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THE
WESLEYAN VIEWPOINT
— of —
WORSHIP

Worship Through Work

Dr. Jay Moon

Music in Christian Worship

Julie Tennent

Sabbath and Worship

Dr. Matthew Sleeth



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WORSHIPPING THE TRIUNE GOD

The great hallmark of the 16th Century Reformation was the beautiful restoration of Jesus Christ as the center of the Christian gospel. *Solus Christus* – Christ alone – became one of the great summary statements of the Reformation right along with faith alone, Scripture alone and grace alone. As Wesleyans, we fully embrace these great Reformation truths and, indeed, the Wesleyan revivals would not have been possible except through the foundation of these great truths upon which Wesley lived and preached. However, the 18th century Wesleyan revivals extended and advanced the Reformation by bringing to light the work of the Triune God in salvation. Just as surely as God the Father elects us and Christ Jesus justifies us through the cross, so the Holy Spirit works to sanctify us and make us holy. We are *elected* by the Father to bring His message of salvation to the ends of the earth. We are *justified* by Christ so that the guilt of sin no longer condemns us. We are *sanctified* by the Holy Spirit who conforms us to the image of Christ and prepares us to receive the New Creation which awaits all of us who have put our hope and trust in God’s bountiful provision for us. Thus, the Wesleyan revivals brought into focus the work of the whole Triune God in our salvation.

This truth has enormous implications for our worship. Authentic worship should always reflect the great truths of salvation which flow forth from the Triune God. Few have captured the beautiful theology of Triune worship like Charles Wesley. His worship of Christ in hymns like “Jesus, Lover of my Soul” has hardly been matched in the history of hymnody. But, he also wrote beautiful hymns to the Holy Spirit, like “Come, Holy Ghost, Our Hearts Inspire:”

*Come, Holy Ghost, our hearts inspire, let us thine influence prove;
Source of the old prophetic fire, fountain of life and love;
Expand thy wings, celestial Dove, brood o’er our nature’s night;
On our disordered spirits move, and let there now be light.*

The Reformation also ushered in the recovery of congregational worship and the rise of new musical forms and styles. During the Middle Ages worship at a “high” church involved elaborate polyphonic music in Latin which only a professional choir could sing. In a typical village church there was often no music at all, and the liturgical responses were chanted by the priest. In short, the congregation had become passive observers of worship. The Reformation set into motion an explosion of new worship which included the rise of congregational hymns which were sung by the entire congregation in their own language as a corporate act of worship. Great hymn writers like Isaac Watts and Charles Wesley emerged who wrote thousands of new hymns as well as setting the Psalms to meter and rhyme. Today, a wide variety of styles of worship are prominent around the world. Indeed, many churches will purposely highlight different styles of worship as the primary way worship services are distinguished from one another, with monikers like ‘traditional’ or ‘contemporary’ or ‘liturgical.’ The variety of styles, however, should not be confused with the more important issue which is the content of worship and the focus on the glory of our Triune God who has done great and marvelous things to accomplish our salvation. This issue of the Herald is dedicated to exploring this great theme of Christian worship. May these articles inspire you to join with all the saints through the ages who stand with us as we worship the Living God!



Timothy C. Tennent

Dr. Timothy C. Tennent
President, Professor of World Christianity

Worship Through Work

Dr. Jay Moon

Associate Professor of Church Planting and Evangelism

I recently had lunch with a young, freshly minted, law school graduate. As he finished his pie, he looked at me with a sincere yet perplexed expression, confessing, “I don’t really know how my faith in Jesus relates to my work.”

He openly shared how he struggled to make sense of the two – faith and work. For him, they were separate entities, where one encroaching on the other was not only advised against, but also seemingly impossible. This is a sentiment shared with millions of Christians in what they consider to be “secular” professions, as they are unaware of the peril this school of thought lends to their lives. The danger of never connecting your faith and your work leads to investing forty hours a week of time, emotion, and activity isolated from God. That eventually equates to a life devoid of meaning.

Worshipping God in the marketplace is a topic that is crucial for influential, thriving Christians to live out, but it can be difficult to understand. Why, for instance, do we lay hands on and commission our missionaries and pastors, but not our lawyers and teachers? Even worse, how do we approach professions that are seemingly so detached from the Kingdom of God? For example, lawyers are often the targets of many jokes (even in church), as if to infer that this profession is inherently selfish, arrogant, and driven only by monetary gain. So where does Christian worship fit into that lifestyle?

I know that my friend is not alone – he feels that he worships God on Sunday but the rest of the week his spiritual batteries run down. He survives the workweek, yet looks forward to Sunday worship for re-charge. Our lives were built for something much greater, much more meaningful than a 9 – 5 that only gives us a paycheck. God longs for each and every one of us to discover this, and unlock our place in the Kingdom. The following article begins to uncover how we start identifying our role in this plan and ultimately, worship God in our work.

Meaningful Work Dignifies Us

The Garden of Eden was designed as a place of perfection and solace – where God walked with Adam daily and all of nature lived in harmony. In this ideal picture of what Earth originally intended to reflect, God created work for Adam in the form of caring for the animals and plants. Work, then, is not a result of the fall; rather, work was always designed as a gift from God so that we could flourish and thrive as a society.

Even today, meaningful work dignifies us. If you don't believe it, look at someone who has been out of work for an extended period of time and observe the effects on their self-esteem and confidence. Willard (2014:203) states, "Business is an amazingly effective means of delivering God's love to the world by loving, serving, and providing for one another."

Wesley's concept of prevenient grace helps identify God's role in the marketplace. God goes ahead of us in the marketplace, providing footpaths for people to receive saving

grace. Consider this – the marketplace is largely a relational network whereby people make exchanges, and the desire for this transfer of talents/services connects us with people that we would otherwise never cross paths or even interact with. Without us even knowing it, God established business so that we would continually interact and serve others. In this relational web, God sends Christians to worship through doing their jobs with excellence and above all, love. Dorothy Sayers (1942) aptly describes this struggle,

"How can anyone remain interested in a religion which seems to have no concern with nine-tenths of life? The Church's approach to an intelligent carpenter is usually confined to exhorting him not to be drunk and disorderly in his leisure hours, and to come to church on Sunday. What the Church should be telling him is this: that the very first demand that his religion makes upon him is that he should make good tables. Church by all means, and decent forms of amusement, certainly – but what use is all that if in the very center of his life and occupation he is insulting God with bad carpentry? No crooked legs or ill-fitted drawers ever, I dare swear, came out of the carpenter's shop at Nazareth."

The first form of worship is to perform our work for the glory of God – with excellence and care, treating and valuing your coworkers and your clients above your paycheck, above your promotion, and above your ego. Perhaps this is what Paul had in mind when he said, "So whether you eat or drink or whatever you do, do it all for the glory of God" (1 Corinthians 10:31). I'm not saying it would be easy because, let's face it, obedience to God rarely is. Work that is done with excellent finesse, without a possible explanation beyond a divine relationship with God, is a true act of worship.



"Work was always designed as a gift from God so that we could flourish and thrive as a society."

Collective AND Individual Worship

Our theology limits our understanding of worship when we fail to balance work with rest, and we fail to distinguish between collective and individual worship. Jay Slocum (2014: 72) describes it this way,

"If Christians see work as a worshipful act, while also seeing Sabbath-keeping as a way of offering our rest to God, a very large part of our life becomes worship. Moreover, when we realize that God desires to gather us for corporate worship (on Sunday, for instance) and then scatter us throughout the world in an offering of individual worship, the only time worship is not taking place is in our sleep! And if one prays before going to bed and invites the Lord into one's dreams, I see no reason why we cannot argue that the whole of our lives can be offered to God in worship."

Suppose that doctors, lawyers, engineers, dentists, etc. understood the difference between collective and individual worship. While our church services provide collective worship, the real intent of this gathering is to send people into the marketplace for individual worship each day on the job. This concept of "sending" leads to another reason that we often miss the value of work – we misunderstand the nature and mission of God.

Mission in the Marketplace

People often associate the term "missionary" with those who are called to go far away from home. While this does occur, mission is really about God sending people to any location to reach others. Notice the entire Trinity engaged in the mission of God through this sending, "Again Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.' And with that he breathed on them and said, 'Receive the Holy Spirit.'" (John 20:21-22). The *missio dei* is then God's sending of people to any place that they are needed. Couldn't this also be in the marketplace? As a result, could the marketplace then become a venue for worship?

Working seven years as a professional civil engineer, I experienced the difficulty of finding God's place in a corporate environment. As I rubbed shoulders with other engineers, clients, and contractors, I gradually wondered if God had sent me to this place, to these people, for a distinct purpose. After sharing with some of my co-workers during a coffee break one day, we decided to start a "Bible break." Gathering on Fridays for lunch at a local restaurant, we read/discussed Scripture, prayed for each other, and invited others to our gathering. While the gathering ebbed and

flowed, we gradually found that even engineers can worship God in their daily jobs!

I know what you're thinking – "But you don't understand the people that I work with; that could never happen at my job." What I left out is the amount of time and prayer it took to be able to broach the subject of God. But God calls us to be persistent, and as bold as lions, seeing our work as part of God's larger mission, as God continues to mold and shape the hearts of the people around you.

Some are taking their worship of God at work a step further by asking, "Why not start a business with the intent of birthing a church?" For example, an entrepreneur in Tennessee started a coffee shop as a means to gather people to form a church. Another example is a restaurant worker who weekly invites co-workers to his home after work at 11:30 PM on Thursdays for a "simple church" gathering. A third example is an IT professional who saw his business as an opportunity to provide flourishing for the community. This subsequently started a large church in India. While the actual businesses and venues vary, what they have in common is this – they recognize that God sent them into the marketplace because they realized that worship was not limited to Sunday morning.

Here's some good news – you don't have to start your own business or be a pastor to let that insight refine and change your life. Once you internalize the fact that God calls us to worship every day in our office buildings, job sites, and homes, you begin to live out the Kingdom of God.

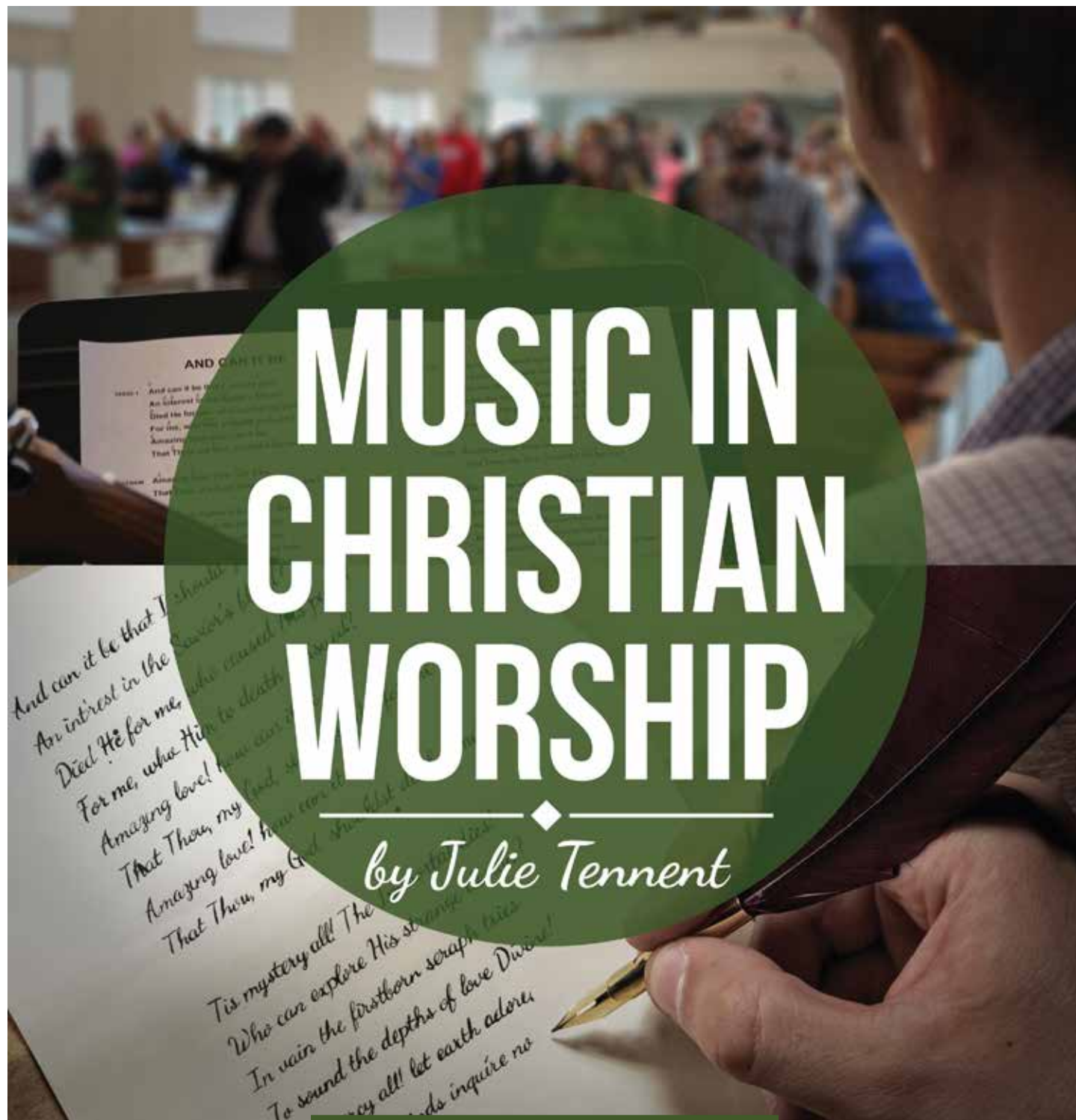
As we finished the meal, my young lawyer friend thanked me for discussing how worship and work can be engaged in the marketplace. "Living for something greater" and "making a difference" are not just Instagram hashtags or idealistic notions thrown around by a lost culture seeking a divine appointment; they are the true intent that God has for our lives. It's up to us to realize this and...worship!

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Wherever the gospel is found, there is also found the presence of music in Christian worship. It begins in the Scriptures, from the songs of praise and triumph at the Exodus, to the trumpeters and singers leading forth in battle for God's people, to the elaborate instructions for musicians in Temple worship, to the subscripts in the

Psalms about their musical forms or accompaniment, to the songs of the Prophets, to Zechariah and Mary and Simeon singing in response to the mystery of the Incarnation, to the glorious worship songs of heaven in Revelation. The pervasiveness of music throughout the Bible indicates something very profound about the place of music at the heart of our relationship with God.



We all instinctively understand the power of music, whether we are musicians or not. The organizing of sound into rhythms and melodic patterns creates something that resonates with the entirety of our being, often communicating on a level that is beyond the realm of words or conscious thought. Long before infants understand words, they respond to music; and often after memory fails or words cease to be comprehended, music remains as an entry into the soul. We see this acutely with Alzheimer's patients or the elderly who have dementia. So, what does this say about the presence of music as an integral part of worship? How does music function in our worship of God on many different levels? Why is music, and singing in particular, one of the most distinctive hallmarks of Christian worship?

Singing engages our affections

First, singing expresses our emotions and engages our affections. In response to the overwhelming love of God in Jesus Christ, we are compelled to express our praise and devotion with all that we are. Music opens channels to our deepest identity; it stirs our affections and brings healing to our wounds. The singing of praise lightens our darkness, lifts our sorrows, and silences the enemy's voice. Music provides pathways for the deep expression of emotion as well as the impression of God's work in our soul. Spiritual battles are fought and won through the voicing of praise and the cries of lament in worship.

Singing engages our will

The participatory nature of singing is profoundly Christian, and the engaged will of the believer is profoundly Wesleyan. While worship would seem to assume participation from

the worshipper, our services of worship can easily become marked by passive observation. Engaging in the act of singing, however, enlists our will and our body in a very physical and holistic way. To voice praise in song is to actively believe and participate in the reality of that about which we sing. It is a tangible way of aligning our will with that truth, of saying to our own soul, "Yes! This is what I own as true; this is who I am!" And sometimes, we need to give voice to those truths which we know to be true, even if we are not feeling them at the moment. The physical act of singing can lead our soul forward, and call us beyond our current circumstances into God's perspective from above. We are empowered to own those realities in our inner being and orient our will to their truth. And then, in a beautiful synergism of relationship, God is able to form the deep places in our soul and will which have been opened through the tender channel of music.

Singing engages our mind

Finally, music impresses theology and doctrine upon the mind, aiding in the memory and retention of God's Word. We all know how easily words and truth which we sing are remembered. However, there is an even greater cognitive benefit beyond memory – that of glimpsing mysteries which we cannot fully comprehend. There is exquisite beauty in the Triune God which the mind cannot even begin to grasp, but which may be mediated and conveyed through the glorious experience of music. While wonderfully aiding our rational memory of Scripture and truth, music also powerfully imprints the transcendent realities of God's beauty and majesty upon our minds. Through the mysterious power of music, then, we may just begin to glimpse and touch the fringe of the garment of God's glory.



FACULTY HIGHLIGHT: DR. JEFFREY W. FRYMIRE

Associate Professor of Homiletics
Dean of the Chapel - Orlando, FL

Dr. Jeffrey W. Frymire says he began his pastoral ministry right out of college, serving two years as an associate before becoming a senior pastor. For the next 29 years he continued to pastor churches in the Church of God Anderson, with no thought of ever leaving. During this time he continued his education, earning two master's degrees from Anderson School of Theology. Then he decided to further his education and was accepted at Fuller Theological Seminary in 2006, graduating in 2010 with a Ph.D. in Practical Theology with a concentration in homiletics (specializing in narrative preaching and issues related to performance theory in preaching). His dissertation focused on "Creating Interesting Sermons: The Use of Creativity, Imagination, and Novelty in Preaching." Dr. Frymire served as an adjunct faculty member at Fuller and following his graduation was awarded a two-year post-doctoral teaching fellowship at Princeton Theological Seminary, where he taught in the areas of homiletics and speech communication. Through these experiences, he realized that he loved teaching. He was appointed associate professor of homiletics on the Florida Dunnam Campus of Asbury Seminary in July of 2012, the first full-time preaching professor for that campus.

Dr. Frymire's areas of academic interest include narrative preaching, creativity (both theoretically in communication and in practice in homiletics), speech communication, and church leadership.

In addition to being in pastoral ministry, Dr. Frymire has served on the Ministries Council of the Church of God, the national leadership board for the church. He has been a featured speaker at the North American Convention of the Church of God and was the 2012 Baccalaureate speaker for Princeton Theological Seminary's graduation exercises.

Dr. Frymire's first book, entitled, *Preaching the Story: How to Communicate God's Word Through Narrative Sermons*, came out in 2006. He continues to teach these principles in the classroom, through preaching clinics (such as the Joe Engle Preaching Conference at Princeton and the annual North American Preaching Clinic hosted by the Anderson School of Theology), and at ministerial gatherings.

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[asbury.to/faculty](https://www.asbury.to/faculty)



STUDENT HIGHLIGHT: KEVIN COOK

Kevin Cook is a current M.Div. student at Asbury Seminary, who also serves as the Coordinator of Worship for the Chapel Office, working with the Dean of the Chapel to plan and coordinate worship services, chapel programs, and the chapel internships. He is a certified candidate in the Florida Annual Conference of the United Methodist Church. He is also a classically trained pianist and plays "pretty much every instrument in a standard contemporary worship band."

Kevin feels called to be a pastor and a defender of the orthodox Christian faith. On the subject of worship, he advocates that it should be first a posture and second an action. By posture, he means "a stance we take before the throne of God, one of personal humility and Divine exaltation." He points out that "liturgy" literally means "the work of the people in the world," indicating its communal or collective nature. Worship, Kevin believes, entails the Body of Christ gathering together in community, as well as dispersing into the world, to give glory, honor, and praise to God. "When planning worship services," he continues, "rather than just selecting songs, prayers, and other elements that match the theme of a service, I take time to consider how to make a service more communal, participatory, and responsive - that's liturgy."

Kevin also feels strongly that worship should be Trinitarian in nature, directed to God the Father, through Jesus Christ his Son, and empowered by the Holy Spirit. "Worship can be a place to act out, and sing out, our theology, as Charles Wesley so profoundly exemplifies." Theological depth and understanding, he feels, must be placed within the modern

worship context.

Kevin believes that worship and the way it is communicated must be relevant to the lives of the congregation. When a worship service incorporates both meaning and understanding of the things of God, the service moves from "a momentary encounter to a transformation." The style of music, for instance, must "speak to the heart of the congregation," going well beyond personal preferences for styles and genres. "Music is a language with multiple dialects," he notes, "some of which are more familiar than others." For many, music becomes either a catalyst or a hindrance for praise and worship, and meaning, which gives the worshipper something concrete to hold on to and to take away, is either increased or decreased accordingly.

Because of his role in the Chapel Office, Kevin states, "I have been given an incredible privilege to learn hands-on what ministry is all about. While I am growing in theological education in my classes, I am learning more about ministry, leadership, team development, servanthood, and collaboration" through the Chapel position. Beyond the scope of his job, Kevin believes that "Asbury Seminary is preparing me for ministry in the 21st century through both classes and community. I have been taught sound Christian doctrine to preach and teach in the church. I've gained imperative knowledge for handling crisis situations in pastoral care. I've been equipped with proper methods for inductively studying and exegeting scripture. And perhaps most important, Asbury has given me a safe community where I can wrestle with deep questions, work out my own personal and holiness issues, and seek after God in devotion, study, fellowship, and worship."



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STAFF HIGHLIGHT:
REV. JESSICA LAGRONE
Dean of the Chapel - Wilmore, KY



The Reverend Jessica LaGrone took up her duties as Dean of the Chapel in June of 2014 and was officially installed in the Fall. She is the first woman to hold this position. She calls that a privilege. “The men I have known as Dean of the Chapel have been spiritual giants and guides in my own life,” she notes, “and I am grateful to stand where they stood in this holy place in ministry. While many people who have been ‘firsts’ in other places of ministry may experience resistance, that has not been the case at all here. I felt welcomed with open arms by the Asbury and Wilmore community. I enjoy the opportunity to shape worship for our community and to mentor and counsel students in a very crucial time in their formation.”

Rev. LaGrone holds a bachelor's degree in biology from Southwestern University in Georgetown, Texas. She is a 2002 M.Div. graduate of Asbury Seminary, where she was awarded the Stanger Preaching Award her senior year, and was ordained elder in the Texas Annual Conference of the United Methodist Church in 2005. Prior to coming back to Asbury Seminary, she was an associate pastor at the 11,000-member The Woodlands United Methodist Church near Houston, Texas, where one of her key responsibilities was the oversight of weekly worship services in liturgical, blended, and contemporary styles. As well as preaching regularly at The Woodlands, she coordinated sermon series with the preaching pastors there and founded and taught a large women's Bible study group. She is the author of several books including *Namesake*, *Broken and Blessed*, and *Set Apart*.

“I grew up in a small United Methodist Church.” Rev. LaGrone said, “that encouraged me to take positions of leadership throughout my adolescence and young adulthood. By the time I figured out my call to ministry, it seemed I was the last one to know!”

She believes that “regular worship with other believers (among other means of grace) helps to reorient our hearts in a way we cannot do by ourselves. Giving glory to God with our full attention in worship somehow helps us follow more steadily with our attention and affection for God in all the other hours of our week.” She characterizes the Chapel program at Asbury Seminary as very integral to the Asbury experience. “It provides a place where everything students are learning and experiencing in class and in community meets in one place and they are able to integrate head and heart in a beautiful way,” she noted. “Estes Chapel in particular is holy ground for our community. So many significant experiences with the Lord have happened in this place, and I know that alumni and friends of Asbury all over the world remember this as a birthplace and crucible for amazing acts God has done in their lives and ministries.”

She and her husband, Jim, and their two small children have moved to Wilmore and love it. “I'm thrilled,” she said, “to return to a place that formed me for ministry in such a powerful way to serve and invest in the lives of those in the community.”

ALUMNI SPOTLIGHT MARK BENJAMIN

*Minister of Worship Arts at Asbury
United Methodist Church in Raleigh, NC*

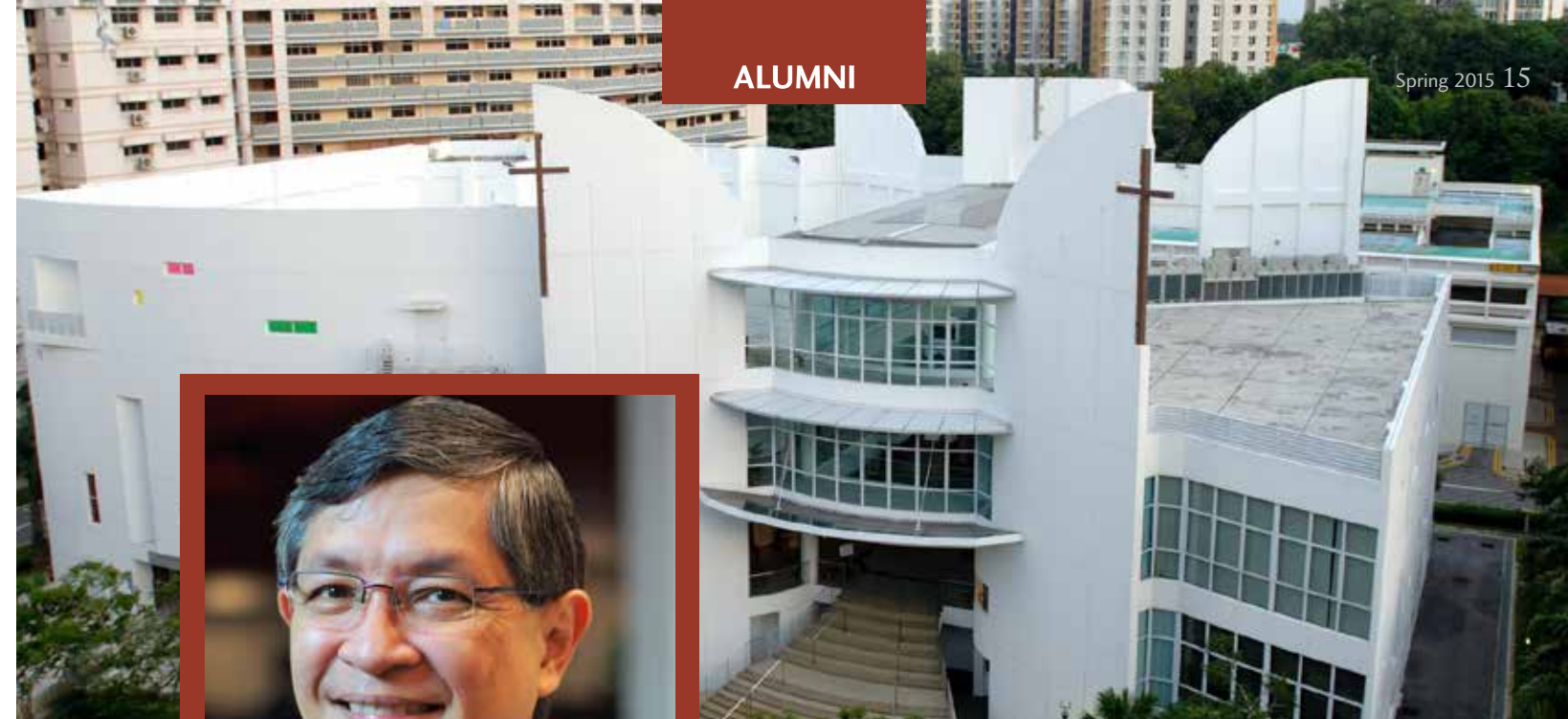
Mark Benjamin began playing piano as a child and is largely self-taught on the guitar. “At 19,” Mark says, “I encountered Jesus in saving and justifying faith. Mine was a dramatic conversion and I wanted to know all I could about Him.” He attended Kingswood University (a small Wesleyan school), studying pastoral ministry, and in his first year there played guitar on a worship team, playing in local churches and at summer youth camps. “Along the way,” he says, “people began to affirm an anointing that they sensed in my worship leading. An apparent calling to lead God’s people in song has driven much of my desire to grow vocally and on my primary instruments of guitar and piano.”

Mark graduated from Asbury Seminary in 2006 and then spent three years at George Fox University as a Director of Worship Arts. For the past six years he has served as Minister of Worship Arts at Asbury United Methodist Church in Raleigh, NC.

Mark describes his ministry in these terms: “I believe it’s hard to lead people where you haven’t been. One of my regular practices is simply to cultivate a hidden intimacy with Christ in worship. I don’t just want to lead people in song, I want to first engage with Jesus in melody and lyric in the privacy of my office or home. It is far too easy when you have done this for some time to just go through the motions without connecting in spirit and truth. As in good preaching, if the Word or words being sung or spoken do not speak, convict, convince, correct me first, then how am I to lead well? If the Word is a double-edged sword, I ought to let it cut me before I swing it or sing it corporately.”

In leading worship, Mark observes, he calls upon and encourages God’s people to praise. “I invite them and they invite me.” Mark quotes James B. Torrance’s definition of worship: “Worship is the gift of participating through the Spirit in the incarnate Son’s communion with the Father,” and says that Asbury Seminary taught him that worship ought to flow from the Story of God, to the Trinity, for the sake of the world. His song choices reflect this idea, especially as it relates to the Trinitarian understanding of our faith. The song needs not

to just name God, Mark says, but to “address the work of the Father and of the Spirit and to name Jesus in the richness that Scripture represents.” Another criterion for selecting worship songs is to pay attention to “who gets the verbs,” as he quotes J. D. Walt as saying. What does the song say about God? “So often,” Mark goes on, “when you survey the lyrics of modern worship, we are getting all the good verbs. It can become more about our action toward God than God’s redemptive action towards us.”



ALUMNI SPOTLIGHT: THE REVEREND IVAN TAN

*Pastor at Living Hope Methodist Church
in Tampines, Singapore*

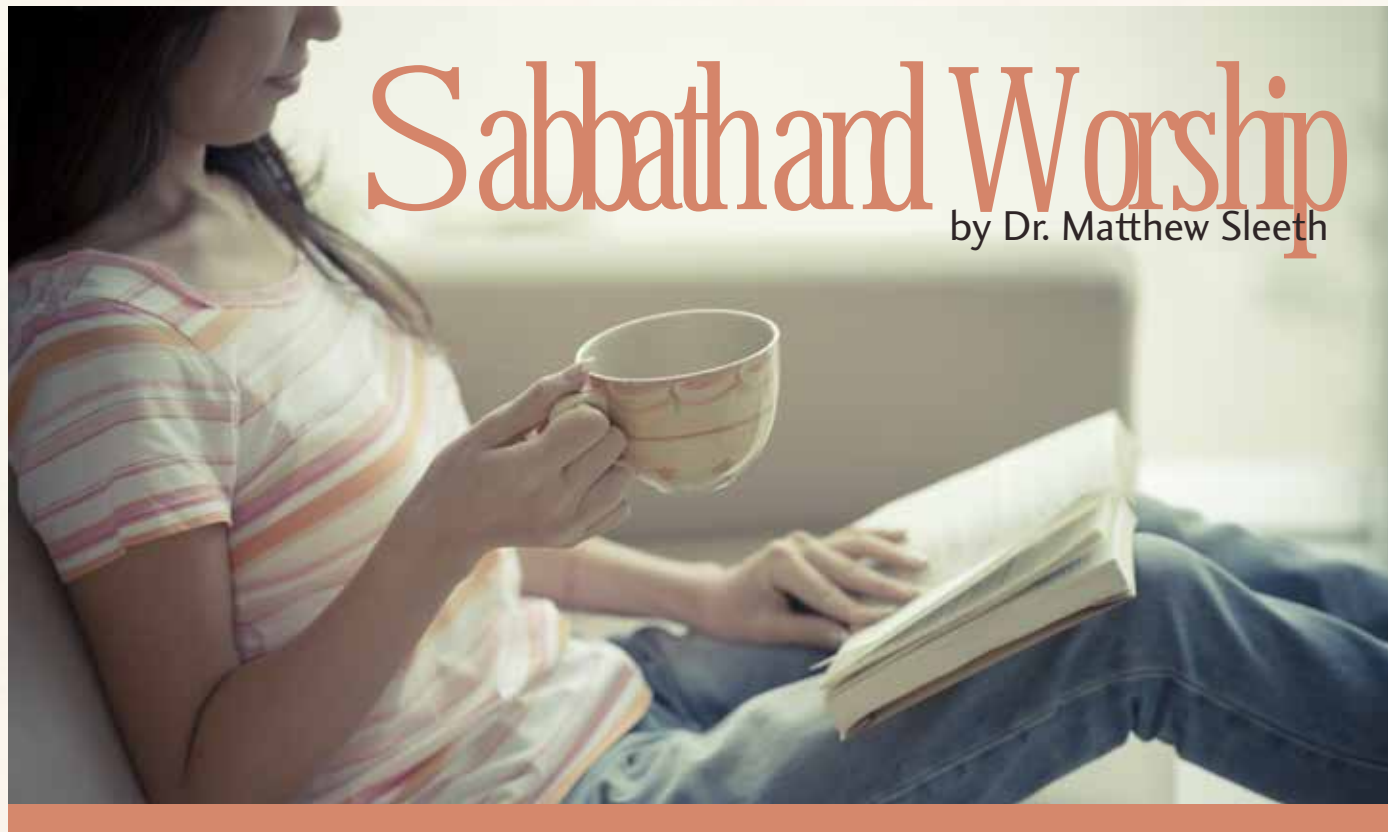
Ivan Tan is one of two pastors at Living Hope Methodist Church in Tampines, a large public housing estate in the northeastern corner of Singapore. Prior to coming to Asbury Seminary, he worked as a corporate lawyer and served actively in his home church. The Asian financial crisis of the 1990s caused him to reflect deeply on his calling and led to his leaving his law practice and joining a large corporation as in-house counsel. The year he joined the corporation, it declared its largest-ever staff bonus, which provided the seed money for Ivan and his wife to come to Asbury Seminary. During the course of his studies, he was blessed with several mentors who helped him discern his call to become a pastor. He also notes that once his classmates learned that he could speak English (which he does very well) they became great friends of his and engaged together with him in many interesting conversations and service opportunities.

When asked about the differences between worship in his church and that of an American congregation, Ivan said they were not too different. “The songs and hymns and lit-

urgy that we use are similar. One difference is that while the majority of our members are conversant in English, some speak only Mandarin Chinese and/or the Fujian dialect. Hence during combined services, such as Holy Communion and special services, we include songs or hymns and liturgy in both English and those languages. This means our worship team needs to include members who can lead in those languages.”

Ivan describes his vision for worship as “every person attending our worship service having a personal encounter with the Lord through some part of the service. We pray for that encounter to begin a work of transformation so that that person will grow in holiness, and hunger and thirst after the living God. I try to help those who plan the service sense what the Lord is saying through the Scripture and the sermon so that they can structure the rest of the service.” Pastoral leadership is crucial in engaging the congregation, Ivan goes on to say. “The sermon should engage with issues faced by members. The illustrations used should help them live as true disciples of Christ.” And to further the discipleship and worship of the congregation, “We provide a full Bible study guide in our worship bulletin on the Scripture we preach on, so that members can bring it home for further reflection and for discussion at Cell meetings.”

Ivan is grateful for his time at Asbury Seminary. “Many of our professors have inspired me,” he says, “and shown me viable models of ministry which I have drawn on for guidance. Our times of worship and interactions as a seminary community have been particularly helpful, as they are examples of how I could structure services and model our common life as God’s people.”



Sabbath and Worship

by Dr. Matthew Sleeth

Nearly a decade ago, my family moved to Kentucky. For our first four years, we lived a stone's throw from Asbury Seminary. Those of you who have been to Wilmore know that life there is regulated by two soundtracks: the train whistle and the hourly chimes.

The most familiar bell sound in Wilmore and throughout the world is probably the Westminster Chime. It's what you hear on your grandfather clock. For those who read music, it goes like this:



Shortly after moving to Wilmore, my wife and I started a ministry called Blessed Earth. Blessed Earth is an educational nonprofit that shares the biblical call for good stewardship practices. Much of my work these days is focused on teaching about the Sabbath commandment, God's invitation into holy rest. Sabbath is a central rhythm of the Gospel message: first we rest in Christ, and from that holy rest all our work flows. Instead of being on the go 24/7, God invites us to live 24/6.

Recently the newest member of our staff, Reverend Bill Hughes, an Asbury Seminary alumnus, shared with me the back-story

of the Westminster Chime. The Westminster Chime was written by Frederick Handel, a contemporary of John Wesley. You may know it as a set of variations on the four notes in Handel's Messiah that make up the fifth and sixth measures of "I know that my Redeemer liveth". The lyrics, based on Psalm 37:31, are inscribed in the Big Ben clock room of Westminster Abbey:

*All through this hour
Lord, be my guide
And by Thy power
No foot shall slide.*

These words are so simple a child could learn them, but so profound that even our greatest saints struggle to truly live them.

Musicians tell me that it is not the notes but the pauses in between the notes that make music. All notes and no pauses is just noise. Sabbath and prayers, like the one that accompanies the Westminster Chimes, are the pauses that turn our life into a song.

What a difference it would make in the Church at large if we stopped each hour and asked the Lord to be our guide.

What a different world it would be if we came to rest every seventh day to be still and know that God is God.



This spring, Dr. Sleeth and Blessed Earth are partnering with both the Wilmore and Orlando Asbury campuses on the Sabbath Experience, February 22- May 10. Asbury students, faculty and staff are invited to keep the Sabbath together for twelve weeks. Community Formation and the Chapel Office are supporting the Sabbath Experience through covenant groups, Wednesday chapels, bi-weekly reflection sessions, workshops, symbolic candles, and provision for Sabbath feasting.



Matthew Sleeth, MD, a former emergency room physician and chief of the hospital medical staff, resigned from his position to teach, preach, and write about the biblical call to be good stewards of the earth. A highly sought-after speaker, Dr. Sleeth has spoken at more than 1,000 churches, campuses, and events, including serving as the monthly guest preacher at The Washington National Cathedral. Recognized by Newsweek as one of the nation's most influential evangelical leaders, Dr. Sleeth is the executive director of Blessed Earth, founder of the Seminary Stewardship Alliance, and author of numerous creation care books and articles, including his most recent book, 24/6.



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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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News & Events

Jason Vickers Appointed to the Faculty of Asbury Theological Seminary

Asbury Theological Seminary is delighted to announce the appointment of Dr. Jason Vickers to the position of Professor of Theology. Since 2006, Dr. Vickers has served on the faculty of United Theological Seminary in Dayton, Ohio. He is an effective teacher and well-known author and scholar, having published numerous books and articles in the area of Wesleyan theology. Dr. Vickers' teaching and writings are typically in the areas of systematic theology, Wesleyan studies, and church renewal (*Minding the Good Ground: A Theology for Church Renewal*). He is a past President of the Wesleyan Theological Society, current editor of the *Wesleyan Theological Journal*, and is an ordained United Methodist elder in the Western North Carolina Conference. Dr. Vickers (Ph.D., Southern Methodist University) will serve at the Memphis extension site of Asbury Theological Seminary, beginning in July of 2015.

McKenna School of Education Dedication

The McKenna School of Education was dedicated on the campus of the Immanuel University in Hyderabad, India, on January 29th, 2015. The school is named in honor of David and Janet McKenna, Asbury Theological Seminary's president and first lady from 1982-1994. Dr. Rob McKenna, Chair of the Department of Industrial-Organizational Psychology at Seattle Pacific University, gave the dedicatory address and represented the McKenna family on this occasion.

2014 Jessamine Co. Chamber of Commerce Award

Asbury Theological Seminary was recognized as the 2014 Jessamine County Chamber of Commerce Business of the Year at the Chamber's annual banquet on January 22, 2015. "This award is presented to a business or organization that goes above and beyond in our community – setting high goals and reaching them – and representing our community both near and far," said Kim Dyer in the presentation. "The Business of the Year award is given to show that the Chamber believes in what you are doing and supports you all the way." The award was accepted by Bryan Blankenship, Vice President of Finance and Administration, on behalf of the Seminary.

Dr. Witherington Appeared on the New CNN Series Finding Jesus: Fact, Faith, or Forgery

The CNN series premiered on March 1 "blending science and archeology" to explore six religious relics that some say could provide key information about Jesus.

Dr. Ben Witherington, Jean R. Amos Professor of New Testament for Doctoral Studies at Asbury Theological Seminary, appeared on five of the six episodes.

Asbury Seminary Receiving Site Visits from ATS and SACSCOC

Asbury Theological Seminary received its ten-year visit from The Association of Theological Schools, March 9-12 and The Southern Association of Colleges and Schools Commission on Colleges, April 28-30. For more information, please see our accreditation page.

Asbury Seminary Elects Four New Trustees

At its Fall 2014 meeting, Asbury Theological Seminary elected four new members to its Board of Trustees. Their terms of office began January 2015.

Reverend Anna Jackson

The Reverend Anna Jackson is an experienced United Methodist pastor in the Florida Conference and a 1995 graduate of the Seminary. She has also been a member of the Florida Conference Board of Higher Education and Campus Ministry and was ordained Full Elder in the New Mexico/Northwest Texas Conference in 2000.

Dr. Joanne Lyon

Rev. Dr. Joanne Lyon is General Superintendent of The Wesleyan Church, based in Fishers, IN and a graduate of the University of Cincinnati and the University of Missouri-Kansas City. Lyon began World Hope International, a Christian relief and development organization, which today works in 14 of the poorest countries in the world. She has been awarded several honorary degrees, including the Doctor of Humane Letters from Asbury Seminary.

Dr. Robert Joseph Phillips

Dr. Robert Joseph Phillips retired in 2005 as a Captain in the US Navy Chaplain Corps, He is currently pastor of the First United Methodist Church of Peoria, IL and a member of the Illinois Great Rivers Conference. Phillips is a 1974 M.Div. graduate of Asbury Seminary and earned the M.Litt. degree from the University of

St. Andrews and his Th.M. and D.Min. degrees from Princeton Theological Seminary.

Dr. Amy (Lerner) Wasserbauer

Dr. Amy (Lerner) Wasserbauer is a clinical psychologist, currently in the department of Counseling Services at Arizona State University in Tempe, AZ. A graduate of the University of Kentucky and with two degrees received with honors from Asbury Seminary, Wasserbauer earned her Ph.D. in clinical psychology from Seattle Pacific University in 2002.

BOARD OF TRUSTEES MEMBERS HONORED

For the first time in its history, Asbury Seminary has named an honorary Chair of the Board of Trustees. Bishop Sundo Kim was granted that honor in the Fall meeting of the Board on November 11, 2014. Bishop Kim is a world-renowned Christian leader, whose influence extends far beyond his native Korea. He is the retired senior pastor of Kwanglim Methodist Church, the largest Methodist church in the world. His church has planted many daughter churches and sent missionaries across the world.

In addition, Bill and Phyllis Johnson were named the first recipients of Asbury Theological Seminary President's Distinguished Leadership Medallion on November 10, 2014. The Johnsons were honored for their establishment of charitable foundations to invest in strategically-aligned mission organizations as well as to multiply the Church through church planting and the re-missionizing of the Church. The Johnson Family Foundation has supported Asbury Seminary through scholarships for international students, a challenge gift to the unrestricted fund, and, most recently, a significant gift in support of the Seminary's Church Planting Initiative and global partnerships. Bill Johnson was elected to the Seminary's Board of Trustees in 2000, has served as chair of the Advancement Committee, and is currently a member of the Finance Team.

SHARON YANCEY CHOSEN ASBURY THEOLOGICAL SEMINARY ALUMNUS OF THE YEAR

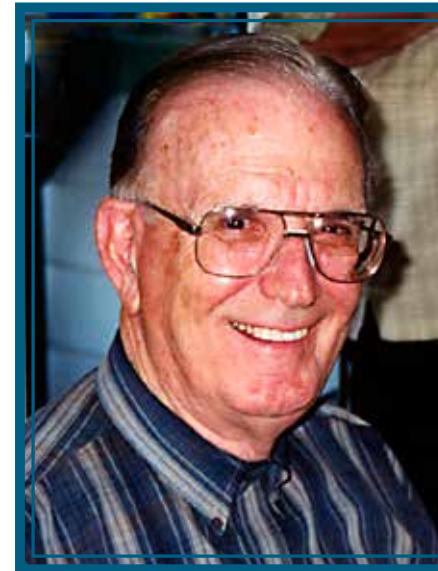
Asbury Theological Seminary is pleased to announce that Sharon Yancey has received the Distinguished Alumni of the Year award for 2014.

Yancey is a 1979 graduate of the Seminary. Four years ago she began a program model that has become known as "The Matthew Initiative," based upon the words of Jesus as recorded in Matthew 19:14: "Let the little children come to me, and do not hinder them, for the Kingdom of Heaven belongs to such as these." Believing that the children's ministry is the most strategic ministry of the church today, Yancey's team provides services for new churches and churches that need to re-start their programs for children.

GWINN ELECTED NEW ASBURY SEMINARY BOARD CHAIR

The Asbury Theological Seminary Board of Trustees has elected Bishop Alfred W. Gwinn, Jr. as its new Board Chair. His three-year term began January 1, 2015. Bishop Gwinn is a retired bishop of the United Methodist Church, having served most recently as the bishop of the North Carolina Conference. He is one of eight Asbury Seminary graduates who have been elected to the episcopacy of the global Methodist Church and are either serving actively or have retired. Elected to the Asbury Seminary Board of Trustees in 2004, Gwinn has served on several committees of the Board. His wise counsel and knowledge of the Church of Jesus Christ make him well-suited for the position of Board Chair.

The Passing of Dr. Ira Gallaway



Dr. Ira Gallaway died on March 16, 2015 at the age of 91. He was the same age as Asbury Seminary – both having been born in 1923, and always said that other than preaching the Gospel, his most important work in ministry and in the whole church was his service as a member of the Board of Trustees of Asbury Theological Seminary. He served on the Board for nearly 44 years.

After he felt God's call to the ministry, he served in pastorates and as a district superintendent in and around Dallas, Texas. In 1972 he became General

Secretary of the General Board of Evangelism of the United Methodist Church. While there he recruited a young pastor named Maxie Dunnam, who later came to Asbury Seminary as our fifth president.

For 16 years Dr. Gallaway served as senior pastor of First United Methodist Church in Peoria, IL. It was there that the first event of the Protestant Cursillo was held, under Maxie Dunnam's oversight; it became the worldwide movement known as the Emmaus Walk. Ira and his wife, Sally, took early retirement in 1989 to work as missionaries in the Four Corners Native American Ministry in Shiprock, NM and with the Evangelical Methodist Church in Costa Rica.

Ira Gallaway was very concerned with what he saw as the theological drift of his beloved United Methodist Church, and became involved in its renewal by helping to found The Mission Society, the Institute on Religion and Democracy, and the Confessing Movement.

Asbury Seminary awarded him the honorary Doctor of Divinity degree, and the Chair of Leadership Development in Evangelism and World Mission was endowed by a \$1 million gift in his honor. As well, the single student housing complex is named Gallaway Village in honor of Ira and Sally Gallaway.

A celebration of his life was held in Estes Chapel. Dr. Gallaway is buried in Texas beside his beloved Sally.



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.

2015 Dates:

April 10-12
St. Luke UMC
Columbus, Georgia

May 29-31
First UMC
Huntsville, Alabama

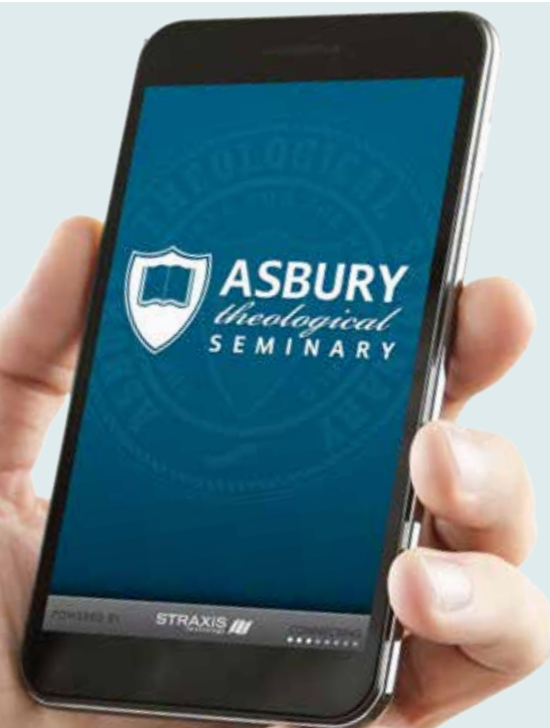
June 26-28, 2015
University Carillon UMC
Orlando, Florida

October 16-18, 2015
Asbury UMC
Tulsa, Oklahoma

November 13-15, 2015
Peoria First UMC
Peoria, Illinois

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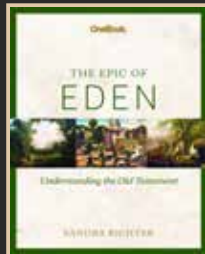


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