beliefs and heritage. I found this a pleasant and challenging task. I interpreted that the continuing title, “On the Journey,” was supposed to indicate that the insights were products of my life journey rather than philosophy gained from study or conscious research.

Now, as I exit from this assignment, let me reflect on the journey itself. Above all, I am grateful that my journey has been a pilgrimage, not simply a trip. Every human being travels through life, you know, but not everyone is a pilgrim. This is part of what it means to be a follower of Jesus Christ. We’re told that before the first believers were called Christians, they were known as “the people of the Way.” We are people, that is, who have met the One who called himself the Way, and we have chosen to go with Him. From the time we make this choice, our journey is going somewhere, and intentionally so. I wouldn’t dare to say that every step has been a forward one and every turn in the road wise, but I rejoice that each step and each turn has, by the grace of God, been redemptive. When I have erred, God has not given up on me. When I have taken a step backward or sideways, the Spirit has faithfully spoken a correcting word.

I am grateful for my fellow pilgrims. You wouldn’t believe me if I said I liked them all, and you’d be right. You’d also be right if you said that not every fellow pilgrim liked me. I don’t blame them. Why should they, when I haven’t always liked myself? We Christians are all works in progress, and any unfolding soul looks messy at times. But I could compile a list as long as my lengthy frame of the pilgrims who have blessed me – many of them never knowing it – as I’ve made the journey thus far.

Let me also say that I’ve enjoyed the non-pilgrims I’ve met – the people, that is, who as far as I know have just been making a trip on this planet without yet having found the One who is the Way. I like human beings, and the closer I walk with Christ the more generous is my taste. I still find it hard to like self-important people, but I handle them better when I let them amuse me rather than upset me.

In many respects the journey gets more demanding every year. This figures, just as simple math leads to trigonometry and nursery rhymes lead to literature. I often ponder my friend Barty Baker, now long gone, who said, “If I had known when I started all that God would require of me, I never would have begun.” But it was also this very element of progress and growth that guaranteed Barty wouldn’t consider turning back.

Because, of course, the longer one goes on this journey with our Lord, the more one marvels at the view. There are mountains and valleys, flowers and fields, forests and meadows that were unknown to me 50 years ago – not only because I hadn’t traveled them but also because I hadn’t the capacity to appreciate them even if they had been part of the journey.

I’m glad to be on this journey with you. I have more fun and faith when I’m in your company. My ultimate Companion is our Lord Christ, but I’ve learned that my best chance of being close to Him is by staying close to you. ✨



This January, travel to the Holy Land for a life-changing journey

Join President Timothy C. Tennent on a fascinating pilgrimage through the Old and New Testaments! Ride a boat across the Sea of Galilee, walk where Jesus walked, and experience on-site worship, Biblical teaching, and historical explanations that will enrich your Christian faith!

Holy Land Pilgrimage with Dr. and Mrs. Tennent, January 2-15, 2011

This trip is limited to the first 40 passengers. To reserve your spot today, please contact Omega Travel at 800.363.0012 or email bev@omegatravelusa.com.



Timothy C. Tennent

"This holy pilgrimage promises to be inspirational, educational and transformative. I am looking forward to spending this time with you."