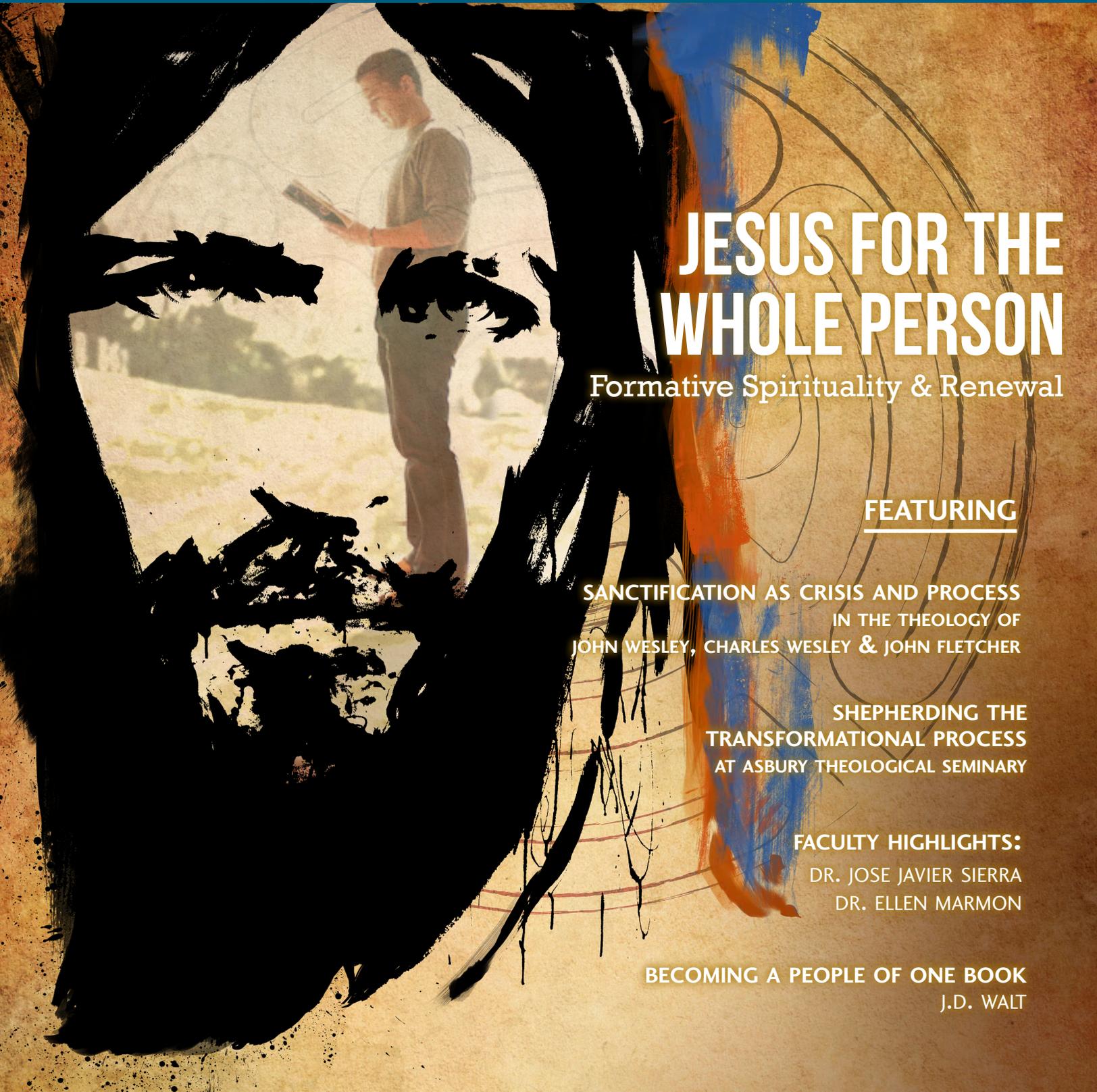


herald

THE OFFICIAL MAGAZINE OF ASBURY THEOLOGICAL SEMINARY



JESUS FOR THE WHOLE PERSON

Formative Spirituality & Renewal

FEATURING

SANCTIFICATION AS CRISIS AND PROCESS
IN THE THEOLOGY OF
JOHN WESLEY, CHARLES WESLEY & JOHN FLETCHER

SHEPHERDING THE
TRANSFORMATIONAL PROCESS
AT ASBURY THEOLOGICAL SEMINARY

FACULTY HIGHLIGHTS:

DR. JOSE JAVIER SIERRA
DR. ELLEN MARMON

BECOMING A PEOPLE OF ONE BOOK
J.D. WALT



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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.

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Becoming Part of the Beauty of God

John Wesley had a profound understanding of the relationship between academic learning and spiritual formation. He understood that these classic themes of “head” and “heart” were not, in the end, two different things which must be kept in balance or tension with the other. Rather, they were really, as we would say, “two sides of one coin” each nourishing the other and enhancing the whole. Wesley’s metaphor was that of marriage which, through the mystery of covenant, makes two people “one flesh.” Asbury Theological Seminary is widely regarded as one of the leaders in demonstrating our commitment to the “nuptial embrace” of the head and the heart in the life and work to which we are called in training students for ministry. This issue is dedicated to exploring a few of the contours of this theme as seen in the lives of our students and alumni/ae.

Scripture, tradition, and experience teaches us that spiritual formation can emerge in a “crisis” moment of divine intervention, or it can emerge as the fruit of a long and arduous process. It can take place in times of solitude in the presence of God, or in the presence of the church with those who stand beside us to hold us accountable and to speak God’s word, wisdom, grace, and power into our lives. Yet, whether it comes like a lightning bolt when we least expect it, or through almost unspeakable agony and a painfully slow process, it is always a work of God’s beauty in our lives. C. S. Lewis said this so well in his essay, “The Weight of Glory.” He speaks of our deep desire to be transformed by the beauty of God. He wisely notes, “We do not merely want to see beauty, though, God knows,

even that is bounty enough. We want something else which can hardly be put into words – to be united with the beauty we see, to pass into it, to receive it into ourselves, to bathe in it, to become part of it.” From this vantage point, spiritual formation is fundamentally a journey into God’s beauty, which is, therefore, ultimately a joyful journey. But, sometimes the process of becoming part of the beauty of God involves the painful stripping away of the ugly scales of sin and death.

This edition of the Herald gives a few glimpses of those who are slowly becoming part of the beauty of God. Our tradition calls this the process of “entire sanctification.” It should be read as if you are looking at a few snapshots of a very large and joyous celebration. Nothing can fully capture the reality of “being there” but it can give you a few glimpses into the deeper work of God in our lives. Perhaps you will recognize something of your own story here. Hopefully, we will all recognize here glimpses of the larger story which Paul speaks of when he says, “I consider that our present sufferings are not worth comparing with the glory that will be revealed in us” (Rom. 8:18).

Dr. Timothy C. Tennent
President
Professor of World Christianity

C. S. Lewis, “The Weight of Glory,” in *The Weight of Glory and Other Addresses* (New York: HarperCollins, 2001; original printing, 1949), p. 42.

THEOLOGY

SANCTIFICATION AS CRISIS AND PROCESS

IN THE THEOLOGY OF JOHN WESLEY, CHARLES WESLEY, & JOHN FLETCHER

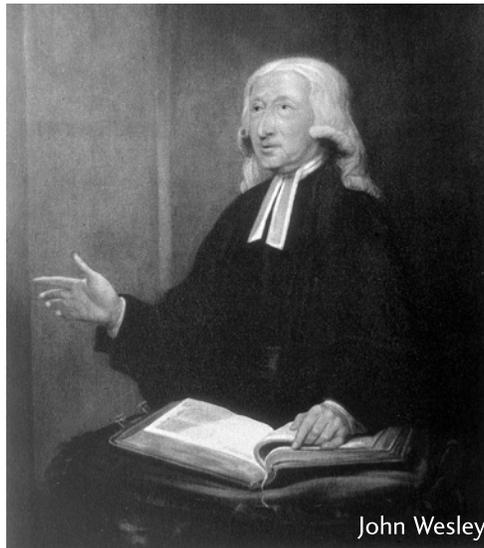
Laurence W. Wood,
Frank Paul Morris Professor of Systematic Theology/Wesley Studies

John Wesley, Charles Wesley, and John Fletcher formed the triumvirate of Methodism. John and Charles Wesley were the founders of Methodism. John was the organizational genius of Methodism, and he wrote sermons and tracts that developed and explained their theology. Charles assisted John in the development and supervision of Methodism, and he wrote hymns that Methodists sang which enabled them to unite “head and heart” (theology and practice) in worship. John and Charles intended that Fletcher would be the “sole leader” of Methodism upon the death of John Wesley. When Fletcher was 32 years old, John Wesley offered then to elevate him as the primary leader while he (Wesley) would serve under him [see Peter Forsaith, editor, *Unexampled Labours: Letters of the Revd. John Fletcher to Leaders in the Evangelical Revival*, p. 134]. Fletcher declined to accept this role, thinking himself unworthy of such an honor. His *Checks to Antinomianism*, which were edited, published, and approved by John and Charles Wesley, became the standard interpretation of Methodist theology, especially in America where Bishop Asbury made Fletcher’s writings required study for preachers. Fletcher’s eloquent and clear defense of John Wesley as well as his saintly life won the admiration of Methodists as well as non-Methodists. This triumvirate (John Wesley, Charles Wesley, and John Fletcher) shaped what Methodists believed, including the understanding of crisis and process in sanctification.

When he was twenty-two years of age, John Wesley chose to become a serious Christian. That decision was a crisis moment that launched him on a journey that lasted until his death. Charles Wesley followed his brother’s leadership and together they were given the title of “Methodist” at Oxford because of their serious intention to be methodical about their Christian life. Another crisis moment came for them after they had returned from Georgia as dejected missionaries, fearing that their relationship to God was not secure. John and Charles Wesley became close friends with Peter Böhler, a Moravian missionary. Charles taught him to speak in English. Böhler introduced the Wesley brothers to the idea that faith is attained in an instant moment. A crisis moment of instantaneous faith and assurance came to Charles Wesley on May 21, 1738 in the house of a Mora-

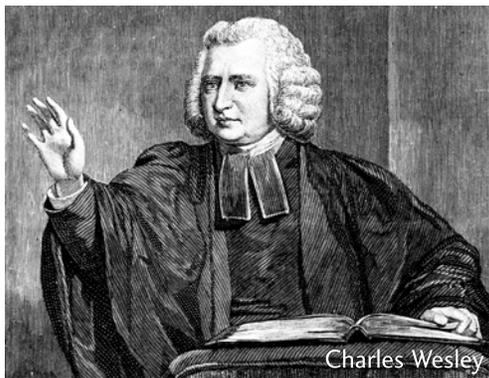
vian layman where Charles was recuperating from illness, and three days later a sudden moment of assurance of faith came to John Wesley on May 24, 1738 on Aldersgate Street when he was attending a Moravian meeting and listening to someone read from Luther’s preface to his commentary on the book of Romans. These crisis/sudden moments of faith for the Wesley brothers forever changed the lives of these two founders of Methodism. One of their converts was John Fletcher. When he was 25 years of age he joined a Methodist society and through the preaching of the Methodists, Fletcher instantaneously felt the assurance of his justification by faith.

John Wesley learned to distinguish between justifying and full sanctifying faith from Christian David when he visited the Moravian headquarters in Herrnhut, Germany after his Aldersgate experience in 1738. Christian David was a lay preacher, and he taught Wesley to make a distinction between the justifying faith of the disciples during the earthly life of Jesus and the sanctifying faith of the disciples after Pentecost. This idea of two distinct stages of faith was expressed in Charles Wesley’s hymn, “Justified but not Sanctified,” published in their first hymn book in 1739. This idea was explained in John Wesley’s sermon, “Christian Perfection,” published in 1741, highlighting that “first it was” in the history of salvation



John Wesley

when believers were fully sanctified as they were suddenly filled with the Holy Spirit on the day of Pentecost. This emphasis on the sudden work of the Spirit in full sanctifying grace was echoed in Charles Wesley’s classic Pentecost hymn on Christian perfection, “Love Divine, All Loves Excelling.” Charles penned these words: “Let us all in Thee inherit; Let us find that second rest.... Suddenly return and never, Never more Thy temples leave.... Glory in Thy perfect love.” Charles Wesley virtually equated the language of the Spirit with entire sanctification. Typical of his emphasis upon the work of the Spirit in entire sanctification is this verse: “Refining fire, go through my heart, Illuminate my soul; Scatter thy life through every part, And sanctify the whole.” Of course, the ministry of the Holy Spirit was always linked by Charles (as it was with John Fletcher) to the risen Lord in whose image the believer was to be formed through the Spirit.



“Refining fire, go through my heart, illuminate my soul; Scatter thy life through every part, And sanctify the whole.”

John and Charles Wesley spoke with one voice from the beginning of Methodism until 1749, at which time Charles began to express a slightly different view from his brother John about the crisis and sudden moment of entire sanctification. Charles began to emphasize the process of sanctification rather than the sudden moment of sanctifying faith. To be sure, John Wesley allowed for the idea of growth and process, but his emphasis was upon the sudden moment. In his sermon “On Patience,” John Wesley said: “I cannot but believe that sanctification is commonly, if not always, an instantaneous work.” John Wesley once said to his brother Charles that he was hearing from several sources that he no longer preached on the instantaneous moment of entire sanctification, and this worried John. It also was apparent that Charles had a much higher standard of what the sanctified life entailed than his brother John. They both agreed that the essence of Christian perfection was perfect love, but Charles seemed to disallow the carefully nuanced and qualified meaning of perfection that John insisted on as being consistent with perfect love. So now a minor difference emerged in Methodism between the cofounders on the meaning of crisis and process.

Here is where John Fletcher’s importance arises. He was a very dear friend of Charles Wesley, and they corresponded regularly, almost monthly for many years. Fletcher explained to Charles in 1772 that he was developing the link between the Pentecostal infilling of the Spirit and Christian perfection, which he said was not consistently explained in John Wesley’s sermons, although he said to Charles Wesley that his hymns “wonderfully” made this connec-

tion. In another letter to Charles Wesley in 1773, Fletcher mentioned his developing understanding: “I have but one doubt. Perfection is nothing but the unshaken kingdom of God, peace, righteousness, & joy in the H.G. [Holy Ghost] or by the baptism of the H.G. Now Quere [inquiry]. Is this baptism instantaneous as it was on the day of Pentecost, or will it come as a dew gradually?” Fletcher suggested to Charles that both the instantaneous moment and process of entire sanctification should be held together in proper tension. Charles with a bit of irony in his *Short Hymns on Select Passages* (Genesis 2:1) noted that God did not make the world in one day and that it is not likely that God would fully sanctify a believer in just one crisis moment. On the other hand, John Wesley insisted that entire sanctification normally happened instantaneously.

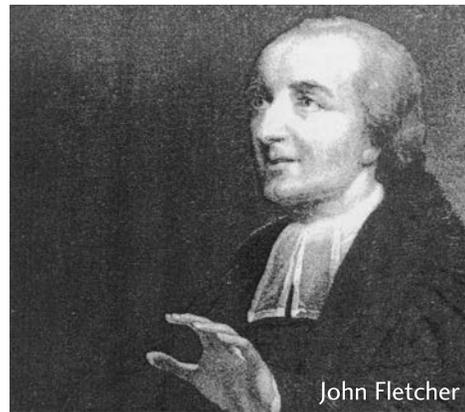
Fletcher often discussed with Charles in personal letters whether or not God would sanctify a believer instantaneously or gradually. Fletcher suggested it could be both ways, and he expressed his preference for believing it would be instantaneous because the disciples were instantly filled with the Spirit on the day of Pentecost. Here is an explanation of how Fletcher understood the connection between the Wesleys’ doctrine of entire sanctification and Pentecost: Moses predicted the exile of Israel but promised the Israelites would one day return and the kingdom would be restored and that God would circumcise their hearts so that they could love God with all their heart, mind, and soul (Deut. 30:6); and hence they would permanently abide in the promised land for ever and never be sent into exile again. This prophecy by Moses was picked up by the Old Testament prophets. This is why Peter said in his Pentecost sermon that the prophecy of Joel had now been fulfilled. Peter later explained to the Jerusalem Council this is what had happened to them on the day of Pentecost—their hearts had been circumcised and cleansed by the Holy Spirit (Acts 15:8-9). Paul also said, “God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us [‘poured out’ and ‘has been given to us’ = Pentecost language].” This connection between Pentecost and love is why sanctification is defined as the meaning of the rite of confirmation in the Anglican and Roman Catholic Church, which establishes and strengthens one so they can live out the meaning of the Christian life [see the last chapters of my book on *The Meaning of Pentecost in Early Methodism*]. There were also subsequent moments of Pentecost after the original event (Acts 2, 4, 10, 19). Fletcher used this Pentecost fulfillment of the restoration of Kingdom enabling “real Jews” (=Christian believers)

to love God perfectly as the basis of Wesley's message of Christian perfection. He also used the Pentecost motif to explain why entire sanctification was both a crisis and process. John Fletcher put it this way: "Shall we be made perfect in love by an habit of holiness suddenly infused into us, or by acts of feeble faith and feeble love so frequently repeated as to become strong, habitual, and evangelically natural to us?" Just as "the light of one candle brought into a dark room can instantly expel the darkness," and "as quickly as the Spirit descended upon your Lord at his baptism," so "may not the Sanctifier descend upon your waiting soul?" He further asked: "Should you ask, how many baptisms, or effusions of the sanctifying Spirit are necessary to cleanse a believer from all sin, and to kindle his soul into perfect love; I reply.... I should betray a want of modesty if I brought the operations of the Holy Ghost, and the energy of faith, under a rule which is not expressly laid down in the Scriptures.... If one powerful baptism of the Spirit 'seal you unto the day of redemption, and cleanse you from all [moral] filthiness,' so much the better. If two or more be necessary, the Lord can repeat them." (See Fletcher, *Works*, 2:632-633).

John Wesley published an essay on Christian perfection in the *Arminian Magazine* in 1781 written by Joseph Benson that used the baptism of the Spirit as a model for understanding how entire sanctification could, though not necessarily, happen in a sudden moment: "Allowing, what (I think) neither Reason nor Scripture forbids us to allow, that God may, and that he often does, instantaneously so baptize a soul with the Holy Ghost, and with fire, as to purify it from all dross, and refine it like gold, so that it is renewed in love, in pure and perfect love, as it never was before."

Methodist theologian John Miley noted that John Fletcher had more of an emphasis on process than did John Wesley (*Systematic Theology*, 2:375), but Fletcher also had more of an emphasis on crisis than did Charles. In his "Essay on Truth," Fletcher says it was important to have "daily baptisms of the Spirit" because holiness is always an ongoing process as much as it is a crisis moment. In his "Last Check," Fletcher defined the Wesley brothers' idea of Christian perfection as the essential meaning of the Anglican rite of confirmation, which was subsequent to water baptism. Water baptism was the ritual of Easter signifying forgiveness of sins, and confirmation was the ritual of Pentecost, signifying the sanctification and strengthening of the believer's life. Water baptism could only be administered once because Jesus died and rose only once, but confirma-

tion in the Anglican and Roman Catholic Church could be repeated many times because Pentecost was repeated in the book of Acts. Fletcher explained that entire sanctification is something that happens suddenly when the believer is made perfect in love through the infilling of the Spirit, but sanctification is also a lifelong process of always happening daily as one is continuously filled with the Spirit. So one should always expect "fuller baptisms of the Spirit," Fletcher emphasized.



John Fletcher

“Shall we be made perfect in love by an habit of holiness suddenly infused into us, or by acts of feeble faith and feeble love so frequently repeated as to become strong, habitual, and evangelically natural to us.”

Unfortunately, in the American holiness tradition in the late 19th century, crisis often took precedence over process, and Fletcher's emphasis on the infilling/baptism of the Spirit was absolutized into a crisis moment as if process was no longer necessary, often leaving one with a frustrated sense of failure and disappointment, if not disillusionment when the sudden moment of holiness did not produce the expected result. However, in mainstream Methodism, process often was the only view of sanctification that was embraced. Many now in the Wesleyan holiness tradition recognize the wisdom of Fletcher's synthesis of crisis and process. Instead of full sanctification being attained through a single crisis moment, the Christian life is punctuated with many moments of crisis in a lifelong process of always growing in grace and being conformed to the image of Christ. Process precedes and follows many crisis moments of sanctification in the daily living of the Christian life.



SHEPHERDING THE TRANSFORMATIONAL PROCESS AT ASBURY THEOLOGICAL SEMINARY

By Dr. Marilyn Elliott

“Thinking about the future of Christian leadership, I am convinced that it needs to be about theological leadership. [Seminaries] have to become centers where people are trained in true discernment of the signs of the times. This cannot be just intellectual training. It requires a deep spiritual formation involving the whole person – body, mind and heart.”

-Henry Nouwen, *In the Name of Jesus*, page 90.

As students drive into Wilmore with their U-Hauls or click onto their first ExL classroom on Moodle, they carry with them much more than their possessions and educational desires. Besides those valuable things, they also bring all the formation and de-formation of prior life experiences. Students come into the community not only with their skills, character, and passions, but they may also come with hidden burdens such as destructive anger patterns, self-esteem issues, addictive or compulsive behaviors, or a distorted image of God which misleads their choices and relationships. What we have come to call the “Asbury experience” is really God responding to the deep “YES” of surrender and openness in the heart of a student, graciously inviting transformation at the very points of inner brokenness.

Contrary to our best hopes, transformation is very often an experience involving pain. Old Testament prophets such as Jeremiah and Isaiah describe God as the divine

potter, holding in His hand the clay of a human life. “You are the potter, we are the clay, we are all the work of your hand,” says Isaiah 64:8. To become new, old things must pass away. Barriers to grace clutter the lives of most of us. The process of transformation is akin to the process of clay being utterly reshaped in a potter’s skilled hand – a kind of ongoing conversion of the whole person.

A number of factors contribute to the testimonies given by students of God’s inbreaking and healing work. Certainly a central factor is the climate of theological reflection and conversation that is richly fostered in classrooms and through relationships with professors, guest scholars, and leaders. Chapel messages, guest lecturers, and chat rooms add further dimension to ongoing theological reflection. The living/learning community being nurtured on the Wilmore campus is also benefitted by ongoing conversations happening over kitchen tables and across fences.

Theological thinking, or thinking with the mind of Christ, is the goal of seminary education. When a believer begins to think and speak in the name of Jesus, the transformation has begun. But one more element must be made real if the possibility of Spirit-filled ministry is to be realized -- the believer must also be able to act in the name of Jesus. Acting in the name of Jesus simply refers to the capacity to operate on every ordinary day from a foundation of inner truth and unfeigned belovedness.

Christian leaders are called to reenact (live out) the divine event of God’s saving work among ordinary people strug-

gling with the ordinary human experiences of despair and joy, life and death. The power to live out the message of Jesus, who came to free humanity from the power of sin and death, can only flow from a believer who has found his/her own story meaningfully rooted in God's grand story of salvation. Private sin, protected by self-designed strategies and security dispositions, creates potholes into which even the best-intentioned life can stumble.

Jesus was strongly critical of leaders who were thorough scholars of the Word but not transformed by it. "White-washed tombs" he called them (Matthew 23:27, 28). In fulfillment of Jeremiah 31:33, God is able to write His Word on the hearts of men and women, transforming them from the inside. We at Asbury Seminary are witnesses to this kind of deep formative healing and renewal experienced by many.

Formative sensitivity saturates everything at Asbury Seminary. Professors relate to the rigors of their material and classes with attentiveness to the formation of the student. Student Services and other offices conduct their business with a spirit of caring and support, creating a safe atmosphere and the invitation to belong, both of which are keys to healthy formation. In the Community Formation office, we wake up every morning with the task of shepherding formation on our minds.

Transformation cannot be orchestrated or managed; it can only be accompanied. Our work is to be alert to individuals journeying within the community, noticing moments of transformation and offering gentle accompaniment and support. The image of a labyrinth best pictures our work. Students travel a personal journey that is unique and yet not a rabbit trail – it is a well-trodden path marked by great lives. Sometimes the journey leads them to sense closeness with God, and other times the path runs into darkness and confusion. Both of these are an invitation. In all cases, the student is given invitations to engage in precisely a way that suits them and their season. God is the one who accomplishes the work.

READ MORE ABOUT SHEPHERDING ALUMNI ON PAGE 23 ►►



FORMATIVE INVITATIONS AVAILABLE TO STUDENTS:

HOLY CONVERSATIONS

Students have access to a number of safe, spiritually-prepared people who are available for significant conversations. Prayer, spiritual direction, and discernment are practiced by leaders, directors, professors, and deans, and through specific ministries such as the Healing Academy that prepares students to be wise, safe practitioners of pastoral ministry.

COUNSELING REFERRALS WITH FINANCIAL SUPPORT

In this last year, well over 100 students have received counseling referrals to local counselors who love the Lord and work with the Seminary to provide Christian counseling as individuals untangle issues in their lives.

HEALING ACADEMY

Designed to give practical training in the art of pastoral ministries, the Healing Academy first immerses the student in a safe community of love and an environment of prayer. Many students experience deep healing of their own brokenness as they delve into and practice the biblical principles of bringing people to God for healing.

FORMATION MENTORING

This practical co-curricular class engages 40 – 50 women and men each year, meeting 8 weeks in fall and spring semesters to teach the foundations of formative spirituality.

MINISTRIES

A wide menu of opportunities to belong to small groups or community experiences are offered, including but not limited to ESL classes for international spouses, women's communion, marriage enrichment, worship experiences, service projects, etc.

RETREATS

A number of excellent retreat options are offered throughout the year to give extended teaching and ministry times.

PRACTICAL HELP

Transitions, births and deaths, times of crisis and need – these are all accompanied and tended to.



FACULTY HIGHLIGHT: DR. JOSE JAVIER SIERRA

Dr. Jose Javier Sierra is Associate Professor of Counseling and Pastoral Care on the Florida Dunnam campus of Asbury Seminary. He is a licensed Mental Health Counselor and a licensed Marriage and Family Therapist and a Qualified Supervisor in the state of Florida, currently practicing in Orlando. He specializes in clinical psychology, psychotherapy, psychological assessments, marriage and family therapy, addictions and multi-cultural counseling.

A native of Honduras, Dr. Sierra holds a Licenciatura en Sicoologia from the Universidad Nacional Autónoma de Honduras, and his MA and PsyD from Wheaton College, in Illinois. In 1998, as a student at Wheaton, he received the Arthur and Jean Rech Award: The Integration of Faith and Practice, Academic Excellence and Professional Proficiency. After spending several years in Chicago as a professional counselor and family and marriage therapist, he joined the faculty of Asbury Seminary in 2006.

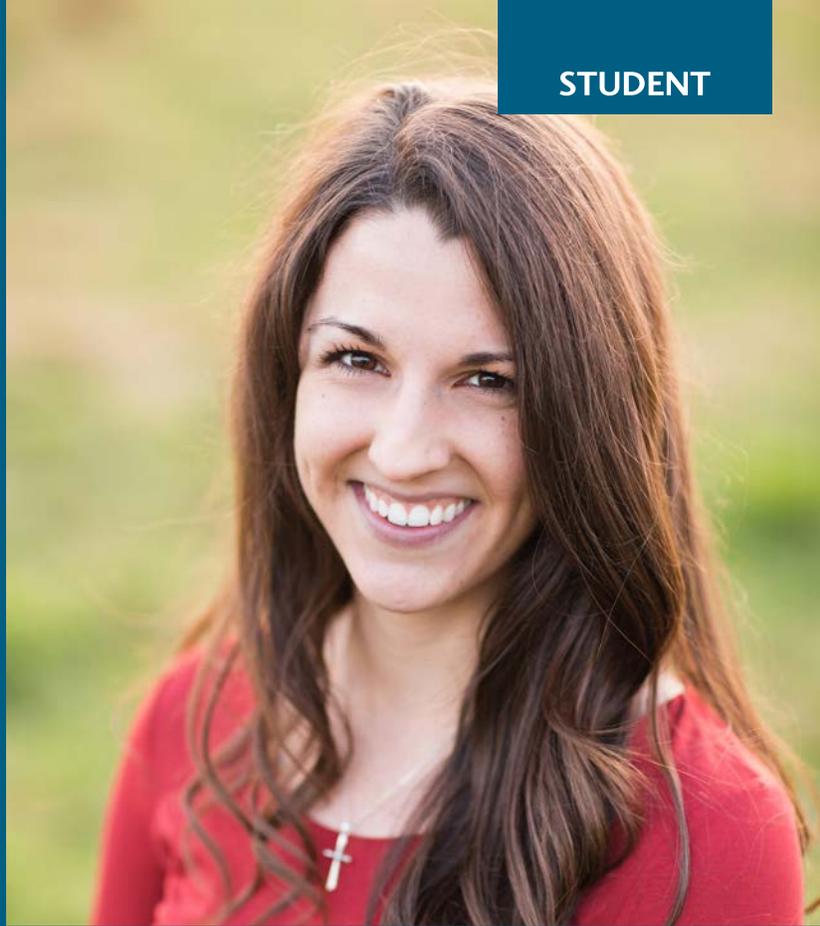
As the counseling programs at Asbury Seminary continue to attract students, professors with Dr. Sierra's education, experience, and bicultural and bilingual background are a great asset to the Seminary faculty. In 2010 Asbury Seminary awarded him the Faculty Award for Excellence in Mentoring.

As is true of so many other Asbury Seminary faculty members, Dr. Sierra lends his expertise to programs and agencies outside his classroom. In addition to his teaching, he works with the pre-marital and addictions ministries at his local church. His commitment to the growth of the

Latino church has led him to provide marriage enrichment and parenting workshops and seminars in various churches in the Orlando area as well as in several Latin American countries. His teaching has also extended to the training of pastoral and lay counselors in several countries in Latin America.

In his counseling practice, Dr. Sierra has been helping people solve relational problems, make sense of their difficult moments and events, and reach their greatest potential in life. He works with individuals, couples, and families who are dealing with anxiety and fear, depression, out-of-control anger, problematic communication, conflict, and many other issues that challenge their lives. His experience of equipping the new generations of professional counselors and marriage and family therapists as an Asbury Seminary faculty member helps him to stay current with the most innovative, research-based approaches and techniques for helping people. His practice and teaching are informed by his Christian faith and by his care for the souls of his students and their future counseling clients.

"As an immigrant, living in this country for almost 20 years now," Dr. Sierra says of his counseling practice and teaching, "I understand what feeling 'out of place' means and I can relate to the challenges of being different or the difficulties of learning a new culture and language." He delights in helping others, like himself, navigate the new realities they are facing. His insights enrich his teaching as his students are also starting a new vocational journey and are in need of not only expertise and competencies, but also guidance and mentorship to succeed.



MEG DONICA *and the Healing Academy*

Asbury Seminary has long been a place of healing for persons preparing for ministry and one that provides a context rich with resources for transformation and the healing of brokenness. From theological conversations in classrooms to transformational moments of formation, through the Healing Academy, students and their spouses are also learning how to guide others into those same healing paths.

The Healing Academy, which celebrated its 10th anniversary in February of this year, offers prayer education in the context of mentored groups and is designed to equip students and spouses with the wisdom, dispositions, and practical skills to engage in the ministry of Christian healing through participation in a supervised practicum-oriented training school.

Students not only appropriate ways and means to find healing in their own lives, they also engage in theological understandings gained in the classroom. For instance, students in the Healing Academy are required to take a class on spiritual warfare and one on spiritual direction. In this way, the Seminary offers the theological and practical resources needed to equip and empower persons to be healing agents in the context of their local church and para-church ministries.

Meg Donica, a counseling student, has just completed the first year of her two-year Healing Academy commitment. When she came to Asbury Seminary, she notes, “I expected to be challenged intellectually and academically, but I never could have prepared myself for the spiritual formation that awaited me.” From the first, she was drawn

into the experience by the honesty and vulnerability of the members and of the leaders, who foster a safe place for members to share together and to listen to one another in acceptance and grace. “When we personally experience the redemptive nature of God through healing prayer,” she says, “our hearts cannot help but to share it with others. In the Healing Academy, students sit under sound teaching from highly experienced prayer ministers to learn how to listen with sensitive, gentle spirits to others in need of prayer.”

Prayer ministers embark on an intentional journey with a person to help him or her experience Jesus, who is already at work to heal. The ministry focuses on attentiveness to the whole person in order to discern what Jesus is healing in the person receiving prayer.

A prayer minister’s task is to listen, love, and pray, not to counsel or give advice. While Meg recognizes that prayer ministry differs from counseling, she feels that the Healing Academy will enhance her counseling skills and training by renewing her confidence in the healing power and redemptive heart of Jesus Christ, “so that my goal will never be to heal my clients but rather to help them find the One who can heal them. . . . As a future counselor, I see the desperate need that this world has for healing. More, though—the need for a Healer.”

Participation in Asbury Seminary’s Healing Academy is granted by application only and participants are expected to continue their training and service through to the end of the two-year commitment.

In the Fall of 2014, the Healing Academy will publish its two-year training curriculum in a manual format so that all participants will be able to progress through standardized teaching modules regardless of their physical location.



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FACULTY HIGHLIGHT: DR. ELLEN L. MARMON

Dr. Ellen Marmon, Associate Professor of Christian Discipleship, was educated at Miami University, Oxford, Ohio, holds master's degrees from the University of Kentucky and Asbury Seminary, and earned her PhD in Educational Psychology from the University of Kentucky. She served on the staff of Centenary United Methodist Church in Lexington, KY, as Pastor of Discipleship for 16 years before joining the Asbury Seminary faculty full-time in 2005. She regularly teaches adult discipleship in central Kenya, works with local church leaders in Darwin, Australia, Papua New Guinea, and N. India, and co-leads annual mission teams to Kenya. Her more recent research involves oral cultures, discipleship, and literacy.

Dr. Marmon has recently joined Asbury's Beeson International Team as Director of the Doctor of Ministry (DMin) program at Asbury Seminary. The DMin degree was inaugurated in the United States in 1967; Asbury Seminary

was one of the first evangelical seminaries authorized to offer it, and the program began at the Seminary in 1971. This professional degree is designed specifically for persons already in the pastoral ministry who wish to expand their knowledge and further develop their leadership abilities in various disciplines, such as preaching, church planting, and missional ministry. Students join an international community that cares for the whole person and embraces spiritual formation as a lifelong process.

Asbury Seminary is committed to lifelong learning and continual growth for pastors and Christian leaders, equipping them with increasing theological depth and wisdom and connecting them with new ministry colleagues from near and far. The students come with experience and insight accumulated through their ministry journey, and the DMin degree program builds upon their experience with a curriculum based on John Wesley's priority of Scripture, reason, experience, and tradition, as well as on the use of rigorous inquiry, dialogue, and application. The cohort-based program invites global conversations around current events, trends, and issues, while also bringing relevant biblical, historical, and practical perspectives to bear on their unique contexts for ministry.

The capstone of the program is a Ministry Transformation Project, or dissertation, arising from their ministry context, which will demonstrate their scholarly application of theory, theology, and practice to both the community of academic colleagues and ministry peers.

Dr. Marmon enjoys being with her sister's family, her 2 goddaughters, and many adopted nieces and nephews; going to NASCAR races, and eating in Asbury's cafeteria with her faculty friends.

Learn more about the world-renowned faculty of Asbury Theological Seminary. Find their pictures, bios, and educational background online through

asbury.to/faculty

ALUMNI SPOTLIGHT: THE REVEREND STEVE WOOD

*Mount Pisgah United Methodist Church
Alumni Council President*

Alumnus Steve Wood, (M.Div., 1986) is Lead Pastor of Mount Pisgah United Methodist Church in Johns Creek, Georgia. Mount Pisgah encompasses a thriving discipleship program, as evidenced by its programs and opportunities designed to invite, develop and equip disciples of Christ, encouraging its members to live, learn, and lead.

“Our scriptural mandate is to be a disciple of Jesus Christ making disciples of Jesus Christ. This is the filter by which we consider, implement, and evaluate everything we do at Mount Pisgah,” Wood says.

Wood explains how the discipleship portion of the mission statement impacts the congregation: “Our high view of the mission lends itself to inspire our members to live in the responsibility and accountability of being a disciple of Jesus Christ.”

Mount Pisgah’s website declares that its mission is “making disciples of Jesus Christ here, there, and everywhere.”

The church’s mission field is not only made up of physical places but also of constituencies of people. “Here” means shepherding and discipling those they reach throughout the community. “There” means their larger immediate circle, including the local community and North Georgia. They strive to show love and compassion through service and caring ministries such as disaster relief, ministry to nursing homes, Celebrate Recovery and many others. “Everywhere” means outside of the North Georgia region, widening to a national and international circle, through denominational means and global missions.

Mount Pisgah’s vision involves being a vital church, transforming lives and expanding God’s Kingdom. The “roadmap” for the church, which grew out of a congregation-wide survey, is based on the church’s discipleship program. Five key components form this program. First and foremost is the member’s cultivation of a personal relationship with Jesus Christ – knowing Him as not just a figure from history, but as a personal friend and as Lord



and Savior. Investment in a small-group for support and accountability comes next, as discipleship and becoming an authentic Christian cannot be accomplished in isolation. Then church members serve others through acts of love and compassion to build God’s Kingdom. Following Jesus’ example, a disciple is compelled to answer the call to act for those in need, whatever the method and means for doing so. The fourth key to discipleship involves living a life of intentional stewardship, readily acknowledging that God created the universe and owns everything in it. Christians are simply stewards of their time, talents, resources, and relationships. And finally, discipleship mandates modeling a Christ-centered life, nurturing others, sharing the Good News and reproducing disciples of Jesus. In this way, Mount Pisgah members invest their lives in the lives of others to help engage, equip, and encourage disciples for Christ.

Wood encourages other churches that desire to follow Mount Pisgah’s example to start by defining the target then find out how your church defines behaviorally what it means to be a disciple of Jesus Christ. Creating an intentional community of active accountability and discipleship takes time but is worth the investment for the future vitality of the Body of Christ.



ALUMNI SPOTLIGHT: THE REVEREND CANON DR. STEPHEN HANCE

*Canon Missioner Southwark Cathedral, London, England
Alumni Council Member*

It may be intimidating to be part of a church enterprise that is more than 1400 years old, but that is where Asbury Seminary alumnus Canon Stephen Hance (DMin, 2009) now finds himself, as Canon Missioner at Southwark Cathedral, London, England. Southwark Cathedral is the cathedral church for the Diocese of Southwark as well as being a parish church. Situated next door to London Bridge, it occupies a site that historians believe has been a church since AD 606, if not before. As Canon Missioner, Canon Hance has responsibility for leading and supporting mission and evangelism in his diocese.

The cathedral's parish contains all the things that make life in London exciting and challenging. Every day the residential population is swollen by the huge numbers of people going to work or coming as tourists to this historic area. The cathedral is not only a place of worship, holding usually five services every day, but also a place of hospitality to all.

With so much history behind it, how does a church stay current in its mission to such a large and diverse metropolitan area? In Canon Hance's D.Min. dissertation topic, he explored the impact of community ministry on church health in the Anglican churches of south London. He is taking what he learned during his research and applying it to strategies for mission, evangelism, and discipleship in his diocese. The Church needs to learn afresh that "mission is not primarily something that it does, but an expression of who it is," Canon Hance writes in his dissertation. "Mission is God's initiative." While community ministry programs deal with persons struggling with societal ills, Canon Hance believes that this work must lead

to the sharing of the Good News of Jesus Christ. The approach to mission which combines "a passionate belief in proclaiming the gospel with an equivalent emphasis on community ministry. . . comes closer than other models to the picture of the early Church in Acts in which the Christian community met spiritual, physical, social, and economic needs."

Southwark Cathedral is engaged in numerous mission and evangelism outreaches, encompassing everything from church and community choirs to Al-Anon to a homeless shelter as well as engagement with the local businesses and cultural institutions. Last year over 20,000 people attended one of 36 Christmas carol services in the Cathedral, an extraordinary opportunity to share the Gospel. Now Canon Hance is leading the Cathedral's initiative to reopen All Hallows, a closed church in the parish which was bombed in the Second World War, rebuilt to a modern design, and has since been a recording studio – Depeche Mode's first record was made there – and a magnet for squatters. Within the next two years, resources permitting, All Hallows will reopen as a community space and worship center, a missional "Fresh Expression" for local people – an almost unique initiative for a UK cathedral.

For Canon Hance, mission and discipleship cannot be separated. One of his books, *Beyond Confirmation: Going for Growth in the Christian Life*, sets out a simple plan for discipleship for the new Christian, designed to equip believers for mission from the very beginning of their Christian journey. "If we follow Jesus, we must learn to do the things Jesus did," he says. "And that means following him into mission."



Asbury Seminary Remembers

Dr. Frank Bateman Stanger

August 31, 2014, would have been the 100th birthday of Dr. Frank Bateman Stanger, who served as Asbury Seminary's third president from 1962-82. A graduate of Asbury College (1934) Dr. Stanger attended Asbury Seminary for one year (1934-35). After receiving his graduate degrees from Temple University, he pastored Methodist churches in New Jersey for several years before accepting the invitation of Dr. J. C. McPheeters, Asbury Seminary's second president, to return to the Seminary in 1959 as executive vice president.

Dr. Stanger came to Asbury Seminary in difficult times. The Seminary had lost its accreditation in 1951, and immediately upon his arrival on campus Dr. Stanger was given the task of re-establishing it. He led the arduous and meticulous work with the administration, faculty, students, and the accrediting agency and Asbury Seminary was re-accredited in June of 1960.

President Stanger's two main goals for Asbury Seminary were to produce effective pastors for local congregations and to become a major center for evangelical scholarship in the Wesleyan tradition. He enhanced the Seminary's emphasis on spiritual formation with the Department of Prayer and Spiritual Life, developed the Department of the Church in Society, and saw to it that Asbury Seminary was one of the early theological seminaries in the nation to offer the Doctor of Ministry degree. A gifted administrator, Dr. Stanger organized the Seminary into academic divisions, set up a formal salary schedule, brought Asbury Seminary into the TIAA-CREF retirement plan for faculty and staff, and negotiated a free tuition reciprocity arrangement with Asbury College. Under his administration, the B.L. Fisher Library was constructed. New faculty members were hired and facilities were enlarged to accommodate greater numbers of students wanting to attend Asbury Seminary. Dr. Stanger was instrumental in laying the groundwork for the E. Stanley Jones School of World Mission and Evangelism, which officially opened in the Fall of 1983.



In honor of Dr. Stanger and his wife, Mardelle, the Frank Bateman Stanger Hall was dedicated in 1985.

Dr. Stanger died on April 17, 1986.

Asbury Seminary is thankful to God for the leadership and ministry of Frank Bateman Stanger.

Becoming People of OneBook.

By J.D. Walt

When Henry Clay Morrison founded Asbury Theological Seminary he fashioned a seal with seven words. We still stand by them today.

“The Whole Bible for the Whole World.”

Picking up on Morrison’s simple genius, Seedbed is working to extend it further into the global reaches of the Church. Seedbed exists to resource people, communities and movements to love the whole world with the whole Gospel.

We believe this happens in three essential and intertwined processes:

1. **Becoming people of One Book,**
2. **Filled and formed by the Holy Spirit,**
3. **Following Jesus on his mission in the world.**

And all of this to the glory of God the Father.

Yes, in a world of a thousand theories and a million approaches we do our best to keep it clear and focused. Without the Bible we have no map. Without the Spirit we have no compass and without Jesus we have no destination.

Our resourcing strategy begins with Scripture. Our research and experience reveals that people are weary of Bible study methods built on collective ignorance. (i.e. a group of people gather in a room and ask one another, “So, what do you think this means?” or, “What does this mean to you?”) To be sure, the Bible is a very complex book, yet a clear understanding of its meaning is imperative for solid spiritual formation and real church growth. The Church’s word for this over the centuries is, “Sound Teaching.”

Building on the near century-long movement known as Asbury Theological Seminary, Seedbed takes the richest and most practical biblical teaching and translates it into seed that can be readily sown in the Church and the world. We do this through curating our own faculty; some of the best Bible teachers in the world.

It all comes together in the project we call OneBook. For Seedbed, the goal is not biblical knowledge or expertise but Holy-Spirit-filled biblical formation. The big aspiration is the inspired and infused love of God in Jesus Christ unleashed in the everyday world through ordinary people.

Be assured, OneBook Resources will teach you the Bible. They just won’t stop with knowledge. We will not stop until we see faith acting itself out in holy love in the everyday world.

WHAT WILL THIS LOOK LIKE? HOW WILL IT BE DELIVERED?

We’ve been hard at work for over two years now in the Seed Lab developing these resources. We have a long way to go, but we are ready to start sowing. Here’s what you can expect now and in the days ahead:

THE EPIC OF EDEN - UNDERSTANDING THE OLD TESTAMENT WITH DR. SANDRA RICHTER:

A Twelve Week Video and Workbook Study revolutionizing one’s understanding of Scripture. Released and Available at Seedbed.com. The Epic of Eden: Isaiah coming Fall 2015.

INVITATION TO THE BIBLE WITH DR. BRIAN RUSSELL:

A Ten Week Big Picture Study of the Whole Bible. (Workbook + Video) Releasing January 2015.

THE BIBLICAL JOURNEY:

A Seven Year In-Depth Study of the Bible.

THE GOSPEL OF MARK WITH DR. JOSEPH DONGELL (32 week study) and

THE BOOKS OF MOSES WITH DR. BILL ARNOLD (32 week study) both launching August 2015.

THE ONEBOOK QUARTERLY:

An Ongoing Series of Bible Studies for Classes, Groups and Personal Study. Each study is 12 weeks and annually cycles through Old Testament, Gospels, Epistles and Wisdom Literature.

THE ONEBOOK DAILY TEXT WITH J.D. WALT.

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Faculty Publications

ASBURY SEMINARY HAS A WORLD-RENOWNED FACULTY. FIND THEIR PICTURES, BIOS, AND EDUCATIONAL BACKGROUND AT ASBURY.TO/FACULTY.



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Dedication of the Bob and Ellen Stamps Community House

The brand new Bob and Ellen Stamps Community House was dedicated on September 2, 2014. This new building located in Kalas Village is a further extension of Asbury's commitment to residential theological education. The spacious facility features an art room for the Back Porch Art program, a children's chapel, and outdoor playground.

"This building is a symbol in brick and mortar of our life together as a community in Christ. We ask God to grant us the grace of His presence, that He may be known to inhabit this space and to dwell within those who gather here."

- **Dr. Timothy Tennent**
President Asbury Theological Seminary



News & Events

First Woman Dean of Chapel Jessica LaGrone Installed

On September 11, 2014 over 220 students, faculty, staff, friends and family gathered to celebrate the installation of Reverend Jessica LaGrone as Asbury Theological Seminary's first woman Dean of Chapel. Reverend LaGrone is formerly an Associate Pastor of the 10,000-member The Woodlands United Methodist Church near Houston, Texas, where one of her key responsibilities was the oversight of the weekly worship services, including liturgical, blended and contemporary services. She became an ordained elder in the Texas Annual Conference of the United Methodist Church in 2005 and is also a 2002 M.Div. graduate of Asbury Theological Seminary where she was awarded the 2002 Stanger Preaching Award. The Wilmore campus is incredibly blessed and excited to have such an inspiring and godly Chapel leader as Reverend Jessica LaGrone.

Launch of the Wesleyan Holiness Pentecostal Studies Center

The launching of the Wesleyan Holiness Pentecostal Studies Center was celebrated by a scholarly conference that paid special attention to the life and thought of John Wesley. Scholarly presentations were offered by a diversity of faculty from Asbury Theological Seminary and Asbury University as well as by doctoral students. The keynote speaker of the two-day conference which met on October 9 and 10 was none other than Mark Tooley, a key leader in worldwide Methodism and author of *Methodism and Politics in the Twentieth Century*.

Revitalization Roundtable with Dr. Mark Jobe

The church of the future will exist in urban contexts. But many churches in those contexts are now aging and dying. We need a vision and a plan for how to revitalize the church in the city. On Friday, September 12, the Revitalization Center hosted a one-hour open discussion with Dr. Mark Jobe, Pastor of New Life Community Church in Chicago. New Life is an ethnically diverse, non-denominational church that meets at 40 locations around the city. In addition to actively planting new churches, they have successfully pioneered a ministry called "Restart" that has helped nine struggling urban churches renew their mission and vision.

Asbury Seminary Receives Kern Family Foundation Grant

Asbury Theological Seminary is pleased to announce a grant of \$204,170 awarded by the Kern Family Foundation, the second grant in as many years awarded to support the integration of faith, work, and economics into the Seminary curriculum and culture. This grant will continue funding the Office of Faith, Work, and Economics (OFWE) at Asbury Theological Seminary, which seeks to equip pastors to integrate the witness of the Christian faith into the marketplace. The OFWE strives to accomplish this by educating pastors in four areas: business ethics, biblical views of poverty and wealth, social entrepreneurship, and theology of work and vocation.

Asbury Inn Awarded 2014 Tripadvisor Certificate of Excellence

Recognised as a Top Performing Hotel as Reviewed by Travellers on the World's Largest Travel Site, Asbury Inn (a facility of Asbury Theological Seminary) has, for the third year in a row, received a TripAdvisor® Certificate of Excellence award. The accolade, which honors hospitality excellence, is given only to establishments that consistently achieve outstanding traveller reviews on TripAdvisor, and is extended to qualifying businesses worldwide. Establishments awarded the Certificate of Excellence are located all over the world and represent the upper echelon of businesses listed on the website historical context.

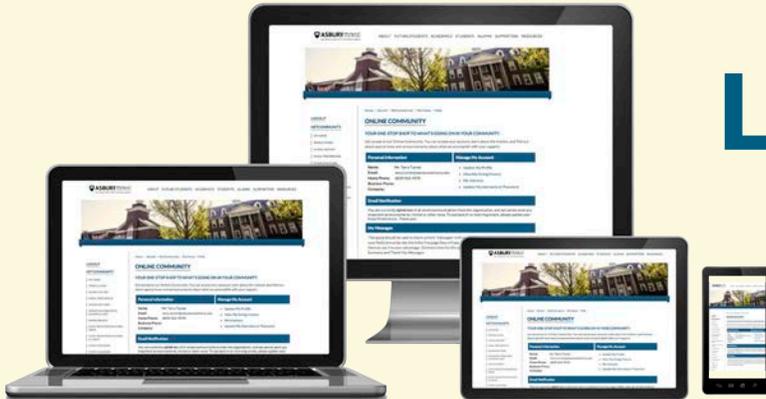


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The HUB 2.0

ASBURY THEOLOGICAL SEMINARY ALUMNI NETWORK



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For more information about The HUB, please contact our Alumni Office through alumni@asburyseminary.edu or by phone, 1.866.ATS.ALUM.

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SHEPHERDING, Continued from Page 9

A strategic realignment of the Office of Alumni with the Office of Community Formation has created a fresh collaboration intended to strengthen relations with Asbury Seminary alumni. We hope the new space and structure will signal to alumni the priority of serving and engaging their spiritual journey with Asbury resources and mission.

Much has happened within this new partnership. The Alumni office is now hospitably located on the main floor of the McPheeters building across from the Asbury Inn and alongside the Formation offices. Please come by and visit!

Personally designed Restoration Retreats are now being offered to alumni and others seeking a time of holistic renewal, Sabbath rest, or prayer. Alumni are joining the Order of Asbury to serve as mentors to new students. Attention to international alumni prompted the idea to hold the Alumni Council meeting in India, fall 2014.

Asbury Seminary graduates are a rare and rich source of spiritual maturity, ministry wisdom, and missional networks. Asbury is committed to resource and support alumni throughout all their life and ministry.



Shabbat Shalom Prayer Room inside Community Formation Office

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.

2014 Dates:

November 15–16
Centenary UMC
Lexington, Kentucky

2015 Dates:

March 13-15
First UMC
Thomasville, GA

April 10–12
St. Luke UMC
Columbus, Georgia

May 29-31
First UMC
Huntsville, Alabama

June 26-28, 2015
University Carillon UMC
Oviedo, Florida

October 16-18, 2015
Asbury UMC
Tulsa, Oklahoma

For event schedule, reservations, and information, please contact Major Events by phone, 877.PRAY.ATS (772.9287) or email, major.events@asburyseminary.edu.



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MINISTRY CONFERENCE

March 17-19, 2015

WITNESS. REPEAT.

Evangelism & Church Planting in a Wesleyan Voice

KEYNOTE SPEAKERS



Dr. Prabhu Singh
Professor, Head of the
Department of Missions, SAIACS,
Bangalore, India.



Dr. Timothy Tennent
President
Asbury Theological Seminary

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