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THE SPIRIT-FILLED LIFE



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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THE SPIRIT-FILLED LIFE: THE SECOND HALF OF THE GOSPEL



One of the distinguishing marks of all Wesleyan movements around the world is a particular understanding of the grace of God. You will remember that in the 16th century the Protestant Reformation was a series of four major movements (Lutheran, Anglican, Reformed and Anabaptist) all of which believed that at the heart of the gospel was the message that we are justified by grace through faith. They believed that this doctrine had been lost or neglected and needed to be restored. Thus, the doctrine of justification, and the centrality of the work of Jesus Christ on the cross became rallying cries in the 16th century, eventually leading to what became known as the “five solas” of the Reformation (sola means “only” in Latin): *faith* alone, *grace* alone, *Scripture* alone, *Christ* alone, for the *glory of God* alone.

As Wesleyans, we fully embrace and celebrate the truths that were restored during the 16th century and we are proud to be the heirs of this great legacy of renewal. However, by the 18th century, and the rise of John and Charles Wesley, it became evident that as wonderful as these truths were, more restoration of biblical doctrines was needed. What happens after you become a Christian and are justified? This is a very important question. Wesley always preached and believed in the doctrine of grace whereby Jesus Christ justifies us through his work on the cross. But, Wesley also wanted to emphasize how God’s grace is active in our lives drawing us to himself BEFORE we are justified (he called this prevenient grace), as well as God’s ongoing grace AFTER our justification whereby the Holy Spirit enables us to be fruitful, wise, holy and empowered for witness (he called this sanctifying grace).

The practical outworking of this fully-restored Trinitarian doctrine of grace was that Wesley insisted that his followers be placed in discipleship and accountability groups known as “bands” and learning groups known as “class meetings.” This is why we were called “Methodists” because we embraced a very strict “method” of discipleship that was applied to the lives of all believers. Wesley was very concerned with what happens in your life *after* you “become” a Christian. The work of the Spirit in our lives, and the process of sanctification were crucial to the preaching and writings of John Wesley and are central to the hymnology of Charles

Wesley. So, if justification is the “first half” of the gospel, sanctification is the “second half” of the gospel. While all of salvation is the work of the Trinity, certainly the first half focuses primarily on the work of Jesus Christ and the second half focuses on the work of the Holy Spirit. The Wesleyan

revivals were in large part about this deepening understanding of the full extent of God’s grace in our lives. He is not content only to forgive us through the power of the gospel and declare that we have an “alien” righteousness, i.e. the righteousness of Christ declared over us through faith, as great as that is. He is actually determined to go the next step and to *transform* us. He wants us actually to live righteous, transformed lives. He wants to make us holy. He wants to reorient our hearts so that sin is not our secret lover, but our mortal enemy. These are the great themes of the “second half of the gospel:” The re-oriented heart, the disciplined life, the Spirit-filled Christian, the empowered witness. These are the themes that this issue of the *Herald* celebrates. The theme of this academic year at Asbury Seminary is “the Spirit-Filled Life.” The result has been a wonderful awakening across the Seminary of what it means to live in the Spirit. I encourage all of you to join us in this wonderful and exciting journey into the second half of the gospel!

He is actually determined to go the next step and to transform us. He wants us actually to live righteous, transformed lives.

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

Play and the Spirit-Filled Life

By Dr. Brian G. Edgar



LET ME SUGGEST THAT PLAY IS THE ESSENTIAL AND ULTIMATE FORM OF RELATIONSHIP WITH GOD.

Unfortunately, our cultural presuppositions about play are ambivalent, to say the least, and the spiritual disconnect between play and church, or between play and spirituality, is generally quite comprehensive. For many the lightheartedness, the unpredictability and the fantasy of play appears to trivialize the spiritual life and there is a tendency to focus on alternative, more serious, dimensions of the religious endeavor, such as service, sacrifice, and commitment. But playfulness, properly understood I suggest, lies at the very heart of all spirituality and is critical for the whole of life.

A playful attitude is connected with the joy that is at the heart of a Spirit-filled life, and a certain playfulness in relation to other believers and to God is central to joy. The Apostle Paul described joy as part of “the fruit of the Spirit” and it anticipates the joy of being with Christ forever. And in that anticipatory sense it is interesting that Zechariah 8:5 describes the New Jerusalem as a city “filled with boys and girls playing.” The Lord Jesus said we should learn from children (Matthew 11:25) and it would be a good idea to consider both the future and present role of child-like (not *childish*) play in our relationship with God and with others.

It is a rare thing to find any sustained theological reflection upon the spiritual importance of a playful attitude but Hugo Rahner (1900–1968), in an unusual and detailed exposition, explored the Christian life entirely in terms of a playfulness that arises from the freedom of a God who plays. “Mere seriousness,” he argued, does not get down to the roots of things. Play is not trivial, indeed, only a playful way of living does justice to the seriousness of life. There is a sacred secret in play which is the hope for another form of life. All play arises from the human longing for the vision of the divine.

Just as in everyday life work without play makes one dull, in the Christian life service without a playful relationship with God leads to spiritual dullness. A playful spiritual life is one that emphasizes joy, delight, freedom, grace, and love. The spiritual life should be an adventure of faith involving all the characteristics of adventurous play: suspense and surprise, drama and danger, risk and reward, fun and freedom. Really, play is too good to be left to children! There is no time when we are as full of life as when we play! Play, or one might say, a playful attitude, is at the heart of religious experience. This is because play in the spiritual realm has the same qualities that play has at any time: it does not deal with what is, but rather with what could be. Play (and a playful spirituality) transcends immediate reality and takes one into another world. Play is

the spontaneous expression of a free spirit, of something done purely and only because one wants to do it. There is no compulsion, for no one can be forced to play. And there are no ulterior motives in play—it is done only for its own sake. The one playing (or being spiritual) simply takes pleasure and delight in the playing.

Do not think that I am suggesting that doing a bit less work, and playing a few more games is the secret to a strong spiritual life! That runs the risk of trivializing the matter. No, the real order of things is precisely the reverse—that a rich spiritual life leads one to play, and to all that is involved in a playful attitude to life, including contentment in all situations, complete trust in God, the absence of worry and despair, and the presence of joy and happiness despite the problem of all kinds of pain.

A playful attitude is directly connected with contemplative prayer. In the very intense and philosophical *Summa Theologica* the influential (and otherwise somewhat dour) medieval theologian Thomas Aquinas recognized the spiritual benefits of a playful attitude both in life and in relationship to God. Indeed, rather than merely defending the concept he threw out a challenge to common thinking and asked whether it was not sinful not to play, and in considering the merits and pitfalls of play Aquinas was not only showing that play is an activity that has spiritual implications in the ordinary activities of life, he was, even more importantly, also deliberately laying the groundwork for a positive view of play as intrinsic to a life of contemplative prayer. A playful attitude in prayer enables us to both explore and enjoy our life with God.

It is a joyful thing to appreciate that God wants to enjoy being in relationship with us, and to learn that a playful attitude enhances every aspect of our life and ministry. It can play a part in our growth in holiness and in understanding the nature of God more deeply.



Dr. Brian G. Edgar has been a professor at Asbury Seminary since 2007. He is an ordained minister of the Word in the United Church in Australia and has pastored several churches. He has written a number of books, his most recent being The God Who Plays: A Playful Approach to Theology and Spirituality.



A Spirit-Led Revival

by Dr. Craig S. Keener

Asbury has a wonderful heritage of revival, and this heritage encourages successive generations to pray for revival. But what should we expect revival to look like when it comes? God does not always do things the same way, as we can see in Israel's history, in the Book of Acts, and in the history of awakenings and revivals.

The Bible doesn't actually use the term "revival," at least not for what we often think of when we use the term for the experience in U.S. history. It does, however, depict corporate outpourings of the Spirit and/or national transformations.

Some of these start from the bottom up. Samuel's mother, Hannah, wasn't praying for revival; she was just praying for God to vindicate her by giving her a son. But God is near the lowly and the broken, and God providentially answered her prayer by sending a son who would lead Israel back to God. The nation's religious leader, Eli, couldn't do it; he was more committed to his sons than to the Lord. But Hannah was ready to devote *her son to the Lord*.

When Samuel was young, "the word of the LORD was rare" (1 Sam 3:1). But by the time the aged Samuel anoints Saul as Israel's king, prophets have become widespread (10:5-6). What happened in the meantime? God used Samuel's leadership to restore a remnant of prophetic people who could listen to and speak for God. We get a picture of this when Saul later sends messengers to seize David. They come to Ramah, where Saul is presiding over prophets,

Sometimes God's Spirit can be so strong among God's people that people around us are moved.

and these messengers, sent on an evil errand, are so overwhelmed by God's Spirit in that place that they too fall down and begin prophesying. After this happens

twice, Saul goes himself, but he too ends up falling down and prophesying, while David escapes (19:20-24). Sometimes God's Spirit can be so strong among God's people that people around us are moved.

Sometimes nations turn, at least partly, from the top down. Manasseh had led his generation astray. He repented toward the end of his life, too late to change the course of Israel (2 Chron 33:12-17) but not too late to affect, perhaps

We may not all speak in tongues, but we all depend on God's Spirit to empower us to reach the ends of the earth with his message

through tutors, his grandson Josiah. Josiah began a moral reformation project (2 Kgs 22:1-7; 2 Chron 34:1-13), but one turning point was when those restoring God's house found there the book of the law. As Josiah's scribe read the book to him, Josiah tore his robes in grief (2 Kgs 22:8-11; 2 Chron 34:14-19). He did not congratulate himself on not being as bad as others. He did not feel satisfied because he had just had his devotions. He took seriously the law's promise of judgment for all the sins his people had committed. He called together the rest of the people to hear God's covenant and promise to obey it (2 Kgs 23:1-3; 2 Chron 34:29-32). Because he responded radically to Scripture, and committed to bring further change, he stayed God's judgment for his generation (2 Kgs 22:18-20; 2 Chron 34:26-27), short as the rest of his generation was.

In the Book of Acts, we see multiple outpourings of the Spirit, expressed, for example, in joy (13:52), prophesying (19:6), and sharing possessions (2:44-45; 4:32-35). One feature that Luke particularly often emphasizes in these outpourings is speaking empowered by the Holy Spirit. This is because Luke's focus in Acts is the Spirit's empowerment for mission (1:8). His first volume, the Gospel of Luke, begins and ends in Jerusalem, but his second volume moves from Jerusalem to the heart of the empire in which Luke's audience lived. The Spirit was moving the church from heritage to mission—continuing its grounding and heritage in prior Scripture and moving it forward to evangelize the nations. Any of us who are gentile Christians can be grateful for this mission, which continues to our day.

In Acts 2:17-18, Peter describes this as the fulfillment of Joel's prophecy that God would pour out his Spirit on not just a few prophets and prophetesses, but on all his people. Male and female, young and old, ultimately Jew and gentile—all would be able to hear God and speak for God. Luke marks this in 2:4 by the believers, filled by the Spirit, worshiping God in tongues. Luke does

not mention tongues on every occasion when the Spirit is poured out in Acts, but he mentions it more than any other specific sign (10:44-46; 19:6). Why would Luke emphasize this point? Perhaps because he could provide no greater sign that God was empowering his church to speak for him across all cultural barriers (1:8) than by them worshiping in other people's languages. We may not all speak in tongues, but we all depend on God's Spirit to empower us to reach the ends of the earth with his message (1:8).

God pours out the Spirit in different ways in different times. He knows what expressions this should take in our lives. But one thing we can be sure of. Jesus promises that the Father will grant the Spirit to those who ask (Luke 11:13). Sometimes in Acts God pours out the Spirit unexpectedly. But often God pours out the Spirit corporately on his people after prayer (Acts 1:14; 2:4; 4:29-31; 8:15-17), illustrating that promise.

Let God determine the shape of revival. If it means sharing our possessions, if it means preaching boldly in the face of persecution, or if it means things less normative in Scripture, such as falling down prophesying as in Samuel's day or falling down under conviction, sometimes shaking or weeping in repentance, as often in Wesley's meetings or in U.S. frontier revivals—we welcome whatever God wants to do. But let us pray in confidence for his promise. "If you, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him!" (Luke 11:13).



Dr. Craig S. Keener is a renowned New Testament scholar and has authored 25 books, five of which have won awards in Christianity Today. Some of his works include his award-winning, multi-volume commentary on Acts, the NIV Cultural Backgrounds Study Bible, and Mind of the Spirit: Paul's Approach to Transformed Thinking.



FACULTY HIGHLIGHT: DR. JIM MILLER

Professor of Inductive Biblical Studies and New Testament

Dr. Jim Miller and his family worked as missionaries in Kenya for 19 years. While there, the Millers learned to see their own culture differently, putting their children in Kenyan schools, incorporating Kenyan norms and practices into their home, and even adopting Kenyan children.

“We feel like third-culture adults,” Jim said. “America feels like home and it doesn’t. And our three biological children grew up in Kenya and are more Kenyan than our adopted children because we returned to the States when they were eight.”

While in Africa, Jim taught at Daystar University in Nairobi, and was Dean of Doctoral Programs at Nairobi Evangelical Graduate School of Theology, where he also taught. There, he helped to form a Ph.D. program for African students. He also served as an elder at Nairobi Chapel, where he helped create their vision for church planting and training leaders.

After serving for ten years, Jim and his wife felt God stirring their hearts to do something more. They started asking God for ways they could make a difference in just one life. God led them to New Life Children’s Home.

The Millers and their three children, who were ages 15, 11 and 9, visited the home to see God’s heart for the fatherless. Everybody was onboard.

“I describe this home as a dangerous place because the kids are so cute,” Jim laughed. “Babies are just irresistible.”

Over the next few months, the Millers got to know the children to see which would be a good fit for their family. Ironically, Jim says, the family chose to adopt twins.

“When my wife was pregnant, she begged God not to let her have twins, but when it came down to deciding on kids, we picked twins,” Jim said.

Eight years later, the Millers returned to the States to care for aging parents.

“My wife and I both found academic jobs in Orlando 10 miles apart from 10,000 miles away,” Jim said.

[Jim] challenges students to learn about who they are as interpreters and what perspectives they bring to the text.

Now, as a professor on the Florida Dunnam campus, Jim’s classes teach techniques to understand and interpret Scripture. However, he also challenges students to learn about who they are as interpreters and what perspectives they bring to the text. His goal is to help students become better contextual readers of the Bible.

Even in the States, Jim and his family are still involved in Kenyan life and ministries. They have an extra bedroom in their home for Kenyan guests to stay regularly. This coming June and July, Jim and his wife, Dr. Ann Miller, will spend six weeks teaching their Nairobi church’s church planting school. Jim will do a six-week study of Mark, while Ann will work with African students and church planters on cross-cultural communication and transition.

Ann is on faculty at the Nicholson School of Communication at the University of Central Florida. The Millers are currently partners at Summit Church in Orlando where they are actively involved in ministry.

Dr. Jim Miller joined the Asbury Seminary faculty in 2008. Prior to that, he was Dean of Doctoral Programs at Nairobi Evangelical Graduate School of Theology (NEGST), where he also taught for four years. Dr. Miller received a Faculty Achievement Award at NEGST in 2006. Before that, he taught for nine years at Daystar University in Nairobi, Kenya. There he served as head of the Department of Bible and Religious Studies. He was an elder and small group shepherd at the Nairobi Chapel.



FACULTY HIGHLIGHT: DR. MARIA KENNEY

Assistant Professor of Christian Ethics

The average person makes about 35,000 choices per day, and in a world filled with more ambiguity than not, Dr. Maria Russell Kenney seeks to make these decisions with the eyes of Christ. She grapples with questions about modern-day slavery, abortion, immigration, and the relationship between medicine, technology and ethics. In her classes, Dr. Kenney helps students put action to their theology to live out their faith in thoughtful, practical ways. “Everybody makes decisions about how to live and what kind of person to be,” Dr. Kenney said. “That perspective might be flavored by a particular religious setting or where we’re from, but studying ethics and learning how to think about morality is something that we have to do no matter what we do in our lives.”

She raises questions, such as “Are we acting this way because it’s cultural or because we can back it up with a biblical foundation?” “Who grows our cheap food?” “How and why can we afford to buy inexpensive clothing?”

“Is it because of someone we don’t see who makes it happen?” she asked. “Are they made in the image of God? And if we think they are, then the church needs to be the one who says they are. Not because the church is afraid of progress, but because human beings can’t be commodified.”

Dr. Kenney has always believed it’s important to put action behind your beliefs. While she was in high school, her school started requiring random drug testing. She protested the illegal searches to the school board. In college at Texas Tech, she worked at the Texas Tech Wesley Foundation and participated in several mission trips, seeing many ways that evangelism and social action worked together. After graduating, she moved to Kentucky to work at the Appalachia Service Project, a Christian ministry that uses volunteers to repair and replace homes in central Appalachia.

“I was drawn to doing housing work in Appalachia because I thought people shouldn’t freeze because they’re poor,” she said. “After living in Appalachia, I

became interested in what made them poor and the history of the region.”

Coupling belief with action is important to Dr. Kenney, and after graduating from Asbury Seminary in 2002, Dr. Kenney pursued a Ph.D. at Durham University, writing her dissertation on the virtue of temperance. She studied ways to integrate the bodily desires of alcohol, food, and sex into the whole of an individual’s life. While some suggest repressing these desires, she looked for ways to order these desires harmoniously.

“I like to think deeply about things like justice,” she said. “How do we get that from our ideas of God? How does our theology affect how we live? If we think that God is a nurturing God, how should that affect our society?”

Dr. Kenney teaches a variety of classes, including Christian Ethics, Theology of the Body, and Women in Church and Society. In her recent class, Women in Church and Society, Dr. Kenney and her students examined the scripture passages about male headship. For Dr. Kenney, the point of the class was not to convert anyone to a particular point of view, but to encourage students to consider a perspective they may not have thought about previously.

“Some folks came away with this deeper sense of thinking more carefully about why I do what I do and whether I’m living a life that’s morally coherent,” Dr. Kenney said.

Dr. Maria Kenney is currently part of the Open Door Church, a neighborhood parish in Lexington, Ky. She has participated in various forms of ministry for over 25 years, including campus ministry, low-income housing repair and advocacy in central Appalachia, residential work with emotionally disturbed adolescents, international medical relief work, and 17 years of pastoral and missional involvement in local congregations. Her publications include articles in the Dictionary of Scripture and Ethics and the T & T Clark Companion to Christian Ethics, as well as contributing to and co-editing the upcoming Practicing the Kingdom: Essays in Honor of Christine D. Pohl.

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STUDENT HIGHLIGHT: MOLLY HALPIN

M.A. IN MENTAL HEALTH COUNSELING (2018)

M.A. IN MARRIAGE AND FAMILY COUNSELING (2019)

Molly Ann Halpin connects others with hope. Molly came to Asbury Seminary to pursue an M.Div. degree, but partway through her first semester, her dad passed away. Through her own journey of healing, she discovered God's calling on her own life.

"Often people mistake Romans 8:28 for God promising that life is going to be good as a Christian, when instead it assures that God will work out the good for his people," Molly said. "This doesn't mean the Christian life is devoid of pain, loss and suffering. His promise instead is that He is with us always and through all of these moments."

Molly added an M.A. in Mental Health Counseling to supplement her M.Div. and completed that degree in 2018. But it wasn't always easy or a sure thing. Molly almost didn't show up for day one of her first practicum at the Kentucky United Methodist Children's Home. Although shaking and about to cancel her internship, Molly decided she could "stick it out for one day."

The experience changed her course. She continued taking counseling classes and started an internship at the Asbury University Center for Counseling.

"That's when I really fell in love with counseling," Molly said. "I recognized the joy I found in walking alongside people in their journeys. My dad always used to encourage me 'to love people where they're at.' In counseling, we're not asking for people to come perfect and whole. As counselors, we're asking clients to come broken and to bring their vulnerabilities and imperfections. Counselors have a huge privilege and honor when clients trust their stories to their counselors and reach for help."

As she learned more about counseling professionally, Molly continued to grow in her personal formative journey.

In one session, Molly and her counselor were working through the empty chair technique, in which Molly engaged in a role-played conversation with her father. During the conversation, Molly shared with her dad that she had learned about the principle of grace. To her, grace meant you can be a good person and still make mistakes sometimes, but your

mistakes don't make you a bad person.

"In that moment, I was able to forgive him for some of the things that he wasn't here for and wasn't going to be here for," Molly said. "I was also able to forgive myself for not being perfect all the time."

Molly believes that moment was pivotal because the experience not only helped her personally, but professionally. She learned how to build personal and professional relationships with others to help process life events, and not carry their baggage home.

"Our counseling professors teach us that you don't have to say the Lord's name for him to be present in the session," she said. "There is a sacred space in everyone's life where only God can reside and only the Lord can claim that space."

During the summer of 2018, Molly completed an internship at Refuge for Women, a nationally recognized, faith-based organization that provides residential recovery for victims of human trafficking and exploitation.

As Molly journeyed with these women, she realized that she wanted to pursue an M.A. in Marriage and Family Counseling, in addition to the M.A. in Mental Health Counseling, rather than an M.Div. degree.

"One of my counseling professors and mentors asked me one day, 'why the M.Div., Molly?' and all I could think was I have been very privileged to grow up in communities where everyone has encouraged me to take every opportunity that came my way for which I am so grateful," she said. "I have finally found the thing that I would rather go 10 miles deep than 10 miles wide, and that is counseling."

In addition to her studies, she is also currently part of the Mentoring Leadership Academy with the Kentucky Counseling Association. This small group of leaders chats once per month, connects participants with mentors and requires participants to pursue a meaningful project. Molly expects to complete her M.A. in Marriage and Family Counseling degree in 2019 and looks forward to creating space for others to find wholeness through counseling.



STUDENT HIGHLIGHT: CONNOR REAVY

MASTER OF DIVINITY (2021)



From the time Connor can remember, he found his identity in sports, whether playing, training or watching. But when a knee injury sidelined him on mile 16 of the Akron Marathon in 2017, Connor stopped running, giving up his dream of qualifying for the Boston Marathon.

But last fall, God gave Connor Hebrews 12:1-2 which says, “Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God.”

Connor knew it was time to run again. On April 28, Connor laces up his sneakers to run in the London Marathon to raise money for the American Institute for Cancer Research in honor of his dad, who passed away from pancreatic cancer when he was nine years old.

“I feel like this time my motivation is just totally different,” Connor said. “On my own strength, I couldn’t get across the finish line, but this time, I think I can.”

Connor thinks of his Christian life as a marathon and uses his runs and workout sessions to pray, dialogue with God and spend time in God’s presence.

“It’s not a sprint,” he said. “There are

definitely challenges along the way and times I want to stop running and can’t run any further on my own and have to rely on Christ’s strength.”

In the past, Connor says his thoughts revolved around “I” and “Me,” but now he tries to point everything to Christ, as he lives out John 3:30, allowing God to become greater while he becomes less.

“[This race] is very redemptive because I feel like if I would have been healthy for the Akron Marathon and then qualified for Boston, I would have just done that,” he said. “But it’s almost like the Lord was like, ‘I have something bigger for you.’”

Connor came to Asbury Seminary in search of what God promised him. Connor accepted Christ when he was nine. He credits his dad for showing him the way. Before his dad’s death, he wrote Connor and his brother a letter, admonishing them not to be angry at God for his illness and encouraging them to always keep Jesus in their lives.

In high school and college, Connor found his home within the church and started growing in his faith. In college he traveled with his mentor and a group of forty others to Israel. There, he accepted his call to be a teaching pastor and hopes to lead trips to Israel to help the Bible come to life for others.

Connor expects to graduate with an M.Div. degree in 2021.





STUDENT HIGHLIGHT: SAMUEL ODUBENA

PH.D. IN INTERCULTURAL STUDIES WITH
EMPHASIS ON EVANGELIZATION (2020)

AS a child growing up in Nigeria, Samuel Odubena suffered from severe and unexplained hand and arm pain for seven years. Finally the doctors decided amputation was the best way to prevent serious complications. On amputation day, the doctor couldn't get the necessary signature to proceed because the prescribing doctor was sick with a headache.

"God saved me because who else could have prevented a doctor from coming to work?" Samuel said.

Three years later, at a Scripture Union camp for students, the speaker gave an altar call for anyone needing healing. Samuel went forward, and a woman prayed for him, saying, "By the stripes of Jesus, you are healed." Miraculously, his hand was healed.

"I experienced the reality of God's love while I was still a sinner," Samuel said. "This is why I believe that grace is amazing because it is not a respecter of age, ethnicity, religious, economic or cultural status."

At that time, Samuel didn't know he was called to be a pastor, but in 1989, he accepted Christ. In 1992, God called Samuel to be a priest in the Anglican Church, but Samuel wanted to study law.

"God told me that he had called me to be a lawyer for his people in a spiritual way through intercession, prayer and preaching the word," Samuel said.

Samuel was ordered deacon in 1996 and rose through the ranks of priest, canon, and venerable

archdeacon. He was a key figure in the outbreak of revival in Akure diocese and Ondo ecclesiastical province. Later, he was appointed vicar of St. Andrews Anglican Church, Akure, and simultaneously appointed to serve as chaplain for the Ondo State Chapel of Grace Government House Grounds.

"I prayed to God when I was asked to pastor the governor, the family and the political leaders of the state," Samuel said. "God spoke to me from his word that he was sending me there to represent him. I went there with the conviction that I was going to influence the lives of the people for God."

Not only did he provide pastoral care to two successive governors and their families, but he also became their ears to the public. One day as he was leaving the vicarage, two women approached him. They shared that the county chairman had embezzled money from the teacher's salaries into his personal account. After verifying that the rumor was true, Samuel called the governor's wife. Two days later, the women returned to Samuel, thanking him for their salary.

"If I didn't make that call, perhaps thousands of county workers would have remained unpaid for two months," he said.

Samuel came to Asbury Seminary in 2014 to pursue a Ph.D. in Intercultural Studies with a specialization in evangelization. In addition, he holds a Dip.Th from Immanuel College of Theology, a Dip.Rs from the University of Ibadan, a BA.Th and an M.A. in Biblical Studies from West Africa Theological Seminary, and a PGD in Religious Studies from the University of Ado-Ekiti. Samuel and his wife Christianah have three children, Toluwanimi, Tobiloba and Temiloluwa. He currently works as an assisting priest in St. Andrews Anglican Church, Versailles and after graduating plans to teach and pastor.



ALUMNI HIGHLIGHT: PEYTYN TOBIN

MASTER OF DIVINITY (2015)

Peytyn Tobin developed the Pack-A-Sack program to feed one child at a time. Each Wednesday, Peytyn and youth from the community pack 200 bags of food so children in Broward County, Florida, don't go hungry on the weekends. Pack-A-Sack not only provides nourishment to food-insecure children, but also gives youth the opportunity to learn leadership skills.

"If we can provide the food for the children to be nourished, that is the key to being able to break the cycle of poverty," Peytyn said. "If a child can learn what they need to learn, then they can grow and be who they were created to be."

Feeding America reports that more than 74,000 children in Broward County go to bed hungry. Pack-A-Sack started when Peytyn's daughter and her friends in the youth group realized that based on this statistic, four out of five of their friends might be hungry.

They decided to do something about it. In 2009, they applied for and received a \$1,000 grant to feed 10 children. Pack-A-Sack is now in 11 schools and feeds more than 200 children.

"Every time we take on a school, we don't want to pull out once we've started unless the school says there's no longer a need," she said.

On Wednesdays from 4-6 p.m., youth from various schools and churches gather at New Horizon United Methodist Church to fill the bags with ravioli, fruit cups, applesauce and other goodies. Once a month, the children receive a large jar of peanut butter, a large box of cereal and shelf-stable milk.

"It's not the children who go to their cupboard and don't like what they see," Peytyn said. "It's that there's nothing there."

What began as Pack-A-Sack has grown into Nourishing Lives Inc., a 501c3 charity. Pack-a-Sack is supported by the local Rotary

Club, various Key clubs, Kiwanis Groups, the Girl Scouts, Aldi Supermarkets and private donors. In addition to providing food, Nourishing Lives also offers Lit-Love, which teaches better reading skills, and In-Spirit, a leadership program that offers mentoring and leadership opportunities.

Volunteering at Pack-A-Sack fulfills the service hours middle and high school students need to graduate. Each week a different person is picked as the leader and tasked with completing the goal of the day.

"I want young leaders to know that they have greatness within them," Peytyn said. "The way they treat themselves and others makes a difference in who they become, and they were created to be amazing and impact the world for the better."

After the bags are packed, supper and discussion follow, in which students talk about what it feels like to be hungry, what they think about the food choices, and how the food in the bag could be turned into meals. Every time a new food item is added to the bag, the volunteers taste test it to see if it's something that they would want to eat.

"Two hundred bags doesn't sound like a lot, but the lives that are affected is huge when you take in all who come to serve and deliver the bags and where we shop," Peytyn said. "It's just a domino effect that is building in the community and the idea that growing the good is something that everyone can be part of to solve a huge problem. It may be slow, but one child at a time makes a huge difference."

Peytyn is the Children, Youth and Family Pastor at New Horizon United Methodist Church in Broward County Florida. She received the 2018 Change Maker Award for Mentoring Young Leaders and Feeding Hungry Children from HandsOn Broward.



ALUMNI HIGHLIGHT: TAMMY CESSNA

M.A. CHRISTIAN LEADERSHIP (2013)

Tammy Cessna's heart beats for alumni. Since becoming the Director of Alumni and Church Relations in 2009, Tammy has been pouring her life into the more than 10,000 Asbury Seminary alumni. She's recently started new programs, such as Asbury for Life and The Shepherd's Fund, to help alumni grow in community no matter their stage of life.

"I feel an affinity with other alums because I'm one of them," she said. "There's this unity and oneness that we have. It's like you've found a long lost family member because you have a common bond that unites you and a common belief that unites you even more."

Tammy and the Alumni Office recently launched Asbury for Life to journey through life and ministry with graduates by offering ways to connect for prayer, community, events and learning resources.

For Tammy, part of knowing Christ is taking classes, and she's currently taking prerequisite classes to join a Doctor of Ministry cohort.

"As a little girl, I asked why?" Tammy said. "I love knowing and love knowledge and understanding. When I read a book, even if it's the most boring book, I can always learn something."

Her love of learning helps her learn about the changes in society, be more creative in her job and solve problems in different ways.

ThriveU allows alumni to do the same thing. ThriveU houses a collection of some of Asbury Seminary's faculty teaching some of their favorite subjects. These free courses give alumni the opportunity to refresh their knowledge or take a class they didn't have time for while in Seminary.

"Taking classes helped me discover myself, my strengths and my weaknesses," she said. "It has taught me to capitalize on my strengths and to rely on the body [of Christ] for my weaknesses, accepting how God made me."

For retired alumni, Asbury for Life offers the Shepherd's Fund that assists Asbury Seminary alumni and their spouses who have spent their lives in ministry, but have little or no savings for unexpected circumstances. The Shepherd's Fund can provide up to \$10,000 per year and is renewable annually.

The first person to receive aid from the Shepherd's Fund was Phyllis Walrath, the 93-year-old wife of an Asbury Seminary graduate. She asked for an electric wheel chair to increase her mobility. She was approved for \$10,000. With these funds, she was able to purchase an electric wheelchair, a portable wheelchair, a lift chair, hearing aids and new dentures.

"It has been a joy for us to share with [Phyllis] the rediscovery of the sounds that she had been missing, from singing birds and ticking clocks to the quiet little jokes that families love to share," Brenda Babich, Phyllis' daughter, said. "The hearing aids have greatly improved her ability to visit with friends and family and to conduct her own affairs as she likes. All the good health improvements that the generous funds made possible are very much appreciated. I can understand why people believe it's too good to be true!"

For more information about Asbury for Life, ThriveU or the Shepherd's Fund, visit asbury.to/asburyforlife and check out our Q & A with Tammy on page 22 of this issue.



ALUMNI HIGHLIGHT: ROB MEHNER

MASTER OF DIVINITY (2006)



Before becoming a pastor, Rob Mehner worked as a process engineer for 3M, designing, implementing, controlling and optimizing production processes. Now, he serves as the Director of Training and Pastoral Care at New Life Advance International in Guatemala, helping people become all God created them to be.

“I’m still a process engineer, but instead of making something like tape or glue, we’re making disciples, people who reflect the image of God to the world.”

Although Rob grew up in a Christian home, he ran from his calling to ministry after high school. But in his late 20s, he started experiencing more than just attending church. He got involved in a small group and developed a real relationship with Jesus. He again heard God’s call to ministry, and after wrestling with it for a year-and-a-half, he said yes.

He attended Asbury Seminary, raising two children and serving as a spiritual formation pastor of his church at the same time. After graduating in 2006, Rob continued to serve as a spiritual formation pastor, serving a total of 17 years at La Croix United Methodist Church in Cape Girardeau, Missouri, and as Executive Pastor at Missionary Church USA in Indianapolis for two years.

While pastoring, Rob and Kristy developed a relationship with the leaders of New Life Children’s Home on the church’s annual mission trips to Guatemala. Two years ago, the home directors recruited the couple for roles that beautifully matched their gift sets and passions.

“We didn’t have to think about, ‘Does this make sense?’” Rob said. “We actually had to pray, ‘God, if there’s a reason we shouldn’t go, you should tell us quickly because we’re going to say yes.’ It felt so right.”

Most of the children at New Life Children’s Home have been removed from their families by the Guatemalan government, having experienced neglect, abuse and hunger. Kristy works with children with learning disabilities and assists administratively. Rob’s role is to train new missionaries that come to the field, helping them navigate the massive transition and be a pastor for the organization.

“Through relationships I help missionaries, Guatemalan staff, and the older of the 54 children at New Life be relationally, spiritually and emotionally healthy,” Rob said.

In addition, Rob and Kristy serve as guardians to Hans, a child they met almost 10 years ago. Hans just graduated from high school in November. In Guatemala, high school is a technical school that provides specialized training in a specific career field. Prior to graduation, Hans was completing his required internship in his field of tourism in a neighboring town. His teacher didn’t have transportation to observe Hans, so Rob offered to take her.

During the drive, the teacher told Rob how she’d watched Hans mature, overcome his shyness to make friends, and develop a relationship with his guardians.

“He no longer calls you Padrino, [which is the word for guardian],” the teacher said. “Now he says, ‘You need to tell my papá.’”

Rob believes that through relationships he can help people become who God designed them to be.

“I’m in my sweet spot,” Rob said. “I can feel God working through me and I can feel my passion rise, and feel the gifts that he’s given me exercised. I love to do that!”

Rob and Kristy live in Villa Nueva, Guatemala, and have two adult children.

HUNDREDFOLD INITIATIVES

FUNDRAISING UPDATE*



CAMPAIGN FUND: Supporting strategic impact where needed most

Goal: \$15,400,000

Actual: \$13,964,320



CHURCH PLANTING: Equipping 1000 church planters

Goal: \$5,000,000

Actual: \$3,426,304



ENHANCING ESTES CHAPEL: Improving the heart of our Wilmore campus

Goal: \$1,500,000

Actual: \$1,561,608



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

Goal: \$2,500,000

Actual: \$348,500



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

Goal: \$1,000,000

Actual: \$1,382,550



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

Goal: \$40,000,000

Actual: \$28,946,570



SUPPORTING SEEDBED: Resourcing clergy and laity around the world

Goal: \$2,000,000

Actual: \$3,305,521



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

Goal: \$32,600,000

Actual: \$37,419,664

*As of 5/15/19

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
visit asbury.to/leavealegacy.

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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:

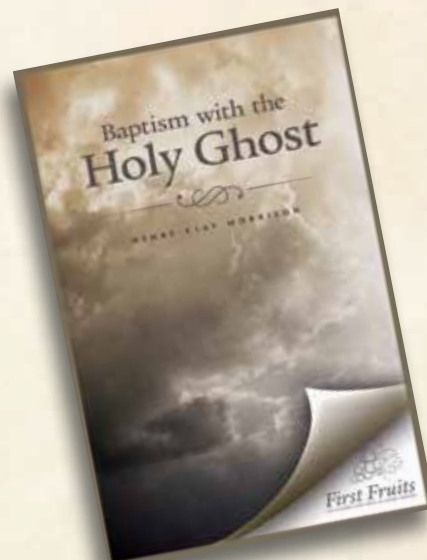
- Avoid taxes on transfers of up to \$100,000 from your IRA
- Satisfy your required minimum distribution for the year
- Reduce your taxable income, even if you do not itemize deductions
- Make a gift that is not subject to the 50% deduction limits on charitable gifts
- Help further the work and mission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

FROM THE ARCHIVES:

An excerpt from Henry Clay Morrison's book.

Baptism with the Holy Ghost

By Henry Clay Morrison



In discussing the important doctrine of the Baptism with the Holy Ghost, I wish first of all, to state the case; then I shall introduce the inspired witnesses and argue the case from the testimony given by them.

- 1. In the great scheme of human redemption God has provided that all of His children may receive the baptism with the Holy Ghost.**
- 2. The baptism with the Holy Ghost is bestowed subsequent to regeneration; not at, but after pardon.**
- 3. The baptism with the Holy Ghost is for believers only, and is never bestowed upon the unregenerate.**
- 4. The baptism with the Holy Ghost purifies believers' hearts, and empowers them for service.**
- 5. The Holy Ghost dwells in, abides with, comforts and teaches those who receive Him.**
- 6. The rejection of the Holy Ghost is fatal to Christian experience.**

It will be appropriate just here to call attention to the fact that the Holy Ghost is a person. He is the third person in the Trinity, and is one with the Father and the Son, equal with them in eternity, holiness and honor.

This fact is plainly taught in the Scriptures, especially in administering the rite of baptism, and in the apostolic benediction. See Matt. 28:19: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

In the closing verse of the last chapter of his second epistle to the Corinthians, St. Paul fully recognizes the equality of the Holy Ghost with the Father, and the Son, in these impressive, beautiful words of benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

All of Christ's sayings about the Holy Ghost, prove His personality. Take for example, John 16:7. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Notice here the pronoun—Him.

It is never proper or scriptural to speak of the Holy Ghost as a thing, but always as a person. Then, let us bear in mind that the Holy Ghost is as essentially a person as in Jesus Christ, and that as certainly as Jesus made His advent into the world in Bethlehem, the Holy Ghost made His advent into the world at Jerusalem, on the day of Pentecost, and that the times in which we live are especially the dispensation of the Holy Ghost.

Click [HERE](#) to download the full book.

News & Events

Asbury Theological Seminary Old Testament Scholar Bill T. Arnold Named Associate Editor of the New International Commentary on the Old Testament Series



Wm. B. Eerdmans Publishing Company has signed leading Old Testament scholar Bill T. Arnold as associate editor for the long-running New International Commentary on the Old Testament (NICOT) series. Arnold will work closely with series editor Robert Hubbard for the next three years, at which time Hubbard will retire and

Arnold will assume the role of series editor.

Dr. John Oswalt to Serve as Interim President of Wesley Biblical Seminary



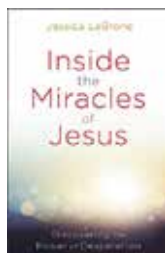
Asbury Seminary congratulates Dr. John Oswalt, Visiting Distinguished Professor of Old Testament, on his role as interim president of Wesley Biblical Seminary, where he served as Professor of Old Testament from 1999-2009. Dr. Oswalt will serve for a term of 13 months or until a new president is found.

Dr. Paul W. Chilcote Announces Retirement



Dr. Paul W. Chilcote, Professor of Theology and Director of United Methodist Studies on the Florida Dunnam Campus, announced his plan to retire after 42 years in ministry and 32 years in theological education. His retirement takes effect on June 30, 2019.

Dean of Chapel, Jessica LaGrone Releases “Inside the Miracles of Jesus”



Jessica LaGrone, Dean of Chapel, at Asbury Seminary released *Inside the Miracles of Jesus: Discovering the Power of Desperation* on January 15. Her book explores Jesus’ miracles as a way of understanding the story of our human desperation and God’s redemption. Her book is published by Abingdon Press and is available on Amazon.com and Cokesbury.com

Director of Church Planting, Winfield Bevins Releases Ever Ancient, Ever New



Winfield Bevins, author, artist, pastor, teacher and director of church planting at Asbury Seminary, released *Ever Ancient, Ever New* on March 5. His book tells the story of young adults who have embraced Christian liturgy and how it has impacted their lives. His book is available on Amazon.com and wherever books are sold.

Theological Studies Professor Brian Edgar Receives Book of the Year Award from Christianity Today



Christianity Today gave Dr. Brian G. Edgar’s *The God Who Plays: A Playful Approach to Theology and Spirituality* an Award of Merit in the Spiritual Formation category in this year’s book awards. Each year a panel of scholars, pastors and informed readers evaluate outstanding books of special interest for the Christian community.

Alfred Kalembo Named Asbury Seminary Distinguished Alumnus 2018

Asbury Theological Seminary offers congratulations to Alfred Kalembo, recently chosen as the Seminary's Distinguished Alumnus 2018. Kalembo, 57, was born in a remote village in Zambia to parents who were never able to attend school. He walked barefoot four miles to school each day. Until the age of 15, he didn't own a pair of shoes. Christian missionaries shared the love of Christ with Kalembo and recognized him as a bright, motivated student. They helped him with his education. With further help from many others, he was able to attend Asbury Seminary and graduated with his Master of Divinity degree in 2002 and his Doctor of Ministry degree in 2009.

Asbury Seminary Hires New Director of Global Learning

Asbury Seminary welcomes Mark Vermilion to the Asbury Seminary family as the Director of Global Learning. Mark has served full-time on faculty at three Christian universities: Indiana Wesleyan University, Taylor University and Lee University. In his 15 years of higher education experience, Mark has also developed academic programs and curriculum, led retention efforts, and developed online programs. He has also served as an organizational consultant for dozens of nonprofit ministries around the world.



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Q&A with Tammy Cessna, Director of Alumni and Church Relations on Asbury for Life

What gave you the idea to start Asbury for Life?

Asbury Seminary is like your family. When you see someone with an Asbury Seminary shirt it's like finding a cousin. We want Asbury Seminary to continue to be part of your formation for life. That's why we started Asbury for Life to express the message that we want to journey with you while you're a student, after you graduate with ThriveU, and when you retire with the Shepherd's Fund.

I always like to give myself time to think, dream and vision about how we can send the message that we want to journey with you. As I was thinking about this, the phrase, "Asbury for Life" came to mind. This phrase includes ThriveU and the Shepherd's Fund, which are both designed to enrich your life.

What is Asbury for Life?

Asbury for Life provides you with access to a variety of resources. We

want to stay on the journey of life and ministry with you by offering ways you can connect with us for prayer, community, events and resources that will enable you to be a learner for life.

For more information, visit asbury.to/asbury-for-life

What is ThriveU?

ThriveU is a collection of some of Asbury's beloved faculty teaching some of their favorite subjects. We will be adding to this collection in the coming months, and will be featuring teachings from Dr. Christine Pohl on Hospitality, Dr. Steve Seamands on Spiritual Warfare and many more!

For more information, visit thriveu.asburyseminary.edu

What is the Shepherd's Fund?

We care about you even when you retire and can't take care of expenses. When life takes you by surprise, The Asbury Shepherd's

Fund is here to help!

The Asbury Shepherd's Fund assists Asbury Seminary alumni and their spouses who have spent their lives caring for their flock, but have little or no savings for unexpected circumstances.

Whether you've experienced a medical emergency, fire or flood, the Shepherd's Fund is here to help. We can provide up to \$10,000 each year, renewable annually.

For more information or to apply online, visit asbury.to/shepherdsfund

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Larry Frank, Tremont United Methodist Church

I love how this curriculum intentionally uses a mixture of Bible knowledge, theology, life application, and skill. It is one of the few curriculums that I have found that uses all four. It is fun and engaging yet has depth and meaning.

Laura Kramer, Southview Community Church

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