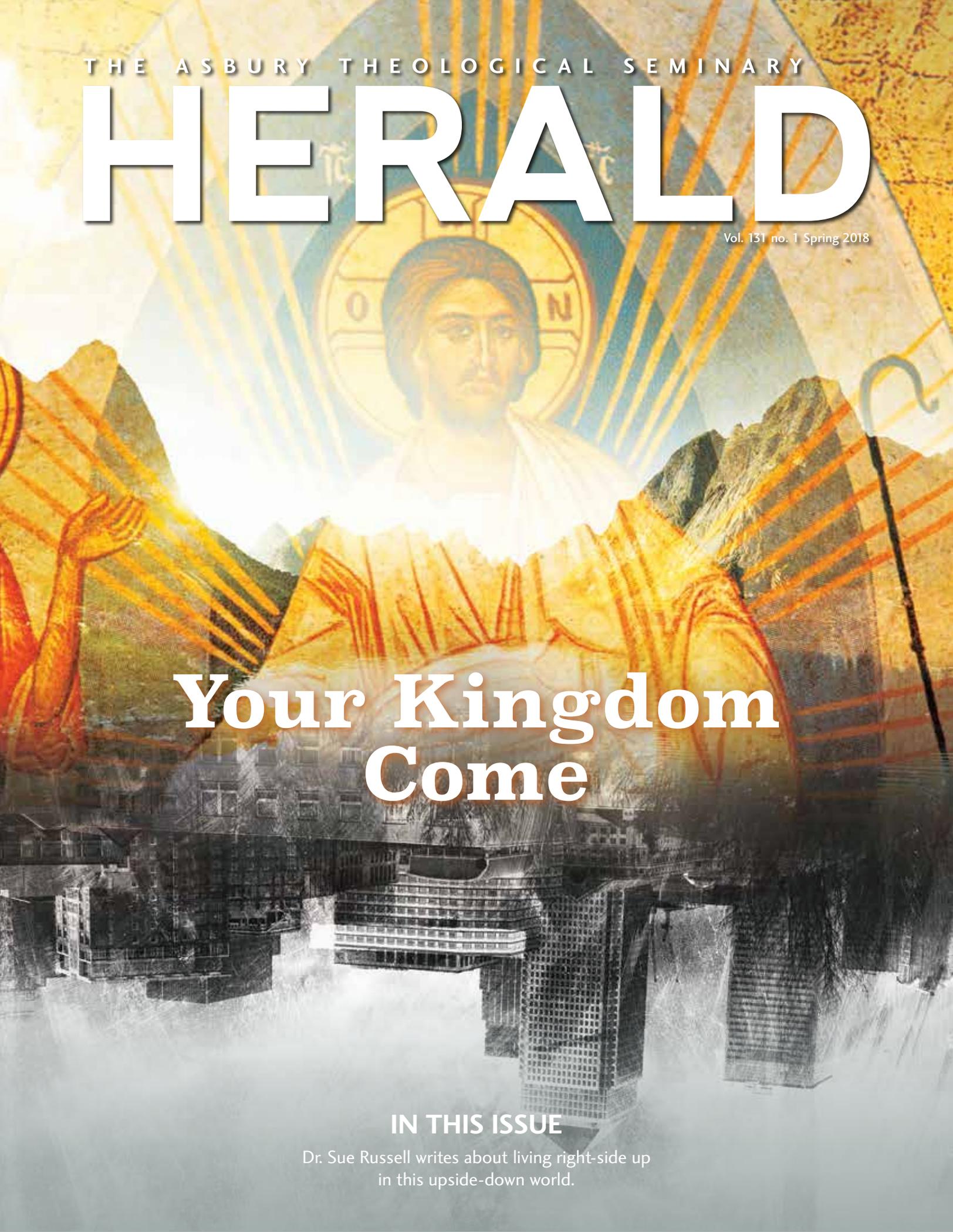


THE ASBURY THEOLOGICAL SEMINARY

HERALD

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Your Kingdom Come

IN THIS ISSUE

Dr. Sue Russell writes about living right-side up
in this upside-down world.



A community called to prepare *theologically educated, sanctified, Spirit-filled* men and women to *evangelize* and to spread *scriptural holiness throughout the world* through the *love* of Jesus Christ, in the *power* of the Holy Spirit, and to the *glory* of God the Father.

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WHEN THE FOUNDATIONS ARE DESTROYED – WHAT WILL THE RIGHTEOUS DO?



Let's face it. We are now lay leaders and pastors in an age of increasing violence and terrorism. In the last few years, we have witnessed unprecedented attacks in an elementary school, several colleges, the Pentagon, in Times Square, a Sikh Temple, the Boston Marathon, a Bible study in Charleston, a Planned Parenthood center in Colorado Springs, a nightclub in Orlando, a shopping mall in Minnesota, an outdoor country musical event in Las Vegas, a Baptist church in Sutherland Springs, Texas and a high school in Parkland, Florida. No sector of our society is immune to this wave of violence. What is our role, as pastors and leaders, in responding to this evil? What does it mean for the Kingdom of God to come on earth? How does the rule and reign of God enter into a world of violence and terrorism?

Psalm 11 pictures an evil person aiming, shooting and killing the righteous with his arrows. Psalm 52 recalls the horror of Doeg slaying 85 priests in cold blood. The face of terror and evil is not new in a broken world, and the people of God, both then and now, are called to respond and to embody righteousness in a world of evil.

Psalm 11 asks the central question for our time: "When the foundations are destroyed, what can the righteous do?" (vs. 3). We must not forget what the central problem is: The moral foundations of our country are being destroyed. Psalm 11 reasserts, in the face of evil, the grand narrative of the universe: There is a God on the throne (11:4) and He will, in time, overthrow the wicked and establish His rule and reign (11:6,7). Christians, like any other citizen, should be able to engage in a civil discourse about gun control, registration processes for guns, hate crimes, mental instability, race relations, and so forth. But, these discussions will not usher in a peaceful society, as important as they are. The deeper issue has to do with restoring the moral foundations of our country.

A Christian worldview declares that every person is sacred because they have been created in the image of God. A Christian worldview declares that there is a God on the throne who sees, who judges, and who, in the end, will bring all evil to an end, setting all things right. A Christian worldview declares that we are men and women with an eternal purpose and that we participate in God's work in the world. In contrast, we live in a society which sees no God

above us, no person in the image of God in front of us, and no eternal purpose within us. That is a recipe for a society which is lost, broken, and spiraling out of control. Add to that the endless catechesis of our young into a culture of death with violent video games, the film industry, the power of social media to connect a darkened worldview to troubled young people, and we begin to capture the true depths of the problem. However, we should not allow the endless negativity on the news to capture us in the "slough of despond" as so powerfully stated by John Bunyan in *Pilgrim's Progress*. We must also remember that we live in a culture which is desperate to hear the good news that only the gospel can bring. We are people of hope. We know that the problems we face cannot be adequately addressed by our broken political system. Instead, the Church of Jesus Christ must recognize afresh the power of proclaiming the gospel of Jesus Christ to a lost world. We must rise up with renewed energy to evangelize and to "spread scriptural holiness throughout the world."

The headlines in our culture are increasingly vapid and shallow. Coptic Christians are beheaded in Egypt, and the headlines are still all about the Kardashians. We face important issues related to wealth equality, immigration, poverty, and health care, and these issues cannot be addressed in a culture of tweeting. Only the Church of Jesus Christ can refocus our culture on the deeper issues which will shape our society for good or for ill. We must remember that, despite the moral degradation of our culture, more people are exposed to sermons on Sunday morning than any other public gathering in our culture. We have a powerful opportunity to take the initiative and lead the way in reminding people afresh of the power of the gospel to address a broken world. We here at Asbury, along with you, our mighty force of God's love and grace in the world, are committed to "sowing for a great awakening." We are beyond human solutions. We need a divine in-breaking. Nothing less will quell the violence. The Kingdom of God is nothing less than a divine in-breaking. It is a Great Awakening. It delivers us from casual prayers and low expectations. It dares to believe that God can renew our land. May God grant each of you the courage and the grace as you work and live in the midst of a "depraved and crooked generation where you shine like bright lights" (Phil. 2:15).

A handwritten signature in black ink that reads "Timothy C. Tennent". The signature is fluid and cursive, with the first name being the most prominent.

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



KINGDOM COME

by Dr. A. Sue Russell

Professor of Mission and Contextual Studies

When my nephew was young we used to have a “dumb joke” contest. One of my favorites was, “What happens when ducks fly upside down?” “They quack up!” I think this one stuck with me because it applies to how we often view the Kingdom of God.

Many people refer to the Kingdom of God as the “upside down” Kingdom. The teachings of living in the kingdom of God seem completely opposite from how we have learned to live in our society. However, in his book *The Divine Conspiracy*, theologian Dallas Willard presents the case that the Kingdom of God is not upside-down living, but rather right-side-up living. He argues that what Jesus teaches

about life in the Kingdom of God is the life we hunger for. It is the kind of life we were created for.

The Kingdom of God is right-side up living! It’s the world that is upside down! No wonder so many people are tired and weary; they have spent their whole lives living upside down. And you know what happens when ducks fly upside down...they quack up! No wonder we feel like our world is cracking up. But the good news is that we are living in an age when God’s kingdom has broken into the present! We can live right-side up in this upside down world. So how do we live this right-side up life?

The coming of the Spirit in Acts marked the beginning



of a new age. We live in a new time, an already/not yet time. Followers of Christ receive the Spirit and the Spirit marks a new community, one unified by the Spirit. Not only are we new creations in Christ, but we also belong to a new community in Christ, one in which we share a common identity, the Spirit of God.

Paul expresses our relationships in this new community in familial terms, as brothers and sisters in Christ. We relate to people not based on their position in society, nor their race, nor their gender, but we relate to people as brothers and sisters in Christ. Siblings look out for one another and are involved in one another's lives. One of Paul's favorite ways of expressing this was with the reciprocal pronoun, "one another." We build one another up (Rom. 14:19), bear one another's burdens (Gal. 6:2), care for one another (1 Cor. 12:25), comfort one another (Col. 3:13).

"The good news is that we are living in an age when God's kingdom has broken into the present! We can live right side up in this upside down world."

Our relationships are to be characterized by generous love, the kind of love that sisters and brothers have for one another. As a Westerner, I really didn't fully understand what this really meant until I was doing Bible translation in community in S.E Asia. When we were translating the great love passage in 1 Corinthians 13:4-8, I discovered that we could not translate *love* as a noun in the Galat language. We had to translate it as a verb with a subject and object. So instead of translating "Love is patient, love is kind," the Galat translation says, "A person who loves another person is patient towards them, a person who loves another person is kind towards them." Love defines how we treat one another. This also changed my perspective about the fruit of the Spirit. The fruit of the Spirit in Galatians 5:22-25 also reflects characteristics of relationships in the Kingdom of God.

Our relationships are also to be characterized by humility. This is not the type of humility that puts oneself down, rather it is an attitude that seeks the interest of others first. Although we share the same Spirit, our

community is not homogenous. We have different gifts, gender, positions, wealth, ethnicity, etc. Humility is not ignoring these differences but recognizing the value, dignity, worth and contribution of each member of the community regardless of their social position. Humility is an attitude in which we acknowledge that the gifts God gives us are not our own, but belong to the community to build up and serve each other.

I experienced this when I returned to my Galat village after earning my first doctorate. The translation committee met to discuss how WE were going to use OUR doctorate. Humility recognizes the gifting and resources of every member belonging to US as a community. I don't have to compare myself to others or be envious because as a community these gifts and resources belong to US.

Finally, right-side up living means that we extend these same types of relationships to everyone, not only those who are inside our community, but also to strangers, and yes, even our enemies. This is totally antithetical to what the world says. But think about it. Do I respond the same way to the store clerk as I would to a brother or sister? Or how do we communicate in social media? It is so easy to think of other people as "Those ____" fill in the blank. Or how do we treat people who work for us? What would change in our attitude and behavior if we saw people as a brother or sister?

Living right-side up in an upside-down world might seem radical, and it is. But it is the life for which we were created and the life that we can now live in the Spirit. Not only will we find joy in living in humility and love with one another, but it becomes our testimony to the world. For Jesus said, "A new command I give you: Love one another. As I have loved you, so you must love one another. By this all people will know that you are my disciples, if you love one another." John 13:35.



Dr. Russell is the Professor of Mission and Contextual Studies at Asbury Seminary. Prior to coming to Asbury, Dr. Russell worked at Biola University and spent 17 years in cross-cultural ministry and field research with Wycliffe Bible Translators in S.E. Asia.



Q & A with Emmanuel Jatau:

Living out the Kingdom and presenting the gospel in a hostile environment.

Q: Tell me about your role at Evangelical Church Winning All (ECWA).

I started as a student intern in 1998. By 2000, I was employed as an Associate Pastor, Assistant Chaplain and as a Graduate Assistant. In 2003, I started serving as the senior chaplain until 2014. In 2010 I became the senior pastor, where I served until 2014 when I came to Asbury Theological Seminary.

Q: What kind of opposition did you face from Muslims?

In Nigeria, we have outright rejection of the gospel and live with the fear of constant attacks. I remember in 1992, we were drafted as youth of the church to go defend the church building because the Muslim youth were threatening to burn down the church.

In the past, we have used the Jesus Film for evangelism purposes in Hausa. It was well received. In some of those areas, we cannot do that anymore because of the opposition. Today, we have “no go” areas for Muslims and Christians. These areas are either 100% Muslims or Christians.

Q: How did you continue to share Jesus Christ in this environment?

Mass evangelism was one of the most effective ways and means of Muslim evangelism. In my leadership position, I empowered the members of the church to understand that they are ministers of the gospel wherever they are, so those who are doctors, lay leaders, teachers, business men and women learn to seize opportunities to present the gospel in their work places.

Q: What did you learn from these experiences?

Forgiveness is what I have learned because people I knew very well were killed during Muslim attacks. The immediate reaction is that of anger and resentment, which is what the enemy desires. Unless we receive forgiveness from the Lord and truly forgive our enemies from the heart, there's no way to embark on Muslim outreach without the love of Christ compelling us to do that.

Q: Based on your experiences, what would you tell the Church in the United States?

The Church needs to be the Church of Jesus Christ not only in the U.S., but also in Nigeria and everywhere. When we read John 17, we see the prayer that Jesus prayed for us.

Due to mass migration, God is bringing the Middle Easterners to the U.S., so you have no excuse. You have the chance of having a Muslim as your next-door neighbor and the freedom of speech enjoyed in the U.S. allows you to share the Gospel with a Muslim friend. I don't have that opportunity in Jos or Kaduna City. We are balkanized.

Q: What do you think is the single biggest thing that keeps people from sharing the Gospel?

Fear, to me, is the number one thing. Secondly, I think that many Christians don't know the basic tenets of their Christian faith. Instead, you must worship Christ as Lord of your life. And if someone asks about your Christian hope, always be ready to explain it as Peter talks about in 1 Peter 3:15. And finally, some people lack passion for the lost souls and a good eternal perspective. Think about living in eternity without God.

Q: How did you come to know Jesus?

In 1992, I gave my life to Christ during a youth fellowship program. To use the Wesleyan terminology, my heart was strangely warmed. I had been brought up in a Christian home, but had no commitment. My biggest battle in responding to the altar call was that I was already serving in the church and had not been a Christian for years. But my life did not match the Gospel message I heard. I responded and have no regrets.



Emmanuel Jatau is pursuing a Ph.D. in Intercultural Studies with a concentration in Development Studies and plans to graduate in 2022. Throughout his study, he explores the issues of justice, reconciliation, leadership and poverty through study and application to meet human needs in the name of Jesus. After graduation, he plans to return to Evangelical Church Winning All (ECWA) in Nigeria and resume his position on the faculty and continue pastoring churches.

GIVING TRANSFORMS LIVES

"I always thought if I couldn't go, I must help to send someone in my place."

~Friend of Asbury Seminary

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"And whoever gives one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he will by no means lose his reward."

Matthew 10:42

Romans 10:13 declares that whoever calls on the name of the Lord will be saved. But Paul isn't content to end there. Paul's words draw us deeper into the process of transforming the world with his series of questions: How will they call on Him if they don't believe? How can they believe in someone they haven't heard about? And how can they hear about Jesus without someone preaching? And how can they preach unless they are sent?

We believe that your gifts and prayers don't just enable the sending and preaching. You are part of the believing! In fact, the Bible takes it a step further and says that God rewards the givers and prayers the same as those who go. If you give a cup of cold water to a prophet, you get a prophet's reward. That's the generosity of God to reward everyone who has been part of His work.





FACULTY HIGHLIGHT: DR. CHRISTINE POHL

*Associate Provost for Faculty Development and
Professor of Church in Society*

Dr. Christine Pohl believes the two main components of hospitality are food and conversation. On the first day of an intensive class, she invites her students to break bread together as the course begins. For the past 29 years her classes have modeled the ancient tradition of hospitality and equipped her students to lead faithful communities in which everyone is valued.

“Hospitality is making room for people in a place where, unless you invited them, they wouldn’t feel free to come,” Dr. Pohl said.

In ancient times, hospitality served as a vehicle for sharing the gospel. It was crucial in addressing the Gentile and Jew distinctions because all were invited and welcomed to God’s table by Jesus. However, the tradition of hospitality has often been overlooked in the last 400 years.

“Part of the challenge is recovering a meaningful understanding of hospitality,” Dr. Pohl said. “In the ancient world, hospitality was seen as a pillar of morality. In those days there weren’t restaurants or hotels. Everyone depended on somebody’s hospitality.”

Throughout the Bible, Dr. Pohl notes that hospitality is seen as central to faithfulness, specifically in the accounts of Abraham, Sarah and the angels; Elijah and the widow of Zarephath; Elisha and the Shunammite woman; and finally in the person of Jesus and the practice of the early church.

In the New Testament, readers encounter Jesus as both guest and host. Not only does He feed people and converse with those on the margins of society, but he is also willing to be their guest.

“In the Gospel of John, Jesus describes himself as the bread,” she said. “So he is guest, host, stranger and meal.”

Dr. Pohl first saw hospitality modeled by her grandmother, who was orphaned at age 13. Dr. Pohl’s grandma lived by the motto that “no one should ever be alone,” and taught Dr. Pohl to do the same.

“There was simply always room for one more person,” Dr. Pohl said. “It

“Hospitality is making room for people in a place where, unless you invited them, they wouldn’t feel free to come.”

wasn’t that exceptional, but it was exceptional to me to see how easy [hospitality] seemed to her.”

Dr. Pohl’s grandma chided her family when they reminded her that their neighbor always seemed to have plenty of food. Her frustration obvious, she explained: “It’s not just about the food, you know. It’s about knowing someone cares.”

“When hospitality involves more than entertaining family and friends, when it crosses social boundaries and builds community, when it meets significant human needs and reflects divine generosity, we often find hosts who see themselves in some way as marginal to the larger society,” Dr. Pohl said in her book *Making Room*.

For Dr. Pohl, hospitality isn’t just one more task on a long to-do list. She incorporates it into everyday life.

“One of the fundamentals of hospitality is recognizing that the guest brings gifts, so I think that teachers express hospitality when they invite students to speak and to discover what they have to offer,” she said.

Dr. Pohl is the Associate Provost for Faculty Development and Professor of Church in Society at Asbury Seminary. She worked in various ministries for 11 years before attending seminary. She owned a Christian bookstore for six years and later worked in advocacy and refugee resettlement. She currently serves as an occasional advisor for homeless shelters and refugee programs. She has also helped plant four churches and plans to retire from teaching at the end of the spring semester



FACULTY HIGHLIGHT: DR. BEN WITHERINGTON III

Jean R. Amos Professor of New Testament for Doctoral Studies

Dr. Ben Witherington wanted a career that combined language, literature and history. The only subject meeting those criteria was the Bible, so Dr. Witherington went to seminary to prepare for ministry as a pastor and professor. For the past 23 years, he's taught at Asbury Seminary at the graduate and post-graduate levels, preparing the next generation of leaders to preach without compromising academics.

"I don't water down the Gospel," Dr. Witherington said. "I boil up the people. And I don't insult their intelligence, but tease their minds into active thought. Challenge the socks off them. They can always put their socks back on."

Dr. Witherington jokes that taking his class is like drinking from a fire hose on full throttle. He's committed not only to stretching students' minds, but also to practically preparing them to deal with crises and problems within the local church.

"I try to take a pastoral approach [in my class] without compromising the academics," he said.

Dr. Witherington believes that one of the best ways to learn is to visit the social and historical settings found in the Bible. For the past 20 years, he's led trips to Turkey, Israel, Jordan, Egypt, Israel or Italy. These trips visit a combination of countries to maximize the time and facilitate learning.

"A text without a context is just a pretext for whatever you want it to mean," Dr. Witherington said. "I enjoy helping students contextualize the biblical text and watching students light up and say, 'Oh! This is where it happened. It's not just a story in the Bible.'"

Although Dr. Witherington is not an archaeologist, he believes it's part of his job to analyze its bearing on biblical studies. For example, at the dig in Laodicea, Dr. Witherington and his group learned that John's reference to that church as "lukewarm" was based on an illustration the people could

"I enjoy helping students contextualize the biblical text and watching students light up and say, 'Oh! This is where it happened. It's not just a story in the Bible.'"

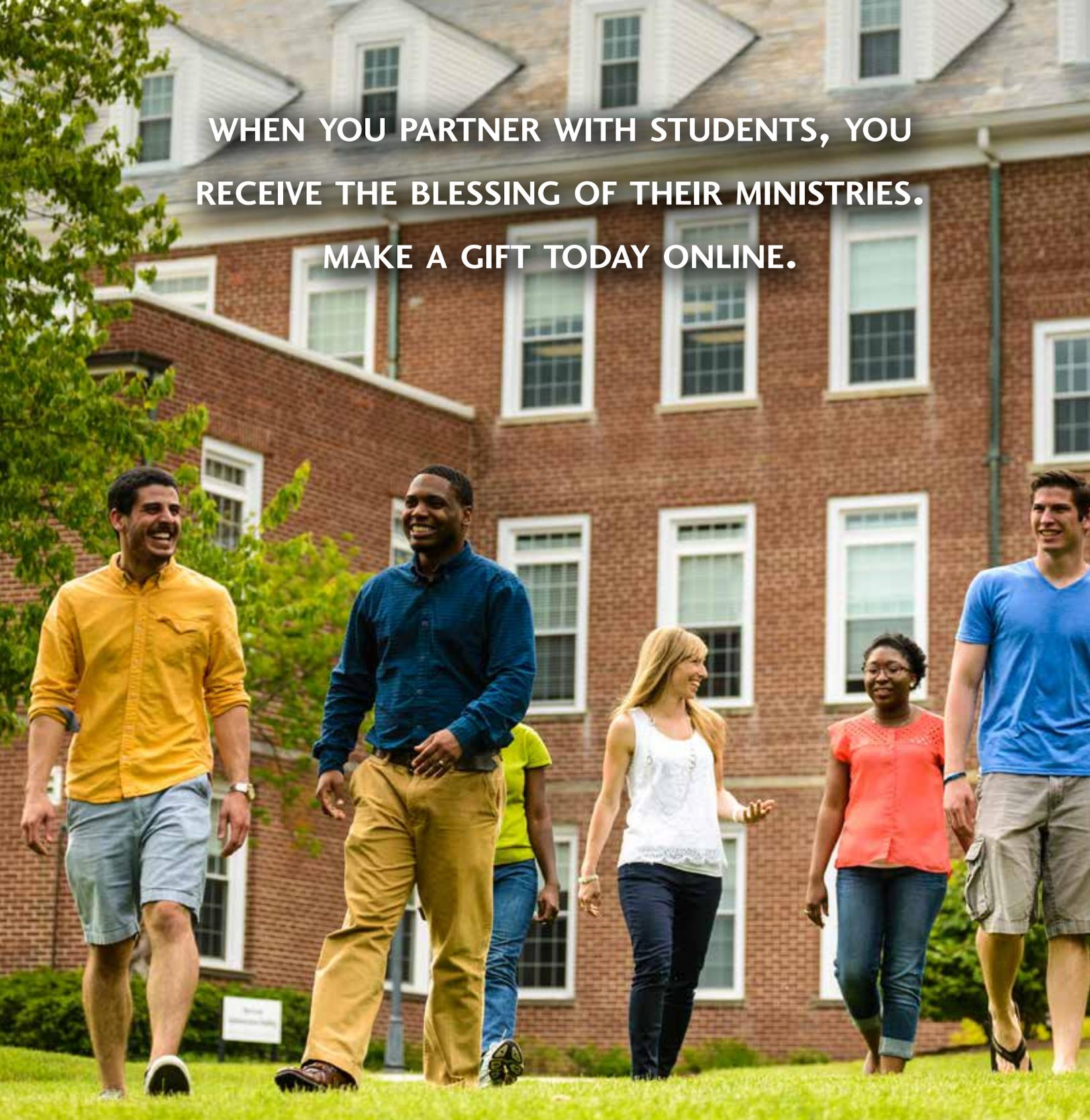
understand from their daily lives.

By ancient standards Laodicea was a huge town that had a real water problem. At one of the houses, archaeologists found the ancient version of a Brita filter, designed to remove excess limestone from the water. For many, these trips bring the Bible to life in a fresh way.

"Most of the people who go on the trip say it was life-changing and worth every shekel," Dr. Witherington said.

As a prolific author, Dr. Witherington has written more than 60 books and a commentary on every New Testament book, fulfilling what he believes was God's call to write these commentaries from a Wesleyan Evangelical perspective. He and his wife, Ann, have two children. Ann teaches at Asbury University.

Dr. Witherington is the Jean R. Amos Professor of New Testament for Doctoral Studies. In his leisure time, Dr. Witherington appreciates both music and sports. It is hard to say which sound he prefers: the sophisticated sound of jazz sensation Pat Metheny or the incessant cheers of the Red Sox faithful at Fenway Park. A graduate of UNC-Chapel Hill, he is a dedicated Tar Heels basketball fan.



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A portrait of Clara Danquah, a Black woman with short, curly hair, smiling warmly. She is wearing a patterned yellow and black top. The background is a blurred brick building.

STUDENT HIGHLIGHT: CLARA DANQUAH

DOCTOR OF MINISTRY (2019)

In her role as Associate Pastor at Wesley Cathedral in Ghana, Clara Danquah organizes programs for the church's regular services and serves as a pre-marriage counselor. Clara delights in helping people see that God's salvation isn't just for eternity; it's for the here and now.

"I feel the most satisfied in my role as a pastor when I help people gain satisfaction, receive an answer, or gain a new understanding in their faith," Clara said. "When you receive that response to your ministry, it gives you a satisfaction to know that the service you've rendered is being received."

Wesley Cathedral averages 1500 attendees per week with two services. Clara and her church seek to provide individuals with a permanent solution to their problems through Jesus Christ. For example, if someone is addicted to drugs or alcohol, Clara believes they are seeking and receiving a non-permanent solution.

"It's only when you drink or take the drugs that the satisfaction comes," Clara said. "There can be a way out besides the drugs. If the church doesn't give spiritual realities to them, they will find harmful alternatives."

Clara also works with engaged couples to prepare them for their lifelong commitment to each other. In Ghana, church marriages have a 25-30 percent divorce rate. Clara helps couples work through the big issues of communication, finances and sex prior to saying "I do."

"I try to help them know themselves and to give them a biblical understanding of what marriage is and the biblical values of marriage," Clara said. "Sometimes a couple may have a wild imagination of marriage and think that marriage may be only like friendship, but it's the commitment aspect that you engage in. It's binding."

Through counseling others, Clara has experienced the

closeness of God and His prevenient grace in our daily lives. One night, Clara had a dream. In the dream, she saw a woman she knew and her husband. The woman had packed her things and left the house. The man had married someone else. The next morning she called the woman, inviting her to come over.

"I shared my dream. The woman began to cry," Clara said. "She told me that they were on the verge of divorcing."

Clara counseled the woman and her husband, who was indeed about to marry someone else. In Ghana, couples are either married customarily or through the church. According to national law, in a customary marriage, couples can marry and divorce as many times as they choose. This couple had been married customarily seven years prior and was childless, the main point of contention.

"The three of us prayed together, believing God for something," Clara said. "Two months later, the woman was pregnant with a daughter, who is now one-and-a-half."

For Clara, incidents such as this provide confirmation that she is representing Jesus to her community. She referenced the story of Joseph and how his dream saved his family from starvation during the famine.

"But for these experiences, it would just be stories we read from the Bible, and that's the case almost all the time in our ministry," she said. "The acts we experience as we serve the people confirm the stories in the Bible as we read them."

Clara is currently pursuing a D.Min. at Asbury Seminary and expects to graduate in 2019. As part of her dissertation project, she is organizing leadership training and discipleship for college students.

STUDENT HIGHLIGHT: BRIAN TAYLOR

DOCTOR OF MINISTRY (2019)



Brian and Chavonne Taylor planted Bethel Cincinnati Church in an area that was not always welcome to diversity. Now the church is becoming one where it is hard to tell whether it is black or white, while seeing other ethnicities integrated, too. Their hope is to restore relationships and community in a city plagued by racial challenges.

“My pursuit of racial reconciliation came less out of a sense of the need and more out of a sense of who God’s called me to be in relationship to Him,” Brian said. “In any city God called me to work, I would work toward reconciliation.”

Cincinnati has a long history of race riots, its first occurring in 1829, just 41 years after it was founded. Its most recent riot occurred in 2001, following the shooting of Timothy Thomas, an unarmed black teenager.

“Racism is like a beach ball that we want to keep under the water’s surface, but it keeps springing up,” Brian said.

Following the attack in Charlottesville, Va., in August 2017, Brian highlighted the racial diversity and friendships within his church. He asked that the lights be turned up and for individuals to look at their neighbors, to shake hands with their friends. As he looked out at the congregation, he saw people from many nations represented.

“It’s one thing for people to meet together, but different to eat together,” Brian said.

“When that happens, you start hearing narratives that are different from your own. When you have relationships with people from different ethnicities, it makes it hard to label people one way.”

Brian believes that reconciliation starts on

a personal level, but then moves to transform communities.

As a church staff, the team is reading a book regarding multi-ethnic conversations. As a larger group, the church works within the community to provide tutoring and mentoring programs, as well as a sports camp for under-privileged children. The church uses these avenues as opportunities to invest life skills in these kids.

“What we have been able to do is put ourselves in a position where we’re rubbing shoulders and serving, tutoring and mentoring in our community,” Brian said. “We’re also going to have a multi-ethnic conversation on the college campuses to think through and process some of those [social justice] questions as well.”

As the church approaches the four-year mark, they are exploring ways to address the systemic issues with city leaders regarding housing and education. They seek to answer the question: How can we be socially responsible as a church where God has placed us, so as not to prioritize one group over the other?

“We’re using the Ephesians 4 model, which talks about equipping the saints for the ministry,” Brian said. “If we’re empowering people to do God’s work throughout their lives, then we’re doing the job we’re called to do.”

Brian has seen changes on an individual, church and city level. People are better equipped to communicate with others from different cultures and to be more open-handed. As a church, the attendees want to engage different ethnicities within the community without the anger, hate and violence present in the past.

“When people have committed to Jesus, they don’t have the right not to forgive and not to love,” Brian said. “Sometimes it’s hard to see things from another perspective, and when these kinds of things happen, we feel mad. But we don’t get the right not to be a Christian now because it hurts.”



ALUMNI HIGHLIGHT: MARY LEE DOWNEY

M.A. CHRISTIAN LEADERSHIP (2012)

Rev. Mary Lee Downey knows what it's like to be the underdog. Growing up in rural Arkansas, Mary often heard that her big dreams couldn't be achieved because she was born a girl. As the Founder and Executive Director of the Hope Center in Osceola County Florida, she spends her life advocating for those less fortunate.

As a Deacon in the Florida United Methodist Church, Mary feels particularly called to justice for those on the outskirts of society.

"The Hope Center is a tangible representation of the calling that I have on my life," Mary said. "It is exactly what God has called me to do to take care of those who are marginalized."

She first remembers standing up for a friend when she was 12 years old.

In the mid-90s the schools were integrated, but Mary's town was still divided into black and white by the railroad track. During VBS, Mary invited some of her African American school friends to attend.

"I was totally and completely baffled when we lost two church members over it," Mary said. "This was in 1995!"

Mary's mother, who worked for the public housing authority, assured her that she hadn't done anything wrong. But it wasn't until college, that Mary came to understand her value as a woman and a validation of her call to preach and teach.

In college, she started dating her now husband, who was United Methodist. He introduced her to the United Methodist Social Principles & Creed that discusses its approach to caring for the poor, health care, the environment, and women

in ministry. The UMC's approach to women as pastors and leaders allowed Mary to accept God's vision for her life.

After working with homeless families for years and in her final year at Asbury Seminary, she created a business and funding plan to start the Community Hope Center on the 192 Corridor in Osceola County Florida. She hit the ground running after graduating in 2012, and the Hope Center started providing services in 2013.

Since then, the Hope Center has served more than 21,000 individuals to meet health, spiritual and physical needs, address job and food insecurities, and provide housing assistance. The Hope Center also recently started IDignity Osceola, a program that helps the homeless process the paperwork to receive the proper identification to get a job.

Each day Mary asks if the Hope Center is still God's dream for this part of Florida. God has reaffirmed her calling in many ways, but one day He spoke through a client named Marc. Marc had been chronically homeless, and the Hope Center had worked with him for two years to help him find stable housing.

In his exit interview, he said words that Mary has never forgotten.

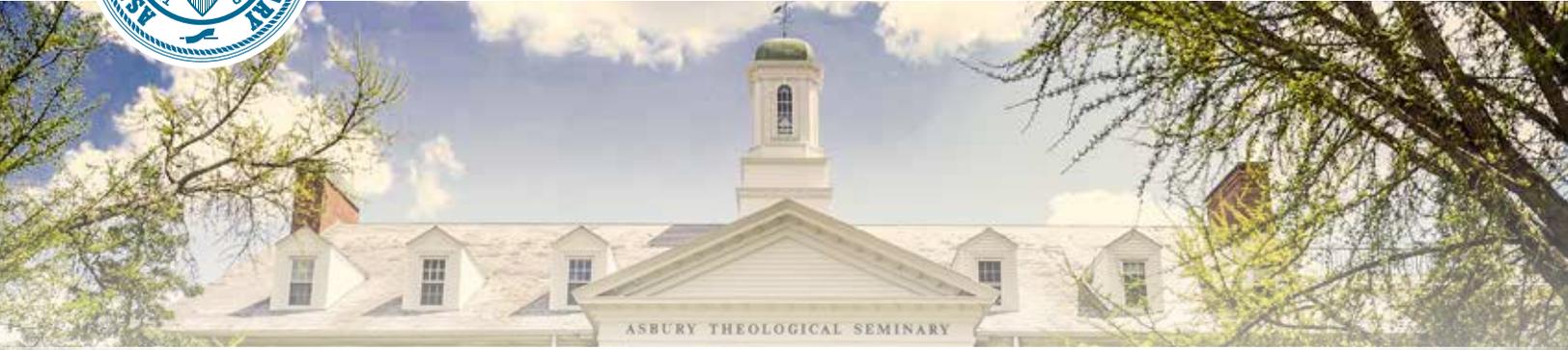
"It was not that you gave me food, clothing or a place to live," Marc said. "It was that when I walked in the door you made me feel like a person and a human being. I wasn't a number. I was real."

Mary believes it is the church's responsibility to help others like Marc.

"You don't have to be Mary Downey to start a Hope Center," she said. "What you have to do is pay attention to where God is calling you. Every heartbeat has a calling and a purpose. Every person is a child of God and a living breathing person who is called to do something in God's kingdom."



GIVING THROUGH CHARITABLE GIFT ANNUITIES



Of all the gifts that pay you back, the charitable gift annuity is the simplest, most affordable, and most popular. You make a gift to Asbury Theological Seminary and in return, we agree to make fixed payments to you for life. The gift agreement is a simple contract between you and Asbury Theological Seminary. Your payments become one of our general obligations, fully backed by all our assets, and will not fluctuate.

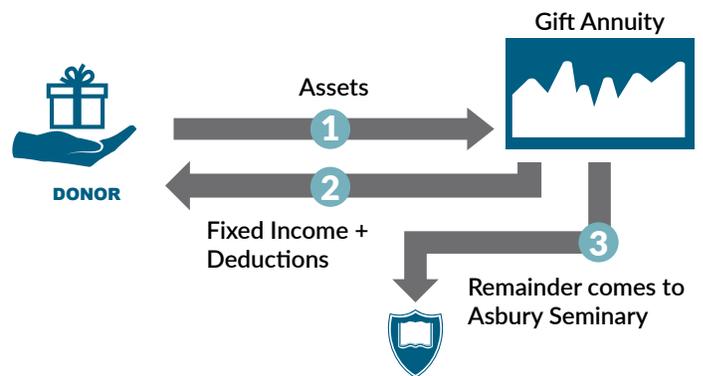
When the contract ends, we apply the balance of the gift annuity to the program you designated when you made your gift.

How It Works

- You transfer cash or securities to Asbury Theological Seminary. Our minimum gift requirement is \$10,000.
- Asbury Theological Seminary pays you, yourself and a spouse, or any two beneficiaries you name, fixed payment for life.
- Beneficiaries are recommended to be at least 65 years of age at the time of the gift.
- The remaining balance passes to Asbury Theological Seminary when the contract ends.

Benefits

- Receive dependable, cash-flow for life, regardless of fluctuations in the market.
- In many cases, receive payments at a rate higher than the interest you are currently receiving on investments.
- Receive an immediate income tax deduction for a portion of your gift.
- A portion of your annuity payment will be tax-free.
- Are you a younger donor? Consider a deferred gift annuity.



Age	Rate	Annual Payment	Tax Free	Deduction
65	4.7%	\$1,175	\$773	\$9,621
70	5.1%	\$1,275	\$884	\$10,943
75	5.8%	\$1,450	\$1,050	\$11,977
80	6.8%	\$1,700	\$1,282	\$12,953
85	7.8%	\$1,950	\$1,554	\$14,430

(Please note, example is based on a \$25,000 cash one-life gift annuity. The material presented here is not offered as legal or tax advice.)

We've listed the ACGA rates on five-year intervals, but we have rates for each year over the age of 65. For more details contact our office at 859-858-2305 or advancement@asburyseminary.edu.

asbury.to/plannedgiving

HUNDREDFOLD INITIATIVES

FUNDRAISING UPDATE*



CAMPAIGN FUND: Supporting strategic impact where needed most

Goal: \$15,400,000

Actual: **\$10,262,538**



CHURCH PLANTING: Equipping 1000 church planters

Goal: \$5,000,000

Actual: **\$3,310,339**



ENHANCING ESTES CHAPEL: Improving the heart of our Wilmore campus

Goal: \$1,500,000

Actual: **\$1,568,173**



ENDOWING CHAIR OF THEOLOGY: Confirming commitment to urban ministries at Florida Dunnam Campus

Goal: \$2,500,000

Actual: **\$330,000**



ENRICHING HISPANIC AND GLOBAL PROGRAMS: Developing concentrated master's programs to serve growing populations

Goal: \$1,000,000

Actual: **\$1,112,550**



GROWING SCHOLARSHIPS: Liberating students from debt to sow where God leads

Goal: \$40,000,000

Actual: **\$21,734,330**



SUPPORTING SEEDBED: Resourcing clergy and laity around the world

Goal: \$2,000,000

Actual: **\$2,919,372**



DEFERRED GIFTS: Providing gifts in the future through estate planning and life income plans

Goal: \$32,600,000

Actual: **\$35,220,118**

*As of 4/30/18



ASBURY *theological*
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A Campaign for Renewal and Revival

HUNDREDFOLD





ESTES CHAPEL REDEDICATION, MAY 8, 2018

PREPARATION. ANTICIPATION. WONDER. UNITY. PRAISE.

From the prelude by Dr. Albin Whitworth to the singing of “And Can it Be,” all who attended the Estes Chapel rededication service in Wilmore, Ky., on May 8, 2018, participated in an on-going story of faithfulness, grace, healing and ministry.

Four hundred seventy-eight people joined hands to say the Lord’s Prayer. Students recited the Apostle’s Creed in five different languages. The audience sang from the new Asbury Seminary Hymnal, containing hymns from the second century to the 21st century. Three hundred forty-five viewers joined the online service.

Dr. Timothy Tennent’s message *Fire from Heaven* compared the seven symbols within Solomon’s Temple (2 Chronicles 7:1-10) to the historic symbols of faith in Estes Chapel. He emphasized that the resurrection of Christ allows God to meet His followers, not only in Estes Chapel for worship, atonement and instruction, but anywhere His name is proclaimed today.

“The dedication of Solomon’s temple was really a story that climaxed in what only God could do,” Dr. Tennent said in his presidential address. “Yes, 30,000 laborers did this and this and this [in the Old Testament], but ultimately, it’s God breaking in to do what only He can do. The fire of God fell upon the people, upon the sanctuary, upon the sacrifices. Unless the fire of God falls on this generation and these students, we will never be able to transform the world.”

Special guests Richard and Barbara Barker were students at Asbury Seminary and Asbury University, respectively, when Estes Chapel was dedicated in 1954. They served as missionaries with World Gospel Mission in Japan for 20 years and were honored to represent their peers.

“Attending the Estes Chapel rededication is more significant this time than it was before,” Richard, 1956 M.Div. graduate, said. “In 1954, I was a first-year student, and I didn’t know the depth and meaning of this chapel. Sixty-four years later, I have the honor to participate in this service and appreciate it even more.”

The Seminary also welcomed Trustees and Trustees Emeriti, members of the Hundredfold Campaign Cabinet, all former deans of chapel, current and retired faculty, friends of the Seminary, alumni, faculty, staff and students. Following the ceremony, more than 500 guests gathered in the Stevens Pike Dining Hall for a celebration luncheon.

“May the God of tent and temple, the pillar of cloud and the pillar of fire dwell with joy in this place for generations to come,” Rev. Jessica LaGrone, Dean of Chapel, said in the benediction. “Now go from this place. Enjoy. Giving thanks to God, proclaiming his goodness and celebrating his love.”

To watch the service in its entirety, read the history of Estes Chapel, and view a photo gallery of the rededication service, visit asbury.to/estes.



▲ Beautiful singing filled Estes as the congregation sang from the brand new Asbury Seminary Hymnal.

◀ Technology updates were a part of the renovations, allowing us to livestream chapel.

“Attending the Estes Chapel rededication is more significant this time than it was before. In 1954, I was a first-year student, and I didn’t know the depth and meaning of this chapel. Sixty-four years later, I have the honor to participate in this service and appreciate it even more.”

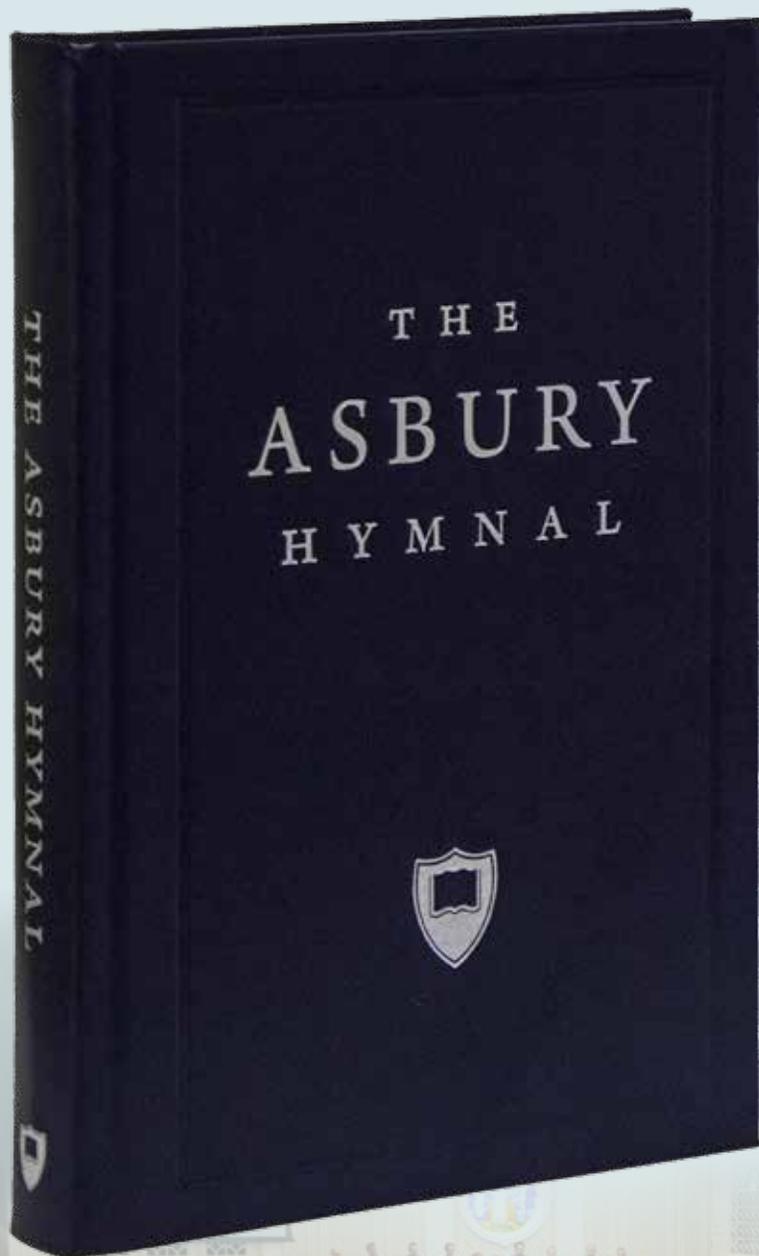
Richard Barker, 1956 M.Div. graduate.

Richard and his wife, Barbara Barker, at the Rededication. ▶



MAKE A JOYFUL NOISE!

BUY THE ASBURY SEMINARY HYMNAL NOW!



“It has been a great honor to be a part of the committee that worked on the formation of the Asbury Hymnal. This wonderful canon of hymns is rich in sung theology and praise that springs from our Wesleyan heritage, and from the worship of God’s people throughout the ages, from the 2nd century to the 21st century. We pray that it will be a great resource for our whole community for the glory and praise of the triune God.”

-Mrs. Julie Tennent

VISIT [ASBURY.TO/HYMNAL](https://www.asbury.edu/hymnal)
TO PURCHASE YOUR OWN COPY

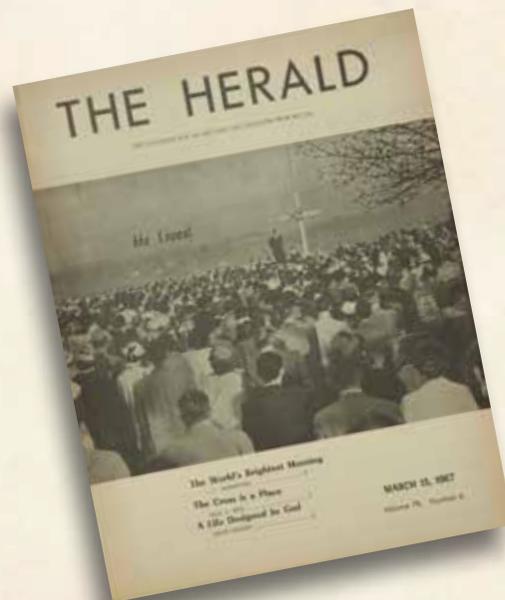


FROM THE ARCHIVES:

Originally published in the March 1967 edition of the Asbury Herald.

Because I Live Ye Shall Live Also

A letter from Asbury Seminary student,
Ruth Chang.



Dear Mrs. Richardson,

Nov. 2, 1966

I am so thankful that our loving, gracious Lord has brought me to this wonderful institution this quarter. And I want to express my gratitude to you who has made my studying at Asbury Seminary possible. Your love and interest is deeply appreciated.

I have been in Asbury only several weeks, but I have already experienced the rich spiritual blessings from the Lord. This is really a spiritual institution where Christ is the center of all our lives and activities.

I was from a Buddhist family and did not know anything about our Living God until 1959. I was the first Christian in my family, now my whole family is Christian. Especially, I want to praise the Lord for my grandmother's conversion, who was a devoted Buddhist and was very angry when she learned that I became a Christian. She was baptized in the name of our Lord Jesus Christ two months before I left my country, Taiwan, for America.

I am not able to count all the blessings I have received from our heavenly Father. I am just so thankful that He brought me here at Asbury and He used you to make my study at Asbury possible. Thank you so much Mrs. Richardson.

May God bless you!

*Love in Christ,
Ruth Chang*

News & Events

Asbury Theological Seminary Launches Graduate Certificate in Hispanic Ministry Formation

Asbury Seminary launched a bilingual Graduate Certificate in Hispanic Ministry Formation in September with 14 students enrolled. The certificate program consists of five classes, all of which are available bilingually. Upon completing the graduate certificate, students may continue their education with a master's degree.

Asbury Theological Seminary Completes Goal, Raises \$1.5 million for Estes Chapel Renovation

Asbury Seminary has completed funding for the \$1.5 million Estes Chapel renovation project that is part of the Seminary's Hundredfold Comprehensive Campaign. Renovations began November 2017. A rededication celebration was held on May 8, 2018, with an extended chapel service, which was live streamed and is available in our archives.

Asbury Theological Seminary launches Anglican Studies Program

With the launch of the Anglican Studies specialization, Asbury Seminary brings together Scripture, Spirit and Sacrament in the Anglican community. Students in the M.Div. or M.A. in Theological Studies Programs now have the option to join a community of leaders that is shaped by the Anglican traditions of common prayer, communion, teaching and fellowship.

New Testament Scholar Craig Keener Voted Vice President of Evangelical Theological Society



The Evangelical Theological Society (ETS) voted Dr. Craig Keener, F.M. and Ada Thompson Professor of Biblical Studies at Asbury Seminary, Vice President of ETS at its 69th annual business meeting on Nov. 17 in Rhode Island.

Asbury Seminary E. Dale Locke Named 2017 Distinguished Alumnus of the Year



Asbury Theological Seminary announces E. Dale Locke, M.Div. '88 and D.Min. '01, as the 2017 Distinguished Alumnus of the Year. Each year, Asbury Seminary recognizes a graduate whose ministry exemplifies faithfulness, servant-leadership, sacrifice, holiness and Kingdom vision.

Dale is Founding and Lead Pastor of Community of Hope – a United Methodist Congregation. Community of Hope is a multi-site campus serving Palm Beach County Florida. Community of Hope started with eight people in the Lockes' living room in the fall of 1996, and currently worships in six-weekend services in two locations each weekend. Weekend attendance averages approximately 2000 people, with more than 1700 in weekly small groups.

Dr. Tennent Receives Betty Price Community Service Award

The City of Wilmore awarded Dr. Timothy C. Tennent, President and Professor of World Christianity at Asbury Seminary, and Dr. Sandra Gray, President of Asbury University, the Betty Price Community Service Award at the conclusion of Wilmore's Old-Fashioned Christmas on Dec. 2. This award annually recognizes positive, strong and compassionate leaders within the Wilmore community.

Asbury Seminary Equips 1,000 Church Planters



Asbury Theological Seminary seeks to equip 1,000 new church planters by the year 2023. To accomplish that, Asbury Seminary offers a Master of Arts [Intercultural Studies] with specialization in Church Planting, hosted a Global Summit in Manchester, England, and has launched Church Planting Institutes (CPI) in Houston, Montreal, Memphis, Washington D.C., and Orlando.

Asbury Seminary Receives Major Lilly Grant

Asbury Theological Seminary has received a \$999,515 grant from Lilly Endowment Inc. in support of its Thriving in Ministry Initiative. Asbury Seminary's project takes a unique approach that will unfold during a five-year research, piloting, and implementation period. The project will address issues facing clergy from three under-addressed groups, including women pastors, Latino/o bi-vocational pastors, and church planters.

Asbury Theological Seminary Professor and Team Awarded Research Grant from Louisville Institute



Asbury Professor of Counseling and Pastoral Care, Dr. Steve Stratton and colleagues received a grant from the Louisville Institute to fund a longitudinal study looking at Christian college and university students negotiating the intersection of gender identity

and faith. This grant represents collaboration not only between the Seminary and Asbury University, but also between Regent University and Houghton College. The grant funds two years of quantitative and qualitative study of Christian undergraduates, while also supporting research assistants from Asbury Seminary's counseling program.

Farmary: Asbury Seminary Expands its Reach with a Community Garden



Three years after its opening, the Asbury Seminary Community Garden has bridged racial divides, taught children about nutrition, provided inexpensive organic food for students and created a safe and restful place for the whole community.

Read more about it in the latest issue of Christianity Today!



Tennent TOUR

Please join President Timothy C. Tennent as he shares the Asbury Seminary vision in your area. Tennent Tours are well under way, so mark your calendar now! At each of his stops, Dr. Tennent is honored to be speaking at various Saturday evening and Sunday morning services.

2018 Dates:
June 10, 2018 / First Broadstreet UMC / Kingsport, TN

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

Counseling and Pastoral Care Clinic Opens Feb. 13

The Department of Counseling and Pastoral Care (CPC) is piloting a new counseling clinic on the Asbury Theological Seminary Wilmore campus starting Feb. 13. Services are provided free of charge to Seminary students and families.

Donna T. Covington—New Vice President of Formation



Asbury Theological Seminary welcomes Donna Covington to the community as the Vice President of Formation on the Kentucky Campus. Covington lives a life of personal formation, exhibited through an infectious passion for Jesus Christ and a love for students. Covington

officially joins the community July 1, 2018.

Nicole Sims—New Director of Community Formation



Asbury Theological Seminary welcomes Nicole Sims to the community as the Director of Community Formation on the Kentucky Campus. Sims has a shepherd's heart and has given her life to making disciples for Jesus Christ. Sims officially joins the community on July 1, 2018.



The faculty publications list was not available at the time of printing. To see a comprehensive list of our faculty's recently published work, visit asbury.to/faculty-pubs.

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Philip Meadows

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Beginning Fall 2018, watch Asbury Seminary Chapel LIVE online every week!



The livestream can be viewed at
ASBURY.TO/LIVE
starting in September 2018.

ATTEMPT SOMETHING BIG

See how students, faculty and alumni attempt something big for God all over the world.



Asbury Seminary Voices is a collection of stories designed to GLORIFY GOD and inspire YOU.

ASBURY.TO/VOICES

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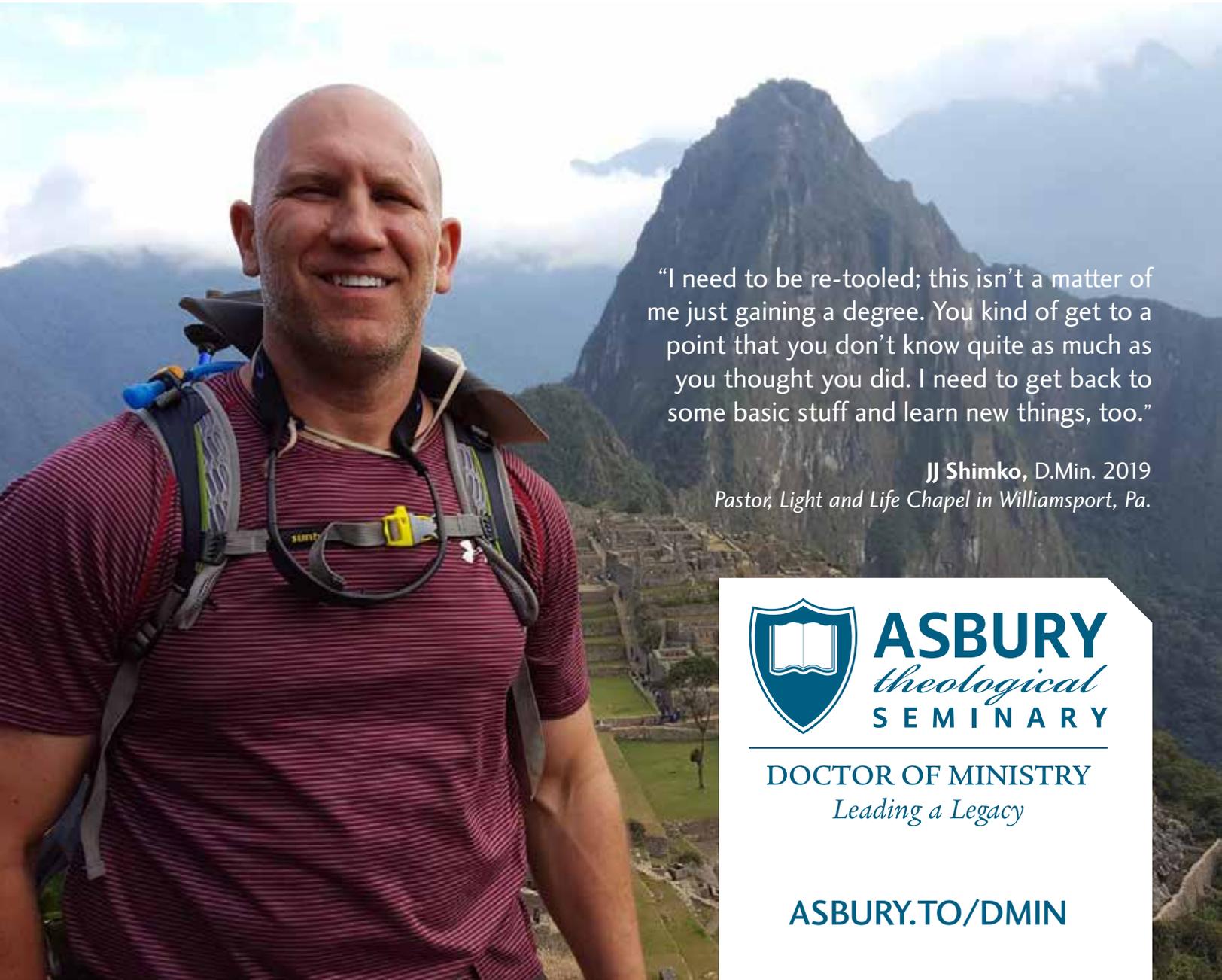


204 North Lexington Avenue
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“I need to be re-tooled; this isn’t a matter of me just gaining a degree. You kind of get to a point that you don’t know quite as much as you thought you did. I need to get back to some basic stuff and learn new things, too.”

JJ Shimko, D.Min. 2019
Pastor, Light and Life Chapel in Williamsport, Pa.



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