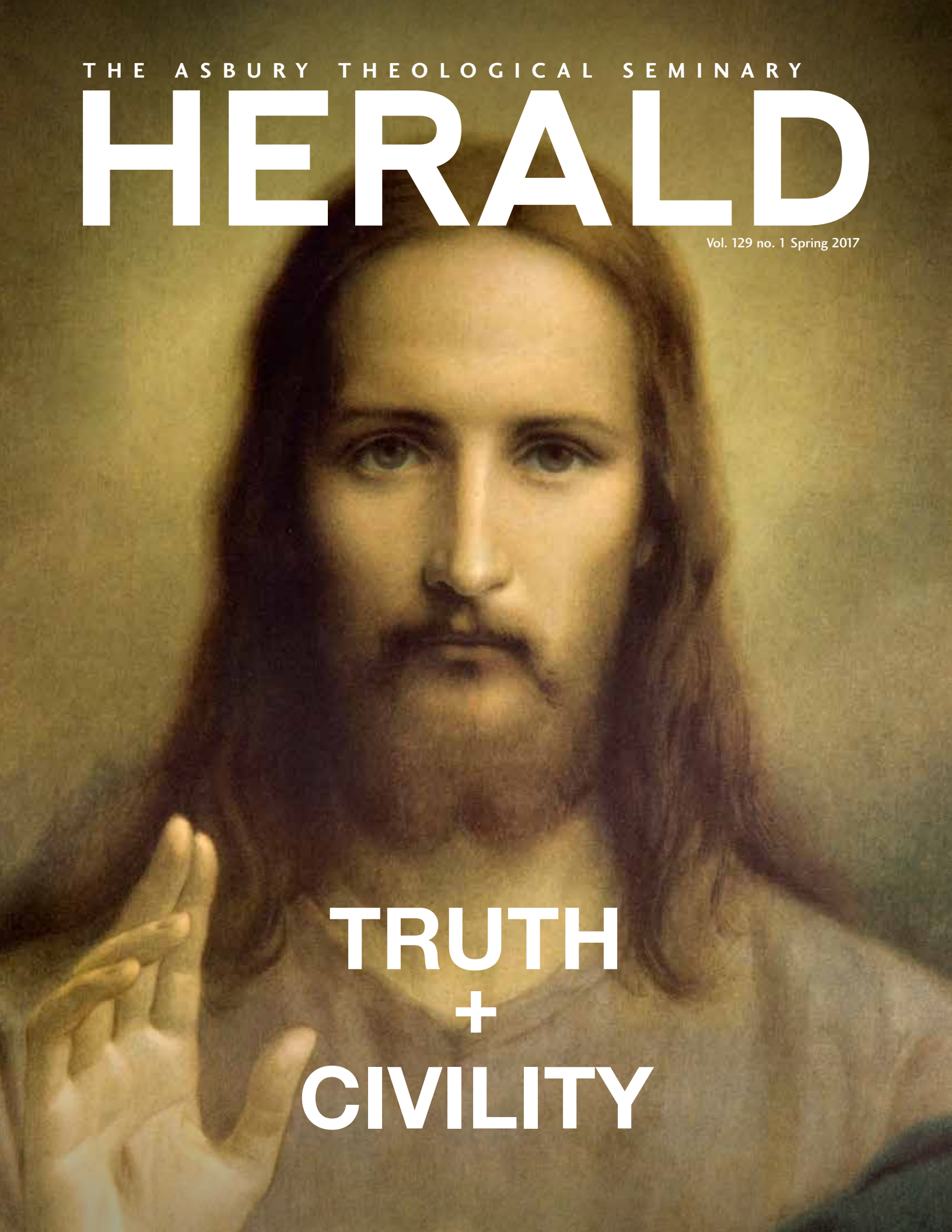


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TRUTH
+
CIVILITY



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Editor in Chief

DEB ADAMS
Managing Editor

WES WILCOX
Graphic Design

HEIDI E. HEATER
Staff Writer

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TABLE OF CONTENTS

- 03 Letter from the President
Dr. Timothy C. Tennent
- 04 What's the Good News about Fake News and Trolling?
Dr. Brian Edgar, Professor of Theological Studies
- 08 Defining Truth
Dr. Brian Russell, Associate Provost, Florida Dunnam Campus
- 10 Faculty Highlight: Dr. Jason Vickers, Memphis Campus
- 11 Faculty Highlight: Dr. Tapiwa Mucherera, Florida Dunnam Campus
- 13 Current Student Highlight: Spencer Hahn
- 14 Alumni Highlight: Adena Bowen
- 15 Alumni Q&A: Jolita Pieciaite-Erbele
- 17 From the Archives: The Conning Tower: All Hell's Astir
Paul S. Rees
- 18 Faculty Publications
- 20 News
- 23 Tennent Tour



TRUTH AND CIVILITY



The front cover story of *Time* magazine (April 3, 2017) asked the question in big, bold letters: Is Truth Dead? This stunning question was right on the heels of the Oxford Dictionary's staff choice of the 2016 Word of the Year. It is the word *post-truth*. The Oxford dictionary chose the word because "objective facts are less influential in shaping

public opinion." Questions about truth have dominated the political world, especially the phrase "alternative facts."

Why should the *Time* question and the Oxford "Word of the Year" matter to Christians? It matters to us because truth matters – and the meaning of words really matters. The truth of the Christian faith is built upon the foundation of the doctrine of revelation. This means that we believe that God has revealed Himself to us and that revelation comes to us through real words with precise meanings. Any loss of confidence in words, or the category of truth, has enormous consequences for how people understand Christianity. Words are one of the primary ways through which truth is conveyed. We share the gospel with someone. We tell a hurting person that we love them and care about their struggles. We preach a sermon on the death of Jesus Christ. All of this involves words and the meaning of words.

We have also experienced a dramatic rise of incivility throughout every major sector of our nation. Bullying is a big problem in our public schools. Cruel things are posted on Facebook. Rudeness has become increasingly evident in public places. The increasing incivility in our society flourishes in a post-truth world because emotions and impulses play a bigger role in determining our actions

than thoughtful reflection and a deep concern for the truth. We are facing a major crisis of incivility flourishing in the garden of a post-truth culture. What do we do?

The wonderful gift of the gospel is that God designed it to be the perfect expression of truth and civility. Revelation comes to us with words and conveys truth. But, the ultimate revelation of God is not found in words, but in a Person, Jesus Christ. He embodies the very presence of grace and peace. Jesus showed compassion and love even to those who hated Him. In short, Jesus Christ is the perfect embodiment of both truth and civility.

Today, the Christian church, as followers of Jesus Christ, needs to embody both truth and civility. Peter admonished us to be "prepared to give an answer to everyone who asks you to give the reason for the hope that you have (I Peter 3:15a), but he goes on to say, "but do this with gentleness and respect" (I Peter 3:15b). This is the theme of this

issue of the *Herald*: "Truth and Civility". We must be lovers of truth (Jude 3) and lovers of kindness (Micah 6:8). This is why Paul exhorts us to "speak the truth in love" (Eph. 4:15). Our society has lost its mooring in both. It is the Church of Jesus Christ that must lead the way and show this culture a better way, the way of truth and civility.



A handwritten signature in black ink that reads "Timothy C. Tennent".

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

WHAT'S THE GOOD NEWS ABOUT FAKE NEWS AND TROLLING?



BY
DR. BRIAN EDGAR

Fake news and trolling are the terrible twins of social media; they both involve the easy and often un-thinking distribution of scurrilous lies from anonymous sources, one destroying people and the other the truth.

But can there actually be *good* news about trolling and fake news? Trolling involves making abusive, inflammatory, derogatory comments about individuals, often with traumatic consequences, especially among young people who find their self-esteem and confidence shattered. And surely there is no good in fake news! This involves the creation of stories that are factually wrong being presented as true, in order to influence public opinion or to make money by generating a large online following. Can there be any good in any of this?

Well these things are never good in themselves, but I believe the present situation can be turned into one that produces good. That is, one can either bemoan the nature and extent of the problem and look for people to blame, or one can become part of an equally insistent and pervasive social movement to work towards a more caring and responsible form of social media. Let's do the latter!

Because this is a problem that relies on ordinary people to spread fake news or be a passive audience for abusers, it is essential that it be solved by the *ordinary people* who utilise social media and the internet. Fake news and trolling will *not* be solved by governments, the media or courts, but only by the people who use these facilities. Users allow misuse to continue or create a movement for reform. It is possible to create an environment that is neither abusive nor merely neutral, but which is psychologically healthy and socially beneficial. That which can be used with evil intent can also be used for good.

A movement that wants to enhance social media will involve people who are aware of these four principles.

Be wise about others. The Lord Jesus commended a degree of worldly wisdom when he told his disciples, "Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves." (Matt. 10:17). Naivety is not a helpful quality when dealing with anonymous people. A degree of skepticism is important. This is a quality that was often exercised on the public's behalf by journalists and editors who were aware of the fact that there were people attempting to manipulate public opinion, and so, many untruths and abuses were simply not published. But now, with a much higher level of direct access this is something that needs to be learned by everyone. It is important to become aware, alert and discerning.

Be aware of oneself. It is easier to find faults and weaknesses in others than in oneself, but we are the ones we must control first. Christian holiness is not only a matter of not abusing others or of not telling untruths, it is much more positive and involves speaking well of others and ensuring that no one is hurt by our biases, weaknesses or neglect. Researchers and psychologists warn of "confirmation bias," which is the tendency to interpret evidence as confirming existing beliefs. It is a form of wishful thinking and the

result of desire inappropriately influencing discernment. It can even lead to convoluted conclusions as when convincing evidence that such-and-such a politician has not told a lie is interpreted as evidence of a conspiracy aimed at white-washing the situation.

It may well be the case that anxious people and those who perceive the world as a dangerous place are somewhat more prone to confirmation bias than others, but the one who is most likely to demonstrate confirmation bias is always the other person, the other political party, the other religion, or the other culture! Which, of course, is an example of our own confirmation bias! A good result that could come from the present situation would be a significant increase in the number of people asking themselves whether they are passing on a story or supporting a point of view about how foolish or dangerous the opposition is simply because they believe, or want to believe this about them, rather than because the story is known to be true. In situations where there is doubt, a certain bias against one's own position is a healthy corrective that can ensure honesty. If in doubt about this advice, meditate on Jeremiah 17:9 and Romans 12:3.

Look for the truth. The problem here is that truth does not come with a sign on it declaring it to be the truth. And those who create fake news are going to be among those who declare that the other's point of view is fake. But the greatest problem today is not that specific pieces of fake news have been created but that it is undermining the whole notion of truth. Previously proving someone wrong was a cause of embarrassment for them, but more often now logic and evidence do not matter, uncertainty reigns and in the confusion of multiple possibilities (of wildly varying levels of likelihood) it is thought that one is entitled to decide for oneself - often purely on the basis of what one wants to be true. But again, it must be said, that the real problem does not lie with the ones who create false arguments (such people have always existed), but in the fact that so many adopt them uncritically and pass them on to others.

What would be good in this situation is for a spreading of what Aristotle called the "intellectual virtues." This means loving the truth, being a person of integrity, confident in reason and, importantly in the present situation,

exercising humility, being curious in order to pursue truth and being completely fair and courageous. This means, for example, being prepared to call out untruths or bad behaviors on the part of those one would normally support, and supporting those among one's usual opposition who behave well or speak helpfully. This particular form of "political incorrectness" whereby one calls one's own side to account and supports the opposition is becoming more essential as the standard of public discourse deteriorates.

These intellectual virtues are essential virtues that go alongside "moral virtues" because they are the gateway to truth. As Philippians 4:8 says, "Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things."

When I grade student papers it is not uncommon to find them making an argument that such-and-such a position is preferable to another one. Sometimes this involves them presenting the best argument they can for the position they prefer and contrasting this with the weaknesses of the other position. I will usually suggest to them that if they believe the best approach is to engage in a debate (which may or may not be the case) that they might achieve a better outcome if they compared the best argument possible for the opposing point of view with all the worst points of their own position. Having done that, if they can still show that their preferred position is preferable then they might have won the argument, but not otherwise. Humility and scrupulous fairness are important and more likely to result in the truth.

The classic means for arguing a case include the use of reason and logical argument, the presentation of relevant evidence, and demonstrating the support of established authorities and theories. But, in the short term at least, these are rarely effective in the public realm. Instead one is more likely to find that an argument involves more emotion than reason, with the simple repetition of asser-

tions, often shouted loudly, and the use of ad hoc sources and authorities that are popular rather than demonstrably authoritative. It can also include a narcissistic lack of self-criticism concerning one's own point of view as well as the denigration of character and the creation of suspicion by asking questions which seek inappropriate levels or types of evidence. This arsenal of debating weapons is, it needs to be said, extremely effective in creating, and then "winning," polarized arguments.

What would be good would be for large numbers of people to come to recognize these tell-tale signs of inappropriate arguments and then, importantly, learn to respond while avoiding the use of them in their own arguments.

Fake news and trolling will not be solved by governments, the media or courts, but only by the people who use these facilities. Users allow misuse to continue or create a movement for reform.

Instead there are two forms of response that are needed. One involves continuing with all the classic means of debate because, in the long run at least, they will be effective.

And the second part of the response must include promoting the beautiful.

Promote the beautiful

Logical, rational argument must be accompanied by those moral virtues which Scripture refers to as the fruit of the Spirit - love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22-23).





Fake news is often associated with less logic and evidence and more emotion and the denigration of character, but it is trolling where people are most directly disparaged and maligned. In some situations the vilification comes from people who are known and identified, but at other times it is completely anonymous, and almost any response can become part of an ascending spiral of aggression. Where those who are involved in trolling are known, a failure to act by others surely means being complicit in the abuse.

Where the trolls are not identifiable, the only real solution will come through social pressure on the owners of the particular platform used to remove offenders. The concept of freedom of speech is sometimes misunderstood in this regard. It does not include the right to speak on any platform, at any time, in any way, and preventing someone from speaking on a particular platform is not a limitation of free speech. If someone wishes they can create their own platform or find someone who wishes to support vileness and they can, within the limitations of the law, be rude and derogatory - but whether anyone will listen is debatable. This makes it clear that control of trolling can only come through the active, positive participation of a large part of the online community. But if people can be persuaded to act according to the principle found in Ephesians 4:29 then the world of social media would be a better place. "Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according

to their needs, that it may benefit those who listen." Let us work towards this.

Dr. Brian G. Edgar is the Professor of Theological Studies at Asbury Theological Seminary.



HINTS TO SPOT FAKE NEWS*:

Is the story missing a byline? Is the headline in ALL CAPS? Is there excessive punctuation? Are they promising you something "the media" doesn't want you to know?

Some take a little more thought.

Who published it? Is the tone a little sensational? Is the content genuinely trying to inform you, or just trying to get you to see ads?

*taken from CNN article: <http://www.cnn.com/2017/03/29/health/school-kids-fight-fake-news-trnd/>

Defining Truth

by Dr. Brian D. Russell

Fake news thrives in a world that longs for certainty apart from a deep trust in God. The fundamental question of truth will never be answered in a culture shaped by spin and talking points. The danger of our day is the temptation to root identity and truth in political ideologies of the left or right rather than in a moment-by-moment relationship with God.

This temptation finds its roots in the opening chapters of Genesis. In Genesis 3, we encounter the narrative of Eve, Adam and the Serpent. Genesis 3 opens with the Serpent asking a probing question: “Did God really say, ‘You shall not eat of any tree in the garden?’” Bonhoeffer described this exchange as the “first conversation about God.”¹ In other words, the loss of truth emerges at the moment that humanity makes God an object of reflection and conversation rather than the principal subject of relational connection.

In Genesis 3, Eve and Adam quickly

succumb to the serpent’s words and eat the fruit of the tree that God had forbidden them from consuming. This changes the future for all humanity and marks the entrance of sin and death into the world (Rom 5:12–21). Once relationship is broken, alternative truths become engaging. At the heart of the Genesis 3 story is a question that we must answer: Do I trust that a loving God has my best interests at heart, as well as the interests of those whom I love deeply?

For Adam and Eve, they ultimately answered “No.” The rest was history. Yet, Adam and Eve’s story is also our own. It explains the origins of sin, but it also serves as a warning to us. When trust with the Creator is broken, we are left to find alternative solutions. This often leads us to trust our instincts, ideologies and interests apart from a moment-by-moment relationship with the LORD.

In the Old Testament, truth is anchored in the LORD (Deut. 32:6, Isa. 25:1, Ps. 119:30). The Hebrew word

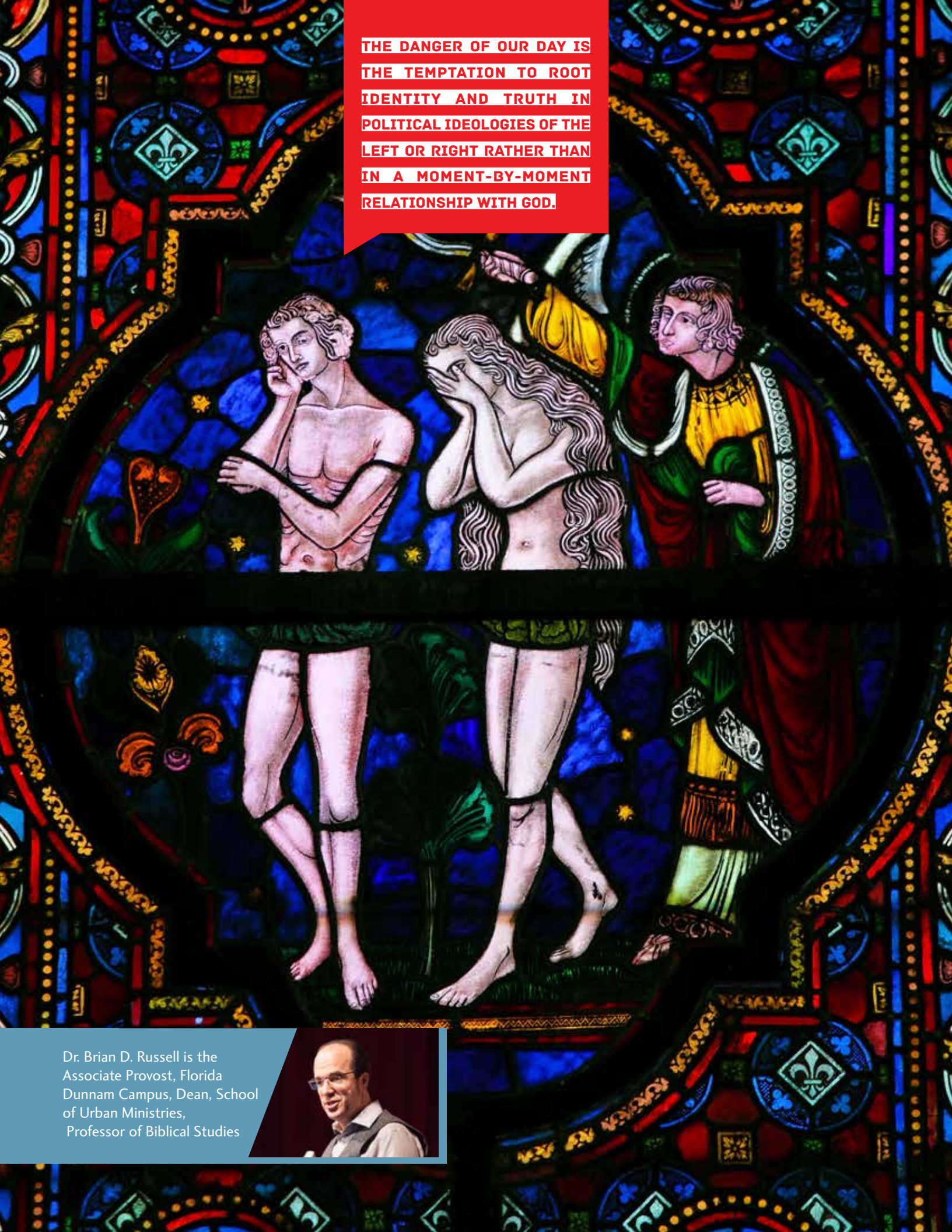
is *’emunah*. This word may be translated as *true*, *truth*, *reliable*, or *faithful*. What does it mean to be “true” or to be “truth”? It means that one is reliable, dependable and faithful. Truth is found in the character of the LORD. Thus, it is relational because truth is defined in relationship with the LORD who is faithful and true. The LORD does and acts rightly, at the right time, every time. The LORD is dependable. The LORD is trustworthy. The LORD embodies faithfulness and stands over all human claims to truth.

Scripture testifies to this truth from Genesis to Revelation. Through his life, death and resurrection, Jesus lived out the truth and invites us to walk in its light. The way forward for us today is a moment-by-moment relationship with God.

Ask yourself: Do I trust that a loving God has my best interests at heart as well as those of the people whom I love deeply? When we can say “yes,” we have embraced the truth that truly makes us free.

¹ Dietrich Bonhoeffer, *Creation and Fall: A Theological Exposition of Genesis 1–3*. (Translated by Douglas Stephen Bax. Dietrich Bonhoeffer Works 3. Minneapolis, MN: Fortress, 2004), 111.

**THE DANGER OF OUR DAY IS
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LEFT OR RIGHT RATHER THAN
IN A MOMENT-BY-MOMENT
RELATIONSHIP WITH GOD.**



Dr. Brian D. Russell is the Associate Provost, Florida
Dunnam Campus, Dean, School
of Urban Ministries,
Professor of Biblical Studies





FACULTY HIGHLIGHT: DR. JASON VICKERS

Professor of Theology and Memphis Site Coordinator

Dr. Jason Vickers equips his students to understand, speak and lead Wesleyan truth in a world of hostile discourse and polarization. Whether students realize it or not, whenever they are discussing immigration, global warming, food production, sin or salvation, their theological tradition influences the way they think, write and act.

“Theology has to do with understanding who God is and then thinking about all things in relationship to God,” Dr. Vickers said. “If you’re not thinking about things in relation to God, then you’re not thinking theologically.”

Dr. Vickers discovered his own love of theology through relationships with his professors. As an undergraduate student at Trevecca Nazarene University, he knew he was called to preach, but he soon discovered a deep love for the study of Scripture and theology. He desired to share that love with others and taught at United Theological Seminary and Hood Theological Seminary before coming to Asbury Seminary.

In 2004 he joined the Asbury Seminary faculty as an adjunct professor. In 2015, he received the opportunity to work on the Seminary’s Memphis location as Site Coordinator.

“It’s great to work for a school where your own personal theological commitments line up with the school’s mission statement,” Dr. Vickers said.

The Memphis Site is a commuter campus that meets in Christ United Methodist Church. Although Memphis students only gather two weekends a semester for classes, community life is vibrant. Each weekend begins with a meal, prayer, worship and learning. Dr. Vickers teaches three classes each semester—online, in Memphis and in Wilmore. In Memphis, he helps students grow in their faith and understanding of the world by deepening their knowledge of theological truth.

“I help students gain proficiency in the theological tradition that they

“We need people who are deeply committed to the truth, but who speak the truth in love and with humility.”

inhabit and then help them be able to articulate what their deepest theological commitments are,” Dr. Vickers said. “We don’t undertake the work of theology from scratch or a vacuum. All of us theologians stand within traditions, knowingly or unknowingly that go back long before our time.”

But understanding theological truth doesn’t end with your own tradition. Dr. Vickers believes it’s equally important to understand the gifts offered by other Christian traditions to complement one’s own. Not only does this lead to a sense of humility, but also to peaceful resolution of disagreements.

“We have no shortage of people declaring the truth, but they are declaring it in ways that are toxic,” Dr. Vickers said. “We need people who are deeply committed to the truth, but who speak the truth in love and with humility.”

Dr. Vickers believes humility is key to peaceful and patient dialogue, as well as developing versatility within your tradition. He helps train his students not to think, “I’m Wesleyan, and I’m right,” but to develop a deep commitment to the truth, while appreciating the strengths of other traditions.

“Sometimes we miss the opportunity to discern compatibility or complementarity because we’re in such a hurry to claim our views as the truth,” Dr. Vickers said. “By noticing and attending the thought habits and the theological convictions of other people we might discover we have complementary and mutually enhancing views.”

*Dr. Vickers has published many books and articles relating to theology. His most recent is *A Wesleyan Theology of the Eucharist: The Presence of God for Christian Life and Ministry*. An avid outdoorsman, Dr. Vickers enjoys hunting, fishing, hiking and camping. He resides with his wife, Lacey, and their three children, in Collierville, Tenn.*



FACULTY HIGHLIGHT: DR. TAPIWA MUCHERERA

Professor of Pastoral Counseling

Dr. Tapiwa Mucherera lives out Martin Luther's statement: "God doesn't need our good works, but our neighbor does." Whether counseling, preaching, teaching, or serving orphans in Zimbabwe, Dr. Tapiwa Mucherera, Professor of Pastoral Counseling, speaks and lives the truth with love.

"Be authentic, maintain your integrity, speak and live out the truth," Dr. Mucherera said. "Always have Christ be at the center of everything you do and always seek a deeper relationship with the Triune God every day."

Dr. Mucherera's interest in counseling developed from areas and experiences that left him feeling weak and unqualified. In his first year after graduation, he pastored 26 churches on a circuit in Zimbabwe. Culturally, one was taught to respect one's elders, yet those his father's age would come to him for counseling and advice. Dr. Mucherera felt unqualified to help, but vowed to study to learn to help those who asked.

"I saw the same struggle among some of the younger pastors and I decided from that point that I would get training in pastoral care and counseling to strengthen my ministry and also be able to teach and train other pastors," he said.

Dr. Mucherera received his M.Div. from Garrett-Evangelical Theological Seminary before pursuing a M.A. in Pastoral Care and Counseling from Iliff School of Theology. He also holds a Ph.D. in Religion and Theological Studies from Iliff School of Theology.

Dr. Mucherera joined the Asbury Seminary faculty in 1999. In 2006, he transitioned to the Florida Dunnam Campus to lead the start-up of the Master of Arts in Counseling Program, including the M.A. in Mental Health, M.A. in Marriage and Family, and the M.A. in Pastoral Care degrees.

This semester, Dr. Mucherera teaches three classes: Vocation of Ministry, Pastoral Crisis Intervention, and Advanced Cross-Cultural Counseling.

In addition to teaching, Dr. Mucherera is an ordained United Methodist minister in full connection with the Zimbabwe West Annual Conference. He is also an affiliate member of the Florida United Methodist Annual conference where he serves on the Board of Ordained Ministry.

"Keeping my connection with the Zimbabwe West Annual Conference (ZWAC) helps me to keep abreast of the current issues affecting the church and the country," Dr. Mucherera said. "This helps me know firsthand where the needs are and come up with ideas of how to raise funds to support those in need."

"Always have Christ be at the center of everything you do and always seek a deeper relationship with the Triune God every day."

In the late '90s and early 2000s, Dr. Mucherera led teams to Zimbabwe to build housing for a grinding mill to help care for children orphaned by HIV/AIDS. At the present moment three of the six mills are operational and supporting orphans.

"Faith is not something one 'leaves at the door' as one goes to work, no matter where one is working," Dr. Mucherera said. "The Christ who lives within us goes with us everywhere we go. We don't always have to announce to everyone saying 'I am a believer,' even though some do, but our actions as Christians should speak louder in the marketplace, so that others would also want to have the Christ who lives in us."

Dr. Mucherera and his wife Bertha have three adult children and one niece who lives with their family. Dr. Mucherera has served churches in Zimbabwe, Chicago, Iowa, Denver and Kentucky. Some of Dr. Mucherera's passions are in doing workshops with pastors on self-care, and seminars on marriage and family issues. He worked as an individual and family therapist before joining the Asbury Seminary faculty.



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STUDENT HIGHLIGHT: SPENCER HAHN

M.A. in Spiritual Formation
Graduating 2018

“Okay, God, you’ve brought me to this place for some reason. Now that you have my attention, where do you want me to go?”

Nobody wanted Spencer Hahn. At least that’s what the police officer told him when he awoke from an accidental overdose. Handcuffed to a hospital bed without family, friends or hope, Spencer thought his life was over. But one friend made a difference, allowing God to redeem Spencer’s life within community. Today, he shares the gift of community with others at the Southland Christian Church Danville Campus.

“I know what it’s like to wake up with no hope, to be an outcast and to have people talk about you,” Spencer said. “I know what it’s like to be alone and to truly wish that my life would be over, but on the flip side, I know what it’s like to wake up with the hope of Jesus and know that because He lives, I can face tomorrow.”

Growing up a pastor’s kid, Spencer strove to be perfect. Christianity for him was based in rules and hollow legalism, without the sure foundation of a relationship. As Spencer began playing sports in middle and high school, his friend group changed from the youth group to the basketball and soccer teams.

Spencer partied. Alcohol usage progressed to weed. By his senior year, he was addicted to prescription drugs. He spent time in jail and rehab, but couldn’t shake their hold. One night he overdosed.

Abandoned by his family and facing two to six years in jail and time in the Eastern State Hospital psychiatric ward, Spencer cried hysterically. His mentor, John, offered Spencer a second option. John invited Spencer to live with him and his family while doing community service at Calvary Christian Church in Winchester, Ky.

“My mentor showed me what it was like not just to believe that Jesus is real, but what it looked like to walk with Him daily,” Spencer said. “To not just know about Him, but to know Him.”

While at Calvary Christian, Spencer joined a young adults group. Ironically, these people were those he avoided in high school. Now, their friendship helped him quit drugs and stay off the streets.

“My generation’s problem is that we don’t have people that really care

about us if we’re not on a screen,” Spencer said. “People are so isolated and don’t have access to the biblical community.”

As Spencer found freedom, he also realized a desire to give hope to those overlooked and unwelcomed through community.

“It was a gradual build-up for me,” Spencer said. “But there was that moment of knowing when I said, ‘Okay, God, you’ve brought me to this place for some reason. Now that you have my attention, where do you want me to go?’”

While Spencer pursues his master’s degree he also works at the Southland Danville Campus as the Groups and Guest Experience Leader. In addition, he will be leading a men’s Bible study on discipleship from the Gospel of Matthew.

“God placed community on my heart,” he said. “We can stream the best sermons anywhere in the world, and we have access to some of the best teaching and preaching in the world, but a lot of people lack people to share a cup of coffee with.”

Spencer and his wife, Logan, Campus Visit and Event Coordinator for the Seminary’s Admissions Office, plan to relocate to Danville to embed themselves in the community. Together, they attempt something big for God by humbly submitting to His voice daily.

ALUMNI HIGHLIGHT: ADENA BOWEN

*Primary Health Therapist
at Remuda Ranch.*

M.A. YOUTH MINISTRIES AND
MENTAL HEALTH COUNSELING (2012)
ASBURY THEOLOGICAL SEMINARY



Anorexia has the highest mortality rate of any mental illness. Yet, complete recovery is possible. Adena Bowen has guided many girls and women to live balanced, full, whole and productive lives. Adena's title is primary health therapist at Remuda Ranch, a residential treatment center, but that doesn't adequately define her job. She journeys with girls, as young as eight, and women, up to middle age, teaching them how to live again.

Adena meets twice weekly with her five patients, as well as leads process group therapy sessions and community meetings. She blends cognitive behavioral therapy, reality therapy and family systems theory to help these girls and women experience a new lifestyle.

"I give them permission to feel whatever it is they're feeling," Adena said. "I help them face the things they're trying to avoid and tap into the issues that they bring up. I speak truth over them by pointing out ways that they're seeing things that's not productive and help them shift their thinking about themselves, their lives and their families."

Twenty million women in the U.S. battle anorexia, bulimia or another type of eating disorder. These disorders often join forces with depression, addiction, anxiety or other mood disorders. Therefore, not only are women with eating disorders at risk of metabolic collapse and starvation, but also are more likely to commit suicide.

Each day, Adena helps a few of these women begin the journey to hope and healing. She develops a timeline with her patients from birth to their current age. For each year, she asks them questions about their family, education, grades, friendships, dating history and significant life events.

Eating disorders often develop from areas of trauma and associated pain, family conflict, enmeshment, abuse, neglect or medical complications. Talking through the patient's life helps to pinpoint the trigger and how the eating disorder developed and progressed.

20 MILLION WOMEN IN THE U.S.
BATTLE EATING DISORDERS.

Adena then helps her patients figure out their identity apart from food. She finds that many of her patients see their lives as either black or white. Through conversations, as well as writing and meditation exercises, Adena helps her patients find peace with the gray areas.

"I help them begin to acknowledge and express the whole range of emotions—pain, fear, love, joy and anger," Adena said. "I help them come into true self-esteem and work through body image issues and figure out who they are apart from the eating disorder."

Patients usually reside at Remuda Ranch for 45-60 days during their journey to wholeness. Because eating disorders are the result of habitual behavior similar to those found in addictions, such as compulsive gambling or drug use, successful treatment must train the brain to think differently.

Remuda Ranch tailors treatment plans to each woman's needs and assigns a psychiatric and primary care provider, a registered dietician, a licensed therapist, a psychologist and registered nurses to each patient. Remuda has helped more than 10,000 women replace unhealthy eating habits with nutrition and exchange fear for hope.

Adena has worked at Remuda Ranch for approximately three years, first as a behavioral health tech and now as a primary health therapist. In the future, she would like to expand her scope of practice to include work with those struggling with self-esteem and identity.

ASBURY
SEMINARY **voices**

visit asbury.to/voices
to see more of Adena's story

Jolita serves as an elder in two small churches, and co-pastors with her husband, Andrew. She is also is on the Board of Ordained Ministry and former chairperson for the District Administrative Council in Lithuania.

Tell me a little bit about yourself.

I am 37 years old. I am married to Andrew, who is a pastor and graduate of Asbury Seminary, too. He is my very best friend, companion and support in my journey. We have three children: Emma (8), Ella(4), and Wesley(2). We live in the small town of Vilkaviskis, Lithuania. I love being with my family and my mom, praying, ministering with youth, traveling and reading.

How did you experience your call to ministry?

When I was 12 years old I heard Jesus' call to fully accept him, follow him and help others to follow him as Lord. This call has never left me. It took me 15 years of wandering in the wilderness to respond. I was stubborn and continued working toward my own dreams, my goals and my own life my way. I was falling down until I reached the bottom and had to decide if I wanted death or new life. I chose life. I fell down on my knees, asking the Lord to forgive me and lead me. Slowly I feel God helping me grow into the person He created me to be. He is not finished with me.

What brought you to Asbury Seminary?

Once I received a very strong calling from God to follow Him and accepted it, I was encouraged to study theology. I had great mentors around me who encouraged and coached me along the way. God surrounded me with mature Christians who were very loving and guiding. I applied to a few seminaries, but when I received an invitation from Asbury Seminary, I knew this was the seminary God wanted me to attend. I was filled with joy and felt like a dream that I was even afraid to dream had come true. I have never doubted that Asbury Seminary was to be my place for preparation, growth, challenges and new way of life.

How is God calling you to serve today? In what ways?

I love ministering to the youth. I enjoy organizing and planning trips with youth and I frequently help organize mission teams to come to Lithuania. Our Lord has given me a gift of love, a gift to hear the teenagers—to be able to listen to them and help them in their challenges. Just few days ago, we had eight youth travel to the Young Adult Gospel Choir in Denmark. It was a great joy for me to help prepare the group for the trip, to travel with them and grow in faith together as we shared our faith with others.

I feel very strongly a call to be in ministry with kids and youth from broken and dysfunctional families. We have ministries that are focused on helping them to find a new way of life with the Lord who is their heavenly Father.

**ALUMNI Q&A:
JOLITA PIECIAITE-
ERBELE**

MASTER OF DIVINITY (2011)
ASBURY THEOLOGICAL SEMINARY



What does truth and civility mean to you in your context?

Truth in Lithuania is very relative to the person listening or speaking. You need to be able to listen and respect their words. But truth is also based on long-standing relationships. It takes years in order to build a relationship into which truth may be spoken. Civility is knowing when you have reached a point in your relationship with one another into which truth may be spoken. Often people are very civil at all times, but they are watching to see if you are trustworthy enough to know the truth.

As Christians we are called to proclaim the truth. Truth sets you free. Civility reminds us of the second greatest commandment and provides an appropriate context for speaking the truth.

CONTINUED ON PG. 23

Certainty in an uncertain world.

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

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

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

leavealegacy@asburyseminary.edu | 859.858.2305

IRA Rollover

If you are 70½ or older you may be interested in a way to lower the income and taxes from your IRA withdrawals while helping Asbury Seminary. Some benefits of an IRA rollover:

- Avoid taxes on transfers of up to \$100,000 from your IRA
- Satisfy your required minimum distribution for the year
- Reduce your taxable income, even if you do not itemize deductions
- Make a gift that is not subject to the 50% deduction limits on charitable gifts
- Help further the work and mission of the Kingdom

FROM THE ARCHIVES:

Originally published in the June 1966 edition of the *Asbury Herald*.

The Conning Tower All Hell's Astir

by Paul S. Rees
Associate Editor

Let's take a look at this land we love.

That we do love it goes without saying. But a patriot must be judged at last by the perceptiveness and courage with which he speaks and acts for those principles that most worthily represent the nation's character and purpose.

To Be Civilized Is Not Enough

The United States of America, like other nations of the West, is both a civilization and a culture. The two are inter-related but not identical. Civilization is more a matter of rules, forms, and laws, plus the institutions that are the outgrowth thereof; whereas culture is more a matter of attitudes, presuppositions, feelings, and values.

Let me go abroad for an illustration of the difference between these two aspects of national life. Think of Germany under the two systems of government that have led it down the road of defeat in this century: the regime of the Kaiser that collapsed in 1918 and the regime of Hitler that fell nearly three decades later. We make a mistake if we think that both systems, simply because they brought Germany to collapse, were alike. The Kaiser was drunk with pride and power, as Hitler was. The Kaiser was willing to tear up a treaty as nothing but "a scrap of paper," as Hitler was.

But never in his blindest moments did the Kaiser say that he was ready to repudiate the philosophy and morals that had been handed down from the Hebrews and the Christians. Hitler, on the other hand, came perilously close to success in selling the German people the idea that it was time to write a new Bible, something on the order of *Mein Kampf*. Hitler's Nazis represented a "controlled experiment" in the open rejection of Christian morals.

The politics and economics of Nazism—and the same goes

for Communism—are identical. It is the presuppositions, the underlying philosophy, the false promises, that make either one the fatal thing that it is. Both have been technologically civilized; both have been culturally deadly.

The Passing of the Uneasy Conscience

Bring this matter across now to the realm of personal and inter-personal living. There has been immorality in every age and in every society. Where, however, Christian conceptions and convictions have influenced and informed the social order, young people and adults who have broken the commandments have done so, as a rule, with an *uneasy* conscience. They have been willing, in sober moments, to acknowledge the claim of the moral order upon them, and their failure to respond to that claim.

That situation is one thing. What is very different is the situation we now face in our land: disturbingly large segments of our society are engaging in the immoral conduct under the easy-going delusion that there is nothing immoral about it.

Here are some samplings from the pool of the contemporary college mind in America, as reported by *Time*:

"There are no great men today."

"The only absolute in the universe is the speed of light."

"I try to follow three of the Ten Commandments—some of the time."

"Nothing is proved; everything is possible—drugs, cheating, abortion."

Note that observations such as these do not form part of an open attack on Christian morality. They rest upon the assumption that we have long since passed that station on the journey toward "maturity," which maturity is fast turning out to be a kind of bombastic and boring anarchy.



cont. on page 23 ➤

Faculty Publications

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

BOOKS

Oswalt, John. *The Book of Isaiah: Chapters 40-55*. Franklin, Tenn.; Seedbed Publishing, 2016.

Peterson, Michael, ed. *The Problem of Evil: Selected Readings*. 2nd ed. University of Notre Dame Press, 2016.

Seamands, Stephen. *The Unseen Real: Life in the Light of the Ascension of Jesus*. Seedbed Publishing, 2016.

Tennent, Timothy. *How God saves the World: A Short History of Global Christianity*. Franklin, TN: Seedbed Publishing, 2016.

Tumblin, Thomas. (AD) *Ministry: The Nuts and Bolts of church Administration*. Abingdon Press, 2017.

Witherington, Ben. *Invitation to the New Testament 2nd edition*. Oxford University Press.

Witherington, Ben. *Isaiah Old and New. Intertextuality, Hermeneutics Exegesis*. Fortress Press, 2017.

Wood, Laurence. *The Certainty of Faith and the Probabilities of Salvation History: The Dialectic of Faith and History in Modern Theology. The Asbury Theological Seminary Series in World Christian Revitalization Movements*. Lexington: Emeth Press, 2017.

Okello, Joseph B. Onyango. *Wilderness Moments: And How To Overcome Them*. CreateSpace, 2016.

Peterson, Michael and Michael Ruse. *Science, Evolution, and Religion: A Debate about Atheism and Theism*. Oxford University Press, 2017.

CHAPTERS OR ARTICLES IN BOOKS

Choi, Meesaeng Lee. "Fourfold Gospel and Full Gospel," in *Encyclopedia of Christianity in the United States*, edited by George Thomas Kurian and Mark A. Lamport, Lanham, MD: Rowman & Littlefield Publishers, 2016, 908-910.

Martyn, Stephen L. "Black Elk," in *Encyclopedia of Christianity in the United States*, edited by George Thomas Kurian and Mark A. Lamport, Lanham, MD: Rowman & Littlefield Publishers, 2016, 276-277.

Martyn, Stephen L. "Jones, Mabel Lossing," in *Encyclopedia of Christianity in the United States*, edited by George Thomas Kurian and Mark A. Lamport, Lanham, MD: Rowman & Littlefield Publishers, 2016, 1251-1252.

Martyn, Stephen L. "One Mission Society," in *Encyclopedia of Christianity in the United States*, edited by George Thomas Kurian and Mark A. Lamport, Lanham, MD: Rowman & Littlefield Publishers, 2016, 1681-1682.

Pérez, Zaida Maldonado. "The Reformation from a Feminine Perspective," in *Our 95 Theses: Hispanic Perspectives on the Protestant Reformation*, Alberto L. García and Justo L. González, editors. Nashville, TN: Abingdon, 2016. ISBN: 978-1-945339-05-9; Kindle – English ISBN: 978-1-945339-06-6.

Peterson, Michael. "Soul-Making Theodicy" in *The History of Evil from the Mid-20th Century to Today (1950-2015)*, Vol 6. Volume edited by Jerome Gellman in *The History of Evil: The Nature, Scope, and Origin of Evil*, as part of a six-volume reference series, General Editors Charles Taliaferro and Chad Meister. Acumen Press, 2017.

Tennent, Timothy. "Can Hindu Scriptures Serve as a 'Tuto' to Christ" in *The Enduring Authority of the Christian Scriptures*, D.A. Carson, editor Eerdmans, Grand Rapids, 2016.

Thobaben, James. "Architecture, Protestant," in *Encyclopedia of Christianity in the United States*, edited by George Thomas Kurian and Mark A. Lamport, Lanham, MD: Rowman & Littlefield Publishers, 2016, 123-126.

Wood, Laurence. Chapter 17: "The United Methodist Church," in *The Holy River of God*. Edited by Barry L. Callen 127-133. Aldersgate Press. 2016.



News & Events

Asbury Theological Seminary announces Making Good[s]: An Exhibit About Art & Entrepreneurship

The Office of Faith, Work and Economics presented the Making Good[s] art exhibit March 3-April 1 in the B.L. Fisher Library. This traveling exhibit depicts the joys, risks, uncertainties, and benefits that both artists and entrepreneurs share in the invention and creation process. These pieces celebrate the dignity of humanity, provide space for worship, and offer the community hope.

Asbury Theological Seminary hosts Orlando Faith + Work Summit

Asbury Theological Seminary hosted the Orlando Faith + Work Summit on the Florida Dunnam Campus in Orlando, Fla., March 9-10, 2017. The event is free and open to those interested in connecting their faith with the marketplace in order to affect positive social change. The event is sponsored by the Office of Faith, Work and Economics.

Dr. Philip Meadows—New Professor of Evangelization Studies



Asbury Theological Seminary welcomes Rev. Dr. Philip Meadows to the community as Professor of Evangelization Studies on the Kentucky Campus. Currently, Dr. Meadows serves as a senior research fellow at Nazarene Theological College and a research fellow at the University of Manchester, where he supervises Ph.D. students in

Wesleyan studies and missiology. He founded the Inspire Movement, an international network of Christians who develop and share discipleship practices in the Wesleyan spirit.

Dr. Meadows has taught as an adjunct professor at Asbury Seminary since 2010 and will join the community as a full-time faculty member on July 1, 2017.

Asbury Seminary mourns the passing of Marietta Coleman

Asbury Theological Seminary extends condolences to the family of Marietta Coleman. Marietta is the wife of Robert “Clem” Coleman, Distinguished Senior Professor of Discipleship and Evangelism at Gordon Conwell Theological Seminary. Dr. Coleman is a prolific author and has published many books and articles, including *The Master Plan of Discipleship*, *The Master Plan of Evangelism* and *The Heart of the Gospel*. Dr. Coleman also taught at Asbury Seminary for 27 years.

Marietta Coleman is the mother-in-law of Dr. Lawson Stone, current professor and chair of the Old Testament Department at Asbury Seminary.

Dr. Paul Chilcote—New Professor of Theology



Asbury Theological Seminary welcomes Dr. Paul Wesley Chilcote to the community as Professor of Theology on the Florida Dunnam Campus. Dr. Chilcote is recognized as a gifted and gentle teacher, with a pastoral heart. He has vast teaching experience and is passionate about equipping his

students in the faith. He officially joins the community July 1, 2017.

Dr. Michael Voigts—New Associate Professor of Spiritual Formation



We are delighted to welcome Dr. Michael Voigts to the community as Associate Professor of Spiritual Formation on the Kentucky Campus. Dr. Voigts has taught as an affiliate professor at Asbury Seminary since 2008 and will join the community in this new role on July 1, 2017.

News & Events continued on pg. 20



PEOPLE GATHERED FOR WESLEYAN THEOLOGICAL SOCIETY MEETING IN MCKENNA CHAPEL

Asbury Seminary renewed partnership with Seoul Theological University

Asbury Theological Seminary renewed its global partnership with Seoul Theological University (STU) on December 8, 2016. The partnership seeks to equip pastors, church planters and leaders through theological education and program collaboration.

Alumnus Tim Johnson Named 2016 Distinguished Alumni of the Year



Asbury Theological Seminary announced Tim Johnson, M.Div. '01, as the 2016 Distinguished Alumni of the Year. Each year, Asbury Seminary recognizes a graduate whose ministry exemplifies faithfulness, servant-leadership, sacrifice, holiness and Kingdom vision.

Pastor Tim Johnson has served as the senior pastor of Pfrimmer's Chapel in Corydon, Ind. Since 2005, his congregation has grown from 80 to nearly 1,000 with a total of nine services throughout the week.

Tim Johnson is one of our many alumni and current students who have learned what it means to Attempt Something Big for God. Visit asbury.to/voices to see their stories.

Asbury Theological Seminary Hosts Wesleyan Theological Society

Drs. Timothy Tennent & Steve O'Malley Receive Awards



More than 200 scholars and theologians gathered on Asbury Theological Seminary's campus for the 52nd annual Wesleyan Theological Society (WTS) meeting, March 3-4. This year's theme was "The Church, The People of God," with keynote speakers, Dr. Sondra Wheeler (Wesley Theological Seminary, Washington D.C.) and Dr. Phil Meadows (Nazarene Theological College, Manchester, UK).

Dr. Timothy Tennent, President of Asbury Theological Seminary, received the 2017 Pastor-Preacher-Scholar Award. This award is granted on a periodic basis to note outstanding leaders in the Wesleyan/Holiness tradition. Dr. Steve O'Malley, John T. Seamands Professor of Methodist Holiness History, received this year's Lifetime Achievement Award to honor career achievement in Wesleyan/Holiness Scholarship and service to the society.

Dr. Timothy Tennent, President of Asbury Theological Seminary, received the 2017 Pastor-Preacher-Scholar Award. This award is granted on a periodic basis to note outstanding leaders in the Wesleyan/Holiness tradition. Dr. Steve O'Malley, John T. Seamands Professor of Methodist Holiness History, received this year's Lifetime Achievement Award to honor career achievement in Wesleyan/Holiness Scholarship and service to the society.



Robert “Clem” Coleman Receives World Parish Ministry Award

The Board of Trustees selected Robert “Clem” Coleman to receive the 2016 World Parish Ministry Award. This award recognizes constituents of Asbury Theological Seminary whose life and ministry demonstrate faithful service.

“Dr. Robert E. Coleman is one of Asbury Seminary’s outstanding alumni, former professors and friends,” Trustee Jim Smith said. “For more than 60 years, he has faithfully traveled to more than 97 different countries around the globe preaching the Gospel and inviting people to receive Jesus Christ as their Savior and Lord.”

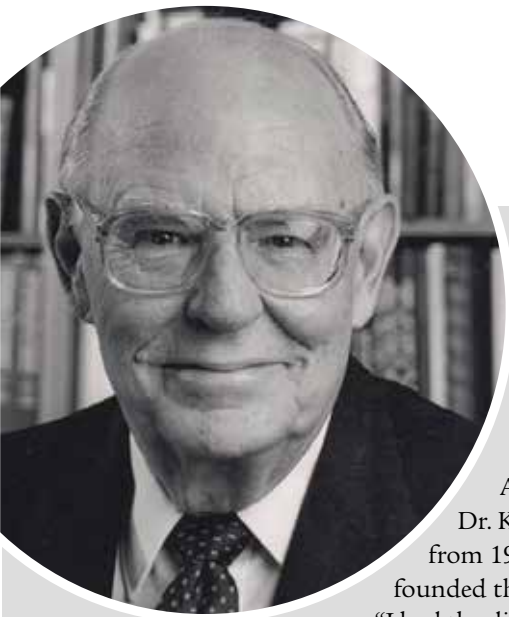
Dr. Coleman’s book *The Master Plan of Evangelism* has

been translated into more than 40 different languages and more than 4 million copies have been printed.

The award combines the words of John Wesley, “the world is my parish,” with the dedication needed to be a marathon runner. Dr. Timothy C. Tennent, President of Asbury Theological Seminary, received the first annual award in 2015 for his summer preaching schedule that included 60,000 miles of travel in eight weeks.

“That was the kind of ministry that we wanted to celebrate and recognize,” Smith said. “We felt there were others who should also be recognized because of their faithful service in the Kingdom of God.”

The World Parish Ministry Award is an annual award given by the Asbury Seminary Board of Trustees.



Remembering Dr. Dennis Kinlaw (1922-2017)

Asbury Theological Seminary extends condolences to the family of Dr. Dennis Kinlaw. Dr. Kinlaw served as professor of Old Testament Languages and Literature at the Seminary from 1963-1968. He was president of Asbury University from 1968-81 and 1986-91. He also founded the Francis Asbury Society and authored several books.

“I had the distinct privilege of knowing Dr. Dennis Kinlaw for many years,” Dr. Timothy Tennent, President of Asbury Theological Seminary, said. “He lived a joy-filled life and always challenged others to live lives of entire sanctification and devotion to Jesus. We will miss this giant of the faith, but are grateful for the impact he has made on our lives and of those worldwide. I’ve benefited so much from his counsel to me.”

He received his undergraduate degree from Asbury University, then College, in 1943. He pursued further studies at Asbury Theological Seminary, Princeton Theological Seminary and University of Edinburgh, Scotland, and received his M.A. and Ph.D. from Brandeis University in Mediterranean Studies. Dr. Kinlaw served at various times as a pastor in New York, a visiting professor at Seoul Theological Seminary and was recognized as the leading holiness preacher in the U.S.

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From pg. 15 *Alumni Q&A: Jolita Pieciaite-Erbele*

How do you communicate truth in today's world? And equip others to do the same?

I respect every person, and I always try my very best to listen. What is being said is truth to that person. So I need to hear it. Then I share my story about my world and the truth about the world, about others and how I have changed. But mostly communication has to reflect my life and my values. How do I live in my family? How do I live truth in my daily life? Am I different? What do people see when they look at me?

I love prayer. I love praying for others, with others and praying without ceasing. That's how we start to equip others to communicate truth in the world. We pray, learn of God from reading the Bible together, and then we turn to society. What are the needs around me? How can I help those who are destitute, fatherless or widowed? Who is hurting? How can we, as a congregation, help people where they live? How do I proclaim God's love, His Word, that it would bring them hope and life? In Lithuania people are desperate for the meaning of life and hope and joy in their everyday lives.

From pg. 17 *From the Archives: All Hell's Astir*

Befuddled by the "New Morality"

It is a safe guess that some of my readers are at this point expecting me to rap the "new morality." In a way, I should like to avoid the phrase, since it is so widely misunderstood. Bishop J.A. Robinson of England, famous author of *Honest To God*, uses the phrase, and he, with all his confusion, is a high-minded gentleman who wants to preserve, not destroy, our Christian heritage.

What Bishop Robinson fails to see is that the ethic of love, which should, he feels, replace the ethic of hard-and-fast rules, is impossible to operate except in the kingdom of grace, wherein men are redeemed by Jesus Christ. Men in whom the law of sin and selfishness has not been broken by Christ are incapable of following the love-ethic. The Bible therefore views man the sinner as requiring, in the ordering of his personal and social behavior, regulative laws and deterring penalties. These protect and preserve the order of the family and the order of the state. And with these two structures of human society, biblical morality is heavily concerned.

It is precisely here that the shedding of moral sanctions, moral responsibilities, and moral values by increasing numbers of Americans is taking disastrous toll. Fifteen centuries ago St. Augustine said, "Love God and do as you like." That is what the "new morality" at its best is trying to say. But when you have millions of people who neither love Him nor fear Him, who have no tear to shed over His (reported) death, then the "new morality" becomes a gigantic hoax. It is a way of reducing life to something that the British philosopher Thomas Hobbes long ago described as "nasty, brutish, and short."

It isn't a "Hurrah" chorus, admittedly, but perhaps a wholesome way for sensitive Americans to approach their 1966 Fourth of July would be to repeat solemnly those lines by the late Bishop Ralph Cushman:

"O thou America,
What is thy reaping,
If, while all hell's astir,
Thou art still sleeping?"



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.

2017 Dates:

September 15-17, 2017
Columbus, GA

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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I just wanted to say how thankful I am for you guys! Last week was incredible! Our whole team walked away so impacted. They were blown away. If you guys ever need help with anything small or big just let us know. We are so thankful for the voice you are bringing to our world and beyond!

Pierce Drake, Providence Church, Mt. Juliet TN

newroom.co