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COVER TRANSLATION:

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glory of God the Father.*

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Global COMMUNITY FORMATION

God has opened a global door for us. There is no greater global community emerging than the church of Jesus Christ. We must be faithful to this task.

You would have to go back many centuries to find a time in church history when the church was growing as fast as it is today. In the last century the church of Jesus Christ has become the most diverse movement in the history of the world. More people from different countries, who speak different languages, and who are part of different cultures, worship Jesus Christ than any time in the history of the world. The Scriptures are now available in 2,696 different languages. More people have access to the gospel of Jesus Christ than at any time in history. Of course, we should never forget that there are still 350 million people with not a single verse of the Bible in their mother tongue. We should remember that there are still two billion people without any church of any kind present in their own people group. Nevertheless, the last century has brought about stunning progress in proclaiming the gospel around the world.

While we should celebrate and thank God for this growth, we would be naive not to recognize that this growth also creates formidable challenges. Today, for example, there are far more churches in the world without a trained pastor than those with a trained pastor. Sometimes rapid church growth can produce a church which is, as the saying goes, “a mile wide and an inch deep.” This is a problem here in the USA as well as around the world. Just since becoming President of Asbury Theological Seminary, I have had the privilege of preaching the gospel in Ethiopia, Kenya, Tanzania, S. Africa, Israel, India, Thailand, and Scotland. I have also preached in over twenty states across America. Wherever I go, I see the growing need for theological education. I am reminded almost every day of why God called H. C. Morrison to start Asbury Theological Seminary back in 1923. Large swaths of the North American church have embraced very tepid versions of Christianity when compared with the robust faith of

the New Testament. They are often entertaining, and may even draw big crowds, but the call to repentance and the life of discipleship is largely absent. The global church is crying out for theologically trained pastors who have a heart for the gospel and are fully committed to Jesus Christ. The church at all times and all ages has cried out for pastors who believe the Word of God, preach it faithfully, and apply it in practical ways to the lives of those who gather. The world, in turn, longs (without realizing it) to see authentic communities, which live transformed lives under the Lordship of Jesus Christ.

This is why Asbury Seminary is developing global partnerships around the world. This is why Asbury Seminary has invested so many resources in improving our technology so we can teach and train emerging leaders around the world. This is why we are designing new models which will allow us to electronically link our students together all across the nation, so we can assist in their spiritual formation. In short, God has opened a global door for us. He is calling Asbury Seminary to assist in the equipping of leaders all across the world, including the United States. There is no greater global community emerging than the church of Jesus Christ. We must be faithful to this task. When Jesus Christ returns, I want him to find us at our post, doing our work, loving a lost world and finding a hundred different ways to proclaim the glorious good news of Jesus Christ.



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

“The cross-cultural social network, facilitated by new technology, has emerged as an effective missiological strategy to advance the Kingdom of God in today’s global mission field.”



TECHNOLOGY *and Global Ministry*



Arun Kumar Paul

Current Asbury Seminary student, Ph.D. in Intercultural Studies

The Indian worship service begins every Saturday night at 9 p.m. in a room in the Leadership Center at Asbury Theological Seminary in Wilmore, Ky. The Indian congregation attends the same worship service simultaneously every Sunday morning at 11 a.m. in Kwanglim Methodist Church, Seoul, South Korea. Do not be alarmed, this is not a textual error, nor am I out of my mind! I am talking about an entire, LIVE, Indian worship service that I lead from the U.S. to South Korea through Skype—software that enables users to make video and voice calls. I have been leading this worship service since April 4, 2009. Advanced technology and social networking have been integral to the successful continuation of this ministry opportunity. The advanced technology has eliminated thousands of miles of distance and a significant amount of time difference between Kentucky and South Korea. The cross-cultural social network, facilitated by new technology, has emerged as an effective missiological strategy to advance the Kingdom of God in today's global mission field.

This Indian congregation is the fruit of a ministry among Indians working in South Korea. This ministry began at Kwanglim Methodist Church in 2005 where I served for about four years before coming to Asbury Theological Seminary. Before leaving Korea, I connected an Indian seminarian studying in Seoul with the leaders of the church in order to continue the ministry to the Indian congregation. Unfortunately, within six months, this Indian minister had to leave Korea. In the absence of a native Indian pastor, linguistic and cultural issues began to impede communication in worship, in presenting the gospel, and in discipling the congregation. Leaders approached me to intervene in the situation and suggest another Indian pastor. Being in the U.S. restricted me in responding to their request efficiently. Nevertheless, I kept praying. A discussion with Dr. Dale Hale, Asbury Seminary's Director of Distributed Learning, on how to bring a worship service to Korea eventually led to the suggestion to consider Skype software for video calls. It worked extremely well, and I began to lead the Indian worship service for the congregation in South Korea over the Internet from the U.S. In addition to the worship service, I occasionally use Internet video calls for Bible study and to counsel members of the congregation.

Though new Skype technology has been a great tool for bringing an entire worship service to Korea, this would not have been possible without social networking. Senior Pastor Rev. Chung Suk Kim and the leadership team for the Foreign Workers' Ministry of Kwanglim Methodist Church greatly assisted in the success of this unique ministry opportunity. In their passion for reaching out to the Indian workers in Korea, they have also acknowledged their linguistic and cultural limitations in presenting the gospel to Indians. Mission leaders and volunteer staff work behind the scenes to make the service alive and effective. The church provides all the tools and equipment needed to screen the worship service. They also arrange the transportation, assisting the Indians scattered in the vicinity of Seoul in getting to church.

The advanced technology used for the essential social network is an effective ministry collaboration strategy for countries like South Korea where the Indian evangelists and pastors are hard to find. The new technology can also become a great tool in penetrating countries with the gospel where preaching the Christian message is officially restricted.

Korean Diaspora Churches: *Moving Beyond Hospitality to Partnership in the Global World*



Meesaeng Lee Choi, Ph.D.

Professor of Church History and Historical Theology since 2002, Dr. Choi also serves as a subseries editor for the Center for the Study of the World Christian Revitalization Movements.

The growing phenemon of diaspora, referring to those individuals living outside their country of origin—the scattered peoples of the world—is global. From the scripture, we know that since the creation of the world, diaspora was God’s indispensable, strategic means to achieve his mission. Diaspora is an extraordinary group of people who overcome the limits of racial, linguistic, and cultural homogeneity and biases of the host nations. Korean diaspora is ever growing, especially in this unprecedented globalizing age of mobility and migration. As of 2009, it is estimated that there are about 6.8 million Koreans living in 174 countries.

The growth of Christianity in Korea is well recorded. Eleven of the world’s 12 largest churches are located in Seoul. As a missionary church, since its initial foundations, the Korean Church sent eighty missionaries outside the Korean peninsula during the colonial time (1909-1945). Missionaries were sent to Siberia, Japan, California, Mexico, Manchuria, Shantung, Shanghai, Nanking, Peking, and Mongolia. Korea has become the second largest missionary-sending nation in the world (if only Protestants are counted). As of 2011, as many as 23,331 Korean missionaries are serving in 169 countries. Since the first Korean Christian community formed in 1879 in Mukden (Shenyang), the capital of Manchuria (China), today, some 130 years later, Korean churches are everywhere, even in seemingly unlikely places like Tehran (Iran), Quito (Ecuador), Bishkek (Kyrgyzstan), Abidjan, (Cote d’Ivoire), and Dhaka (Bangladesh), just to name a few. In North America alone, over 4,000 Korean churches, one church for about every 500 Koreans, serve as both spiritual and social centers for Korean diaspora. In the United States, Koreans are “one of the most ‘churched’ of all ethnic groups.”¹ They are known as “the champion church builders,”² which resonates with the popular Korean ethnocentric remark: “Chinese build restaurants; Japanese start electronic goods shops; but Koreans build churches.”

Moving beyond meeting the needs of their own people, the Korean diaspora churches are in a strategic position to engage in world missions. As Enoch Wan rightly observes, though they are culturally akin and psychologically attached to the country of origin, Korean diaspora churches are challenged to actively engage in world mission.³ They have unprecedented opportunities to minister to peoples with the Gospel. They can engage in missions to their adopted country as well as to other countries. They can be a practical resource of mission work for their own communities, but they can go beyond their ethnic boundary and engage in mission work among other diasporic communities, participating in

what is known as diaspora mission. Diaspora mission is all about participating in God's redemptive mission among diaspora. Diaspora communities often are inward focused—no evangelistic or missional vision. Many retain cultural identity to the extreme of forming cultural ghettos. For the diaspora church, inward looking behavior has been a long existing barrier to reaching out to the host culture and other diasporic groups. Historically, Koreans are ethnocentric. However, their ethnocentrism is challenged in the diaspora, when they begin to encounter and interact with various ethnic groups and cultures. Korean diaspora Christians can serve as a catalyst for spiritual revival not only where they are, but also globally, desiring every Korean diaspora church to become not merely a compensatory institution to an empowering one, and continually sending overseas missionaries.⁴

Korean diaspora churches need to demonstrate divine hospitality, for the furtherance of the Gospel, using what has been referred to as “reverse mission,” actively engaging in a global evangelical discourse, within which “the world is my parish,” in order “to spread scriptural holiness” throughout the world. Korean diaspora churches can exercise a two-fold incarnational hospitality: border-crossing into other people's worlds and welcoming others into their world. Korean diaspora churches understand the story of Abraham's hospitality to strangers (Genesis 18:3-8) with a strong sense of affinity, because they know the meaning of hospitality from their past experiences of being strangers and living culturally alienated in a strange world. They function as “ricing” communities. Treating “ricing” as an active verb of “rice” to denote hospitality as one of the fundamental components of the church life is original and purely Korean. For Korean diaspora Christians, “the practice of feeding and feasting is to extend hospitality and to strengthen the ricing community.”⁵ While this ricing tradition continues, they must go beyond. They must not only “attend to their experience of alienation and isolation,” but also “to attend to the strangers who come along the way,”⁶ regardless of their racial, ethnic or religious identity.

More so than ever before, globalization plays an important part physically in bringing people together in a global community. There is no question that the churches need to consider the implications of the global context in which they operate and must be prepared to address the questions that arise from this changing environment. In the face of growing globalization, everything adjusts to globalization.

Korean diaspora churches must strive not only to engage more in incarnational hospitality by reaching out to those living on the margins, such as immigrants of other ethnic groups and even asylum seekers and refugees, and welcoming them into their churches as hosts who anticipate the hospitality of God's Kingdom, but also, as Soon-Chan Rah suggests, “move from hospitality to a whole new level of connection: the household and family of God.”⁷ The fullness of the encounter God offers in Scripture is partnership with him. “Merely practicing hospitality is just the beginning.” Perhaps John Koenig is right when he sees hospitality as “partnership with strangers” and understands it as “the catalyst for creating and sustaining partnerships in the gospel.”⁸ Korean diaspora churches must make room for other ethnic groups and help them form an independent worshipping congregation in their own language, by providing more than mere commodation but sharing space mutually and establishing mutual partnership, transitioning from an ownership model to a stewardship mentality to foster mutual partnership, even equal ownership. My prayer is that Korean diaspora churches align with the eschatological vision of the everlasting city of God in which God's people will be gathered “before the throne and before the Lamb,” “from every nation, from all tribes and peoples and languages.”

¹ Eui Hang Shin, “Religion and Adaptation of Immigrants: The Case of Revival Meeting in Korean-American Churches,” *Development and Society* 31:1 (2002): 128.

² R. Stephen Warner, “Korean Americans Reshape Their Churches: Second Generation,” *Christian Century* (November 13 2007): 30.

³ Enoch Wan, “Korean Diaspora: From Hermit Kingdom to Kingdom Ministry,” presented during Korean Diaspora Forum, May 1-21, 2010, in Seoul Korea.

See http://www.enochwan.com/english/articles/pdf/Korean%20Diaspora_2010.pdf.

⁴ Sharon Kim, “Shifting Boundaries within Second-Generation Korean American Churches,” *Sociology of Religion* 71:1 (2010): 107.

⁵ SuYon Pak, Unzu, Lee, JungHa Kim, and Myungji Cho, *Singing the Lord's Song in a New Land: Korean American Practices of Faith* (Louisville: Westminster John Knox, 2005), 88.

⁶ *Ibid.*, 91.

⁷ Soon-Chan Rah, *Many Colors: Cultural Intelligence for a Changing Church* (Chicago: Moody Publishers, 2010), 175.

⁸ John Koenig, *New Testament Hospitality: Partnership with Strangers as Promise and Mission* (Philadelphia: Fortress, 1985), 10.

How do you see Asbury Theological Seminary forming



Dr. James R. Thobaben

Professor, Bioethics & Social Ethics & Dean of the School of Theology & Formation

A little over a decade ago, after disembarking from a near empty 747, I entered the extremely dingy, mid-Soviet-era terminal in the capital of a central Asian nation¹, with an interesting mixture of intellectual inquisitiveness, existential (in an earthly sense) uncertainty, and spiritual hopefulness circulating through my brain. After getting through customs, with unsmiling AK-47-armed soldiers posted throughout the terminal, and visiting the only working lavatory in the facility (it was the women's, with an understanding worker sitting outside allowing use in shifts), I entered a crowd of 200 or more just outside the luggage area, listening as people called out names. I heard mine, found my host, and quickly went into the near-midnight darkness as I tried to adjust to sights, sounds, and smells as well as to the fact that it was 11 a.m. in the country I had left some 30 hours earlier. (By the way, that terminal has since been replaced with a new, efficient, architecturally attractive one.)

The man who drove me toward the center of the capital, through barely-lit, rutted streets, was talkative. In slightly accented English, he described my responsibilities for the next two weeks, who would host me on any given day, where to visit when I had the time, and what unique foods I should try. We got to the apartment, I settled in, and the driver left. After briefly reviewing my notes for the next day's class sessions, praying for my family and the ministry, I slipped into sleep.

The next day I began teaching. In the morning the lessons were translated into Russian and in the afternoon into the indigenous language. The students were hesitant, at first, trying to discern the proper relationship to a professor from around the globe. And, I, too, remained uncertain, unclear as to how much of what I said was being successfully translated, especially given the complexity of the topic, and somewhat uncomfortable about how I should explain the arguments of Christian social ethics in a country with limited liberty (as I was to find out later, one of my students was former KGB, though presumably no members of the succeeding agency were present).

All of this is said to make a simple declaration: my visits to that country have been among the most wonderful Christian experiences I have ever had. Soon after that first lecture, I ceased being a tourist-scholar and began to be a fellow believer. A very large picture hung at the front of a room used on Sundays as a sanctuary portraying an indigenous man baptizing an ethnic Russian—the new people of God were being formed and I was there at the very moment (I Peter 2:10). I helped baptize a dozen people in a city lake, most precious a woman in her early 80's dressed in traditional garb who wanted to become 'a Y'shua follower.' I laid hands on several graduates, along with the Korean church leaders who were funding the seminary, praying that these new alumni might be 'equipped' to go into neighboring countries in which Christian proselytizing is a capital offense. Were it not for their graciousness and familial kindness, I would have been embarrassed by the courage of these new believers, especially compared to the relative comfort of my life. Still, I realized I had more in common, at the deepest level, with these people than some in my own extended family. I saw the freshness of faith, probably close to that of first century Antioch or Ephesus.

What I brought back from that country has permeated my teaching. Now as Asbury Seminary forms alliances across the globe, it becomes something that students can experience—perhaps in completely different settings—but certainly under the same Spirit. And, as Asbury Seminary's relationships grow with institutions across the planet, and their students and faculty come to Wilmore and Orlando in exchanges, our entire Seminary will continue to fill—perhaps even to overflowing—with the true grace of the global church, working as one to “evangelize and to spread scriptural holiness throughout the world.

¹At request of Dr. Thobaben, the country is not named.

students for ministry in a rapidly globalizing society?



Dr. Lalsangkima Pachuau

Dean of Advanced Research Programs & Professor of the History and Theology of Mission

As a non-westerner raised theologically and spiritually in an Asian Christian community, and now called to serve in an intercultural North American setting, my experience in service has fully convinced me of the need to form ministers for a globalizing society. Formation for ministry in the global era calls for a set of spiritual values that is missionally committed, converted in the heart, sensibly intercultural, and characterized with a crucified mind. Involvement in global service without such spiritual conviction can easily be imperialistic in attitude and arrogant in lending the service.

As a theological teacher, a minister and an evangelist in my home country of India, I have seen well-meaning and committed foreign “missionaries” who came and served with a superiority complex, hidden cultural arrogance and spiritual boastfulness. With impending secularization and its consequent spiritual dryness in the West, it seemingly takes a very special commitment to be involved in Christian cross-cultural missions today. It is true that strong criticism against cultural imperialism of western colonialism and the modern missionary movement have led to a western guilt-complex and a decline in the missionary involvement. The few remnant missionaries are expected to be spiritually committed and highly sensitive in their dealings with non-western cultures. But a superiority complex and attitude of cultural dominance prevail among some and seem only to have changed their appearance without disappearing. Behind the benign faces of some of these new missionaries of today are strong imperialistic motives, which seem to prevail even subconsciously. Such spiritual arrogance and cultural insensitivity are as prevalent—if not more—among emerging non-western missionaries today as it had been among western missionaries. It is no wonder that many people have associated “Christian mission” with a superiority complex of missionaries in their religious and spiritual attitudes. In other words, missional and ministerial formations are as urgent as ever before.

Asbury Seminary’s new partnerships with sister institutions in other parts of the world for mutual learning and sharing of resources can help us produce culturally sensitive and missionally committed ministers and missionaries who minister with bold humility. Creating these partnerships is not easy work, but is worth every effort.





Dr. Mark Royster

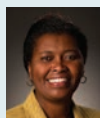
Director of Global Partnerships

Ministry in a globalized society requires the formation of the whole person for authentic personal encounter with the unfamiliar. This involves growing in one's capacity for self-reflection, for seeing oneself through the eyes of others, and others through the eyes of Christ. Developing this kind of awareness does not come naturally. And because it can be disquieting at first, it requires loving support. To move effectively in a globalized society a new consciousness of others and of oneself must become a "habit of the heart," nurtured in community.

Asbury Seminary is blessed with a growing number of faculty, staff and students who already living this reality. Through them it is caught as well as taught. Many grew up in more than one culture and language. The "missionary spirit" is in the DNA of the Asbury Seminary's history. With that has come rich, multi-generational friendships and linkages with people around the world. Try to imagine the network of significant relationships represented by the Asbury Seminary community, including our alumni! Most of our faculty have had multiple cross-cultural experiences. They have taught in contexts very different from those in which they acquired their expertise and felt the challenge of translation and questions from other world views for which one cannot prepare in advance.

Asbury Seminary expresses its global awareness in the classroom, the chapel, shared meals, and a thousand informal conversations. It is in the air we breathe. Kalas Village is emerging as a significant formational reality as families from across the globe live together and their children play together. Lifetime friendships are being formed. The availability of funding for faculty to travel to seminaries overseas and their willingness to teach above and beyond their required load ensures an on-going refreshment of the global vision. As our global partnerships with other seminaries grow we anticipate an increasing number of visiting faculty teaching and researching here.

These dynamics are not accidental. All of this is undergirded theologically by John Wesley's emphasis on deep inner transformation and assurance. We believe the Holy Spirit can soften and heal hard and frightened hearts, and fill us with the humble curiosity and genuine interest required for understanding. This grace enables us to embrace things unfamiliar with joyful expectation, and to take the risks required for thriving in a globalized society for the sake of the Kingdom.



Dr. Anne K. Gatobu

Dean of the School of Practical Theology & Associate Professor of Pastoral Counseling

“This course has opened my eyes to a population that I never really paid attention to before” or “My time here at Asbury Theological Seminary has just changed my outlook to ministry.” These are statements I hear now and then from our students. They make me value my ministry at Asbury Seminary deeply. It is apparent that we are not simply disseminating information but forming people in community.

Asbury Seminary’s commitment to going in-depth spiritually and to integrating theological reflection in praxis courses is the cornerstone that forms students for engagement in ministry in diverse global contexts. Theological integration bridges the head with action. During our recent curriculum review process, faculty in the School of Practical Theology put forth considerable effort and time to revisit their syllabi to ensure that the institutional goal of challenging students to reflect theologically is a well-integrated aspect of our training. This goal is reflected in all our M.A. degree programs and syllabi as a major student learning outcome measurable through specific method of assessment and rubric.

Asbury Seminary is intentional about theological integration in three main ways: 1) deep theological centeredness, 2) self awareness, and 3) sensitivity to socio-cultural context.

Our Wesleyan embedded-ness ensures deep theological centeredness of the students. Hence, when we speak of the Asbury Seminary experience, it is not just acquisition of head knowledge but also embracing Wesleyan principles of living a Christ-like life in God’s grace. Faculty emulate spiritual disciplines like worship, prayer, service and fasting, in and out of class. When these same spiritual disciplines are academically engaged in the classroom setting, they emerge as organic ways of life and help form Christian identity and affect students’ cognitive, affective and behavioral aspects of life. Living and fellowshiping in a community that lives these graces is contagious!

Integration of theology in praxis also calls for self-awareness. At Asbury Seminary we are intentional about helping students discover themselves. Degree programs are aimed at reaching to the whole person. Required courses like Vocation of Ministry and Christian Formation Program are good examples of courses designed to challenge students to growing knowledge of themselves. I have had some students ask, “Why do I need to do these self-awareness projects, I am here to learn how to serve others.” My response is usually simple: one cannot effectively serve others if they do not know themselves.

Lastly, sensitivity to socio-cultural awareness is a mantra we are living by. Our president, Dr. Tennent, has just led us through the hard work of strategizing and helping us cast our 2023 vision. This two-year process is a tangible expression of his passion to make Asbury Seminary a pioneer for cross-cultural ministries around the globe. We believe that the most effective way is to expose students to cultural awareness through various avenues. We begin at the basic level of making our campuses hospitable and attractive to cross-cultural persons from all nationalities, races and socio-economic backgrounds. The hope is that Asbury Seminary will become the hub or magnet of international students and exchange of faculty globally. Students are now required to take cross-cultural awareness courses in all our degree programs. We are working to open immersion opportunities in cross-cultural contexts. Our newly revamped Mentored Ministry Program now requires a full semester of cross-cultural immersion experience either locally or abroad. These are just a few examples of implementations that open student perspectives to a world rich in diverse cultures, beliefs and experiences. It acknowledges the rapid globalization of our context today.

Students that graduate from our programs therefore will not just have theological knowledge but will engage ministry in ways that demonstrate integration through deep theological centeredness, self-awareness and sensitivity to their socio-cultural context. When one comes to Asbury Seminary, it is impossible to leave unformed.

*Asbury 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.*

Cultivating a Global Community in an Ever-changing World

We exist in an ever-changing world that was not dreamed of just yesterday. Every day we read news stories about mergers, acquisitions, takeovers, and bankruptcies, not to mention new technological advancements and innovative ways to do ministry. Many of these innovations and technologies would not have even been imagined just a few years ago. We are using technology that enables people in a variety of locations to interact and communicate in real time in the business of their ministry. Just a few years ago this would have taken months instead of minutes. We talk about issues with virtual strangers and take classes through the Internet. We use computers to do things such as monitoring inventories, accounting, marketing, and so much more. Students, faculty, and researchers have become avid consumers of digital information and digital tools. Trying to get readers to come back to paper would be futile. The library must meet readers in a collaborative way in the digital environment.

Academic theological libraries are undergoing dramatic change, driven largely by developing needs of students, faculty, and scholars. For those of us involved in theological education and religious studies, the challenges and opportunities presented by this revolution are transforming how we serve our students and faculty. As libraries strive to provide better services, we must remember that librarianship is leadership as well as both a privilege and a responsibility.

It is a privilege to prepare the next generation of Christian leaders, but it is a responsibility to prepare them for the challenges they will face in ministry. This preparing must have three components: they must receive the critical knowledge of scriptural doctrines and practices of the Christian faith, engage in the material and be personally transformed, and they must be given the tools to be lifelong learners. One must realize that Christian education cannot give the answers for all situations that may occur, but if we can distill in the student lifelong learning techniques, then we are giving the student the network and the ability to find the answers to whatever may come his or her way. Therefore, librarians are not simply people who give information through knowledge and fact, but librarians are mentors, leaders, and sometimes followers whose focus is on the student's complete development.

With information discovery becoming easier, theological libraries must continue to transform their services and facilities to advance the creation, discovery, and archiving of knowledge. In April 2012, representatives from the B. L. Fisher Library traveled to Africa to explore the formation of mutually beneficial relationships with the libraries of Asbury Theological Seminary's African partner institutions, particularly in the areas of resource sharing and professional development. We clearly recognized that the effect of digital technology is felt in every area of library activity. For example, in the United States libraries no longer have physical card catalogs, physical periodicals indexes, and reference books are slowing disappearing. In some ways especially with mobile technology Africa is more advanced than the United States. For example, in parts of Africa mobile technology has replaced the ATMs, provided Mobile healthcare, MCommerce, and Mlearning and have all become an affordable and realistic



option. Clearly, new devices like e-readers and advanced cell phones will play an enormous role in Africa's development as well as the rest of the world. This trip has opened possibilities never imagined before and created a collegial relationship with each of the three African institutional library leadership teams. For example, training librarians in partner institutions, digital sharing models, the Kindle loan program, and partners' reciprocal sharing of research. Library work is continuous and ever changing in a technological age cultivating a global community by connecting cultures through technology. And this was truly an awesome opportunity to be able to take the skills and tools of librarianship and collaborate with other theological libraries and information professionals across the world.

In the future, the creation, dissemination, and preservation of knowledge will continue to be increasingly facilitated by and dependent on digital communication. Just in the last year, 517,391 full-text items were downloaded through Asbury Theological Seminary's library databases. Under the auspices of B. L. Fisher Library, First Fruits Press is Asbury Seminary's academic open press wholly focused on academic materials for the scholarly audience. In keeping with B. L. Fisher Library's long tradition of being a world-class theological research library and in perfect alignment with the 2023 Strategic Plan to "have a program that captures the best of all its educational resources and utilizes technology to make these resources as accessible as possible to as many people as possible in as many forms as possible" (Strategic Plan, p. 15), this entire project aims to digitize approximately 81,000 public domain books as well as 500 books published by the Pentecostal Publishing Company from the late 1890's through the early 1940's and The Pentecostal Herald journal and make them freely available as an online resource for researchers in any part of the world. This project is designed to 'recapture our vibrant history' and provide links between First Fruits and Asbury Seminary's Seedbed where overlap occurs.

The goal is to make academic material freely available to scholars worldwide, and to share rare and valuable resources that would not otherwise be available for research. The Press publishes in four distinct areas: heritage materials, books, journals, and papers. Heritage materials encompasses works which the Seminary owns copyright; in his will, H. C. Morrison, the founder and first president of the Seminary, left his Pentecostal Publishing Company to Asbury Seminary. These writings include a catalog of nearly 500 titles of early works on holiness and sanctification, including sermons, spiritual biographies, and theological works. Most of this material is difficult to find in the original print version. First Fruits will offer the key works from this rare collection as electronic resources. Books will include out of print publications by faculty who own the rights to their works. In the Journals section, back issues of The Asbury Journal will be digitized and so made available to a global audience. At the same time, we are excited to be working with several faculty members on developing professional, peer-reviewed, online journals. The Papers section will allow faculty and students to present unpublished professional papers. First Fruits Press will enable the library to share scholarly resources throughout the world, provide faculty with a platform to share their own work and engage scholars without the difficulties often encountered in print publishing. All the material will be freely available for online users, while those who wish to purchase a print copy for their libraries will be able to do so. First Fruits Press is just one way the B. L. Fisher Library is fulfilling the global vision of Asbury Theological Seminary to spread scriptural holiness throughout the world.

What was dreamed up yesterday is becoming reality today—cultivating a global community by connecting cultures through technology. To this end, one product will be a digital collection of rare material, for which the seminary holds legal copyright, which can be freely and easily accessed by scholars from any part of the world. With a print-on-demand option, libraries and other interested scholars could purchase high quality imprints of some of this historic material for a small cost, but the electronic material will remain freely available for academic use. This product will clearly place Asbury Theological Seminary as a leader in providing rich theological and historical resources for the global academic community.



Paul Tippey

Director of Library Services

Paul is a Ph.D. candidate in Organizational Leadership with an emphasis in University Teaching and Research at Regent University. He has practical experience as an instructor, administrator and librarian in educational information resources and has spoken at many conferences. As Director of Library Services at Asbury Theological Seminary, he works with faculty and students to enhance their learning experience both locally and long distant, by providing resources, services, and information necessary to support the present and anticipated future instructional and research needs of the community.

Seminary Connections in Costa Rica



Dr. Bishop Luis Fernando Palomo

Bishop of the Methodist Church in Costa Rica and Founder & President of the Methodist Seminary in Costa Rica

Asbury Seminary has stood with the Methodist Church of Costa Rica and my family since early in my ministry. This relationship with Asbury Seminary has played an essential role in my life because it provided the vital theological formation with an emphasis in Wesleyan theology for my life and ministry. The education I received at Asbury Seminary offered both the skills and the inspiration to found the Methodist Seminary in Costa Rica.

Our connection to Asbury Seminary initiated in response to God's call to seek further theological training. He guided my dedicated wife, Zulay, and our four children to relocate to Wilmore, Kentucky. We cannot adequately express our gratitude to the people and institutions who invested so generously in my preparation, my family, and the Church. The First United Methodist Church of Peoria, Illinois, pastored by Dr. Ira Gallaway and his wife Sally, supported and encouraged us from early on. Additionally, a scholarship from Asbury Seminary allowed me to advance, develop, and extend a God-given vision for leadership formation. I completed the Master of Divinity and Doctor of Ministry while there. In the final stages of my dissertation research, studying the history of the Methodist Church in Costa Rica, the Holy Spirit revealed the great theological emptiness suffered within the Church. This discovery was especially troubling in light of the rich heritage of biblical theology and practice in the historical Wesleyan movement. In response to this revelation and my vision for leadership formation, the Lord gave me a desire to found the Methodist Seminary in Costa Rica.

In January 1989, the Methodist Church in Costa Rica unanimously approved the project to establish the Methodist Seminary. In June of that year, I returned to Costa Rica with my family, and on July 2 the Methodist Seminary held its inaugural class. Thirty-five leaders responded to the invitation for the first intensive week of study. The commencement of the Seminary represented a great step of faith because we lacked resources such as an academic staff and a library. However, in obedience to God, the journey began. Three months later, God sent the means to gather books for the library and opened doors for qualified visiting professors to come from Asbury Seminary and the Nazarene Seminary of Costa Rica. Three years later, this process culminated with the graduation of thirty-two students and their ordination as deacons and elders!

Reflecting on these experiences, the lives of the men and women who have come through the seminary give me much joy. They have often arrived with no formal training. Many students had not even finished high school. Nonetheless, God's call was evident. In obedience to the Lord, they dedicated themselves to study diligently. Monthly, they would leave behind family, responsibilities at home, and often travel significant distances to better equip themselves for ministry. Today, these men and women serve as lead pastors, district superintendents, and teachers in regional centers of the seminary. Their lives have been transformed and they have participated in the transforming of the Church.

This formation of leaders has given the Church an identity. A solid foundation is now in place and the Church is growing. Presently, we have 18,000 members and over 100 Methodist Churches in Costa Rica. The theological development started in the seminary has extended to regional centers around the country. Through a dynamic partnership, the Seminary and Methodist University offer diversified options for pursuing theological education. Approximately, 525 lay leaders have regularly participated in the regional centers and over 1000 Christian teachers have received fundamental training through special seminary and church-sponsored events. These various dynamics have combined to provide a positive influence on the general growth of the church that is impacting youth, women, and men within the country.

In December 2011, the Methodist Church in Costa Rica was honored to have in our midst President Timothy Tennent and his wife Julie, and Dr. Stephen Gober (former President of the Methodist Seminary in Costa Rica). During our Church's General Conference, it was a privilege to enter into a formal partnership with Asbury Seminary. Dr. Timothy Tennent and I officially signed a Memorandum of Understanding between the institutions. This historic moment has created a heightened expectation for the ongoing development of opportunities for academic and theological formation. This partnership strengthens and reinforces the existing vision held by Asbury Seminary and the Methodist Seminary-University of Costa Rica to prepare leadership within the Wesleyan-Armenian tradition to spread the gospel and message of holiness throughout the world.



THE WESLEY FUND

JOIN ASBURY SEMINARY STUDENTS IN THEIR MINISTRY JOURNEYS

David Hull, an M.Div. and M.A. in Theological Studies student from Houston, Texas, shares the impact The Wesley Fund has had on his life.



David will graduate in 2013, but is already spreading the love of Jesus through serving widows, ministering to homeless men and women, and walking alongside college students in Lexington, Kentucky.



"In every part of my ministry you are standing right there with me. Even though you are where no one sees, God sees. I can't do it without you, but together we can make the Holy Spirit known."

WHEN YOU PARTNER WITH STUDENTS,
YOU RECEIVE THE BLESSING OF THEIR WHOLE MINISTRY.

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Dancing in KENYA

If you're going to worship at Nairobi Chapel, a church housed in tents on the outskirts of the capital of Kenya, you had better be prepared to dance.

The young twenty to thirty-something crowd does everything with a smile. As they sing praise to God, while alternating back and forth in both Kiswahili and English, they can't help but move to the music, nor can they help chuckling at the group of Beeson Pastors from Asbury Theological Seminary who are trying to keep up. The American Methodist golf clap clearly doesn't cut it here!

I traveled to Kenya with my Beeson cohort and several Beeson International Leaders for a ten-day visit in May where we visited churches in Nairobi and then spent two days with a church in a Maasai village deep in the African bush. Just three weeks earlier, I had been in Tampa for the United Methodist General Conference where some forty percent of the delegates came from outside the Global North, most of them from Africa. The global center of Christianity has clearly shifted to the Global South and I was excited to see what that looked like on the ground in Kenya.

On my way to Tampa I had downloaded a copy of Dr. George Hunter's latest book *The Recovery of a Contagious Methodist Movement*. According to Hunter, the only future for United Methodism is to recapture the spirit of its past: namely, the principles and practices of early Methodism. The church really needs to go "back to the future" and engage the practices of a Christian movement, and nowhere is that movement more

prevalent and dynamic than in Africa. While in Kenya, I made a few notes about the parallels between what we were seeing and the early Methodist movement:

A Kingdom Vision—While many Western churches now focus on trying to grow the number of people attending them, African churches focus on the larger vision of changing their society to reflect the Kingdom of God. The discipleship process at Nairobi Chapel, and at its daughter church Mavuno, moves people toward engagement with all the sectors of society in which people live and work every day. The target audience of both churches is young professionals who have the most capacity to change society through their Christian influence in places like government, medicine, law, business, and the arts. Every staff member at these churches will tell you without hesitation that they are there to do nothing less than prepare people to change the world.

Their passion echoes the early Methodist zeal for not only preaching the gospel but building schools and hospitals and visiting prisons. Even the members of the small village church we visited in the bush have built a school and a home for children orphaned by AIDS as well as a clean water project. These are people with few resources but with a big vision of what God can do through them.

An intentional process for making disciples—Both Nairobi Chapel and Mavuno Church believe that the church only exists to make disciples of Jesus. They require their membership to be in Methodist class meeting style small groups for mutual nurture and accountability. Every group is required to engage in a social justice ministry and every group must work to bring at least one family out of poverty. These churches believe that small groups are foundational to their movement. The discipline and high commitment that Methodism in America largely gave up on when it became a mainline church has been adopted in Africa with amazing results.

Entrepreneurial laity—John Wesley and Francis Asbury built Methodism on the shoulders of young preachers who were willing to endure hardship while riding circuits that took them to some of the most remote places in the world. These young people did not have extensive education or experience but their youthful passion and zeal for the gospel was the key to spreading scriptural

holiness across the land. The African church has adopted a similar strategy. Nairobi Chapel, for example, has plans to plant 300 churches in Africa and other cities around the world (including in the U.S.) in the next decade and the church planting pastors will come from within their own laity. The church uses a two to three year process to train church planters, which includes some formal theological education. These church planters are then sent out to do their work, believing that the world is their parish more than the parish is their world. Their circuit-riding spirit is bringing new vitality to the church, not only in Africa but also all over the world. Indeed, there is a pretty good chance that the next church plant in your area will have an African pastor!

Indigenous forms of ministry—It has been three centuries since missionaries from the West brought Christianity to Africa and while African Christians appreciate that legacy, it has also left a bad taste in their mouth, according to Pastor Oscar Muriu of Nairobi Chapel. Injustices and abuses took place and even today there is an assumption by many that African Christianity is primitive because it has not adopted the liberalism and pluralism of the West. Pastor Muriu, however, reminded us that Africans see their faith through the lens of poverty, oppression, and slavery that characterizes their history and life. Where we in the West engage in intellectual debate about our theology, Africans care about immediacy and how the Bible speaks to their situation today. Indeed, says Muriu, the overly sophisticated theological pluralism of the West may be the reason for the church's decline there. "Why would we use Western methods," he says, "when their churches are dying? Maybe drinking from the cup of Western theology is drinking from a poisoned chalice."

Pastor Oscar seemed to me to be channeling John Wesley, who made similar observations about the Church of England. Wesley and his people engaged in indigenous ministry with the poor in their communities, eschewing the precise and proper sophistication of the church and cathedral for the "vile" streets, fields and mines where desperate people needed to hear an immediate word of hope. Wesley's dictum, "I desire plain truth for plain people" could have as easily been uttered in Nairobi as in Nottingham.

What I came away with from my time in Kenya is that we have so much to learn from our brothers and sisters in Africa, but also so much to give. As the church of Jesus Christ goes global, we need to start thinking not in terms of independence but interdependence. The key to recapturing the power and movement of the gospel in the West is going to be found in partnerships with churches in other cultural contexts. The church in Africa needs the resources of the West that can help them change their society from poverty to health. The church in the West needs the spiritual resources of Africa to help recapture the spirit of a Christian movement that will change our own society. We need each other and, really, that's the way that Jesus intended his church to be from the beginning!

At the end of his book, Dr. Hunter writes, "Worldwide, the validity of the basic principles of Methodism has never been more universally demonstrated and dramatized than they are today... Why don't we join the parade?"

Better yet, why don't we join the dance?



Dr. Bob Kaylor

Bob (M.Div. '95, D.Min. '12) is Lead Pastor of Tri-Lakes United Methodist Church in Monument, Colorado and Senior Writer for the preaching journal *Homiletics*. He recently completed his dissertation titled "Your Next Move: Planning for Clergy Transitions" and conducts transition workshops for pastors and personnel committees. Bob is married to Jennifer and they enjoy life in the Rockies with their teenagers, Hannah and Rob.

Follow his blog here: <http://bobkaylor.typepad.com/>

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Photos courtesy of Steve Dunmire.

Certainty in an uncertain world.

Today more than ever, people need reliability, certainty, and accountability when planning for their financial future. We are all looking for ways to invest that are stable, solid, and firm. For many of us, it means a return to classic financial values and enduring ideals. One of these values is the **charitable gift annuity (CGA)**.*

*A CGA is a simple agreement between you and Asbury Theological Seminary, where you agree to donate a sum of money to the Seminary. In return, we agree to pay you a fixed dollar amount every year for as long as you live.

To learn more about charitable gift annuities, visit **asbury.to/leavealegacy**.

A photograph of an elderly couple standing on a beach. The man, on the left, has white hair and a mustache, and is wearing a light-colored button-down shirt. The woman, on the right, has short blonde hair and is wearing a light pink cardigan. They are both smiling warmly at the camera. The background shows a sandy beach and the ocean under a clear sky.

leavealegacy@asburyseminary.edu | 706.217.5193

*Void where prohibited by state law.

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News

Asbury Seminary receives \$200,000 grant from The Arthur Vining Davis Foundations for construction of residence halls

Asbury Seminary received a \$200,000 grant from The Arthur Vining Davis Foundations based in Jacksonville, Florida. After a comprehensive proposal and review process that included a site visit to the Kentucky Campus in March, the Foundations' Board approved the proposal in its May Board meeting. Grant funds are designated for the Single Student Housing Development Project that will, by 2014, provide housing to 188 full-time, single graduate theological students in Wilmore.

Faculty, staff and students contribute to study Bible created for Africans

Now, for the first time, African Christians are looking forward to their first modern-translation study Bible. It features notes and commentary by leading African pastors and scholars, including several from Asbury Seminary.

Set for release in 2013, the Africa Study Bible will be the first complete study Bible that ministers specifically to the needs of Africa's Protestant Christians. Using the clear, accurate, and accessible language of the New Living Translation—it is targeted to the 17-plus English-speaking African countries and the nearly 200 million English-reading Christians.

Several African Doctor of Philosophy students at Asbury Seminary were asked to join the team of writers contributing to the project. Asbury Seminary Professors, Dr. Gregg Okesson and Dr. Craig Keener, are Consulting Editors for the project. Additionally, Dr. Medine Keener, who is from Africa and is currently the Coordinator of Family Formation at Asbury Seminary, is contributing some notes.

For more information on the Africa Study Bible project, go to africastudybible.com.

Asbury Seminary sends representatives to consultation in Asia

Asbury Theological Seminary strengthened its investment in theological education in Asia by sending two representatives to the Asia Theological Association (ATA) Consultation on Scripture. Dr. Mark Royster and Dr. John Cook were among the 106 delegates from all over the world who attended the Consultation at the Malaysia Bible Seminary to discuss the use of the Bible from an Asian and Middle Eastern perspective.

ATA with 240 member schools (including Asbury Seminary's global partner institution AGST) and 140 accredited schools has an expanding publishing program of Bible commentaries, monographs, books, and two journals. Founded in 1970 in Singapore, it is the largest theological association in Asia.

The Lausanne Consultation strengthens global theological collaboration

The Lausanne Consultation on Global Theological Education brought seminary presidents from all over the world together to discuss the implications of a growing global Church for theological education. Lausanne is a networking movement that enables people to come together for strategic discussions and collaborations.

Asbury Theological Seminary President, Timothy C. Tennent, was the keynote speaker for the event in his role as the chair of the Theology Working Group of Lausanne. The Theology Working Group of Lausanne was the co-sponsor of the event.

Dr. Tennent's opening plenary address focused on the twin issues of Majority World Christianity as well as the special challenges facing North America as a re-emerging mission field in a post-Christendom context.

The goals of the Lausanne Consultation are echoed in Asbury Seminary's 2023 Strategic Plan. As the Seminary prepares for its upcoming centennial celebration in 2023, the Seminary is deepening its commitment to strengthen the global Church through theological education.

Asbury Seminary partners in curriculum resource on Christian global poverty and advocacy

Asbury Seminary's E. Stanley Jones School of World Mission and Evangelism, Bread For the World Institute, and Eastern University's School of Leadership and Development announce the launch of EvangelicalAdvocacy.org, an online open source curriculum resource that provides a comprehensive collection of diverse theological and intellectual materials to foster dialogue, discussion and engagement in Christian global poverty advocacy, especially related to U.S. government assistance.

Inspired by a historic consultation at Wheaton College in 2010 and predicated upon its evangelical declaration "Government, Global Poverty and God's Mission in the World," EvangelicalAdvocacy.org provides academic papers and presentations, media files, extensive bibliographies and class syllabi within four distinct but interrelated modules, including: 1) A Theology of Poverty in Today's World, 2) Christians Engaging Government, 3) Government Initiatives Against Global Poverty, and 4) Advocacy on U.S. Government Foreign Assistance.

For more information, please visit www.evangelicaladvocacy.org.

Asbury Seminary receives \$200,000 grant from Windgate Charitable Foundation

The Board of the Windgate Charitable Foundation awarded Asbury Seminary a two-year \$200,000 grant to continue funding of the Windgate Scholars Program. The Windgate Scholars Program provides annual scholarships to 10 men and women seeking theological education in preparation to become leaders of a spiritual renewal movement within the United Methodist Church.

Asbury Seminary awarded grant to serve The Providence School

The Jenzabar Foundation recently honored the ministry for Global Community Formation at Asbury Theological Seminary at its annual Student Leadership Award dinner along with four other groups. The event recognized student-led campus groups who have made significant contributions to address needs outside of their colleges and universities. As part of the honor, Global Community Formation was awarded nearly \$5,000 to fund a project aimed at serving The Providence School (TPS) in Wilmore, Ky.

The Jenzabar Foundation received more than 100 nominations from all over the country, but they were impressed with Asbury Seminary's two-fold plan and the approach they took in listening to the needs of The Providence School. Additionally, the Jenzabar Foundation looked at Asbury Seminary's track record of community service, the impact the two-fold plan would have on the community, the benefit it would provide to TPS, the effective use of the funds, and how well the plan was articulated. Ten organizations in all will receive their Student Leadership Award.

The William M. and Phyllis B. Johnson Foundation, Inc. gives \$1.4 million to international student scholarships

Asbury Seminary received a \$1.4 million gift from Bill and Phyllis Johnson of Canton, Georgia through one of their foundations to fund graduate theological training of international students whose ministry is focused on the 2 billion people around the world who have little or no access to the Gospel of Jesus. This endowment gift will fund, in perpetuity, tuition scholarships, Summer Intern Mission Trips, and mentoring for students who are approved for the Johnson International Scholars' Fund.

Mr. Johnson, an entrepreneur and retired real estate developer, has served on Asbury Seminary's Board of Trustees since 2000. He has served as Chairman of the Board's Advancement Committee, where he assisted the President in securing major donations and endowments for the Seminary. He currently serves on the Board's Finance Team where he has been instrumental in guiding the Seminary through the challenges caused by the recent national economic crisis.

Asbury Seminary receives capstone gift of \$1 million from Estes-Palmer Foundation

Asbury Theological Seminary is pleased to announce the completion of the \$3 million match for the Single Student Housing Campaign with a \$1 million capstone gift from the Estes-Palmer Foundation. The successful match of the campaign will allow for the Bill and Carol Latimer Foundation in Union City, Tennessee to build the remaining single student residence halls and complete The Ira and Sally Galloway Village. This match allows Asbury Seminary to provide quality residential housing coupled with formational community to students while they are preparing for ministry. The expected completion date for all work is set for 2015 and will result in new housing for approximately 188 students.

News



Dr. Jeffrey W. Frymire appointed to faculty

Dr. Jeffrey W. Frymire has been appointed associate professor of homiletics, effective July 1, 2012, to serve on Asbury Seminary's Florida Dunnam Campus.

Dr. Frymire holds a Doctor of Philosophy in Practical Theology (Concentration: Homiletics) from Fuller Theological Seminary, a Master of Divinity and Master of Arts in Religion from Anderson University School of Religion, and a Bachelor of Arts in Religious Studies from Anderson University.

Dr. Leslie A. Andrews, Vice President of Academic Affairs and Provost, says, "Asbury Theological Seminary is indeed blessed to have Dr. Frymire join its faculty. His years of pastoral ministry, demonstrated excellence in teaching and scholarship, and passion for preaching will serve our students well."



President Timothy C. Tennent receives Young Harris College's 2012 Iuventus Award

President Timothy C. Tennent was recently honored for his contributions in theological education. He received the 2012 Iuventus Award, an accolade presented annually to an alumnus or alumna of Young Harris College (YHC). "It was an honor to receive this award for making a substantial contribution to education," Dr. Tennent said. "There are others who deserve this award more than me, but I received it as a charge to continue to invest my life in higher education. There is no better place to do that than Asbury Theological Seminary."

The YHC Alumni Association presented Dr. Tennent the award during the Half Century Club Dinner and Alumni Awards Ceremony a few weeks ago, as part of the College's Alumni Weekend.



Dr. Douglas K. Matthews announced as next Provost and Vice President of Academic Affairs

Asbury Seminary announces the appointment of Dr. Douglas K. Matthews as the next Provost and Vice President of Academic Affairs.

Matthews has nearly 25 years experience in Christian higher education. His leadership and experience includes a wide range of areas in Christian higher education, including student development, residence life, accreditation, strategic planning, financial aid, multi-cultural affairs, radio ministry, enrollment, academic records and registration, chaplaincy, traditional and non-traditional graduate education models.

He is a seasoned administrator of higher education, serving as the Assistant to the Vice President and, later, on the President's Cabinet as Vice President of Enrollment and Student Development at Mount Vernon Nazarene University, a school of nearly 2,600 students, about half of whom are in graduate and professional studies (which includes the Masters of Ministry and Master of Divinity Degrees). He served as Professor of Theology and Philosophy at Mount Vernon and taught in the School of Theology and Philosophy's traditional undergraduate and Graduate and Professional Studies programs. He has also dedicated over two decades of his life as a classroom professor and earned 14 teaching awards.

Dr. Matthews began serving as the Provost and Vice President of Academic Affairs elect on September 4, 2012, serving with our current Provost and Vice President of Academic Affairs, Dr. Leslie Andrews. On January 1, 2013, Dr. Andrews will go on sabbatical and Dr. Matthews will assume the full responsibilities of the day to day operations of the Office of the Provost/VP for Academic Affairs.

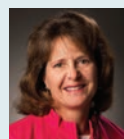


Robert Landrebe joins Asbury Seminary

President Tennent is delighted to announce that Robert S. Landrebe joined Asbury Seminary

on September 1, 2012, as the Senior Vice President and Chief Operating Officer. Landrebe will oversee all the broader economic aspects of the Seminary as well as the implementation of the 2023 Strategic Plan. He will report to the President and oversee the VP for Finance and Administration and the VP for Enrollment Management and Student Services. He will also work collaboratively with all of the Vice Presidents to assure economic viability, long term sustainability and strategic effectiveness.

Robert "Bob" Landrebe has served for the last sixteen years as the Executive Vice President and Chief Financial Officer for Gordon-Conwell Theological Seminary which has four campuses and over 2,000 students. Prior to that Landrebe served as the Vice President of Operations and Chief Financial Officer for World Relief from 1980 to 1993.



Dr. Ellen Marmon travels to Australia to work with Nungalinga College

Dr. Ellen L. Marmon, Associate Professor of Christian Discipleship and Mentored Ministry Co-Director, traveled to Darwin, Australia this spring to work with Nungalinga College. It is one of two colleges in Australia that specializes in higher education for indigenous people.

With the help of a grant from the Genesis Foundation (Sydney, AU), Ellen Marmon and Jennifer Kane equipped 12 local tutors (including 10 Nungalinga alumni) to facilitate the "Listen-To-Read" program in their own communities. Listen-To-Read combines literacy teaching with 50 Bible lessons using Voice For Humanity's solar-powered voice player. These women and men will work with future Nungalinga students to prepare them for one of the college's three certificate programs. English literacy empowers coastal Aborigines to effect change in government and gain employment; ongoing discipleship deepens the participants' personal faith and encourages them to lead/teach in their home churches, providing admirable examples for the younger generations.

To learn more about Voice For Humanity visit www.voiceforhumanity.com. To learn more about Nungalinga visit www.nungalinga.edu.au

Events

Asbury Seminary has a new website!
Same address, new look: www.asburyseminary.edu



Kingdom Encounter

"Embracing the Kingdom:
Living the Call in Times of Change"

February 3-5, 2013

Florida Dunnam Campus, Orlando

Speakers: Dr. William E. Pannell and Dr. Justo L. González



Chaplain Renewal Retreat

"Strengthening the Soul of Your Leadership:
Seeking God in the Crucible of Ministry"

February 4-6, 2013

Kentucky Campus, Wilmore

Strengthening the soul of your leadership is an invitation to enter more deeply into the process of spiritual transformation and to choose to lead from that place. Led by Ruth Haley Barton and based on the IVP book by the same name, this retreat invites you into rhythms of solitude, teaching, prayer and community with chaplains from all different fields of ministry: hospital, hospice, military, and pastoral ministry.



Ministry Conference

"One Message, One Purpose"

February 4-7, 2013

Kentucky Campus, Wilmore

Speakers: Dr. James Howell and Dr. Gennifer Brooks



Restoration of Sabbath Retreat

"Recreating Life and Ministry"

April 26-28, 2013

The Lodge at Simpsonwood, Norcross, GA

Drawing from insights in the Genesis creation story, Dr. Anthony Headley and Dr. Marilyn Elliott will lead this exploration of various elements evident in the narrative which can refresh life and ministry, including time and its role in helping to order life; the nature of Sabbath and its function as a necessary complement to activity; and, the importance of creating boundaries if one desires to function healthily in ministry and life in general. Through the focus on these and other related ideas, including engaging in Sabbath rest, we will build a biblical basis for balanced living and recreative ministry.

Tennent TOUR

Please join President Timothy C. Tennent as he shares the Asbury Seminary vision in your area. Tennent Tours are well under way, 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.

Remaining 2012 Dates:

November 16-18: El Paso, Texas

2013 Dates:

March 1-3: Montgomery, Alabama

April 19-21: Winter Park, Florida

May 3-5: Lake Winterville, North Carolina

June 7-9: Lake Junaluska, North Carolina

October 25-27: Tulsa, Oklahoma

2014 Dates:

March 7-9: The Villages, Florida

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



Watch for the upcoming edition of the Annual Report which will feature stories of the *residential renaissance* taking place at Asbury Seminary!

asbury.to/housing



204 North Lexington Avenue
Wilmore, Kentucky 40390
asburyseminary.edu 800.2ASBURY

RETURN SERVICE REQUESTED



asbury.to/inquire

Share your Story



Before planting a church in downtown Chapel Hill, **Matt LeRoy** (right, an '07 Asbury Seminary M.Div. graduate) and his Seminary friend, **Justin Simmons**, (left, '08 M.Div.) rooted themselves in the community to listen to its rhythms and its needs. They let those lessons begin the shaping of the vision of the church.

“What God raised up was something that was an expression of the Gospel authentic to this place.”

Drawn to the heart of the downtown area where the lives of the homeless and UNC college students intersected, Matt and Justin discovered that people with incredibly bright futures and people who were broken could come together and grow in Christ as part of the same family.

“Find a way to be an eloquent articulation of the Gospel, and dare to give yourself away.”

Check out LoveChapelHill.com and email us about your ministry.
Share your story by December 31, 2012 and be entered to win a Kindle Fire!

communications.office@asburyseminary.edu



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