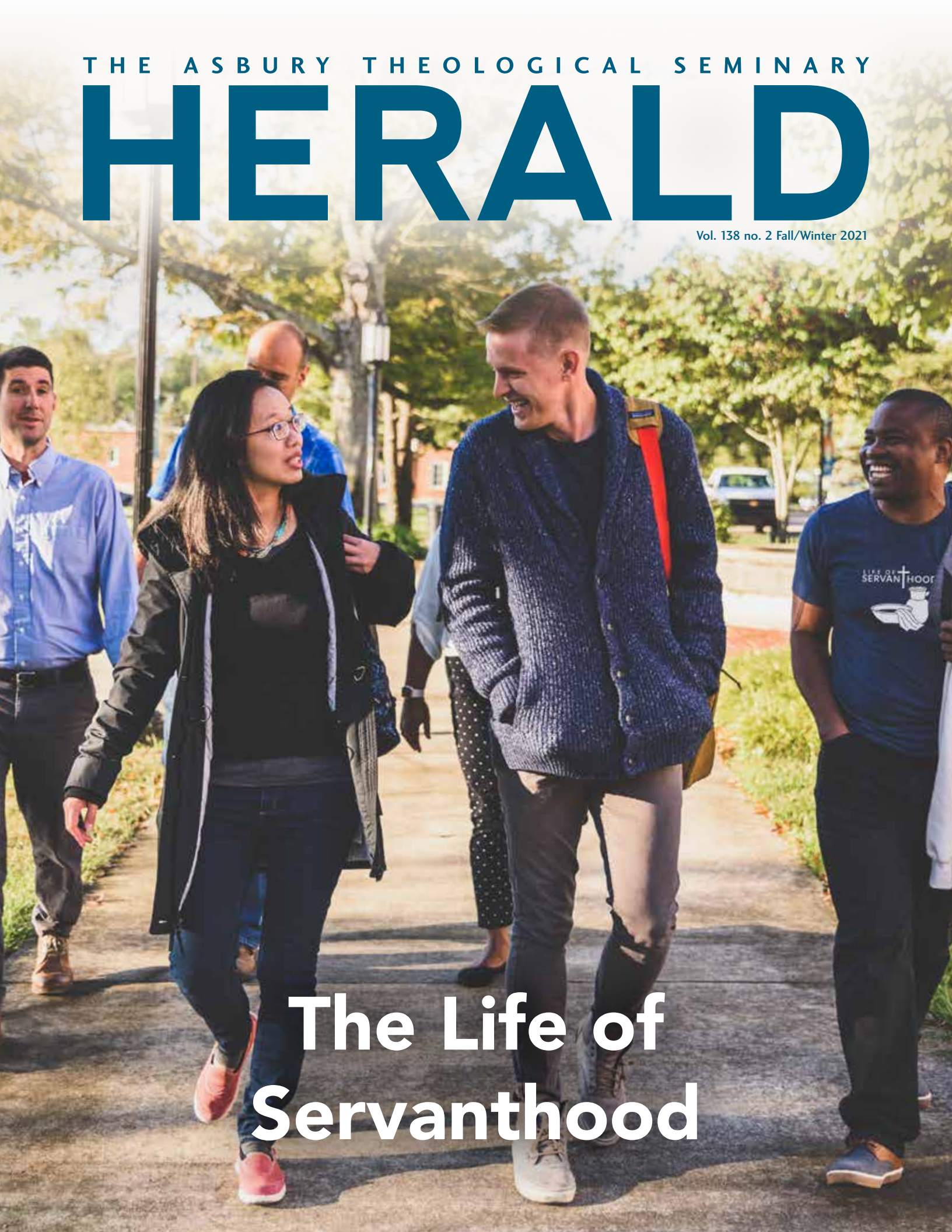


THE ASBURY THEOLOGICAL SEMINARY

# HERALD

Vol. 138 no. 2 Fall/Winter 2021



The Life of  
Servanthood



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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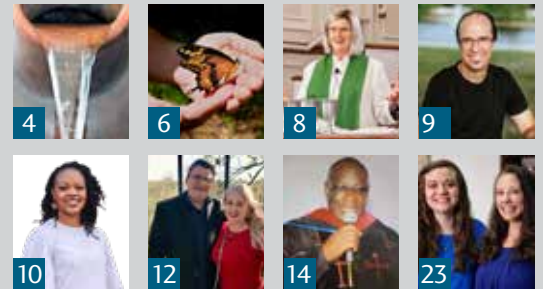
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## THE LIFE OF SERVANTHOOD: *Christ the Servant of God*



**T**he theme for our 2021-2022 year at Asbury Theological Seminary is the life of servanthood. When we as Christians think of servanthood, our minds, quite beautifully, quickly, begin to think about all the ways we as Christians should embody servanthood in the world around us. It is our heart for servanthood

which calls us to rescue refugees from their distress, to visit prisoners in their despair, to care for orphans and to fight for justice for those who have been disenfranchised. These, and countless other examples, are all good and noble examples of Christian servanthood in the world. But, what is the theological foundation upon which all Christian servanthood rests? What, exactly, is it which separates Christian servanthood from so many organizations committed to caring for the poor, or feeding the hungry, or fighting for racial equality? Is there a distinctive Christian foundation for servanthood? The answer is found in the Person of Jesus Christ, the Suffering Servant, who embodies all that servanthood means for any Christian. Christ is nothing less than the “blueprint” for humanity properly configured in the world.

The Old Testament lays the foundation of what we are to expect in the coming of the Messiah. We are all familiar with those wonderful texts which prepare us to understand that Jesus Christ is the fulfillment of all the great themes of the Old Testament. He is the Second Adam who “reverses the curse” of the Fall (Gen. 3:1-7; Romans 5:1-21). He is the fulfillment of the Davidic kingship who would sit on David’s throne (2 Sam. 7:11-13; Luke 1:32). He is the final sacrifice (Gen. 22:1-18; Heb. 10:1-18). He is the great High Priest (Gen. 14:17-20, Psalm 110:4; Heb. 7:1-17). He is the Prophet who Moses told us would be “like unto him” (Deut. 18:15-19; Acts 3:22;

7:37). However, what many missed was that the Messiah would not only come as the final king, priest, prophet and sacrifice, but he would also be God’s Suffering Servant in the world. Isaiah predicted that the Messiah would suffer and would be God’s Servant in the world (see Isaiah 42:1-9; 49:1-6; 50:2-9; and 52:13-53:12). When we become united with Christ, we not only become recipients of his kingship and priesthood and all the other great truths of the redemptive story, but we also become united to him as God’s servants in the world. Thus, all our acts of servanthood are expressions of, and extensions of, Christ’s love for a lost world. We cannot separate our servanthood

from His Servanthood. He is our “blueprint” for servanthood. When we walk as servants, we are treading in his sacred footsteps. Thus, for Christians, there is no separation between any of our acts of service and the Servanthood of Christ himself.

In this issue we will explore many dimensions of servanthood. As you read these articles reflect on how each one is an expression of Christ’s presence in the world as God’s great Servant.

***Is there a distinctive Christian foundation for servanthood? The answer is found in the Person of Jesus Christ, the Suffering Servant, who embodies all that servanthood means for any Christian. Christ is nothing less than the “blueprint” for humanity properly configured in the world.***

Dr. Timothy C. Tennent

*President, Professor of World Christianity*



# WHAT COUNTS AS TRUE SERVANTHOOD?

*By Dr. Ben Witherington III*

We throw around the phrase “servant leadership” so easily, not realizing that the term in Jesus’ day would likely have been seen as an oxymoron, a contradiction in terms. The word we translate as servant in the Gospel is actually δούλος, which literally means slave. Who has ever heard of slave leadership? A slave is a person who was viewed as property, not even a person, legally speaking. A slave had no chance to be a leader, he had no will of his own. He had to do the will of his master. Jesus himself says the following: “whoever among you desires to become great will first be the δούλος of you all, because even the Son of Man did not come to be served, but rather to serve and give his life as a ransom for the many” (Mark 10:44-45). We gloss over this radical statement so easily.

Or consider for a moment what Paul says in the famous Christ hymn passage in Phil. 2:

“In your relationships with one another, have the same mindset as Christ Jesus:

6 Who, being in very nature God, did not consider equality with God something to be used to his own advantage;

7 rather, he made himself nothing by taking the very nature of a δούλος

8 And being made in human likeness. And being found

in appearance as a human being, he humbled himself by becoming obedient to death—even death on a cross!”

If that were not enough, Jesus was clear in saying “if anyone would come after me, let him/her deny himself, take up his/her cross and follow me” (Mt. 16:24/ Lk. 9:23—the latter adds the word “daily” after “cross”). Crucifixion was not only called the “extreme penalty” by the Romans, but it was also called the slave’s punishment. It was mostly slaves that ended up on the cross for rebelling.

Absolutely none of this sounds like most modern advice about how to be a leader, much less a Christian leader. And Jesus himself embodied this model of leadership by: 1) saying to his Father at the crucial juncture in the Garden of Gethsemane “nevertheless not my will but thine be done”; 2) during the last week of his life both took on the job of a household slave, washing his disciples feet (John 13) and also warned them at their last meal together that the world’s model of leadership, lording it over people, was the opposite of what they were called to be and do (Lk. 22:24-27). Jesus contrasts his *modus operandi* with that of world leaders, and asks who is the greater, the one who sits at table or the one who serves those sitting, and he says bluntly “I am among you like the latter.”

So, what should we make of all this? There are two

things to say. Mk: 10:45 suggests that Jesus sees himself in light of the “servant passage” in Isaiah 52-53, and if we go back to the very beginning of the servant songs in Isaiah 40-55, we learn first that “Israel” is God’s servant, and thereafter in Is. 51-53 that a representative of Israel, the suffering servant, is the representative of both God and God’s people. This is the model of servanthood and servant leadership Jesus is following—a person who is prepared to suffer not merely for a cause, but for God’s people and even ransom them from the bondage of sin.

As it turns out, leadership like that of Jesus means servanthood, pure and simple, even to the point of giving up one’s life for others. Leadership is not about boasting, not about personal fulfillment or accomplishments, not about feeling important, but rather about constantly stepping down and serving others. We often talk about humility as a Christian virtue, but the Greek term in question in Jesus’s day meant to “act like a slave”, to engage in proper slave behavior. But what does it mean that Jesus took on the very nature and tasks of a slave?

If Jesus is the model of humility as Phil. 2 says then humility can have nothing to do with feelings of low self-worth, nothing to do with lack of confidence, nothing to do with negative attitudes about oneself. In fact, humility is an action word “he humbled himself.” It is the posture and action of a strong person stepping down and serving others. And there you have it. We are to model ourselves on Jesus and his servant-like behavior. Instead of being self-serving, and following all the self-help gurus, we are to serve others, even the least, the last, and the lost. We are to step down, sacrifice our own personal preferences and will, and do the Father’s will.

I’ll finish with a story. I am a life-long Methodist. My mother says my first two words were “John Wesley.” I doubt it. As an orthodox or evangelical Methodist, when I began to pursue being a minister and a teacher, I naturally thought—“God will want me to go teach at a United Methodist seminary and help revive our Wesleyan and Biblical heritage there.” And when I got back from doing my doctoral work in England, I pastored churches and taught part-time at Duke Divinity School. As someone from North Carolina, I thought “well, this is where God really wants me to make a difference.” It was not to be. A couple of years later I was called to teach at Ashland Seminary in northeast Ohio—a place I had never heard of and something I never expected, but they had 75 Methodists I could help along with hundreds of others, so I taught in Ashland, Columbus, Cleveland, and Detroit on their four campuses, fulfilling my destiny as a Methodist circuit rider. Then the

**As it turns out, leadership like that of Jesus means servanthood, pure and simple, even to the point of giving up one’s life for others.**

day came ten years later when I was invited to apply for a New Testament position at Wesley Theological Seminary in Washington D.C., a United Methodist Seminary. I thought “at last I will fulfill my dream and what God wants me to do.” After the interview the dean called me a week later all apologetic saying I was better qualified etc. than the other finalist, but due to affirmative action concerns they hired the other person, not another white male.

It was at that point that I realized—if you love your dream of ministry more than you love God’s will for your life, God will require your dream of you. So, I laid that dream on the altar, and only shortly after that, President Maxie Dunnam of Asbury Seminary called me asking me to consider coming to the Seminary. Now the advice I

got from multiple friends and superiors in my home conference was “Don’t go to Asbury Seminary! It’s like a black hole you will never get out of. It will ruin your career. You’ll never teach anywhere else.” I knew, however, that this was where God wanted me and my family. About a year into my time at the Seminary, I had a sabbatical coming from my time at Ashland, and I went off to Cambridge in England, having been named a Fellow at Robinson College. This was B.C.—before cellphone—so I was not in my office to receive the call from the Dean at Yale Divinity asking if I would consider applying for their New Testament post. I found out about it when I returned months later and checked my messages on my office phone! If God wants you somewhere, he can open the door, but what he wanted from me, was to serve at Asbury Seminary. I’ve been happily serving there ever since!

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*Dr. Witherington is the Jean R. Amos Professor of New Testament for Doctoral Studies at Asbury Seminary and has taught at the Seminary since 1995. He has written more than 60 books, including commentaries on every book in the New Testament. Dr.*

*Witherington has led numerous study tours through the lands of the Bible and is known for bringing the text to life through incisive historical and cultural analysis. He is a John Wesley Fellow for Life, a research fellow at Cambridge University and a member of numerous professional organizations, including the Society of Biblical Literature, Society for the Study of the New Testament and the Institute for Biblical Research. He is also an emeritus professor of New Testament at St. Andrews University, Scotland.*

# INWARD SHAPE OF THE SERVANT

*By Dr. Maria Russell Kenney*

**The “inward shape of the servant” ...What does this mean? It is an important point to consider, because the “how” of our service is intimately tied to the “why.” Why are Christians called to be servants?**

We can start by explicitly stating why we *do not* serve. Perhaps most importantly, we do not serve to earn salvation. “For it is by grace that you have been saved, through faith,” declares Paul, “and this is not of your own doing, it is the gift of God,” (Eph. 2:8). We do not try to work, or serve, our way into heaven. Nor do we serve out of fear. We are not children who live in fear

of our parents’ anger, setting the table and washing the dishes so that we will not be grounded.

Neither do we serve for public recognition or personal gain. Jesus warned his listeners not to perform their service with an eye to the audience, to be praised by those who are watching. Far too often, Christian “charity” and “mission” become occasions for self-promotion. How easy it is to make a public occasion of our ministry, thinking all the while: “I’m gonna get a really good photo-op out of this.” This type of service inevitably widens the divide between donor and recipient, between “us” and “them”. It makes us look good and feel good; and truly, we will have received our reward (Mt. 6:2).

Finally, we do not serve out of duty. We may set aside fear; we may eschew self-interest; but serving from a sense of burdensome obligation seems to be in a different category. It is not as obvious a theological mistake as works righteousness, and it is not as “worldly” as greed or vainglory. Serving from a sense of duty seems serious, spiritual, even sanctified. However, duty for its own sake is a sterile likeness of the true sense of Christian service, reflecting an obligation or a compulsion to service that John Wesley identified as “almost Christian.” Service that is separated from faith



and love is not what the Lord asks of us. So, then, what is the Lord asking? Why *do* we serve?

First, we serve because *we are created to serve*. It is true, blessedly true, that we do not serve to earn our salvation. However, we often move from “we don’t need to serve to earn God’s love” to “we don’t need to serve at all.” We are created to be servants; it is part of God’s design for us. “For we are his workmanship,” declares Paul, “created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” (Eph. 2:10). Grace, faith, and action are inextricably woven together in the life of the believer.

Second, we serve to give glory to God and to bear witness to what God is doing in the world. In addition to the command (wc) to do our good deeds in secret, the Sermon on the Mount also commands (wc) us to “let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven” (Mt. 5:14-16). When Jesus heals a group of lepers as he travels to Jerusalem, only one of them returns to thank him, “praising God with a loud voice” (Lk. 17:15). Jesus asks him, “Has no one else returned to praise God for their healing?” (v.17). Bearing witness to God’s goodness in the world shapes the image of God that we reveal, both to other believers and to the world.

Finally, we serve in grateful response to God’s agape love for us. The categories of duty and obligation are infused and transfigured by the saving, sanctifying grace and love of God. The life of faith presents us with opportunities, not obligations. Wesley described this responding love as gratitude towards God and benevolent care of our neighbor. It is the *posture* of a servant who, growing in sanctification, naturally wants to serve others in God’s name. We serve, says Wesley, because we can.

“I am among you as one who serves,” declares Jesus (Lk. 22:27). The inward shape of a servant is not one of fear, or ambition, or mindless toil. Indeed, it is the likeness of Christ himself.



*Dr. Kenney is the Assistant Professor of Christian Ethics and has participated in various forms of ministry for over twenty-five 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. She and her children currently attend Open Door Church, a neighborhood parish in Lexington.*



*“Through preaching, the Spirit moves to connect with the worshipers individually and corporately.”*

#### FACULTY HIGHLIGHT

DR. STACY R. MINGER

*Associate Professor of Preaching*

As an introverted and socially awkward college student, Dr. Stacy Minger was the last to think she would lead through pastoral ministry. But God spoke profoundly to her heart and others affirmed her calling by recognizing her gifts. After attending Asbury Seminary twice as a student, first for an M.Div. and later a D.Min., and pastoring for 11 years she returned to Asbury Seminary to teach biblical preaching to others.

“Preaching is a means of grace,” she said. “Through preaching, the Spirit moves to connect with the worshipers individually and corporately. It means any time you preach, there is the opportunity where the Spirit is working to convey justifying and sanctifying grace among the congregation and individuals. We just don’t know how the Spirit will take up that word, and make it come alive in the lives of the people present.”

As a student and early in her pastoral ministry, she had no female role models with similar theological beliefs. After graduating from the Seminary with an M.Div. the church she was assigned to made it clear that they didn’t want her because she was female. Six months into her two-point charge assignment at Girard and Ellis Corners UMC, the lay leader asked if he could say something to the congregation. She said yes, and he apologized to her in front of the entire congregation for undermining her leadership and place within their church community. Others jumped to their feet and started applauding.

“I love telling this story because it’s how God works,” she said. “And you know what won them over? It was because I preached biblically, and they had had such a long stretch without solid preaching. And while I was really green, I was preaching from the Bible, and that gave me credibility, and helped them say, ‘It doesn’t matter that she’s a woman.’”

After pastoring for five years, she returned to Asbury Seminary for a Doctor of Ministry degree in Preaching and Leading. During that time, Dr. J. Ellsworth Kalas, preaching professor and later president at Asbury Seminary, became her mentor. He embodied the character of a preacher with his humility,

communicated from a heart of love, remained committed to scripture, and exemplified doing no harm to others.

“I think it was his pastoral heart that said, ‘I want to communicate in a way with such integrity that allows the Holy Spirit to flow through me, and then flow out to minister to others,’” she said. “Sometimes when I teach, I say things and I’m like ‘I’m channeling Ellsworth!’ I feel like I’ve received his legacy and made it my own, but I’m still passing on how Dr. Kalas has helped form me.”

Dr. Minger joined the Asbury Seminary faculty in 2004. Again, she was the last to expect this new direction. She and a friend returned to campus for Minister’s Conference. As they drove by the presidential mansion, the friend asked if she ever wanted to be a professor. Without a thought, Dr. Minger replied that she was going to be a pastor until she retired. The next day, one of her former professors approached her to ask if she was ready to come back to the Seminary to teach preaching. Stunned she replied with the pat Christian response that she would pray about it. At the end of that week, she applied, was invited for an interview, and offered the job.

Now in her eighteenth year of teaching at the Seminary, she never tires of teaching preaching. Each semester begins with a sense of wonder and joy at what God is going to do this semester. Through her teaching, she helps students learn not just the mechanics, semantics and how to correctly interpret scripture, but teaches them to craft their teaching for a particular community.

*The Rev. Dr. Stacy R. Minger is Associate Professor of Preaching at Asbury Seminary. She received the Faculty Mentoring Award in 2007. Dr. Minger was ordained in the Michigan Conference of the United Methodist Church as a deacon in 1988 and as an elder in 1991. She has pastored several United Methodist churches. For 12 years, she has taught preaching for the Appalachian Course of Study of the United Methodist Church. In addition to teaching, Dr. Minger welcomes opportunities to preach in local congregations.*



*“Centering prayer lets you see yourself the way that God sees you and that is healing.”*

**FACULTY HIGHLIGHT**  
**DR. BRIAN D. RUSSELL**  
*Professor of Biblical Studies*

After being married for 20 years, Dr. Brian Russell found himself suddenly divorced. As he struggled through the next year with overwhelming anxiety, fear, guilt and shame, he discovered centering prayer; or as he likes to say, silence and solitude found him. He experienced God’s love, grace and healing in new ways as he sat with Jesus without expectation.

“God used that silence and that silent meditative prayer to essentially heal me of my hurt and grow me in love,” Dr. Russell said. “Basically, in the silence, I experienced greater encounters with God’s love in a sense that God was inviting me into deeper and deeper experiences.”

Dr. Russell has practiced centering prayer, or what he calls the next step in his sanctifying journey, for the past 11 years. At the start of this season, he recalls that his heart was so broken, he found it difficult to sing in worship services, but as he sat in God’s presence, he realized God was healing him and growing him in love.

While simple to describe, centering prayer takes practice. It is essentially sitting with God in silence and not allowing our own thoughts to interrupt. Unlike Eastern forms of meditation that focus on looking within, this ancient, contemplative practice invites us to focus on the God who loves us so much that He died for us. Dr. Russell recommends sitting in silence with the intention of being with God. Since our minds are in perpetual thought loops, as these arise, remember the four “r’s” of this practice: resist no thought, retain no thought, react to no thought and gently release your thought with your prayer word (Dr. Russell recommends saying Jesus.)

As Dr. Russell sat before the Lord, he relived past wrongs, deep pain and all the accompanying emotions. Instead of suppressing these, he learned to release them to the Lord, and gently returned to stillness with his prayer word. Through this time of surrender, Dr. Russell found healing through God’s grace, as self-imposed blocks of shame, fear and guilt were removed.

“My core wound growing up was that I always had to prove

that I was worthy,” he said. “And that’ll tear your spiritual life to pieces long term. Then, there’s the shame that I’m not good enough, coupled with guilt that I don’t do enough and that I’m just not enough.”

One of the gifts of the practice Dr. Russell has experienced is a new understanding of God’s grace. For him, it was like he experienced God’s saving grace all over again, as he realized in new ways God’s unconditional acceptance and love despite mistakes, hurts, and even successes. He became calmer, less anxious, less reactive, freed of past wounds, and a better listener in the presence of others.

“Centering prayer lets you see yourself the way that God sees you and that is healing,” he said. “That’s what it did for me.”

In Fall 2021, Dr. Russell released *Centering Prayer: Sitting Quietly in God’s Presence Can Change Your Life* to help beginners and seasoned practitioners gain new insight and practical knowledge into this ancient practice. He hopes that by sharing his own experiences and inviting others into this practice, readers can engage in deep, transformative peace and inner healing so that they can manifest God’s holy love to others. You can hear more about his experiences in his episode of the Thrive with Asbury Seminary Podcast.

*Brian Russell (Ph.D.) is an award-winning professor of biblical studies and former dean at Asbury Theological Seminary as well as a transformational coach for pastors and spiritually-minded professionals. His personal mission is to seek out, study, and embody the deepest truths about God so that he can share them compellingly, lovingly, and transformationally with others. He most recently published Centering Prayer: Sitting Quietly in God’s Presence Can Change Your Life (Paraclete Press, 2021). He is also host of the “Deep Dive Spirituality Conversations” podcast. Brian is married to Astrid Robles and they have six children. He is passionate about soccer, playing guitar and eating well.*

## CURRENT STUDENT HIGHLIGHT

## MERCY LANGAT

Student. Researcher. Kenyan Immigrant.

M.A. in Intercultural Studies, Asbury Seminary, 2016.

Ph.D. in Intercultural Studies, Asbury Seminary, 2023.

As a Kenyan immigrant to the U.S., Mercy Langat sometimes felt she belonged in two cultures, but sometimes not at all. While studying at Asbury Seminary, she learned the language to express, understand and integrate her multi-cultural heritage and experiences, helping her to continue to discover her identity both in Christ and as an immigrant. Now, through her doctoral research, she is helping other African women immigrants find their own identity as they learn the challenges, opportunities and transformation that occurs in liminality\*.

“[Immigrants are] in between two cultures, like you have your feet planted in two places at the same time,” Mercy said. “You might feel like you belong in both of them, but you might feel like you don’t [truly] belong in either of them.”

As Mercy approached her college graduation, she began a discernment process to discover her next step. She applied to three graduate schools, asking God to make it very clear which one to attend. She applied and was accepted to Asbury Seminary and returned to Kalas Village where her parents lived as Seminary students.

As she prayed for a scholarship, she also prayed that God would make a way for her to return to Kenya to reconnect with family, friends and home. While she waited, she decided to enroll in a summer course the week of her birthday. She received an extra special gift that year. On her birthday, she opened her email to find a message from the Seminary’s financial aid office, granting her a scholarship that included travel to Kenya as part of her education.

Whether

writing papers, sitting in classes or reading textbooks, she’s experienced life-changing God moments. One semester she had two classes that discussed liminality and hyphenated identity, such as Kenyan-American or Korean-American, that comes with increased globalization, making the question of where you’re from complicated. This moment was pivotal as Mercy discovered that life’s middle places offer space for teaching, learning and transformation.

As Mercy embraced her global heritage, she found peace and transformation. Through her master’s and now Ph.D. work, she seeks to help immigrant women in liminality find the gift of confidence, expression and belonging. Even as she studies, Mercy connects with other African young adult women to allow them space to process and make sense of their experiences. Through her gift of hospitality, she has started a gathering that offers women the opportunity to fellowship, form deep friendships, find belonging, check in on each other, offer accountability, and grow together in Christ.

Two years ago, Mercy was invited to speak at a Kenyan community to talk to youth and young adults about liminality. African immigrants typically don’t talk about feelings or emotions, but the children of immigrants are influenced by the American culture and want a language to express themselves. As part of her presentation, she shared some of the emotions they might be feeling and experiencing. As Mercy talked, she watched their faces light up as they learned a language to express feelings they had but didn’t have words for.

“That’s something I really like about Asbury Seminary’s E. Stanley Jones Ph.D. Program,” Mercy said. “Our professors keep telling us to make sure whatever you’re writing about will end up helping people. My research will be something that I can offer to a church, community or organization, so that this research won’t just fall flat, but can be implemented somewhere.”

Mercy authored chapter three of *Tri-Level Identity Crisis: Children of First-Generation Immigrants* that was published in 2020 by Pickwick publications and edited by Dr. Chris Kiesling, Dr. Anne Gatobu, and Dr. Tapiwa Mucherera. This book acknowledges the crisis unique to first-generation immigrants, by virtue of being in between their parents’ culture of origin and their social experience in the U.S. Mercy expects to graduate in 2023 and hopes to work with the immigrant populations in the U.S. and to wholistically empower women and girls in Kenya.

\*a term used to describe the psychological process of transitioning across boundaries and borders.





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## ALUMNI HIGHLIGHT

### MIKE & MYRA WATKINS

*Missionaries with Every Nation in Central and Eastern Europe.  
M.A. in Intercultural Studies, Asbury Seminary, 2019.*

**MIKE AND MYRA WATKINS** studied at different universities in North Carolina, but they shared a lifelong passion for what was at the time, the Soviet Union. The couple moved to Lviv, Ukraine, in 1993 to reach the Slavic people for Christ through church planting, working with people and leaders who would later become part of Every Nation. Today, Mike and Myra serve with the European regional team in a developing area of central and eastern Europe, offering training, coaching and consulting for churches and new church planters.

“We often say that church planting doesn’t get you up in the morning because it’s not the work of church planting but it’s about Jesus Christ and his mission to seek and save the lost,” Myra said. “It’s about the mission to make disciples and that’s what is always connected to our relationship with God and our love for people. It’s never about the business of church planting for us, even though that’s the result.”

They originally planned to serve in Moscow, but due to previously-built relationships they found Ukraine more receptive to the gospel at the time. In 1993 the couple began the process of planting a church in Ukraine. Although the Slavic people are type-cast as being cold and reserved compared to Western culture, it’s a way of cultural security. Those in the West, especially Americans, are often very friendly, without

intending to truly befriend. In Slavic culture, once you’re invited over for dinner, you’re part of the family.

During the openness of reconstruction, the Watkinses found a receptive, resilient community. Without cell phones, computers or email, they relied on relationships for everything. Four hundred people came to their first evangelistic outreach and 30 of those formed the core group of the plant. Christian international students from Nigeria, Mexico, and Ghana came alongside because they believed God had asked them to help them plant the church.

In 2003, they returned to the States to serve at Beth Shalom, a Russian church in Brooklyn, New York, until 2004. Afterwards they served for a few years in the Philippines before re-deploying to Kiev, Ukraine, in 2007 to start a second church plant, develop national leaders for churches, and teach university students. However, unexpected difficulties in their social justice endeavors led to a return to the U.S. During that time, they both decided to continue their education with

***We often say that church planting doesn’t get you up in the morning because it’s not the work of church planting but it’s about Jesus Christ and his mission to seek and save the lost.***

ASBURY SEMINARY

# VOICES



a Master of Arts in Intercultural Studies (MAIS) at Asbury Seminary.

“We needed longevity to see churches become established and grow with national leaders,” Mike said, “so it was time to diversify and train the next generation. We had an innate sense of cross-cultural thinking but lacked the academic muscle. The program was tailor-made for us and we greatly benefited because most of the cohort members were senior pastors of indigenous churches.”

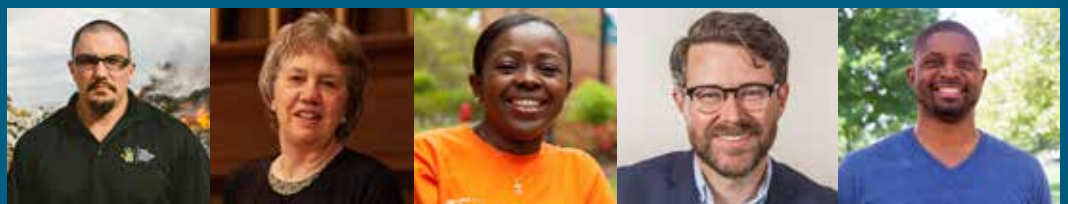
Myra also teaches a course for Every Nation’s global leadership curriculum on social responsibility that covers the biblical foundations, historical perspective, and current practice.

“So I think that’s qualitatively what we learned in our spiritual formation class at the Seminary,” Mike said. “One of the last phases of your ministry life is that you end up ministering who you are, not what you want to do, but you minister that thing that you have become. And that’s a comfortable place to be.”

Both Mike and Myra graduated with an MAIS in 2019. In the fall of 2021, Myra plans to begin a Ph.D. in Intercultural Studies and return to Central Europe, this time to Prague, Czech Republic, where they will lead a church plant and continue to serve the global church.

# ATTEMPT SOMETHING BIG

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## **ALUMNI HIGHLIGHT Q&A**

**CHIEF HABILA SA'IDU**

*Chief of Godogodo Chiefdom, Nigeria.*

*M.A. in Pastoral Counseling, Asbury Seminary, 2010*

*D.Min., Asbury Seminary, 2013*

### **How did you experience your call to ministry?**

I received my call to ministry in the year 1975. How and where it happened reminded me of how God had called several other prophets in the Bible, especially Moses and Samuel. I received my call on a day that had begun like every other normal day in my village, Nindem; nothing had indicated that something extraordinary was going to happen that day. Like most of my village folk, I was already in the farm working by 6 a.m. Suddenly, I heard a voice call my name three times, “Habla! Habla! Habla!” As I made to stand up and behold the caller, the voice added immediately, “Is that the work I called you to do?”

At once, I turned three-sixty degrees in search of the speaker but found no one in sight. Filled with fright, I ended my work ran home. At home, I shared my experience with my home church pastor and he said, maybe the voice was that of God telling me to go into ministry and possibly serve Him as a pastor. My home church pastor then advised that I go to a Bible college. Convinced that the voice I heard at the farm

was God’s, and that He wanted me to work for Him, I accepted my pastor’s advice, and in 1976, I applied for admission into the Evangelical Church Winning All (ECWA) Bible College, Kagoro in Kaduna State. After four successful years of theological training, I was posted to the mission field as a missionary.

### **How did you come to Asbury Seminary?**

I went to Asbury Seminary through a pastor friend who had gotten admission to the Seminary but could not go due to financial constraint. However, he was kind enough to suggest my name to the school for admission. The school then wrote to me asking if I would be interested in applying for admission. I did not think twice before applying, and in July, 2007, I was given admission into Asbury Seminary.

### **How did Asbury Seminary equip you to serve for a lifetime of fruitful ministry?**

While not undervaluing the knowledge that other schools had given me in my formative years in ministry,

I must say that Asbury Seminary assumed more value in my eye because it gave me more than knowledge; it equipped me with tools for a lifetime of fruitful ministry. For example, the class, "Moral Development" was a huge help for me. This class was so valuable that I could not help suggesting that Asbury Seminary allow the lecturer (Dr. Chris Kiesling) to come to Nigeria and teach the subject to pastors of my denomination (ECWA). I was happy the school accepted my suggestion and allowed him to come.

Asbury Seminary also equipped me to serve for a lifetime of fruitful ministry by availing me the opportunity to undergo its unique leadership training/classes during my D.Min. doctoral program. These leadership classes handed me tools that went on to aid my practical application of what I had read, and could yet come in handy in my latest assignment as a traditional ruler. It is my personal belief that, of all the schools I have attended, Asbury Seminary is head and shoulders above all.

### **What does it mean to you to be named the Chief of Godogodo Chiefdom?**

To be named the Chief of Godogodo Chiefdom means many things to me, some of which are:

It means God has increased my area of influence. From leading a church, I am now to lead an entire chiefdom of churches, mosques etc.

It is my belief that the character of a Christian, and by implication, a pastor, is very important in bringing people to Christ. Being named the Chief of Godogodo Chiefdom therefore, means a call for higher service to the Lord, because as a pastor, people will be expecting to see God in the way I lead the chiefdom.

Being named the Chief of Godogodo Chiefdom places on me the duty to carry out Jesus' commission to his disciples in Mathew 20:25-28. It means I must always look out for the interest of the people and serve them in ways that would help them accomplish God's purposes for their lives.

### **How were you selected for this role?**

We, the contestants for the role were eight in number. We were from the five ruling houses in Godogodo Chiefdom. Each candidate submitted an application and a CV. The traditional king makers were to pick three names from which the Chief of Godogodo would emerge. After interviewing us individually, the king makers voted to decide the three candidates, and my name was among the three successful candidates. Afterwards, the three names and the result of the in-

terview were transmitted to the State Security Service for vetting. From the security service, the names went to the governor for his approval. And to the glory of God, the governor, in his wisdom, believed me to be the best candidate, and I emerged the new Chief of Godogodo Chiefdom.

### **What are your responsibilities?**

My responsibilities include the followings:

Membership of the Kaduna State Council of Chiefs.

The obligation to provide good and fair leadership and treat all with justice and equity.

To be a role model as a father to all and peacemaker amongst, not only the people of my Chiefdom, but the entire state.

### **What do you know about God now that you didn't know at the beginning of your ministry?**

Indeed, I know now that God is real, and this knowledge had come at the early stage of my ministry experience. It happened when my wife accidentally grappled a live poisonous snake with her bare hands and the snake did not bite her. I knew it was the prayers of the saints for the missionaries in the field that saved my wife from that poisonous snake, and from that moment onward, I came to know, like I still do now, that indeed, God is real.

### **As you think about leaving legacy for others, what advice would you give to someone just beginning ministry?**

I shall offer the following advice:

That serving God requires a holy heart and clean hands, so ensure that you meet this requirement.

That our God is a faithful God, if you serve Him faithfully, He will reward you bountifully.

Lips service and eye service should be far from anyone who intends to succeed in ministry.

The love of world things must be tamed.

Be prayerful always.

# Certainty in times of uncertainty.

Asbury Theological Seminary continues to move forward with our mission 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. In the midst of everything that is happening in the world, Congress enacted several tax law changes that we want to highlight here.

## CARES Act and Your Giving

This law includes several charitable tax provisions that you might want to take advantage of as you plan for your giving this year. These include:

- *An increase in the deduction limit up to 100% of a donor's annual income for cash gifts. This means that you will be able to deduct 40% more this year.*
- *A new deduction for people who do not itemize when filling out their tax returns. If you do not itemize but make a gift to charity, you will be allowed to take a special tax deduction up to \$300.*

**EXTENDED  
INTO 2021**



## SECURE Act and Your Giving

In December, Congress passed the SECURE Act, limiting stretch payments for IRA beneficiaries to 10 years.

### **What does this mean?**

*If you planned to benefit your children using your IRA, they will now pay higher taxes on the inheritance that they receive from you. You might want to consider revisiting your estate plan and use the IRA balance to fund a bequest and/or income for your family through a testamentary charitable remainder unitrust.*

859.858.2305 | [asbury.to/plannedgiving](https://asbury.to/plannedgiving)



# HUNDREDFOLD INITIATIVES

## FUNDRAISING UPDATE\*



**CAMPAIGN FUND:** Supporting strategic impact where needed most  
Raised: \$19,188,772



**CHURCH PLANTING:** Equipping 1,000 church planters  
Raised: \$8,910,127



**ENHANCING ESTES CHAPEL:** Improving the heart of our Wilmore campus  
Raised: \$1,561,928



**ENDOWING CHAIR OF THEOLOGY:** Confirming our commitment to biblical training  
Raised: \$2,500,000



**ENRICHING HISPANIC AND GLOBAL PROGRAMS:** Developing concentrated master's programs to serve growing populations  
Raised: \$1,683,050



**GROWING SCHOLARSHIPS:** Liberating students from debt to sow where God leads  
Raised: \$42,485,915



**SUPPORTING SEEDBED:** Resourcing clergy and laity around the world  
Raised: \$4,282,330



**DEFERRED GIFTS:** Providing gifts in the future through estate planning and life income plans  
Raised: \$37,729,338

\*As of 10/25/21

Please join President Timothy C. Tennent as he shares the Asbury Seminary vision in your area. At each of his stops, Dr. Tennent is honored to be speaking at Sunday morning services.

**November 19 - 21, 2021 Asbury UMC  
Tulsa, OK**

For event schedule, reservations, and information, contact Major Events: 877.PRAY.ATS (772.9287) or email, [major.events@asburyseminary.edu](mailto:major.events@asburyseminary.edu).



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Visit [asbury.to/chapel](https://asbury.to/chapel) for our chapel message archive.

## FROM THE ARCHIVES:

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*An excerpt from an article that appeared in the Herald, Fall 1982*

# He Took a Towel

By David L. McKenna

*President, Asbury Theological Seminary 1982-94*



All colleges, universities (and seminaries) are social institutions which justify their existence by the needs they serve: intellectual, social, economic, and spiritual. *But is there a difference in the service of a Christian institution which seals its claim to be a genuine option in American higher education?* Our answer is yes, if and when the service that is expected of all institutions of higher education is translated into servanthood by the graduates of the Christian institution. Servants are a vanishing breed among us and servanthood is a lost art. Leaders who are servants are rarer still.

Is there any room for a servant in this morass of leadership styles, self-fulfilling values, and stress syndrome? For those of us who have chosen to follow Christ, there is no alternative.

“... Among you, whoever wants to be great must be your servant, and whoever wants to be first must be the willing slave of all...” (Matthew 20:26-27 NEB)

Rather than being driven by an insatiable thirst for power, or the narcissistic love for self-gratification, a servant of Jesus Christ must prove by the prophet’s words, “. . . Not by might, nor by power, but my Spirit, saith the Lord of Hosts” (Zechariah 4:6 KJV). Dostoevski, in *Notes from Underground*, imagines Jesus returning to join His followers, who were being tortured during the Spanish Inquisition. Bruised, broken and bleeding once again, He responds to his jailers’ jibes—not with a show of force, but with a kiss upon the cheek. Beware of any movement that promotes our faith in a package labeled “power”.

Rather than wrapping ourselves in the guarantees of success or the promises of self-fulfillment, a servant assumes the risk, including the fringe benefit of suffering, implied by Jesus’ words when He calls us to be “. . . like the son of man; He did not come to be served, but to serve, and to give His life as a ransom for many” (Matthew 20:28 NEB).

I remember the advice my doctoral advisor gave me when my research question provoked discouraging criticism. As

the head of the Survey Research Center at the University of Michigan, he said, “Unless we are criticized, we are not doing anything significant.” The risk of criticism is inseparable from the task of servanthood. When Frank Laubach was honored for his worldwide ministry for literacy, he responded to the award by saying, “Thank you. I must remember that when I stand before my Lord, he will not ask to see my trophies, but he will ask to see my scars.”

Rather than scrambling up the ladder of success to gain position, or down the ladder to prove humility, a servant follows the example of Christ who simply said, “I have come . . . , not to do my own will, but the will of Him who sent Me” (John 6:38 NEB). When Senator Mark Hatfield visited with Mother Teresa, he posed the dilemma, “How can you face each day the sight of Calcutta’s starving, sick, and dying people, knowing that you can never meet all of their needs?” Mother Teresa answered, “God does not ask me to be successful, He only asks that I be faithful.”

Servanthood is the spirit we show, the risks we take, and the faithfulness with which we serve. We have no answer to give to a society that expects service from the Christian institutions or to the scholar, minister, or businessman who asks about our graduates. Institutions point to alumni in graduate schools, medical centers, pastorates, and corporations. But because we are Christians, we will point beyond the comparative service of our graduates to those who are superlative servants of Jesus Christ.

Jesus left the place of honor at the banquet table, stripped off His dinner robe, took a towel, wrapped it around Himself, and washed His disciples’ feet. Only a biblical scholar can trace the heavy theological imagery of the stripping which signifies His death and the washing which foretells our redemption. But all of us know what it means to take a towel—Jesus gave us the symbol of a servant.



## YOUR GENEROSITY IMPACT

*If you supported Asbury Seminary between 2013-2020, your gift is being multiplied one life at a time, reaping a harvest that is one hundredfold, through the life and ministry of Deanna Lynn and Kristina Osborn. Your gift helped equip Deanna to live a fully integrated life, develop lifelong relationships and share her story to empower others. Through her work, she and Kristina Osborn became friends. Kristina is currently the Associate Pastor at Embrace Church in Lexington, Ky., and ghost-wrote Deanna's latest book *Integrated* to help others learn what it can look like to live truly free.*

For more than 25 years, Deanna lived her life without hope. A victim of childhood abuse, traumatized by her mom's repeated suicide attempts and generational addictions to drugs and alcohol, Deanna sought survival and the promise of a better future through prostitution. Addicted to drugs and a victim of violence, she pursued a career in the porn industry. While still in the industry, she met Jesus and continued her journey to freedom and healing at Refuge for Women in Lexington, Ky. Now, she shares her story to show God's power, freedom, forgiveness and grace.

"I have a life that is unrecognizable today," Deanna said. "That can happen for anybody. Even if God doesn't remove every single situation or circumstance when it comes to the consequences of that lifestyle, our life can still be unrecognizable. That's just amazing to me. I want to be honest about the good, the bad, the ugly, so that people could see full on this is what God has brought me from."

She worked in the industry about 10 years before realizing she had to change. Deanna took the first step in her journey to sobriety and wholeness when she told one person about everything. A year after leaving the industry, she came to Refuge for Women in Lexington, Ky., to heal from trauma and develop life skills. Refuge for

Women offers women leaving the sex industry through trafficking or exploitation an individualized plan in a therapeutic atmosphere that provides healing classes, faith-based discipleship opportunities, recovery meetings and job training.

"I needed people to re-raise me as an adult and a rehab wasn't going to do that," Deanna said. "I didn't need to get clean and sober, though most of the times [people leaving the industry] do. I had a program that helped me do that. I needed to learn how to relate to other human beings in a non-sexual way and be able to trust what it looked like when people weren't going to use me for sex and figure out friendships and all that stuff. Refuge helped me to do that."

After graduating from Refuge for Women in 2012, Deanna applied and was accepted to Asbury Seminary in 2013 where she studied and worked as a personal trainer. Kristina Osborn was also a student and one of her clients. The two became friends.

"[My time at Asbury Seminary] was formation for the sake of others," she said. "A lot of times that gets left out, but all the self-formation and self-growth is only beneficial if that ripples out onto the people around you."

In Fall 2019, Deanna published *Purchased: Leaving the Sex Trade*. Her book tells her story of childhood abuse, gen-

"[My time at Asbury Seminary] was formation for the sake of others. A lot of times that gets left out, but all the self-formation and self-growth is only beneficial if that ripples out onto the people around you."

-Deanna Lynn

erational addictions, her life in the sex industry, and how Jesus Christ changed her life. In 2020, Deanna wanted to share what a life formed in Christ looked like now. She asked Kristina to partner with her to write *Integrated: Living Beyond the Sex Trade*.

As a child, Kristina always wanted to be a writer, so she loved the idea of helping someone else's story come to life. Through this partnership, Kristina learned that she was not just a writer, but a storyteller for the kingdom.

"I would have told you I was a songwriter before I met Deanna, but it was through this process of entering into her story with her and seeing the Lord just breathe new life into the story and our relationship that I really realized, it's not just me telling my own story," Kristina said. "It's not just me telling God's story, but story is a big part of who I am and how I've been created to exist in the world."

Deanna and Kristina not only published a book, but this project enabled Kristina to produce a music album, "Once More Arise" that includes topics such as Eucharist, rest, waiting and lament. Kristina also partners with others as she did with Deanna to share their stories

through ghostwriting, and she shares the story of God as a preacher and speaker in worshipping communities at retreats and conferences.

To hear more of their story, listen to Episode 53 of the Thrive with Asbury Seminary Podcast.

*Deanna Lynn graduated from Asbury Seminary in 2017 with an M.A. in Spiritual Formation. While at Asbury Seminary, she met and married her husband Matt, and together they have twin girls and a dog named Buddy. She has published two books Purchased: Leaving the Sex Trade and Integrated: Living Beyond the Sex Trade and is a global speaker on the topic of living a truly rewarding life after rescue from the sex industry.*

*An alumna of both Asbury University (B.A.) and Asbury Theological Seminary (M.Div., M.A.), Kristina Osborn serves as an Associate Pastor at Embrace Church in Lexington, Ky. She processes and proclaims her faith in a singer/songwriter style, intertwining scripture and personal experience. Kristina and her husband, Ted, live in North Lexington with their two adorable pups, Lucy and Jax.*

**INTEGRATED**  
LIVING BEYOND THE SEX TRADE  
DEANNA LYNN

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**Thrive**  
WITH ASBURY SEMINARY

**Episode 53:  
Deanna Lynn & Kristina Osborn**

# News & Events

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## Asbury Seminary Extends Condolences to the Family and Friends of Dr. William “Billy” Abraham



Asbury Seminary grieves the unexpected death of alumnus, Dr. William “Billy” Abraham. Dr. Abraham was an accomplished theologian and scholar, having served for over forty years as a minister in the Methodist Church in Ireland and as a faculty member at colleges and universities in Ireland and the United States.

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## Asbury Seminary Welcomed Alumnus Dr. Matthew Sigler for 2021 Freitas Lecture Series



On Tuesday, October 19, 2021, Asbury Theological Seminary welcomed Dr. Matthew Sigler as the guest speaker for the biennial Freitas Lecture Series. Dr. Sigler graduated from Asbury Seminary in 2007 and holds a Ph.D. in liturgical studies from Boston University, where his work focused on Methodist identity and liturgical practice. He currently serves as the Associate Professor of

Worship and Historical Theology at Seattle Pacific University (SPU) in Seattle, Washington. At SPU, Dr. Sigler teaches Wesleyan theology and history, liturgical studies, and University Foundations courses in Christian doctrine and Christian formation.

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## Asbury Seminary Launches New Location in Orlando; Expands Asbury Seminary Global

Asbury Theological Seminary opens its newest extension site at Lifesong Church in Orlando, Fla., as part of the Asbury Seminary Global Initiative. Asbury Seminary has designed this new global-learning site to make its high-quality Seminary education more accessible to co-vocational students and post-traditional learners who want some face-to-face interaction with professors and students without needing to relocate.

## Dr. Gregg Okesson Named Provost and Senior Vice President of Academic Affairs



Asbury Theological Seminary appointed Dr. Gregg A. Okesson as the Provost and Senior Vice President of Academic Affairs. Previously, Dr. Okesson served as the Interim Provost and Vice President of Academic Affairs at the Seminary. Since 2012 he has served as the Dean of the E. Stanley Jones School of World Mission and Evangelism and is the Ira Gallaway and D.M. Beeson Professor of

Leadership Development, Mission and Evangelism. Dr. Okesson brings extensive experience in global Christianity, academic leadership, and is widely heralded as a leading thinker in public missiology. Dr. Doug Matthews, who served as Provost and Vice President of Academic Affairs for nine years, transitioned to a faculty member at the Seminary in summer of 2021 to devote more time to research and writing.

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## Dr. Ken Collins Releases *Jesus the Stranger*



Asbury Seminary congratulates Dr. Ken Collins, Professor of Historical Theology and Wesley Studies, on the release of his new book *Jesus the Stranger: The Man from Galilee and the Light of the World* on July 18. In this book, Dr. Collins introduces a more approachable Jesus, focusing on his humanity, especially his suffering, rejection and ostracism from individuals and groups in the Gospels.

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## Asbury Seminary Trains 1,000 Church Planters

The Asbury Seminary Church Planting Initiative (CPI) connects, trains, and mobilizes God’s people to plant and ReMission reproducing churches in every context. Originally tasked with training 800 church planters by 2023, the Church Planting Initiative quickly expanded its goal and its focus to include assessment tools, personal coaching, and annual fellowship grants for selected planters. CPI has not only met, but exceeded the 800 planters goal, training 1,000 church planters to serve globally.

## Dr. Michael Peterson Appointed *The Problems of God* Series Editor by Cambridge University Press

Dr. Michael Peterson, Professor of Philosophy, was recently appointed by Cambridge University Press to be the Series Editor for the forthcoming book series entitled *The Problems of God*. This 50-book series, part of the highly successful Cambridge Elements line, will roll out over the next five years and deal with various ways in which God presents a problem to be explored and grappled with in academia and culture. It will carry volumes on the problem of God in areas such as philosophy, literature, art, film, and Eastern religions, explore cultural and practical issues, as well as the personal journeys of great thinkers and historical figures.

## Asbury Seminary Announces New Hires

Asbury Seminary announces the hiring of Dr. Luther Oconer to serve as Associate Professor of Global Wesleyan Theology on the Florida Dunnam Campus and Dr. Russell Hall as the Associate Professor of Counselor Education on the Kentucky campus. In addition, Dr. Jackie Perry and Dr. Marcus Killian received one-year appointments as counselor educators on the Florida Dunnam and Kentucky campuses respectively.

## Thomas H. McCall Appointed to Chair of Theology of Asbury Theological Seminary



Asbury Theological Seminary appointed Thomas H. McCall to the role of the Timothy C. and Julie M. Tennent Chair of Theology. Dr. McCall has most recently been Professor of Theology at Asbury University. Prior to this, he served for sixteen years as Professor of Biblical and Systematic Theology at Trinity Evangelical Divinity School in Deerfield, IL,

where he was also the Director of the Carl F. H. Henry Center for Theological Understanding. During this same time, he held an appointment as Professorial Fellow in Exegetical and Analytic Theology at the University of St. Andrews.

## Asbury Seminary Partners with Anglican Church in North America

The Anglican Church in North America (ACNA) now endorses Asbury Seminary's Anglican Studies Program. Students in the M.Div. or M.A. in Theological Studies degrees can specialize in Anglican Studies as part of these degrees or earn a certificate in Anglican Studies.

## Rev. James H. Lenderman Named 2021 Distinguished Alumnus of the Year



The Reverend James H. Lenderman, Asbury Theological Seminary class of 1991, was selected the Distinguished Alumnus of the year 2021. A member of the Arkansas Conference of the United Methodist Church, he has served pastorates at several UMC churches throughout the conference. Most recently he served as senior pastor of Central United Methodist Church, Rogers,

Ark. Last year Lenderman received a diagnosis of pancreatic cancer. His faithful witness remained as he faced his own death with courage and dignity. The Seminary extends condolences to the Lenderman family.

## Dr. Timothy C. Tennent Awarded 2021 Dunnam Prize for Writing in the Wesleyan Accent



Asbury Theological Seminary congratulates Dr. Timothy C. Tennent on receiving the 2021 Dunnam Prize for Writing in the Wesleyan Accent for his book *For the Body: Recovering a Theology of Gender, Sexuality, and the Human Body*. This award is given by the Congregational Elders of Christ Church Memphis and is named in honor of President

Emeritus Dr. Maxie Dunnam, whose legacy of nearly 60 books and millions of copies shared throughout the world, has shaped the Christian writing world for decades.



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# Thrive

WITH ASBURY SEMINARY

Rev. Teddy Ray stopped by the podcast to talk about how he discovered his next right thing—studying to become a lawyer at Yale Law School. In early 2020, after pastoring for 20 years, he felt a restlessness like never before and sensed that the season of pastoring might be coming to an end.

*Listen and subscribe wherever you get your podcasts or visit [asbury.to/thrive](https://asbury.to/thrive)*

**“If we have some sense that this is the next right move, hard though it may be, we've got to go into it trusting that provision is still going to be there.”**  
Rev. Teddy Ray

## **New Podcast Episodes Release Every Other Tuesday**

Thrive with Asbury Seminary brings you interview-style conversations to help you thrive where your passions meet the world's needs.