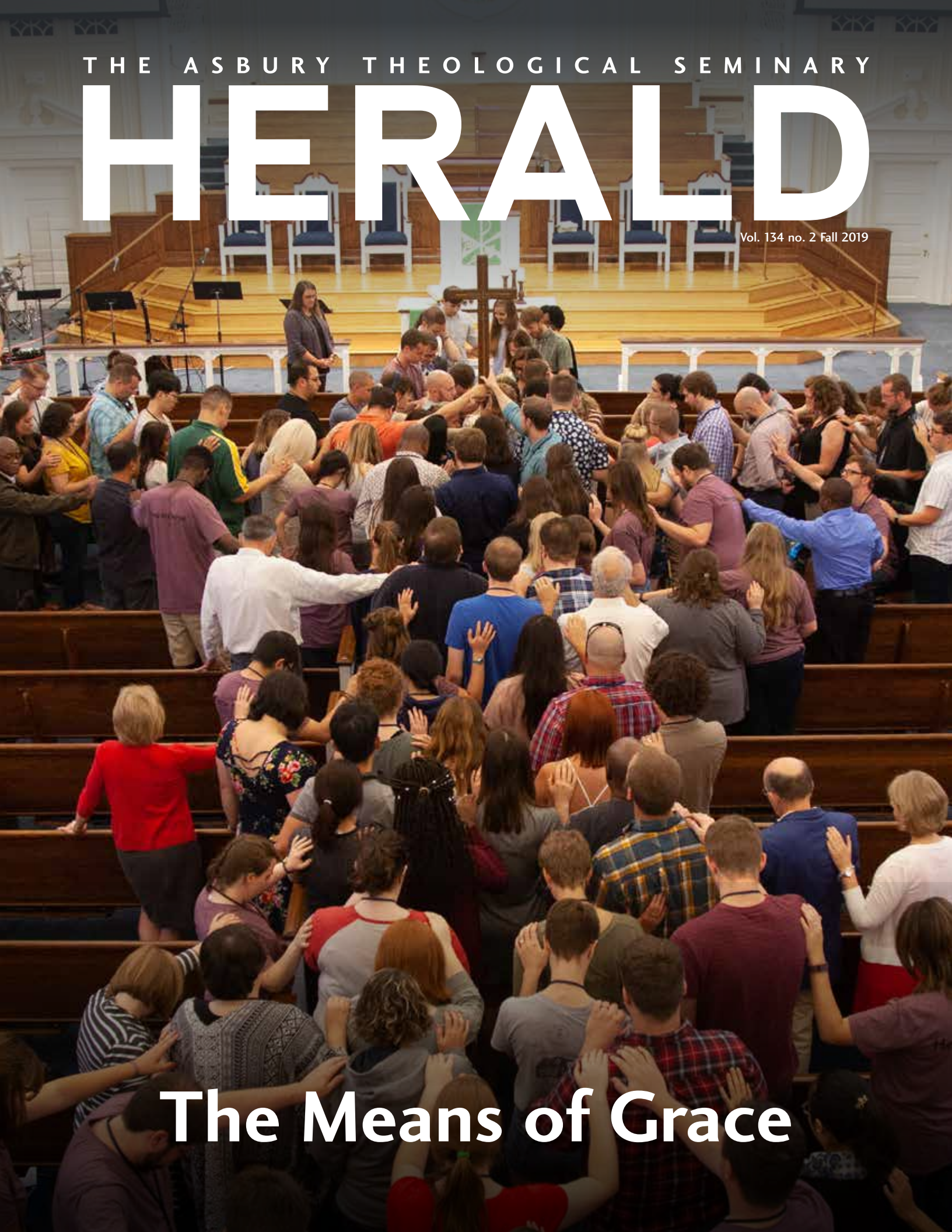


THE ASBURY THEOLOGICAL SEMINARY

HERALD

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The Means of Grace



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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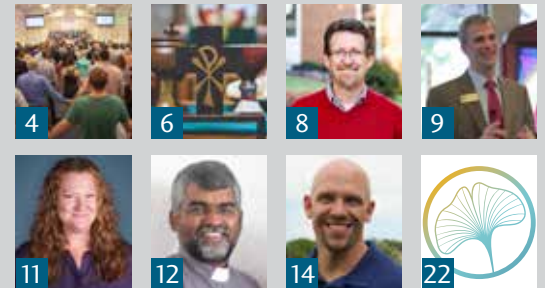
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THE MEANS OF GRACE



One of the distinctive features of Wesleyan theology is a more fully recovered doctrine of God's grace. The Reformation in the 16th century was greatly used by God to restore the doctrine of justifying grace into the life of the church. Justifying grace means that through faith in the completed work of Christ on the cross, we are forgiven and

declared to be "justified" before God. However, we realize that justifying grace is an "alien" righteousness, meaning that it is the righteousness of Christ, not our own. This is the solid foundation of the Christian proclamation. However, we also realize that Scripture teaches us that God immediately goes to work on us to conform us more fully to the righteousness of Christ by making us holy. This is known as the process of sanctification. It is not fully complete until we meet Christ (this is known as glorifying grace), but it is a vital aspect of our Christian experience. We often call this the "second half of the gospel."

The good news is that God has also made provision for this work through the power and ministry of the Holy Spirit in our lives. Just as Christ is the sure foundation for our justification, so the Holy Spirit is the sure foundation for our sanctification. Thus, our salvation is the work of the Triune God. The Father calls us, the Son justifies us, and the Spirit sanctifies us. Wesley understood that the Scriptures do not leave us in the dark about this work of the Holy Spirit any more than it leaves us in the dark about our justification through Christ. The sanctification process is enabled and enlivened through what Wesley, following earlier Christian writers, called the "means of grace." Wesley introduced the idea of the "means of grace" to Methodists in 1745, but continued to develop it in his later teaching and preaching.

Wesley taught that God has provided many ways or "means" of grace that enable us to grow and to incorporate the life of Christ within us on a daily basis. Wesley defined "means of grace" as "outward signs, words or actions,

employed by God, and appointed to this end, to be the ordinary channels whereby he might convey...prevenient, justifying or sanctifying grace" (John Wesley, sermon no. 16). He suggests, for example, that the public reading of Scripture, receiving the Eucharist, prayer, obedience to God's Word, denying oneself, and works of piety are all given to us by God as ways of promoting sanctification in our lives. Because Wesley never settles on a common list, but in his various writings gives us considerable variation, it seems reasonable that there must be many different "means of grace" and we should be generous in our understand-

ing of the doctrine. The common thread is that all true "means of grace" should produce spiritual fruit in our lives. This means that just because you read scripture, or take the Eucharist, it does not automatically convey grace if it is not done with a sincere heart. So, the "means of grace" are not mere mechanical ways God works in us, but are positive disciplines, when joined with a sincere heart, which

really do assist the Holy Spirit's work of sanctification in our lives. The theme which tends to unite them all together is that they all help us to "practice the presence of God" in our lives through holy habits that God has instituted in His Word for all believers.

This issue is dedicated to the theme of the Means of Grace. It is a theme we are emphasizing throughout our entire community this academic year. We would like to invite all of you to join with us on this blessed journey of sanctification as together we seek to open our lives more fully to His gracious presence and work in our lives.

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



The Holy Spirit in the Means of Grace

by Dr. Michael C. Voigts

The Means of Grace are channels through which our hearts can remain open to the working of the Holy Spirit in our lives. When the Means of Grace become deeper than behavioral habits, we're able to see ourselves and God in new and refreshing ways. This gives us "ears to hear," as Jesus said (Matthew 11:15), providing opportunities for us to discern the movement of the Holy Spirit in all aspects of our lives. In that sense, many aspects of daily life can become Means of Grace to us if we live in constant mindfulness of the working of the Holy Spirit in our everyday living.

Asbury Seminary's focus on the Means of Grace this academic year brings with it some beautiful opportunities for personal and community growth. This emphasis encourages students, staff and faculty to incorporate these important connecting points with God into our daily

routines. It's exciting to see our community gathering to pray together, read Scripture together, worship together in seminary chapel services, and share life together in intentional, focused ways. Through them, our prayer is that the entire Asbury community will discover the Holy Spirit working in the whole of our life together.

While the Means of Grace are God's blessings in our lives, they can, if engaged improperly, become obstacles to God's grace. In his Sermon "The Means of Grace," John Wesley warns that these means through which God speaks into our lives can, if employed improperly, actually endanger our faith. He writes that by seeing these channels as ends and not as means, we're focusing on the means and not the grace. When reading Scripture, engaging in prayer, attending worship, faithfully fasting, etc. become tasks we accomplish every day, not only can we become filled with



It's exciting to see our community gathering to pray together, read Scripture together, worship together in seminary chapel services, and share life together in intentional, focused ways.

pride for achieving a daily spiritual checklist, but we also are attempting to take control of our relationship with God. All this does is quench the working of the Spirit in our lives (1 Thessalonians 5:19).

We should not fall for the consumeristic idea that if the Holy Spirit is speaking to us through the Means of Grace we must “feel” something. Many times, God works in our lives in ways we’re not ready or able to process. The temptation is to think, “Well, that didn’t work!” and then move on to something else. We must remember that the Means of Grace are not prescriptive in our lives. The movement of the Holy Spirit is a mystery we can’t always perceive. I’ve discovered that most of the times I spend reading Scripture or in prayer, I don’t necessarily discern God transforming me. It’s in those moments I trust the Holy Spirit is indeed working in my life – perhaps in the background - slowly conforming my life to God’s life.

Another obstacle to the working of the Holy Spirit through the Means of Grace is the level of noise and distractions we invite into our lives. The hearts and minds can become so filled with commotion that sitting in silence has no silence at all. Perhaps a simplification of what we see as being important can be a means of grace in itself. Worries that weigh us down actually place us in a position in which we try to be sovereign over them. As my father has always said, “Worrying is just praying to yourself.” The good news is that Almighty God has the capacity to speak to us even through our worries, our fears, and our desire to cling to them. However, by releasing them to God, we’re better able

to experience the peace and joy that comes only through a life in God through Jesus Christ.

Perhaps our motivation for employing the Means of Grace is central to our engagement of them. Why do we read Scripture? Why do we pray? Why do we fast? Why do we share our lives with others? In that same sermon, Wesley writes, “Remember also, to use all means, as means; as ordained, not for their own sake, but in order to the renewal of your soul in righteousness and true holiness.” Jesus said that when we abide in Him, we produce much fruit (John 15:5). Abiding in Christ through the Means of Grace produces fruit in our lives that become blessings for others. If our motivation for the whole of our lives is our abiding love for God, the Means of Grace can become a wellspring of blessing and deep communion with the Holy Spirit; not just for ourselves, but for everyone we encounter each day.



Dr. Michael C. Voigts spent 24 years in pastoral ministry before coming to the Seminary as the Associate Professor of Spiritual Formation at Asbury Theological Seminary. His academic interests lie in personal and community spiritual direction and in drawing connections between spiritual traditions in the global church.



A Wesleyan Understanding of the Means of Grace

by Dr. Brian Yeich

What are the “means of grace” and why should we care about them?

My favorite definition of the means of grace comes from John Wesley in his sermon “The Means of Grace,” where he defines the means of grace as “the ordinary channels” of God’s grace. Specifically, Wesley says that it is through the “means” of particular activities that have been appointed by God that we experience and are shaped by the grace of God. According to Wesley, these means of grace can come in at least two forms: instituted and prudential. The instituted means of grace are those “instituted” by Jesus in the scriptures, including searching the scriptures, prayer, fasting and the Lord’s Supper. The prudential means can include many other things such as meeting in small groups like bands or class meetings. In other words, when we pray, read the Bible, or receive Holy Communion, or meet with friends for spiritual conversation, Wesley believes we are making ourselves available for God to pour out His grace into our lives. If we agree with Wesley, this makes the means of grace essential practices in our journey to becoming more like Jesus.

Wesley’s sermon also cautions us against two dangers. On the one hand, we may distort the purpose of these practices to the point where we confuse the end, or goal, and the means. What is intended to be a channel of God’s grace could become a goal or end in itself. In this case, we find ourselves just checking another activity off a “holy checklist,” rather than seeing it as an opportunity to receive more of God’s grace in our lives. The second danger is to simply ignore or neglect the means of grace thinking that these spiritual disciplines are somehow unnecessary for our spiritual lives. In this case, perhaps we are simply too busy or think that our freedom in Christ does not require such disciplines or practices. In either case we are missing the opportunity that God provides when we read the scriptures, pray, or fast with the goal of hearing from the Holy Spirit and experiencing God’s grace. So how do we avoid going through the motions on the one hand or neglecting the means of grace altogether on the other?

It seems clear from Wesley that the attitude with which we approach these means of grace is critical. If we are just going through the motions with no real intention of encountering God in these spiritual practices, then we miss the point. However, if we think we have no need of these

When we pray, read the Bible, or receive Holy Communion, or meet with friends for spiritual conversation, Wesley believes we are making ourselves available for God to pour out His grace into our lives.



practices for our life of discipleship, we are likely deceiving ourselves. In either case, the means of grace are not the point. Encountering God in a life-changing relationship is the ultimate goal. What should underlie our approach to the means of grace is an attitude of humble expectation for God to move in our lives as we make ourselves available to the Holy Spirit.

Charles Wesley seems to have summed it up well with his hymn on the means of grace:

HYMN ON THE MEANS OF GRACE

“Thou meetest those that remember Thee in Thy ways.”—
Isaiah 64:5.

- 1 Come, Lord, to a soul That waits in Thy ways,
That stays at the pool Expecting Thy grace:
To see Thy salvation, And prove all Thy will,
With sure expectation I calmly stand still.
- 2 With fasting and prayer My Saviour I seek,
And listen to hear The Comforter speak:
In searching and hearing The life-giving word,
I wait Thy appearing, I look for my Lord.
- 3 Because Thou hast said, Do this for My sake,
The mystical bread I gladly partake,
I thirst for the Spirit That flows from above,
And long to inherit Thy fulness of love.

4 'Tis *here* I look up, And grasp at Thy mind,
Here *only* I hope Thine image to find:
The means of bestowing Thy gift I embrace,
But all things are owing To Jesus's grace.¹

This attitude of expectation and anticipation of an encounter with the living God can help us keep the means of grace in their proper perspective. When we hunger and thirst for more of God, these are not ends in themselves, but means for meeting with and being transformed by the Holy Spirit. They are also not irrelevant to our lives, but rather opportunities God can and will use to help us grow in our life of discipleship.

¹Wesley, J. & Wesley, C., 1870. *The Poetical Works of John and Charles Wesley*. G. Osborn, ed., London: Wesleyan-Methodist Conference Office, p 440.



Dr. Brian Yeich currently serves as Assistant Provost and Affiliate Professor of Methodist and Wesley Theology and as a Missioner for the Inspire Movement. His passion is helping people to become fully devoted followers of Jesus Christ, whether it is in the context of the community, the local church, or the academy.



FACULTY HIGHLIGHT: DR. STEPHEN P. STRATTON

Professor of Counseling and Pastoral Care

In the midst of a challenging academic life, Dr. Steve Stratton, Professor of Counseling and Pastoral Care, teaches students to become people of practices for a lifetime of sustainable ministry. As part of the Formation and Student Committee, he and his colleagues are developing a curricular strategy that invites students to engage in practices in five specific areas, including spiritual, emotional/relational, physical, vocational, and academic/intellectual.

“If you come to Asbury Seminary and you just acquire new knowledge, you really have not had a complete ‘Asbury experience,’” Steve said. “Romans 12:2 challenges us not to let culture press us into its mold. As a formational community, we want students to see their seminary years as a time to do counter-cultural, ‘whole person’ training. We want graduates who stand out from general culture in an attractive way. We want graduates, no matter what their program of study, to be persons who model a Spirit-empowered life and can invite others into the same kind of experience.”

Throughout the counter-cultural process, students complete a Rule of Life, built around those five specific areas. Their Rules are revised on two later occasions, so that they maintain an intentional and up-to-date plan for growth in health and holiness. Students are asked to engage in formational practices, such as prayer, journaling, Scripture reading, acts of service, counseling or spiritual direction, and even exercise. This classic Wesleyan approach creates space for God to provide the transformative power of His grace, even when results aren’t immediately evident.

“I’ve got to believe by faith that God is doing something in the space I’m giving Him through prayer, Scripture reading, counseling, exercise, etc.” Steve said.

Steve’s focus on formation at Asbury Seminary flows into his work as a professor in counseling and pastoral care. He reports that counseling requires a continual evaluation of self, as counselors must be good stewards of their own experience to effectively work with others. Toward this departmental

vision, counseling students are practicing centering prayer with faculty. Initially, most students are amazed at how distracted they are as they try to sit in God’s presence. But in time, they realize how counter-cultural this prayer practice actually is. They practice how to make space for God in each moment, instead of the commonplace obsession with multi-tasking at a breakneck speed of life.

“Centering prayer and contemplative meditation show empirical efficacy for counselor growth and development, making us better for others,” Steve said. “The place we see the most growth is our ability to be with others in an empathic way. I’ve heard people complain that such practices are too self-centered, but in reality, they grow the parts of the brain that help us be relationally attuned to others.”

These and similar spiritual practices help to integrate students vocationally, physically, relationally and emotionally so that counseling and faith come out of them in a way that is relevant to whatever situation in which they’re working.

“The reason I like teaching at Asbury Seminary is that I don’t have to hide how counseling is very much about faith,” he said. “Even when we may work in locations where we are not explicitly able to reference faith, I see Christian counseling as a pursuit of what’s truthful for human beings, providing directions for people to become more truthful in the way they live and relate.”

Dr. Stratton has been teaching full-time at Asbury Seminary since 2006. He was an affiliate faculty member in the late 90s and early 2000s while directing the Center for Counseling at Asbury University. For more than a decade, he and colleagues Dr. Mark A. Yarhouse, Dr. Janet B. Dean and Dr. Mike Lastoria have been researching the experience of sexual minorities at faith-based colleges and universities. Their research resulted in the 2018 InterVarsity Press book, Listening to Sexual Minorities: A Study of Faith and Sexual Identity on Christian College Campuses. Through a grant from the Louisville Institute, they are currently working on another longitudinal study investigating the experience of students navigating gender identity and faith at Christian colleges and universities.



FACULTY HIGHLIGHT: DR. R. STEPHEN GOBER

Associate Vice President, Florida Dunnam Campus

For Dr. Steve Gober, multiplication is about making disciples. He and his wife, Karoline, served for 17 years as missionaries with the Methodist Church of Costa Rica, working at the Methodist Seminary. Now, as Associate Vice President of the Florida Dunnam campus, he is committed to promoting spiritual transformation and renewal in the lives of students at Asbury Seminary through teaching, cultivating community, and facilitating global partnerships in Latin America which include travel courses to Costa Rica.

God invited Steve to join His mission when he was a senior in college at Asbury University. Using the passage of Isaiah 12, God reminded him of the salvation he had received, but challenged him to share that hope with others.

“Isaiah 12 is at the heart of my call,” Steve said. “God takes me back to that as a reminder of my calling today, but through that encourages me to keep an eye on my immediate context and realize that God’s call is always bigger. It’s his heart for the world.”

Over the years, Steve has seen God break the math rules to multiply his ministry efforts exponentially. Whether individually or within a community, God has worked to bring hope as Steve helps train Christian leaders in North America and Costa Rica.

In 2013, the Methodist Church in Costa Rica celebrated 90 years. As part of the festivities, the Bishop, Dr. Luis Fernando Palomo, invited the local churches to come together for a National Celebration. Nearly 4,000 people gathered in a rented gymnasium to celebrate this historic moment. During the event, Bishop Palomo called graduates of the Methodist Seminary to come forward. More than 100 people filled the gym floor, visually testifying to thousands of lives transformed.

“This was one of those snapshots in which you saw that God had raised up men and women as leaders to share His love with the nations,” Steve said. “This caused me to realize afresh that I’ve been privileged to be part of some-

“Isaiah 12 is at the heart of my call. God takes me back to that as a reminder of my calling today, but through that encourages me to keep an eye on my immediate context and realize that God’s call is always bigger. It’s his heart for the world.”

thing that has a multiplying effect. By giving one person hope, they in turn introduce others to Jesus.”

In 2012, Asbury Seminary formed a partnership with the Methodist Seminary in Costa Rica. As a result, Steve and other faculty lead travel courses, introducing students to God’s heart for the world. Students engage with leaders and those within the community to discuss class themes, work on building projects and participate in multi-cultural worship. New relationships and experiences serve as a catalyst for spiritual transformation and renewal.

“It’s God’s mission at work as He connects languages from across cultures to allow others to be continually transformed,” Steve said.

Steve has served at Asbury Seminary since 2010. In addition to his role as Vice President of the Florida Dunnam campus, he also teaches spiritual formation. Prior to joining Asbury Seminary, he served as professor, administrator, and during the last eight years of his tenure, President of the Evangelical Methodist Seminary in Costa Rica. He received a B.A. in Christian Ministries from Asbury University, an M.Div. from Asbury Theological Seminary, and a D. Min. from Asbury Theological Seminary.

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STUDENT HIGHLIGHT: HEATHER HILL

*Director of Community Life, Mosaic UMC, Evans, Ga
M.A in Ministry (Graduating 2021)*



Homeless and addicted to drugs, Heather Hill was surprised by God's answer to her prayer for help when it landed her in jail for 18 months. But her prison sentence started her personal journey of transformation as she developed a relationship with Jesus Christ.

Prior to her arrest, Heather sporadically attended Mosaic UMC because her parents did. Carolyn Moore, Senior Pastor of Mosaic, brought her a Bible and for the first time, she had a passion to read it. The words began to make sense, and she read the Bible from cover to cover many times.

"My spirit was infused with hope, and I knew that being in prison was a direct answer from God, so I felt a responsibility to respond in a certain way," she said. "If I hoped to live a different life, I had to do my part."

After serving her sentence and participating in a drug rehabilitation program, Heather was released in 2013. In rehab and recovery, she had learned the importance of changing friends, locations and activities, but she worried about how to stay clean when faced with cravings.

The church welcomed and supported her, inviting her not only to attend services, but also to participate in small groups and the church's Celebrate Recovery ministry. Eventually, she helped lead Celebrate Recovery and served on the church's lay mobilization institute team with Asbury Seminary to stimulate church growth.

During that time, she had a relapse. She prayed for God to heal her addiction, but felt God telling her that she had to tell Carolyn. Instead of rejection, the church embraced Heather, supporting her in tangible ways, but also through prayer. That same night, her small group gathered around her, laying

hands on her while Carolyn anointed her with prayer and oil. During the prayer, Heather felt a heat go through her body. She wondered, "Did God heal me?"

"Their response was a perfect physical picture of the grace of God, something that I could tangibly look at," she said. "When I woke up the next morning, the desire was gone!" she said. "And the mornings were the hardest. Now I'm five years clean!"

Currently, Heather is the Director of Community Life at Mosaic, organizing the small group ministry, training the leaders and occasionally preaching. Because of God's grace, she is able to share the hope she found with others, helping them learn to live out the Christian life every day. Often, she uses her own story as an icebreaker and as a gateway to mentor others.

"I came out of prison with a lot of knowledge, but I didn't have any context for the Christian life," Heather said. "How do you live it, and what does it look like to walk with Jesus every day? I found the answers to those questions in my small group, and that's why I'm passionate about it."

Heather is a current student at Asbury Seminary, pursuing an M.A. in Ministry degree online. She enjoys the practical aspects of studying online because it allows her to maintain her full-time job at Mosaic.

"I'm actually surprised by the interactive part of the classes," she said. "Even though it's an online class, and I'm not face-to-face with the people I'm interacting with, I still feel like I'm building relationships with them, so when I come to campus, I'll already know them."

She expects to graduate in 2021.



ALUMNI HIGHLIGHT: STEPHEN JOSEPH

Pastor of the Indian Evangelical Church

Doctor of Ministry (2008)

As a young man, Stephen Joseph made a living delivering newspapers. After saving him from a terrible motorcycle wreck, God called him to be a Good News boy. Now, Stephen is the Pastor of the Indian Evangelical Church (IEC), pastors a church in Guntakal, and oversees 49 pastors who currently minister within a radius of 130 miles as part of Grace Endearment Mission Services (GEMS). He hopes to see at least 100 churches planted every 10 years.

“I found God rescued me from the wreck to stand in the gap to bring people to God,” Stephen Joseph said.

To do that, he has created a program for church planters. Each year, students cover 10 courses in order to equip them to serve in the villages. GEMS has trained more than 115 church planters in the last seven years.

“I do what I do because when people come to

know the truth, the joy you see on their faces is amazing,” he said. “When a soul is turned and when a church is planted, that is a joy for the farmer all the time. I’m called to do only that.”

Although Stephen’s dad was a village pastor, his home life was filled with hard work and domestic violence. As the second child of the family, he had to help with all the household chores, sometimes chopping firewood and carrying water for four miles. After he had failed at his schoolwork, his dad beat him on the head with a water pot, permanently damaging nerves.

After leaving home, Stephen slept in bus stations and delivered newspapers to earn enough money to survive. He later started work as the warden in a school and was paid meager pocket money. One day, he had a very serious accident that should have killed him.

“I remember that Jesus saved me,” he said. “I

“I do what I do because when people come to know the truth, the joy you see on their faces is amazing.”

was unconscious for three to four minutes and then woke up and saw nothing happened to me. I came back to school with torn pants and submitted my resignation.”

He pursued a Bachelor of Theology at Madras Theological Seminary and College. To earn money, the principal gave him a job cleaning toilets for 150 rupees or \$2.50 per month. After graduating in 1996 with the highest proficiency award in Old Testament, Stephen earned a Bachelor of Divinity degree at Bishop’s College, a Th.M. at Gurukul Lutheran Theological College and Research Institute, and an M.A. in Public Administration from Annamalai University.

In 2002, Stephen received a telegram invitation to be the dean of Madras Theological Seminary and College, where he had cleaned toilets six years previously.

“My experiences, both good and bad, have

prepared me to plant churches and helped me to train church planters in many areas of India that were and are unreached by the Gospel,” Stephen said. “Church planting has been the means for accomplishing the heartbeat of my life—reaching the lost.”

He completed his Doctor of Ministry degree at Asbury Seminary in 2008. This degree helped him to fully realize the need for spiritual leadership in India. His degree helped him establish GEMS in 2010 to equip village church planters.

“Had I not come to Asbury Seminary, I would not have become this kind of world Christian,” he said. “One of the beautiful quotes from John Wesley is that the world is my parish, but I want to be a world Christian. I want to transcend racism and the caste system and say that Jesus can transform every person.”





ALUMNI HIGHLIGHT: JOHN CARROLL

*Director of Operations, Apprentice Institute
at Friends University*

Master of Divinity (2013)

John Carroll and his wife, Amber, know the joys and struggles of saying yes to God. In the mid-2000s, John worked in corporate America and lived the American dream, complete with a three-bedroom, two-bathroom house, two cars, two kids and two mortgages. He knew he was being called to ministry, but at the time was so deep in debt that he couldn't imagine taking on more.

But then he said yes.

In 2009, God called him to sell all he had and move in with a family of five in order to pay off the Carroll's credit card debt.

"I was a literal rich young ruler," John said.

The Carrolls lived with their friends, combining paychecks and paying off \$60,000 in 18 months. In the fall of 2010, John started school on the Florida

Dunnam campus of Asbury Seminary. While a student, John attended The Apprentice Gathering conference with the Apprentice Institute. Here, he met Dr. James Bryan Smith, executive director of the Apprentice Institute.

The two became friends and after John completed his M.Div., Dr. Smith invited him to combine his theological training with his entrepreneurial spirit to develop the Apprentice Experience.

"My wife and I have never said no to God," John said. "If God was opening a door for us to do something big and start an adult certificate program, then why would we start saying no now?"

John and his family relocated to Kansas in January 2014 and by May of that year, they had the infrastructure in place for a November launch. The Apprentice

“My biggest revelation that I’ve had in the last few years began at a point when I said, ‘God I can’t do this on my own.’”

Experience invites participants from different backgrounds and education levels to go on an 18-month journey that pursues a life more like Jesus.

The curriculum is based on Dr. James Bryan Smith’s model for Christian formation and helps participants understand how they are formed and transformed through narrative and community. Participants gather four times, exploring topics such as their God narrative, personal identity, Christ-like character, and living faith in community.

“One of the things we want to get straight from the get-go is that God loves you, is for you and wants to be in a relationship with you,” John said. “God’s not up in heaven eating antacids because he’s so upset with you.”

Jeff Darnauer, Adjunct Instructor of Theology and Ministry at Sterling College and Pastor of Families and Young Adults at Sterling First UMC, joined the Apprentice Experience in 2016. He had served as a youth pastor for 12 years and was on a trajectory for burnout.

“It’s not a program, thing, or trick, but it’s a new way of being in life and in your family and ministry,” Jeff said. “It’s also discovering some of the overflow of that and how that’s changing how I do things week-to-week and day-to-day.”

Participants practice soul-training exercises. After each lecture, participants engage in a learning practice, such as solitude, Ignatian meditations, lectio divina and visio divina that connects with the lecture. Then they break into small groups to discuss their experience. Through these exercises, the program

hopes to instill a lifestyle of character transformation into Christlikeness.

Even while John helps others on their journeys, he is also on his own.

“My biggest revelation that I’ve had in the last few years began at a point when I said, ‘God I can’t do this on my own. I would rather hand this over to you in a posture of humble surrender than to try to cling on with both hands and end up dropping it on my feet,’” John said.

In 2016, God called the Carrolls to help revitalize Hope Covenant Church (El Dorado, Kan.), with Amber as the lead pastor and John as the teaching pastor. For John, doing ministry with his wife has been one of his most impactful experiences and has given their children a tangible way to experience faith.

“It’s cool to be in ministry with my wife, who is an incredibly gifted leader,” John said. “God has gifted her so uniquely, with such a humble, gentle heart. But she’s bold and sassy, intuitive and entrepreneurial with a really great spirit.”

John not only oversees the Apprentice Experience, but also leads the Apprentice Institute’s finances and operations, including the Things Above podcast, marketing, budgeting and staff development. He holds a Bachelor’s degree from the University of Central Florida and a Master of Divinity from Asbury Theological Seminary. John and Amber have two children, Aidan and Amelia. In his free time, John enjoys reading, watching football and spending time with family and friends.



Through God’s grace, Stephanie Raglin found hope, healing and recovery in rehab. Today, she serves as the Director of Programs at the Hope Center and is in her fourth charge at Embry Chapel AME Church in Elizabethtown, Ky, while also pursuing a Doctor of Ministry from Asbury Seminary.

“It’s this God who loves me for exactly who I am, even in the midst of all the things that I’ve done, he still loves me and has mercy on me. He’s just, kind and gentle.”

-Stephanie Raglin

M.A. in Christian Leadership, Asbury Theological Seminary, 2010
Master of Divinity, Asbury Theological Seminary, 2017
Doctor of Ministry, Asbury Theological Seminary, Graduating 2022

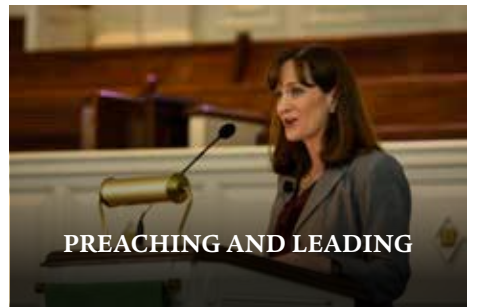
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FUNDRAISING UPDATE*



CAMPAIGN FUND: Supporting strategic impact where needed most

Goal: \$15,400,000

Raised: \$12,611,862



CHURCH PLANTING: Equipping 1,000 church planters

Goal: \$5,000,000

Raised: \$4,509,077



ENHANCING ESTES CHAPEL: Improving the heart of our Wilmore campus

Goal: \$1,500,000

Raised: \$1,561,628



ENDOWING CHAIR OF THEOLOGY: Confirming our commitment to biblical training

Goal: \$2,500,000

Raised: \$362,550



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

Goal: \$1,000,000

Raised: \$1,383,050



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

Goal: \$40,000,000

Raised: \$32,147,525



SUPPORTING SEEDBED: Resourcing clergy and laity around the world

Goal: \$2,000,000

Raised: \$3,237,406



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

Goal: \$32,600,000

Raised: \$36,698,161

*As of 10/31/19

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
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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
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- 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:

Taken from the July 19, 1967 Herald

The Stewardship of all of Life

By William M. Henderson

The Rev. William M. Henderson, an Asburian, pastored the First Methodist Church, Joplin, Missouri, at the time this article was originally published. He also served as chairman of the Board of Evangelism of the Missouri West Conference of The Methodist Church.

“...they...first gave their own selves to the Lord...”

In addition to these words from the Apostle Paul to the Corinthian Church, there is a quotation from a recent issue of The Readers’ Digest that is also applicable to the theme of “The Stewardship of all Life.” The quotation is:

“Religion is not a way of looking at certain things. It is a certain way of looking at everything.”

In any consideration of stewardship, we immediately think of our responsibility and obligation to God in a certain area. This feeling of obligation grows out of a sense of our indebtedness to Him, Who is the Source of all that we have, and all that we are, or ever hope to be.

Too often, stewardship, like our concept of life itself, has been compartmentalized or segmented into many different areas. We talk about the stewardship of possessions, the stewardship of time, or the stewardship of talents. But it is wrong to so divide that which should be applied to the total life. In the same way, we have divided life into many segments: the mental, the physical, the emotional, the social, the spiritual. We talk about our business life, our family life, our religious life, our personal life, as if these could all be separated one from the other.

The Christian life is not just a segment of life—it is a way of life. “It is not a way of looking at certain things, it is a certain way of looking at everything.” It is an attitude toward life. It is the type of perspective you have toward all of life. Jesus didn’t say to the lame man at the pool of Bethesda, “Do you want to be healed?” He asked, “Do you want to be made whole?” Wholeness is what our world needs. We don’t need healing in one area alone, but we need to be made whole in every area of our being.

A doctor who was addicted to alcohol recognized his need and was even willing to come publicly to an altar to ask God’s help in the area of his particular problem. He was not able to find a permanent answer to his need, however. It later turned out that he was interested in finding Divine help in this one area of his life, but was not willing to surrender his total being to God for the wholeness that God could bring to every area of his life.



In the passage that supplies our text, Paul is writing of the manner in which the churches of Macedonia went beyond what he had expected of them. “They did this, NOT AS WE HOPED, but *first gave themselves* to the Lord”. How basic this is! How essential is this order of things.

You’ll not get a man to be very much interested in or concerned about evangelism, missions, stewardship of possessions, or any other Christian emphasis, until he has given himself, FIRST unto the Lord. There is nothing within a man to respond to the challenge of these Christian concerns until the “self”—the heart—has made a surrender to Christ. When we have given ourselves to the Lord, all other giving becomes easy.

After Abraham had proved to God that he was willing to obey Him and offer his son Isaac as a sacrifice, there was nothing else that God could have asked of Him that he would have been unwilling to do. When we have given the most precious possession we have, FIRST, all other giving becomes easy. “He that spared not His own Son, but delivered Him up for us all, how shall he not with him freely give us all things?” (Romans 8:32)

You cannot really learn the JOY of giving of your time, your talents, your possessions, until you have made this supreme sacrifice of yourself. This is the reason Paul could write to the Roman Christians saying,

“I beseech you, therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service”. (Romans 12:1)

We might trace the history of our poor stewardship in the Church of today to our failures in challenging our people to a dedication in depth of their total beings to Christ. His Kingdom needs the dedication of our time, our talents, and our possessions, but Christ is more concerned with a dedication of our “selves” to him. For He knows that when a person comes to this deep experience of a complete abandonment of himself to Christ, that he brings with him his talents, his time, and his possessions, to be blessed and multiplied and used in His glorious service.

News & Events

Asbury Theological Seminary Celebrates Hispanic Heritage Month

Asbury Theological Seminary celebrated Hispanic Heritage Month this October with a variety of events on the Florida Dunnam Campus. Throughout the month, Asbury Seminary, in partnership with the Justo and Catherine Gonzalez Resource Center, recognized the contributions of Hispanic and Latino/a individuals and leaders to the Seminary and the larger culture. Events included chapel services, the Latino/a Theological Heritage Celebration Dinner, and a service renewing its partnership with the Asociación para La Educación Teológica Hispana (AETH).

Enrollment at Asbury Seminary Grows for Sixth Consecutive Year

Asbury Theological Seminary announces six consecutive years of enrollment growth with students from around the world seeking to become “theologically educated, sanctified, Spirit-filled men and women.” Asbury Seminary officially welcomed more than 500 new students for the fall semester of 2019 for a total enrollment of 1,733 students.

Asbury Seminary Hires Executive Director of the Asbury Latino Center



Asbury Seminary is delighted to welcome Dr. Peter Rios to the Asbury Seminary family as the Executive Director of the Asbury Latino Center. The Asbury Latino Center is responsible for Spanish and bilingual programs at Asbury Seminary. These programs are offered online, face-to-face and

in hybrid classes and reflect the best scholarship and ministry training the Seminary has to offer.

Asbury Seminary Announces Name Change on Florida Dunnam Campus

Asbury Seminary announces that the Orlando School of Urban Ministry on the Florida Dunnam Campus is now the Orlando School of Ministry to better reflect the Seminary’s vision of The Whole Bible for the Whole World. The new name reflects the geographical location of the school and encompasses the inter-disciplinary components of the faculty and theological disciplines offered, as well as the global population and diversity.

Asbury Seminary Graduates Elected Free Methodist Conference Bishops

Asbury Theological Seminary is pleased to announce that all three of the recently elected Free Methodist bishops are graduates of Asbury Seminary. These include Linda Adams, Keith Cowart, and Matt Whitehead.

Dr. Jay Moon Releases “A Missional Approach to the Marketplace”



Dr. Jay Moon, Professor of Church Planting and Evangelism at Asbury Seminary, released *A Missional Approach to the Marketplace* on July 8. His book combines entrepreneurial thinking with a missionary heart for God to allow church planters to engage the marketplace as a mission field.

The Department of Counseling and Pastoral Care Completes Annual Assessment Report

The Department of Counseling and Pastoral Care has completed its Annual Assessment Report for our degree programs. If you would like to review the Assessment Report you can access it on the Department’s Webpage.

Follow us on social media for the latest news, events, and content from Asbury Seminary.



Dr. Bryan D. Sims Signs One-Year, Non-Residential Contract

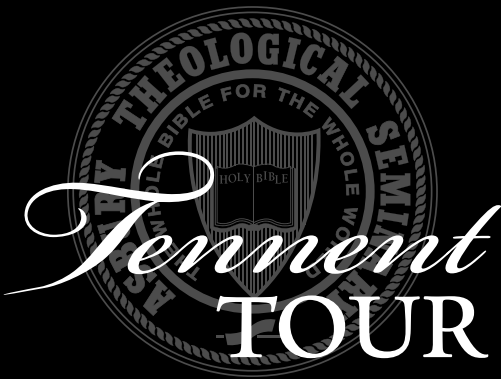


In summer 2019, Dr. Bryan D. Sims and his family moved to Dallas, Texas. Bryan will continue his work as Associate Professor of Leadership & Lay Equipping and Director of Asbury Institutes & Lay Mobilization on a one-year non-residential contract.

David Gyertson Announces Retirement



Dr. David J. Gyertson transitioned from his role as Associate Provost and Dean of the Beeson School of Practical Theology (BSPT) to devote more time to his research, writing, teaching and consulting interests in leadership development, executive transitions, board governance, and strategic initiatives facilitation. His retirement officially takes effect on September 1, 2019.



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 Sunday morning services.

2020 Dates:

January 26, 2020 / First UMC / Midland, TX

February 23, 2020 / Mt. Horeb UMC / Lexington, SC

March 22, 2020 / First Methodist Waco / Waco, TX



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



New Podcast: Thrive with Asbury Seminary

Listen to Thrive with Asbury Seminary—An interview-style podcast that brings you conversations to help you thrive where your passions meet the world's needs. Join us every other week to hear stories from people just like you and be inspired by world-renowned scholars, thought-leaders, and authors. This season, we talked about women in ministry, church planting, community, calling and spiritual formation, and what it means to attempt something big for God. The spring podcast season begins in January, and you won't want to miss out. Go to iTunes or your favorite podcast player and search for "Thrive with Asbury Seminary."

First season podcast guests included: **Dr. Timothy C. Tennent**—*President, Asbury Seminary*; **Rev. Jessica LaGrone**—*Dean of Chapel at Asbury Seminary*; **Dr. Winfield Bevins**—*Director of Church Planting, Asbury Seminary*; **Rev. Carolyn Moore**—*Church Planter and Lead Pastor, Mosaic UMC, Evans, Ga.*; **Rev. Donna Covington**—*Vice President of Formation, Asbury Seminary*; **Dr. Dorothy Smith-Hubbard**—*Pastor of Community of Love UMC in Angleton, Texas*; **Rev. Teddy Ray**—*Lead Pastor, Offerings UMC, Lexington, Ky.*; **Eddie Kaufholz**—*Producer and host of The New Activist podcast; on staff at International Justice Mission*; **Dr. Craig Keener**—*F. M. and Ada Thompson Professor of Biblical Studies, Asbury Seminary*



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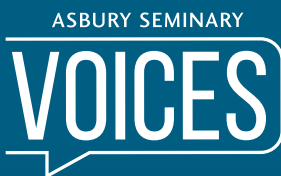
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