

The fourth R of Asbury Seminary's vision:

Revitalizing the CHURCH

THROUGH FAITHFULNESS TO GOD'S WORD



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.

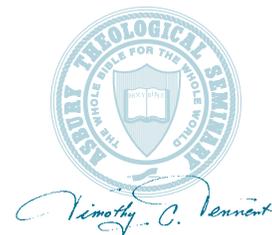
It takes *vision* to transform the world.

The four R's of Asbury Seminary's vision

Dr. Timothy C. Tennent, President



This is the fourth in a series which makes a practical application of each of the four planks of the presidential vision for Asbury Theological Seminary, which were expressed by President Tennent in his inaugural address and published in the Spring 2010 edition of the The Herald.



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

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

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

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

Asbury Theological Seminary President Timothy C. Tennent took office on July 1, 2009 and was inaugurated in November of the same year. He previously served 11 years as Professor of World Missions and Indian Studies at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts. Prior to his work in Massachusetts, Dr. Tennent taught missions at Toccoa Falls College in Georgia, where he was honored as teacher of the year in 1995. He also has taught annually in India for 23 years. He is ordained in the United Methodist Church and is the author of several books, including *Theology in the Context of World Christianity*.



herald

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Go green

TRY OUR E-EDITION



FROM THE COVER: *Asbury Seminary's* presidential medallion features the seal which proclaims the "Whole Bible for the Whole World." Taken in Estes Chapel on the Kentucky campus.

The Asbury Herald (including annual report) is published four times per year and is mailed to more than 17,000 households. This quarterly magazine is the official magazine of Asbury Theological Seminary and provides information on a variety of topics. It is also published in electronic format (asburyseminary.edu/publications) to reduce paper consumption and increase access.

Please let us know if you are interested in receiving your *Herald* in an electronic format instead of print (advancement@asburyseminary.edu or 800.227.2879 ext. 2305).



ABOVE: *David McKenna installing Robert Traina as the Thompson Professor of Biblical Studies in Estes Chapel.*

Inductive Bible Study

AT ASBURY SEMINARY

FORMER PRESIDENT DAVID MCKENNA HAS SAID THAT INDUCTIVE BIBLE STUDY IS ONE OF THE DISTINCTIVES OF ASBURY THEOLOGICAL SEMINARY. AND SO IT IS.



Dr. David Bauer
Dean of the School
of Biblical Interpretation
and Proclamation
ASBURY SEMINARY

Inductive Bible study has many precursors in the history of the Church's interpretation of the Scriptures. But inductive Bible study arose specifically with the work of William Rainey Harper, a professor of Old Testament at Yale University and later the founding president of the University of Chicago, and his student and associate, Wilbert Webster White. In 1900 White became the founder of The Biblical Seminary in New York, where inductive Bible study was especially developed and enhanced.

Harper and White were dismayed that biblical instruction in theological seminaries focused on books about the Bible rather than the study of the biblical text itself. They were troubled also by the almost exclusive dominance of historical-critical study of the Bible in theological seminaries, for this resulted in the erosion of confidence in the authority of the Bible as the basis for the Church's theology and life.

In response, Harper and White insisted that biblical instruction should focus on the first-hand study of the biblical text itself, and that students engage issues of biblical background and criticism within a broad program that gives priority, both in sequence and emphasis, to the serious study of the biblical text. Harper and White were convinced that as students experienced the powerful life-transforming message of the Bible through this direct approach they would encounter and embrace the dynamic authority of the Bible. Thus, the authority of the Bible is self-authenticating; the biblical text, properly studied, confronts readers with the astounding reality of the Word of God, which lovingly demands submission.

The inductive study of the Bible has spread throughout the world. It has influenced several scholars of global reputation. It has been part of biblical instruction in hundreds of seminaries and universities around the world. But today inductive Bible study is associated especially with Asbury Theological Seminary. In fact, Asbury Seminary may be considered the world center of inductive biblical study.

Inductive Bible study came to Asbury Seminary in 1940 with the appointment of Dr. Kenneth Plank Wesche, a graduate of The Biblical Seminary in New York. Inductive Bible study gained definition and prominence when Dr. George Allen Turner joined the faculty in 1945. Turner was also a graduate of The Biblical Seminary in New York, where he had studied under W. W. White and other leaders of the inductive Bible study movement, and had recently completed his Ph.D. in Biblical Studies at Harvard University. With Turner, inductive Bible study became a Department (called at that time "English Bible") within the Division of Biblical Studies, and inductive Bible study courses were required of all students. Turner possessed a powerful intellect and profoundly influenced generations of students.

But perhaps the most significant development in inductive biblical study at Asbury Seminary was the appointment of Dr. Robert A. Traina as Professor of Biblical Studies in 1966. Traina was a graduate of The Biblical Seminary in New York and had

served on the faculty of that institution for 20 years before coming to the Seminary. Moreover, in 1952 he had published *Methodical Bible Study*, the most authoritative work on inductive Bible study to be produced up to that point. Traina did much to relate inductive Bible study to mainstream exegesis and to biblical theology. He was a brilliant thinker, a skilled interpreter, and superior teacher who combined intellectual rigor with spiritual power. One of Traina's students at The Biblical Seminary was Eugene Peterson. In his recent book, *The Pastor*, Peterson writes:

"A few days after arriving at the Seminary, I found myself sitting in a classroom led by a professor, Robert Traina, who over the next three years would profoundly change the Bible for me, and me along with it, in ways that gave shape to everything I have been doing for the rest of my life. This is not an exaggeration... It took only three or four weeks in Professor Traina's classroom to become aware of the seismic change beginning to take place in me regarding the Bible... The experience was not merely academic. The passion and patience that permeated that classroom instilled in me an inductive imagination: fiercely attentive to everything that is there and only what is there, alert to relationships both literary and personal, habitually aware of context—the entire world of creation and salvation that is being revealed in the Bible. And always accompanied by the insistence that I do it firsthand, not first filtered through the hearsay of others or the findings of experts."

The Department of Inductive Biblical Studies currently includes six faculty members and additional adjuncts. One of these faculty members is Dr. David Bauer, the Ralph Waldo Beeson Professor of Inductive Biblical Studies and Dean of the School of Biblical Interpretation and Proclamation. He has co-authored with Dr. Traina *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics*, published by Baker Academic Press. This book is a sequel to *Methodical Bible Study*, and was completed just before Dr. Traina's death in November of 2010. Dr. David DeSilva, a prominent New Testament scholar, says regarding *Inductive Bible Study*:

"For half a century, Robert Traina's method of inductive Bible study has taught students the most important critical-thinking skill of all: how to read! His method trains people to attend closely to what is in a text and what is not in a text, to follow a text's argument, and to map its narrative flow. Now David Bauer adds to the collaborative mix his own formidable strengths as an experienced teacher of inductive Bible study and as an internationally recognized biblical scholar. Together they present a finely honed guide to the process of observation, interpretation, and appropriation, enhanced with examples of how to execute each step and with helpful discussions about both the place of their approach in the landscape of contemporary hermeneutical debates and the connections between critical approaches and their inductive method. This volume lays an essential foundation for critical analysis and careful exegesis."*

Dr. Bauer and Dr. Traina have also developed a website dealing with inductive Bible study: www.inductivebiblicalstudy.com.

Faithfulness

TO *God's Word* AND *Church Renewal*

THE SCRIPTURES MARK OUT A PATH THAT GUIDES AND LEADS US TO GOD'S FUTURE. IN OUR DAY, AS WE SENSE ACUTELY THE NEW CHALLENGES PRESENTED TO THE WORK OF THE GOSPEL, FOLLOWERS OF JESUS MUST HOLD TO THE PRACTICE OF FAITHFULNESS TO GOD'S WORD AS A KEY HABIT TO CULTIVATE AND EMBODY. SUCH A WAY OF LIFE WILL SERVE AS THE FUEL FOR REVITALIZING EXISTING COMMUNITIES OF FAITH AND FOR THE LAUNCHING OF NEW ONES.



Dr. Brian D. Russell
Professor of Biblical Studies
ASBURY SEMINARY

The Trust Issue

Most of us resonate with a high view of Scripture. We are committed to biblical authority. Yet faithfulness to Scripture is more than a doctrinal confession. It is a way of life marked by a deep trust in God's Word. Trust is the fundamental starting point for living into God's future. Trust is lived out in faithful obedience to the guiding vision of the Bible.

Faithfulness to God's word means trusting at a deep level that God has our best interests at heart so that we are willing to realign our lives with Scripture daily. Reading the Scripture faithfully keeps God as the constant subject of our lives.

In Genesis 3:1, the serpent opens his dialogue with Eve in the garden by asking, "Did God really say...?" Dietrich Bonhoeffer makes the sublime observation that this discussion was the first conversation about God. With a subtle turn of a phrase, the serpent shifts God from being the subject to being the object. When God becomes an object, we run the risk of substituting God-talk, some naïve theology, a political ideology (of the left or right), or even the work of church renewal for a vital moment-by-moment relationship with God. When we remain open to a daily encounter with our living Lord, the Scriptures will continually astonish us and draw us deeper into the world God desires to create. Thus, before moving forward in any work of God, we must settle the trust issue.

GPS

A continual realignment with Scripture is necessary because God's mission is a movement rather than some static entity or institution. Jesus' call was to follow him into the world to make disciples and to serve as visible witnesses to a different kind of world—the Kingdom of God.

As soon as we commit to movement, we run the risk of getting off course. As long as we remain faithfully rooted in Scripture, we have access to God's cosmic GPS navigational system. Scripture serves as the guiding voice to keep us aligned and on course. In times when we find ourselves off course, the Scriptures will call us to realign ourselves with the values and message of the cross.

The work of church renewal and the planting of new communities are challenging and often lead us into uncharted waters. As disciples of Jesus, we must learn to rely on and trust the Scriptures to lead us to our destination just as much as we rely on GPS equipment for our treks to unknown places in our daily lives. Apart from the Scriptures as our eternal GPS navigational system, we are left only with the folly of self-reliance or trust in the collective wisdom of the very lost world that God desires to send us into for the work of his mission.

Lived Out in a Believing Community

The message of Scripture is lived out in community. Faithfulness to God's Word involves serving as a missional community. As we seek renewal and revitalization in our day by reengaging the Scripture, we will find ourselves not only shaped as individuals but drawn together into communities formed by the Scriptures.

Lesslie Newbigin writes,

How is it possible that the gospel should be credible, that people should come to believe that the power which has the last word in human affairs is represented by a man hanging on a cross? I am suggesting that the only answer, the only hermeneutic of the gospel, is a congregation of men and women who believe it and live by it.

Paul describes the purpose of such a community in Philippians 2:15-16, "so that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, in which you shine like stars in the world. It is by your holding fast to the word of life that I can boast on the day of Christ that I did not run in vain or labor in vain."

Communities that are soaked in and shaped by Scripture serve as clues. They shine brightly as the stars painted on the sky on the blackest night. Paul's simile is an apt one for our day. We are called to be stars, but must resist our tendencies to see this as some individual call. Since ancient times stars have naturally been grouped into clusters and constellations that tell of deep mysteries. When we as Christ's Church live faithfully in accordance with the Scriptures in the work of church renewal and planting, we will collectively speak to the world the Gospel story in all of its abundance.*

Word, Faculty and Church *Revitalization*

While visiting a seminary in China, I met with the president who told me, “China doesn’t need missionaries anymore; we know how to evangelize. What we do need from the west is theological education.”

ARGUABLY BOTH EVANGELISM AND THEOLOGICAL EDUCATION ARE NEEDED THROUGHOUT THE WORLD BUT THEOLOGICAL EDUCATION HAS RISEN IN IMPORTANCE FOR THE GLOBAL CHURCH.



Dr. Leslie A. Andrews
Vice President of Academic
Affairs and Provost
ASBURY SEMINARY

In 1910, the year of the first World Missionary Conference held in Edinburgh, 80 percent of the world’s Christians were European. On the 100th anniversary of that conference only about 40 percent of the world’s Christians were European. The statistical center of world Christianity has shifted from Spain to Timbuktu, Mali. Less than 10 percent of Africans were Christian in 1910 but nearly 50 percent were in 2010. At the same time, as many as 86 percent of all Muslims, Hindus and Buddhists do not personally know a Christian.

While the Majority Church has shifted to the Global South, mainline Protestant churches in the U.S. continue to experience decades-long decline, according to the National Council of Churches. The Southern Baptist Convention membership, second largest among North American denominations, fell for a third straight year. Other declining denominations include the Presbyterian Church (USA), the United Methodist Church, the Evangelical Lutheran Church in America, the Episcopal Church, and the Lutheran Church-Missouri Synod. Despite the overall national decline, some smaller denominations’ memberships are increasing.

Asbury Theological Seminary stands on the cusp of opportunities to spread scriptural holiness throughout the world in unparalleled

ways. As the faculty works through the current curriculum review process, we focus first on the Seminary’s mission statement:

Asbury Theological Seminary is 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.

The Seminary’s mission embodies church renewal. Church renewal requires Christian leaders who are theologically grounded, who are lovingly devoted to Jesus Christ, who serve out of the wellsprings of a Spirit-filled life, and who are thoroughly committed to Jesus’ commission to win people to Christ and to disciple them into holy living. Such persons are formed in the Seminary for ministry by the formal, non-formal and hidden curricula of the Seminary. Even as “head and heart must go hand-in-hand” for individual students, so our multiple curricula must be congruent at every point. As William Butler Yeats wrote “Education is not the filling of a pail, but the lighting of a fire.” We are about lighting a fire in the minds and hearts of our students and that requires teaching the Word of God faithfully and to living out its truth at both the personal and communal levels. It takes everything we do to accomplish this great task.

In its recent strategic planning process, Seminary participants identified the goal to “be a wellspring of training and collaboration

Continued from page 7

for church renewal and lay revitalization as well as the training of church planters and the stimulation of new church planting movements” by its 100th anniversary (2023 Strategic Plan [draft]). A host of forces drives the imperative for such action, as described in the strategic plan. Post-Christendom North America and Western Europe are the new mission fields of the 21st century. Growing non-European immigration and diaspora movements, rapid urbanization, technologically driven forces of connectedness, the information-digital age, and the loss of the biblical meta-narrative collectively present the Church with major new challenges. “The implications of these challenges are so profound that they require new forms of ministerial training, more intentional strategies for church renewal and membership revitalization, a robust, missional curriculum that is historically faithful but contextually conversant, and a commitment to plant new churches.”

But refocusing the curriculum to embrace these “new forms of ministerial training” can be threatening. Not many things in life are constant, although a theological curriculum comes close! We may chuckle over the timeworn adage, “Nothing is certain in life but taxes and death.” But we live in a time when uncertainty and insecurity prevail. People search for a “still Center in a turning world.” The challenges of the present age are daunting as they swirl around us and as we watch for the “next new thing.” How does Asbury Theological Seminary maintain stability while surging forward to meet the new challenges of today’s world?

A common theme in Scripture is the certainty of God’s Word. Jesus declared, “Heaven and earth will pass away, but my words will never pass away” (Matt. 24:35, NIV). Following Jesus’ death, his disciple Peter still affirmed what the prophet Isaiah had prophesied hundreds of years earlier (Is. 40:7-8), “All men are like grass, and all their glory is like the flowers of the field, the grass withers and the flowers fall, but the word of the Lord stands forever” (1 Peter 1:24-25, NIV). Asbury Theological Seminary remains rooted in orthodox Christianity, firmly committed to the eternal Word.

The French philosopher Voltaire boldly declared, “One hundred years from my day there will not be a Bible in the earth except that is looked upon by some antique seeker.” A hundred years later the Geneva Bible Society was printing Bibles with Voltaire’s press and storing them in his house. The first edition of Voltaire’s works sold for 11 cents in Paris, while the British government paid the Czar of Russia half a million dollars for an ancient Bible manuscript.

Time and again the Bible has withstood the efforts of humankind to silence it. If the Bible is so enduring, then, is it not imperative that we be thoroughly devoted to knowing, understanding, and living its story? At Asbury Theological Seminary we are fully persuaded of this and believe without apology in the primacy of God’s Word. Our Statement of Faith establishes our position with respect to Scripture. We believe ...

In the divine inspiration, truthfulness and authority of both the Old and New Testaments, the only written Word of God, without error in all it affirms.

The Scriptures are the only infallible rule of faith and practice. The Holy Spirit preserves God’s Word in the church today and by it speaks God’s truth to peoples of every age.

At Asbury Seminary we are so thoroughly committed to the centrality of the Word of God for “faith and practice” that every faculty member is thoroughly examined on his or her view of Scripture and commitment to embodying its teachings at the time he or she is interviewed for a position on the faculty. Each year every faculty member renews his or her commitment to this belief in Scripture as a reminder to all of us of our core commitment.

Scripture grounds the Seminary’s curricular commitments, as well. The 2010-2012 *Academic Catalog* states:

Since God has revealed himself above all in Christ through the written Word, the Scriptures serve at once as the foundation, controlling center, and formative context of the entire curriculum and of each course in particular. With the aid of the Holy Spirit, the careful interpretation of texts within their book and canonical contexts, coupled with an understanding of overarching biblical themes, allows Holy Scripture

as final authority to form and inform all other disciplines in appropriate ways, and in turn to be illuminated by them. The Bible provides the integrative center for the various acts and skills of ministry and defines what it means to function under the authority of God’s Word. The faculty assumes the responsibility for establishing the biblical basis and implications for each course (51).

“Asbury Theological Seminary stands on the cusp of opportunities to spread scriptural holiness throughout the world in unparalleled ways.”

Any educational institution, including Asbury Theological Seminary, has three curricula: the formal curriculum, the non-formal curriculum, and the hidden curriculum. The formal curriculum is described under each degree program in the Catalog and is what we teach in the classroom. The non-formal curriculum consists of all those things we do by design outside the classroom to complement and advance what is done in the classroom for the sake of forming students to be reconciling, transforming agents of our Triune God in the world today. The hidden curriculum consists of those incidental, unanticipated things that take place within the educational context that for good or bad reinforce what happens formally and non-formally.

Change in the curriculum that leads to transformed Christian leaders who in turn are agents in the renewal of the Church can be embraced because of the certainties of an unchanging Word, a faculty who believe heart and mind in that Word, and who strive to find fresh ways through its curricula to equip men and women in this age to communicate a timeless message. The vision is bold. The task is challenging. But such a vision is shaped by our mission and our history, and grounded in our commitment to a curriculum that is faithful to historic, orthodox Christianity and enlivened by the Holy Spirit. We can confidently believe that God has raised up Asbury Theological Seminary for such a time as this! ✨

The Wesley Fund

meets goal of \$1.75 million!

Because of the generous support of our alumni, donors and churches from across the country, Asbury Seminary has exceeded the Wesley Fund goal of \$1,750,000 for the 2010-2011 fiscal year.

Mr. Jay Mansur, Vice President for Seminary Advancement and Communications, says, "We are humbled by the generosity of our alumni, donors and churches. Even in the midst of a prolonged economic recession, God's faithful provision through His people to continue the mission of Asbury Seminary amazes us. Thank you for partnering with us in God's call."

The Wesley Fund literally touches every aspect of Asbury Seminary. It funds:

Student scholarships

Faculty recruitment and teaching excellence

Facilities improvements

Program development

Thank you for answering the call and joining us in transforming lives around the globe!

The Wesley Fund also allows the leadership of the Seminary to direct funds to areas with the greatest need and the greatest impact. For over 88 years, our donors and alumni have upheld the mission of Asbury Seminary through the Wesley Fund. Asbury Seminary has remained faithful to her mission; "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."

Get your own John Wesley doll

The Alumni Office will give a John Wesley doll to anyone who donates \$15 or more to the Wesley Fund. We hope that you will then photograph Wesley with your friends or family on vacation, mission trips or around town. These photos can be shared on the ATS Alumni Facebook fan page (if you haven't become a fan, please do so), or you can send them to alumni@asburyseminary.edu.

Please make your check payable to Asbury Theological Seminary. To receive a doll, you must include **Wesley doll** on the memo line.



Wesley Fund goal reached!

\$1,750,000
needed by June 30, 2011

a community called...

\$0 as of July 1, 2010

The Wesley Fund goal for the 2011-2012 fiscal year is \$1,750,000 and begins July 1, 2011.

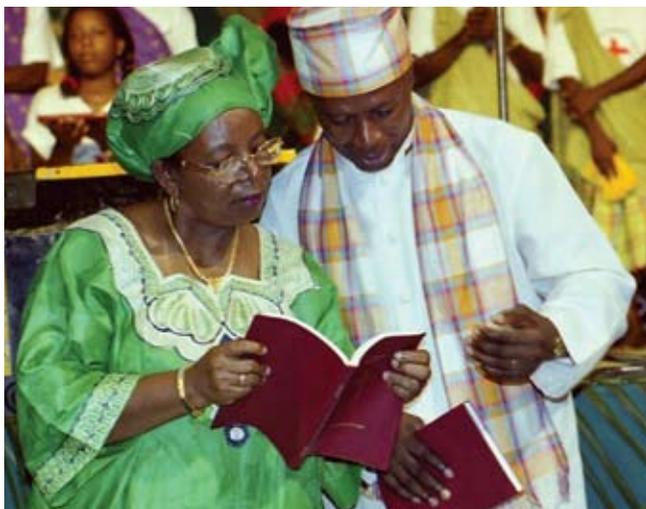
TRANSLATING THE GOOD NEWS



Jim Park
Wycliffe Bible
Translator
SIL INTERNATIONAL

I graduated from Seattle Pacific College in 1965 and enrolled in Asbury Theological Seminary with the vague idea of going into pastoral ministry as my father had done. Early on, I realized that I was not cut out for a public speaking role. Preaching classes were a mild form of torture to me. At the same time I began to develop a deep interest in Greek and Hebrew studies. My Hebrew classes with Dr. Dennis Kinlaw were especially fascinating and he awakened in me a real love for Biblical Hebrew. But the question soon loomed large on the horizon, “What could I do with intensive studies in Biblical languages if I didn’t go into a ministry role?”

This question stayed on my radar screen for quite some time. Then, during a vacation break, my mother suggested Wycliffe Bible Translators; I had not yet heard about that organization at Asbury Seminary. I did some research in the Asbury Seminary library and eventually discovered a book titled *Two Thousand Tongues To Go* by Ethel Wallis. I read that book and begin to seriously consider whether God was calling me to be a Bible translator. The goal of translating God’s Word into all the languages of the world as part of fulfilling the Great Commission gripped my heart.



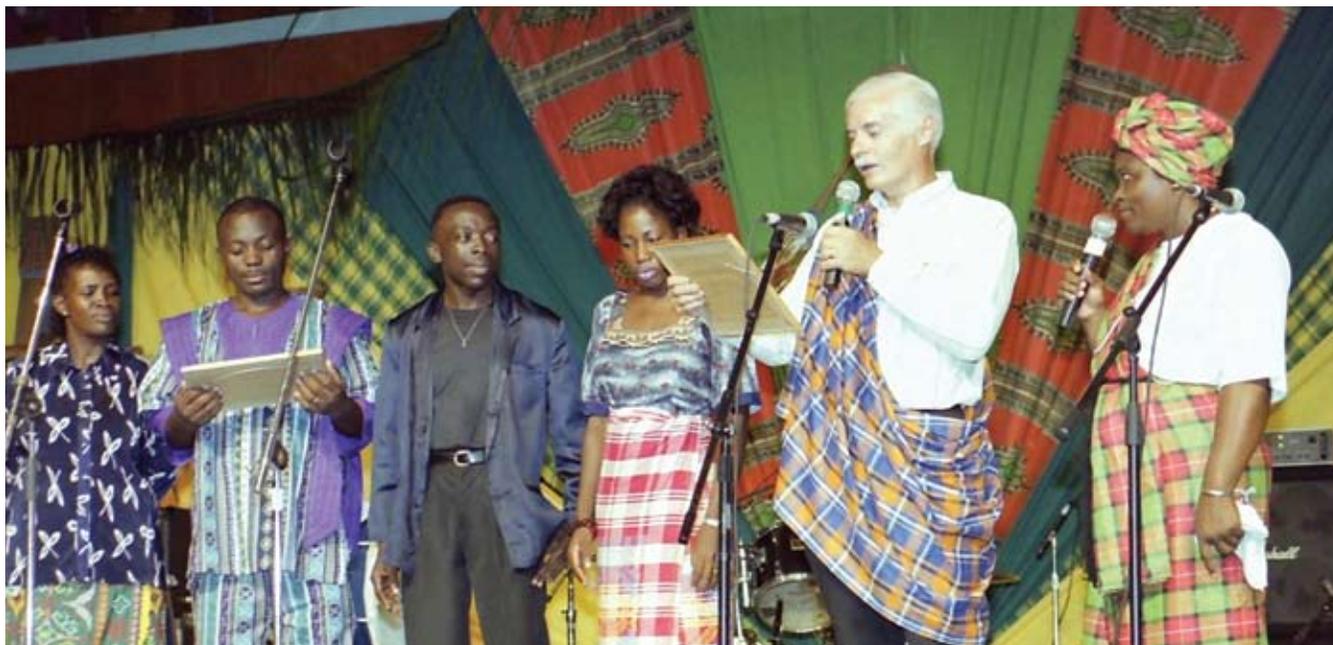
ABOVE: Aukan pastors sharing a first look at the Aukan New Testament.

In my third year at Asbury Seminary, two further events made God’s call clear to me. A doctor who was a Wycliffe worker in Peru came to the University of Kentucky College of Medicine to do a teaching/study program. He was invited to speak at a chapel service and this brought me to the verge of making a decision. Then I read *The Dayuma Story: Life Under Auca Spears* and I knew that, whatever the future might hold, this was God’s call on my life.

In addition to the clarification of my call to Bible Translation at Asbury Seminary, I found the missions courses from Dr. John T. Seamands invaluable. Dr. Seamands related a story I will never forget about how, in an evangelistic outreach in India, a demon possessed man began to disrupt the speaker. It was not until the demon was confronted and cast out of the man that the service could continue. That teaching on dealing with the kingdom of darkness was invaluable to me later on as I worked with people in an animistic culture.

After graduation from Asbury Seminary, my wife, Joyce, and I attended the Summer Institute of Linguistics (SIL) training and were assigned to work in the Aukan (Okanisi) language of Suriname. The Aukaners had been brought from Africa to Suriname as slaves to work on plantations in the 17th and 18th centuries. The ancestors of the Aukaners escaped from the plantations, established their own villages deep in the rain forests and pursued a way of living much like they had known in West Africa. They developed their own unique language, which is classified by linguists as a “Creole” language, in this case a mix of African sound system with modified English and Dutch vocabulary.

Joyce and I received permission from the “Gaaman” (Chief) of the Aukan tribe to live in their head village, known as “Diitabiki,” located on the Tapanahony River. We lived in a simple wood plank house with a tin roof. Cracks between the floorboards were wide enough to sweep away the dust and dirt we tracked in. Houses were all around us and we heard the language spoken from sunrise to sunset. The Aukaners are, for the most part, extroverts and talked to us constantly and insisted that we talk back to them. It was an ideal language-learning situation.



ABOVE: Jim Park, second from right, speaking at the Aukan New Testament dedication.

But there was a dark side. At night we would hear “wintis”—people possessed by spirits—prowling through the village singing and chanting under the influence of a familiar spirit. We didn’t understand what they were saying because they often spoke in a secret language. But we knew that the spirits were exercising their power to intimidate, threaten and warn people of the consequences of not following their orders.

We started by translating the book of Mark into Aukan and reading it publicly to the Gaaman and a crowd of villagers. But it took many more years before the Good News penetrated the darkness and began to break the power of Satan’s hold on the people. During those years from the 70s to the 90s, the rest of the New Testament was translated into Aukan. It was completed and a dedication was planned in November 1999. By that time, many Aukaners had become believers through the work of local pastors who had been trained by several mission groups. Suddenly it seemed that God’s time for the Aukaners had come. Nearly 20 Aukan musical groups had formed and were singing in their own language rather than the national language (Dutch) of Suriname.

We decided to hold the dedication of the Aukan New Testament in the Anthony Nesty Sport Arena, the largest facility of its kind in Suriname. The arena could hold about 5,000 people, but our faith was small. We were worried that maybe only a few hundred would come. We decided to invite the Aukan Chief to fly in from his home village in the rain

forest and attend the dedication. He was not a believer, but he agreed to come. Announcements were sent out by radio and by fliers all over the country.

On the evening of the dedication, Aukaners from both the city and the interior of Suriname streamed in to the sport arena. Eventually the building was packed to capacity—the fire department was getting worried. The program included a special presentation of the Aukan New Testament to each of the 12 clans of the Aukan people. The Chief spoke and acknowledged that now he understood the purpose of all those

years we had lived and worked in his village. Aukaners sang and danced until well after midnight to celebrate the Good News. It was a glorious celebration, one that we will never forget.

And now God’s word is available to the Aukaners in print, in audio and online. Southern Baptist missionaries have even established a radio station for the Aukaners, which broadcasts a

variety of content in the language, including reading from the New Testament. Aukan churches have been established and the body of believers is growing.

As I look back, I know that I owe a deep debt of gratitude to Asbury Seminary for the education I received in Biblical languages and missions; my experience at Asbury Seminary helped instill in me the vision to take the Good News to every language and tribe that does not yet have it in their own mother tongue.*

“Aukaners sang and danced until well after midnight to celebrate the Good News. It was a glorious celebration, one that we will never forget.”



THE FOURTH *R* OF THE ASBURY SEMINARY VISION:Asbury *revitalizes the Church* through faithfulness to God's Word!

Revitalizing the Church



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

The official “seal” of Asbury Seminary (dating back to our founding) is a picture of an open Bible with the words “the whole Bible for the whole world.” It says quite a bit about our founder, H. C. Morrison, that he had the audacious courage to articulate such a bold vision given that this seal was adopted when Asbury Seminary had only three students! Today, we have more than 9,300 alumni serving on every continent in 22 different time zones! Indeed, the sun never sets on Asbury Seminary graduates serving Christ in “the whole world!” The reason the official seal of the Seminary has an *open* Bible is to symbolically remind us of the active, engaged, missional, orientation of the people of God. For many the Bible is a closed book. But we are called to make God’s revelation known through our life, words and deeds as “a community called.” Missions, evangelism and church planting are not merely *tasks* the Church does; they are the defining nature and natural life expression of the true Church of Jesus Christ. The Church is the “explosion of joy” which flows from the empty tomb, through the power of the Holy Spirit to a lost world.

The fourth “R” of Asbury Seminary’s vision is to “**revitalize**” the church through faithfulness to God’s Word. What an audacious claim we are making! Asbury Seminary is prepared to “go on the record” saying that we do not believe that the church will find renewal and revitalization if we would just do a better job marketing our message or applying the latest church growth techniques. No! This approach is like organizing a committee to re-arrange chairs on the Titanic during that fateful night of April 14, 1912. The prophet Jeremiah once rebuked the people of God because “they have dressed the wound of my people lightly, saying ‘peace, peace’ when there is no peace” (Jer. 6:14, 8:11). That rebuke remains as powerful today as when it was first delivered. Asbury Seminary is committed to raising up men and women who understand that the challenge we face is grave and life-threatening and not to be taken lightly. We must arise in this generation and articulate the gospel afresh for a post-

modern, post-Christendom world. If we fail to do this, the church will be reduced to just another dying human institution, not the eschatological people of God who embody the New Creation and someday will rule and reign with Christ.

There are few experiences more disappointing than to walk into a church on a Sunday morning and hear a minister stand in the pulpit, read the Scripture, and then proceed to share a few clever stories, read a poem, tell a joke or two, and make some bland moralistic point, but never actually give a clear exposition of God’s word, which is faithfully applied into the lives of those gathered to hear God’s word. I wish I could say that this was a rare experience. There are numerous reasons for concern about many expressions of the church today. We can cite, for example, how easily contemporary churches in North America have been

co-opted by excessive consumerism and the latest cultural trends. We could point to endless examples of self-referential worship, which is more about God meeting my needs than who He is and what He has done. However, when I am asked to identify the top reason so many churches today are either in decline or spiritually sick, I point to the absence of biblical preaching. In our discussions about the Church, it is easy to focus on the “wineskins,” i.e. the outer, technical problems—building new facilities, having multiple services (contemporary and traditional), providing excellent child care and youth programs, budgetary

problems, etc. There is a place for all of these discussions, but it is actually not the “wineskins” but the absence of the “wine” which is the chief source of our malaise. Some of the most vibrant churches I have seen in my life meet under the shade of a tree or under a simple thatched roof in north India. I have also seen churches with impressive buildings, a large staff, excellent “branding” and dozens of programs, but lacking in spiritual vitality and genuine missional engagement with the world.

Asbury Theological Seminary exists to train and equip men and women to faithfully proclaim God’s Word. We affirm without hesitation the authority of God’s Word! We believe that the gospel remains the “power of God unto salvation” (Rom. 1:16). As

“The world *will* be transformed by the Lordship of Jesus Christ, the sanctifying empowerment of the Holy Spirit and the faithful application of God’s Holy Word.”

—Timothy C. Tennent

we preach God's Word we enter into that great Apostolic stream who "announces" what God has done in Jesus Christ. Biblical preaching is not merely a "technique" to be learned; it arises out of the unction of the Holy Spirit who addresses the church and the world through his anointed servants. Whenever faithful proclamation occurs, we preach in the presence of the Risen Christ and in the power and authority of the Holy Spirit. It is not merely dry expositional information, but bold proclamation directed to instruct, shape and send the people of God forth in mission through word and deed into the world.

Here are a few practical tips that apply the "fourth R" to our alumni and friends who receive this journal:

First, the Acts 6:4 principle. The earliest Apostles had to work hard to delegate to others the growing ministries of the church so that they could focus on prayer and teaching God's Word. Acts chapter six recalls the first church leadership crisis recorded in the Bible. The Apostles understood that the feeding of the widows was an important ministry, but it was not to detract from the major calling of the Apostles. This is the origin of the ministry of deacons. If you are a pastor, resist allowing meetings and all of the daily pressures to take away from prayer and your sermon preparation time. Carve time for "prayer and the ministry of the Word" (Acts 6:4) into your permanent schedule. This should be a high priority and jealously guarded. If you are a lay person, provide the kind of support your pastor needs to devote time to prayer and the study of God's Word.

Second, the I Timothy 5:17 principle. The Word of God transforms the world. In I Timothy 5, the Apostle Paul teaches that elders and ministers of God's word who "work hard at preaching

and teaching" are worthy of double honor. It is wrong to use the pulpit for our stories, our agendas, or to showcase our insights into the latest film release. We should focus on bringing out the intended original meaning of the text and applying it faithfully to our own lives and the lives of those under our care. Illustrations from popular culture are fine, but we should not let that cause us to forget the main purpose of our task.

Third, the 2 Timothy 3:16 principle. The Scripture is inspired by God and profitable for "teaching, reproof, correction and training in righteousness." Brothers and sisters, preach the Word—all of it. Preach through entire books of the Bible. Make certain that your children, youth and adult educational programs are rooted in solid catechesis—teaching, training and correcting God's people in ways that are appropriate for their age and context. Today, many educational models have been replaced by widely popular, attractive, entertainment models. It is, of course, helpful to find creative ways to attract people. We need to be savvy about our context. However, once people come into our fellowship they should be profoundly moved by how deep our faith is, how seriously we take Christian discipleship, and how much we long to be equipped to serve Christ in transformative ways in the world.

In conclusion, may we never forget that the world will *not* be transformed by the personality of the preacher or the impressiveness of our programs or facilities. The world *will* be transformed by the Lordship of Jesus Christ, the sanctifying empowerment of the Holy Spirit and the faithful application of God's Holy Word. May a whole new generation of Asburians arise who make Paul's declaration their own: "Woe to me if I do not preach the gospel!" (1 Cor. 9:16). ✱



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The Office of Planned Giving invites you to visit our **Leave a Legacy** website at asbury.to/plannedgiving. Leave a Legacy provides quality information on the many choices available to you as you make decisions considering planned gifts to the Seminary. Some of the options you'll find here are:



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IRA Rollover Information—including the recent changes to the law.

Wills Guide—helping you to make prudent decisions about your estate.

Create Your Plan—here you will be able to do various calculations relative to Charitable Gift Annuities, various Trust Agreements, and others.

Washington Hotline—the latest pertinent info from the IRS and other government agencies.

Savvy Living—interesting articles related to senior living issues.

Professional Advisors Section—legal issues surrounding retirement, taxes, financial planning plus a section on Asbury Seminary recommended advisers.

Calculators—a whole range of various calculations related to estate planning.



Ronnie Jones

Director of Planned Giving
OFFICE OF ADVANCEMENT

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PLUS *much, much more!*

As the Director of Planned Giving for Asbury Theological Seminary, I want to personally invite you to visit this section of our website.

Everything we do has consequences, be they physical, financial, or spiritual. Good financial planning is a must these days. As a former student who benefited from someone else's sacrifice, I encourage you to consider a Planned Gift to Asbury Theological Seminary. *It* will make a difference. *You* will make a difference. *The student* will make a difference. The Kingdom will be eternally changed. Do you have questions? Please feel free to call or email me.

A handwritten signature in black ink, appearing to read 'Ronnie Jones'.

Ronnie Jones
Director of Planned Giving

A Wesleyan Catechesis

CATECHISM IS A TERM FIRST INTRODUCED BY MARTIN LUTHER TO DENOTE A FORMAL METHOD OF TEACHING THE BASICS OF CHRISTIAN BELIEFS, SPECIFICALLY FOCUSING ON FOUR TOPICS—THE TEN COMMANDMENTS, THE APOSTLES' CREED, THE LORD'S PRAYER, AND THE SACRAMENTS. LUTHER WROTE A *LARGE CATECHISM* FOR PASTORS IN ORDER TO HELP THEM EDUCATE THEIR CONGREGATIONS, AND HE WROTE A *SMALL CATECHISM* FOR CHILDREN IN THE FORM OF QUESTIONS AND ANSWERS THAT CAN BE MEMORIZED IN PREPARATION FOR CONFIRMATION. ALTHOUGH THERE HAVE ALWAYS BEEN MANUALS OF CHRISTIAN DOCTRINE THROUGHOUT THE HISTORY OF THE CHURCH, LUTHER SPECIFICALLY USED THIS TERM TO HIGHLIGHT THE IMPORTANCE OF DOCTRINAL TEACHING. SUBSEQUENTLY, MANY CATECHISMS APPEARED IN VARIOUS DENOMINATIONS, INCLUDING *CATECHISM OF THE COUNCIL OF TRENT* FOR ROMAN CATHOLICS, AND EACH OF THEM FOLLOWED LUTHER'S FORMAT OF EXPLAINING DOCTRINE IN REFERENCE TO THESE FOUR TOPICS.



Dr. Larry Wood
Frank Paul Morris
Professor of Systematic
Theology
ASBURY SEMINARY

Christian baptism in the earliest centuries consisted of two distinct gestures—water and the laying on of hands. The catechumens (as the persons who had been prepared for Christian baptism through extensive teaching were called) were baptized in a river symbolizing their participation in Jesus' death-resurrection (Easter) and then immediately afterward they were escorted into a church house where they had hands laid on them for being “baptized with the Spirit” (Pentecost). Easter (water baptism) and Pentecost (laying on of hands) were considered to be the two distinct and yet interrelated events that establish one in the Christian life. In the fifth century the second part of Christian baptism (the laying on of hands) was postponed until one was seven years old or older. This second gesture of laying on of hands came to be called confirmation, although Gregory Dix regrets that it was not called the rite of sanctification or “perfection” of the Christian life (see Gregory Dix, *The Theology of Confirmation in Relation to Baptism* [Westminster [London]: Dacre Press, 1946, 25]). By separating the two aspects of Christian baptism, Dix believed that the laying on of hands appeared to be superfluous and hence lost its original importance. The biblical basis for this distinction between water baptism and confirmation was said to be found in Acts 8:15, 19:2, and Hebrews 6:2.

With Luther and the Reformers, confirmation was linked primarily to catechism and the reaffirmation of the faith of those baptized in infancy. In the Roman Catholic and Greek Orthodox traditions, confirmation was the granting of the Spirit (baptism with the Spirit), whereas the Protestant reformers (Luther and Calvin) interpreted confirmation as being confirmed in the faith after a time of catechism, usually for the benefit of children who had been baptized as infants.

Hence the Protestant view of confirmation did not entail the idea of granting the Spirit through the laying on of hands. The English reformer, Thomas Cranmer, held to a mediating view of confirmation. He did not consider confirmation to be a “sacrament,” but an “ordinance.” *The Book of Common Prayer* (which he largely authored), however, includes confirmation as receiving an “increase” of the Spirit, and it incorporated Luther's idea of catechism as preparation for confirmation. The Caroline theologian, Jeremy Taylor, interpreted confirmation in *The Book of Common Prayer* as the fullness of the Spirit being poured out on one who was already a believer by virtue of infant baptism. Confirmation further denoted receiving perfecting, sanctifying grace. The Church of England to this very day continues to have a debate over the precise meaning of confirmation. Catechism, however, is considered among all mainline Christian denominations as preparation for confirmation.

Wesley's view of confirmation was unclear because he said he fully supported all Anglican practices with “scrupulous exactness.” He included the rite of confirmation in this claim of support, and yet he deleted both it and the catechism from *The Sunday Service* (which he had written for the Methodist Episcopal Church in America). *The Sunday Service* was his abridgement of *The Book of Common Prayer*. The model catechism of the Church of England was contained in *The Book of Common Prayer* and placed after the Order of Baptism as preparation for the Order of Confirmation. It, too, followed Luther's original list of topics. John Fletcher and other Methodists (including Adam Clarke and Mary Bosanquet) greatly valued confirmation. Even the first Methodist theologian, Nathan Bangs, greatly valued it, although American Methodists did not have a rite of confirmation until one was instituted in the 1960s! Wesley's personally designated successor, John Fletcher, cited the rite of confirmation as showing

Continued on next page

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that Wesley's view of Christian perfection as subsequent to justifying faith was based in Anglican theology. Fletcher drew from Wesley's translation of the Early Church Father, pseudo-Macarius, to show that the baptism with the Spirit is the basis for perfecting, sanctifying grace.

Why then did Wesley delete confirmation? It could be argued that Wesley quietly deleted the rite of confirmation from *The Sunday Service* because he insisted on the personal, evangelical meaning of the rite. In Wesley's dispute with the Roman Catholic catechism, he specifically included a letter in his works to a Roman Catholic in which he objected to the formalism of the rite, but this letter said nothing against its claim that confirmation signified perfecting, sanctifying grace.

Why then did Wesley also delete the catechism from *The Sunday Service*? Was it deleted because it had served as preparation for confirmation, which Wesley had removed? When Wesley served as a missionary parish priest in Georgia, he wrote catechisms for those who were to be confirmed. There was no single catechism used in the Church of England, and parish priests often developed their own instructional lessons. The catechisms that Wesley wrote as a parish priest have not survived, except we do have his abridgment of *Westminster Shorter Catechism*. Whether this abridged catechism was ever used in early British Methodism is not known, but it was included in Wesley's *Christian Library*, which was a series of cheap paperback books that Wesley abridged for the instructional benefit of Methodists. Significantly, Wesley altered the *Westminster Shorter Catechism* only in those places that contradicted the distinctive beliefs of Methodism. Particularly, he deleted references to absolute predestination and its denial of the possibility of being made perfect in love. These twin themes—the universal offer of grace and the possibility of being made perfect in love in this life—constitute the core of an implicit Wesleyan catechism.

One can cite many sources that Wesley had established as a means of educating his Methodist followers—including *The Christian Library*, his annual conferencing with his preachers, *The Large Minutes*, his sermons, his *Notes on the New Testament*, Fletcher's Checks, *The Arminian Magazine*, and his numerous treatises and essays, such as *A Plain Account of Christian Perfection*. One of the most significant sources of doctrine for Methodists was Charles Wesley's hymns. Wesley highlighted hymns as a source for understanding doctrine in his book, *A Collection of Hymns for the Use of the People Called Methodists*, which he called "a little body of experimental and practical divinity."

However, a primary means of catechism for early Methodists was the class meetings, made up of 12 to 15 persons. The purpose was not to find out if a person had memorized a series of questions and answers on religious beliefs, but the

question was primarily, "How is it with your soul?" Wesley noted in his sermon, "The Mystery of Iniquity," that the Protestant Reformation was primarily a reformation of rites and doctrine, but he said the Methodist revival constituted a true reformation of heart and life. An implicit distinctive Wesley catechism entails an examination of one's spiritual life—whether one is embodying the life of Jesus through the sanctifying power of the Holy Spirit. Scripture, the sacraments, worship, prayer, and the Apostles' Creed are essential means of grace, and it is clear that Wesley considered it necessary for Methodists to embrace a proper doctrinal understanding (hence his adaption of the Anglican *Articles of Religion* for American Methodism, showing that American Methodism believed what all the "reformed" churches believed), but "a real Christian" is one who is catechized inwardly through the Spirit in justifying and full sanctifying grace. Being held accountable within the Christian community ("class meetings") for this inward catechism is the hallmark of a Wesleyan catechism.

In a recent ecumenical development culminating in the Lima Text prepared by the Faith and Order Commission of the

World Council of Churches at the Lima Conference in 1982, Christian baptism underwent a significant liturgical change with the inclusion of both gestures—baptism with water (signifying Jesus' death-resurrection) and the laying on of hands (signifying the Pentecost gift of the Spirit)—which was incorporated in all major Protestant denominational books of worship. Previously, the liturgy of baptism only included the rite of water baptism in

Protestantism. Now the Pentecost bestowal of the Holy Spirit has been restored in the liturgy of Christian baptism (as in the earliest days of Christian baptism). See Frank C. Senn, *Christian Liturgy: Catholic and Evangelical* (Minneapolis, Minn.: Fortress Press, 1997).

This renewed emphasis upon the bestowal of the Holy Spirit in Christian baptism offers Wesleyans an opportunity to highlight that the inward catechism of loving God with all one's heart, mind, and soul is the goal of the Christian life. The purpose of the rite of baptism (and confirmation) goes beyond an intellectualist understanding of doctrine to an inward appropriation of the sanctifying Spirit of Christ. This goal of an inward catechism is why Wesley often cited the Anglican collect: "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name." ✱

For a larger discussion of catechism and confirmation with documentation, see Laurence W. Wood, *The Meaning of Pentecost in Early Methodism, Rediscovering John Fletcher as Wesley's Vindicator and Designated Successor*, *Chapters 15, 16*.

“The purpose of the rite of baptism (and confirmation) goes beyond an intellectualist understanding of doctrine to an inward appropriation of the sanctifying Spirit of Christ.”

More than a degree— Spiritually formative theological education



“Asbury Seminary is so much **more than a degree**, but a lifelong community of Christian brothers and sisters united in proclaiming the gospel of holiness to the world.”

— CRAIG SEFA, STUDENT

Asbury Theological Seminary is historically Christian with global impact in the Wesleyan tradition.

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The Fundamental Textbook

“I have been going to this church most of my life. I am happy to say, the Word of God really became alive to me when an Asbury Theological Seminary graduate became our pastor.”



Tammy Cessna
Director of Alumni and
Church Relations
ASBURY SEMINARY

As the Director of Alumni and Church Relations, I frequently hear this type of compliment from parishioners who attend the many churches in which our alumni are serving. I firmly believe the reason I hear this sort of compliment so often is because of Asbury Theological Seminary’s rich heritage of the Bible truly being our primary textbook. In the dawn of the Seminary’s existence in 1923, under the leadership of our president Henry Clay Morrison, a Seminary departmental statement of purpose clearly claims:

“The Bible as the word of God is the fundamental text-book in Asbury Theological Seminary. Our aim is to give students a comprehensive acquaintance with its contents, and from the spiritual standpoint, so to interpret the word of God that our graduates shall be thoroughly grounded as believers and preachers of the... Bible... We hold, no matter how well trained a student may be in literary matters, in Theology, in Apologetics, and no matter how zealous they may be in Christian work or what qualifications they may have, if they be not grounded in the word of God, their personal safety as a Christian and their value as a religious leader is imperiled. The Bible must be our great text-book and the Holy Spirit our teacher.”

In many of the records and writings of those early years, one can easily see the Bible was foundational in the launching of the Seminary. H.C. Morrison shared in his publication, the *Pentecostal Herald* (of which this *Herald* derives its name):

“The greatest need of this time of all times, is a consecrated, Spirit-filled ministry in the pulpits of the land who, in holy love and fearless courage, will preach the *Word of God* to the people. God

has said that his *Word* shall prevail. It shall not return void. The *Word of God* is quick and powerful. The *gospel* is the power of God unto salvation. If we can have a faithful, unselfish, consecrated and holy ministry the *Word of God* will be preached, the Church will be spiritual, righteousness will prevail, laws will be enforced, vice will be suppressed; the home and human life will be sacred; the nation will prosper, the missionaries will go to the ends of the earth and untold millions of souls will be saved. By all means let us have a truly consecrated ministry (emphasis added).”

I am glad to report that this tradition continues today. “From our Asbury Seminary education, we’ve taken the Word of God seriously,” says Rurel Ausley, a 1980 graduate who pastors Niceville United Methodist Church in Niceville, Florida, a congregation that now averages over 2100 people per weekend. “We believe Scripture has authority and when it gets preached, God honors and blesses it.” Alumni Association Council member Branson Sheets (D.Min. ‘05) states, “I took an English Bible class every semester with people like David Bauer and Robert Traina. Today, I still do inductive Bible study to get a message ready. I feel like I got a great biblical foundation.”

The incoming class of students will find a sustained commitment to Biblical training. The Doctor of Ministry Degree for the current academic year requires students to take 24 credit hours in Biblical foundation classes. These classes include: Concise Greek; Comprehensive Greek; Survey of Biblical Hebrew; Old Testament Introduction; New Testament Introduction; Inductive Bible Study I & II; New Testament Exegesis and Old Testament Exegesis. With the commitment to rigorous academic and biblical training, I am certain I will continue to hear in years to come, “The Word of God really came to life for me when an Asbury Seminary graduate became our pastor.” ✨

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Recent faculty publications



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NEWS

President Timothy C. Tennent launches new blog



Asbury Theological Seminary is proud to announce the launch of President Timothy C. Tennent's newly designed blog. Please visit www.timothytennent.com to view his posts and comment.

Latino/Latina Studies Program partners with Grace and Grits to feed those in need

On April 27, 2011, a group of about 20 Asbury Theological Seminary Latino/Latina Studies Program (LLSP) students and their family and friends, joined the staff and volunteers of Grace and Grits, a not-for-profit organization, to prepare and serve a meal to the homeless and to families in need.



Lizette Acosta, Director of LLSP, said, "To say that it was a great day would not be accurate. It was not great to see so much need. It was not great to remember all the food that is wasted elsewhere, when so many go hungry. It was not great to see entire families

homeless, with little ones. The faces of these children will be recorded in my mind for a long time. It was, however, a successful day in that we completed what we set out to do. We came together for the single purpose of serving others. For a few hours we cooked together, laughed together, prayed together, and served together. For a few hours, we focused on the needs of others, and not our own. For this little while, we were reminded of Christ's call to feed, clothe and walk alongside the needy. A couple of LLSP students brought their children to participate in serving; watching them work was a great blessing. At the end of the day, we felt we had been blessed far more than those whom we served."

To view photos, please visit the LLSP Facebook page at: www.facebook.com/asburyLLSP.

Dr. Leslie A. Andrews addressed consultation for women presidents and deans



Dr. Leslie A. Andrews, Vice President of Academic Affairs and Provost, recently addressed a consultation for women presidents and deans on "Leading Faculty in Times of Change."

Participants represented seminaries within The Association of Theological Schools.

Geneva J. Silvernail, Ed.D. installed as Vice President of the Florida Dunnam campus



Geneva J. Silvernail, Ed.D. was installed as the Vice President of the Florida Dunnam campus on Tuesday, March 15, 2011 during a special ceremony.

Dr. Silvernail came to Asbury Theological Seminary after serving as the President of Melanesia Nazarene Bible College in Papua New Guinea. Dr. Silvernail has given her life to theological

education throughout the world, having held teaching and administrative posts in Guam, South Africa, United States, Philippines and the Caribbean, including St. Croix, Dominican Republic and Trinidad.

President Timothy C. Tennent appointed to serve as the Chair of the Lausanne Theology Working Group



Asbury Theological Seminary is proud to announce that President Timothy C. Tennent has been selected to serve as the Chair of the Lausanne Theology Working Committee.

The Lausanne Theology Working Committee is one of seven working groups that will meet strategically several times over the next year and then again in Lausanne, Switzerland on June 18-22,

2012 with 350 leaders from around the world to assess progress with respect to The Cape Town Commitment: A Confession of Faith and a Call to Action, which came as a result of Cape Town 2010. The Cape Town Commitment stands in an historic line, building on both The Lausanne Covenant and The Manila Manifesto. It is in two parts. Part one sets out biblical convictions, passed down to us in the scriptures, and Part two sounds the call to action. The Cape Town Commitment will act as a roadmap for The Lausanne Movement over the next ten years.

For more information about The Cape Town Commitment, visit www.lausanne.org. To learn more about Asbury Theological Seminary, visit www.asburyseminary.edu.

Dr. Ellen L. Marmon partners with Asbury Seminary Alumnus in Nairobi, Kenya



In January 2011, Dr. Ellen Marmon and Master of Arts in Christian Education student Rebekah Straub joined Dr. Silas Waweru and his wife Rahab in and around Nairobi, Kenya, for pastors' training in discipleship. One meeting was held in Mathare slum and the second took place in the Savannah with lay pastors and leaders from the Maasai tribe. Dr. Waweru graduated with a Ph.D. in

Missiology in 2010. He and his family returned to Nairobi to continue their ministry for lay pastors in rural and urban settings.

Remembering Harold W. Burgess, Faculty Emeritus



Faculty Emeritus, Harold W. Burgess passed into the presence of Jesus at approximately 9:30 a.m. on March 28, 2011 at his home. Harold received his Master of Divinity degree from Asbury Theological Seminary in 1958, began his teaching ministry with the Seminary in 1978 as Professor of Christian Education and Pastoral Ministry, and officially retired 23 years later. He continued

to teach occasional courses through 2007. Please pray for his wife, Marcia, and their two children.

Dr. Fredrick J. Long presents paper at Wesleyan Theological Society annual meeting and co-publishes article



Faculty member Dr. Fredrick J. Long presented a paper "Empires and Missio Dei in Ephesians" at the 46th annual Wesleyan Theological Society meeting, which was held March 4-5, 2011 in Dallas, Texas.

In addition, Dr. Long recently co-published an article with Dr. Nijay Gupta in *Journal of Greco-Roman Christianity and Judaism* entitled "The Politics of Ephesians and the Empire: Accommodation or Resistance?" You can view it online at <http://www.jgrchj.net/volume7>.

Dr. Ben Witherington III participates in teleconference on new book by Pope Benedict XVI



Dr. Ben Witherington III, Jean R. Amos Professor of New Testament for Doctoral Studies at Asbury Theological Seminary, participated on Wednesday, March 9, 2011 as the sole Protestant scholar along with several Catholic scholars and renowned Jewish scholar Jacob Neusner in an international teleconference on Pope Benedict XVI's new

book, *Jesus of Nazareth: Holy Week*, in which Benedict challenges readers to contemplate the meaning and impact of Jesus' life.

Dr. Michael Kane and Voice for Humanity receive grant



Visiting Professor and Scholar-Practitioner in Residence, Dr. Michael Kane's non-profit organization, Voice For Humanity (VFH) has received a grant from the Genesis Foundation in Australia. Working with Nungalinya College in Darwin, AU, VFH co-founder Jennifer Kane and Associate Professor Ellen L. Marmon will adapt the Listen-To-Read Bible Program for literacy

and discipleship to meet the needs of Aboriginal communities in the Northern Territory. This includes devising a literacy application for mobile phones, and training local leaders to facilitate the Bible study in their churches. For more details email info@voiceforhumanity.org.

Dr. David Bauer co-publishes book with former faculty emeritus Dr. Robert Traina



Faculty member Dr. David R. Bauer and former faculty emeritus Dr. Robert A. Traina co-published their book, *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics*.

Following up Robert Traina's classic *Methodical Bible Study*, this book introduces the practice of inductive Bible study to a new generation of students, pastors and church leaders. The authors, two seasoned educators with over sixty combined years of experience in the classroom, offer guidance on adopting an inductive posture and provide step-by-step instructions on how to do inductive Bible study. They engage in conversation with current hermeneutical issues, setting forth well-grounded principles and processes for biblical interpretation and appropriation. The process they present incorporates various methods of biblical study to help readers hear the message of the Bible on its own terms.

Dr. David R. Bauer is the Ralph W. Beeson Professor of Inductive Biblical Studies and dean of the School of Biblical Interpretation and Proclamation. He has served on Asbury Theological Seminary's faculty since 1984.

Dr. Michael Matlock presents at an all day Scripture seminar for pastors and other Christian leaders



Asbury Theological Seminary faculty member Dr. Michael Matlock was the presenter at an all day Scripture seminar for pastors and other Christian leaders at the Hope United Methodist Church in Greenwood Village, Colo. on Wednesday, June 15, 2011.

The title of his seminar was, "A Day of Immersion in the Psalms: Study, Reflection and Worship," where he explored the connections between the Psalms and Christian prayer, Scripture study, and Spirit-led lives and ministries to enhance and enliven spiritual formation in our Christian communities and personal journeys.

Dr. Lawson Stone presents paper at 400th anniversary of the King James Bible



Dr. Lawson G. Stone, Professor of Old Testament at Asbury Theological Seminary presented a paper entitled, "Egion's Belly and Ehad's Blade: A Sharper Image" at the celebration of the 400th anniversary of the King James Bible at the University of London's Birkbeck College on May

28, 2011. The Conference theme was "Let Us Go Down and There Confound Their Language: The Bible in Translation" and features a multi-disciplinary program of scholarly presentations addressing the whole history of Bible translation from 1611 to the present. The conference explored the relationship between Bible and bibles, Logos (John 1.1) and logoi, message and words. To what extent can the Bible communicate in its English translations?

Dr. Lalsangkima Pachuau named Dean of Advanced Research Programs



At its recent meeting, the Board of Trustees approved the nomination of Dr. Lalsangkima Pachuau to be Dean of Advanced Research Programs. Dr. Pachuau has served very effectively as Director of Postgraduate Studies since January

2009. With the reorganization of postgraduate studies to become advanced research programs (ARP), it is fitting that Dr. Pachuau should be promoted to program dean.

Student enrollment in current doctoral programs has grown under Dr. Pachuau's leadership, and the academic quality continues to improve. He has worked diligently to strengthen academic policies, to align requirements of different degrees and to support doctoral students throughout the duration of their studies. He represents Asbury Theological Seminary admirably as he travels and speaks worldwide.

EVENTS

STRATA Series

Strata Series: Spiritual Formation

Twelve webcasts, each speaker discussing Spiritual Formation as it relates to their area of expertise, ultimately revealing a strata of holistic ministry.

Attend 12 webcasts for one unbeatable price – only \$59!

- July 30, 2011: Lay Ministry: Dr. Steve Martyn
- August 25, 2011: Family Spiritual Health: Dr. Anne Gatobu
- September 29, 2011: Relationships: Dr. Steve Stratton
- October 28, 2011: The Elderly: Dr. Beverly Johnson-Miller
- November 18, 2011: Intercultural Relations: Dr. Kima Pachua
- December 16, 2011: The Advent Season: Dr. Ellsworth Kalas
- January 27, 2012: Pastoral Ministry: Dr. Steve Harper
- February 24, 2012: Sabbath Rest: Dr. Marilyn Elliott
- March 30, 2012: Worship: Dr. J. D. Walt
- April 27, 2012: Creation Care: Dr. Matthew Sleeth
- May 25, 2012: Urban Leadership: Dr. Rick Gray
- June 29, 2012: Our Daily Lives: Dr. Daryl Smith



Lay Mobilization Institute Phase One: Initiate

Aug. 3-6, 2011

Helping congregations move to the next level in ministry—TOGETHER.

The Lay Mobilization Institute is not just a conference—it is a congregational transformation process. It consists of a four-part series for pastors and key lay partners. The first consultation will focus on lay mobilization vision and philosophy, examine mind shift for intentional lay engagement and change readiness. You will receive coaching in spiritual formation and team recruitment guidance. Go to asbury.to/layinstitute for more details.



Kingdom Conference

Oct. 25-27, 2011

Asbury Seminary Kentucky campus



Kingdom Encounter: Preach the Word, Reach the World

Jan. 30-Feb. 1, 2012

Asbury Seminary Florida Dunnam campus

More and more, preachers are required to be creative in communicating the Word of God in a way that engages an ever-changing listening world. What does not change is that we are called to preach the Word!

Our keynote speaker, Dr. Teresa Fry Brown will share with us in four teaching sessions and Asbury Seminary faculty members will cover expanded areas of the art of Preaching the Word and Reaching the World.



Q3: The Church: Sign of God's New Creation

March 5-7, 2012

Asbury Seminary Kentucky campus

Join us for the third and final Q3 conference on faith and science. This conference is planned around the life and mission of the church in order to bring our three-year project to a wonderful conclusion. The plenary sessions and workshops will provide a variety of speakers who will help integrate insights from the world of science with our calling to bear witness to God's New Creation for the sake of the world.

MINISTRY CONFERENCE

Ministry Conference 2012: "and you shall by my witness"

March 7-9, 2012

Asbury Seminary Kentucky campus



Please join

P R E S I D E N T

T I M O T H Y C . T E N N E N T

*as he shares the
Asbury Seminary vision
in your area.*

Tennent Tours are well underway, so mark your calendar now! At each of his stops, Dr. Tennent is honored to be speaking at various Saturday evening and Sunday morning services.

Aug. 20-21, 2011

La Mesa, California
Skyline Wesleyan Church

Aug. 26-27, 2011

Tulsa, Oklahoma
Asbury United Methodist Church

Nov. 5-6, 2011

Muncie, Indiana
Union Chapel

*For event schedule, reservations and information
contact 877.PRAY.ATS (772.9287)
or major.events@asburyseminary.edu*

NEWS

Continued from page 21

Affiliate professor's book to be published by Oxford University Press



Asbury Theological Seminary affiliate professor Philip Tallon—who teaches in the School of Theology and Formation—is publishing his first academic book, *The Poetics of Evil: Toward an Aesthetic Theodicy*, with Oxford University Press.

The *Poetics of Evil* began as Tallon's doctoral thesis, written at the University of Saint Andrews. It explores how art and beauty can enrich our understanding of God's goodness, even in the midst of evil and suffering.

Tallon said that the book is scheduled to be available by November of 2011.

Keith Jagger, former Director of Global Community Development, is named a Kentucky Colonel



Keith Jagger, former Director of Global Community development, was presented with the prestigious honor of being named a Kentucky Colonel. Make sure and visit the official Asbury Seminary Facebook page to view the photo gallery of the event, <http://www.facebook.com/AsburySeminary>.

For information on the Kentucky Colonel program, visit <http://kycolonels.org>.

Celebrating J.D. Walt as Dean of the Chapel



John David (J.D.) Walt, completed 11 years as Dean of the Chapel on our Kentucky campus. He continues at his post as Vice President of Community Formation and is taking on a new initiative called Seedbed. Seedbed, launching January 6, 2012, will serve as the resourcing network of Asbury Seminary.

The intent is to develop Wesleyan evangelical resources (ebooks, blogs, podcasts, etc.) in a socially networked environment for pastors and the communities they serve. We welcome your thoughts and ideas about the resources most needed by the church at seedbed@asburyseminary.edu. Check out www.asburyseedbed.com for updates.



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Introducing Seedbed, the Resourcing Network of Asbury Theological Seminary.

Online environments provide many things for many people. Some sites are purely social. Others primarily deliver content. Many combine social networking with content features.

Seedbed is a resourcing network designed for our alumni, pastors, worship and lay leaders and small groups. The intent is to construct an overarching, or in this case underlying, publishing platform designed to serve and connect ministry leaders with resources, experiences and opportunities aimed at sustaining excellence across the seasons of life and ministry.

We would love to hear from you. What types of resources would help in your ministry? Send your ideas and feedback to seedbed@asburyseminary.edu.

Launches January 6, 2012!
asburyseedbed.com