

The High Calling

A PUBLICATION OF THE FRANCIS ASBURY SOCIETY



Sacred Purpose
Sacred Place

Give *praise*
to the Lord,
proclaim his name;
make known among the
nations
what **HE** has done.
1 Chronicles 16:8

The Francis Asbury Society was founded in 1983 by Dennis Kinlaw and Harold Burgess as they dreamed, prayed and sketched out their vision for ministry on a napkin over lunch.

From 1983–1992 the FAS office was located in a tiny office borrowed from Asbury College. In 1992, FAS moved into the basement office at 101 West Main Street in Wilmore where they faithfully served until October 2010.



The Francis Asbury Society is a network of believers whose lives have been changed by the message of absolute surrender and obedience to Jesus Christ, and who are called to carry that message to the world.

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The High Calling is published by The Francis Asbury Society, Inc., Wilmore, Kentucky. It serves as a link between FAS and its constituents and builds loyalty and awareness of the Society so that the doctrine of Scriptural Holiness may be proclaimed throughout the world. The Francis Asbury's sole purpose is to promote the teaching and experience of Christian Holiness as it is revealed in the inerrant Holy Scriptures. To accomplish this purpose, it is committed to sponsoring itinerant ministry, conferences, publishing, and the education of Christian leaders. Your contributions fund the ministries of the Society including the publishing of this magazine.



The Francis Asbury Society

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Eternal Purposes

one changed life at a time

by Ben Hughes

I am 24 years old, three years younger than the Francis Asbury Society. To write this upon such a historic occasion as the dedication of the new Ministry Center is a bit intimidating. Granted, I simply have not lived long enough to fully appreciate the significance of this moment.

But I can honestly say that I am 100% on board with the mission of the Francis Asbury Society, because it is not only the mission of a few inspired yet aging Asburians. I like to put it like this: I can think of nothing I take more delight in than seeing people surrender themselves to Jesus in a way that is explainable only in light of the Spirit of the living God. To me there is no greater evidence of His existence; no argument, no theory, and no amount of empirical data can account for a life undone in His presence. And by no means am I unique among my peers. The holy fire behind this ministry is burning in the heart of a new generation.

What strikes me when talking to anyone about such an experience is the amount of detail they can provide. For example, I recently heard a testimony from a student at Asbury University of the night he gave his life fully to the Lord. Based on his description of the place and scene in which his conversion took place, I could sketch a fairly detailed picture of the setting: the song that a small group was singing, the person he was sitting next to, the hotel room they sat in, the hallway he stepped out of the room into, the prayer he prayed. In that moment, outdated carpet served as an altar, and a grumbling ice machine served as an accompanist. The place was made sacred.

Or, pick a more predictable and familiar location: Hughes Auditorium at Asbury University, or Estes Chapel at Asbury Theological Seminary. By no means are these the greatest of sanctuaries. In fact, they are really quite usual. But imagine the outcry should either administration decide on a whim to raze one of these. What would be the cause of such an outrage?

These places, and the thousands like them, are sacred. The less-than-plush folding wooden seats in

Hughes Auditorium have witnessed many lives laid down for the call of the Gospel. In each case, heaven was rent open, and the eternal redemptive purpose of God invaded human space. For this reason and only this reason do we call the FAS Ministry Center sacred. Our prayer is that the temporal beauty of this place would, through the years ahead, become a part of God's sacred purpose, one changed life at a time.

We hope you enjoy this special issue of *The High Calling*, and may you be folded into the great cloud of witnesses to the sacred and eternal purposes of God.

For 18 years FAS staff members worked around cases of books in a basement office.





sacred PURPOSE sacred PLACE

by Charles Howell
General Contractor

“We shape our buildings; thereafter they shape us.”

Winston Churchill said, “We shape our buildings; thereafter they shape us.” This statement is often exemplified when postcards arrive in the mail from foreign lands. The ones from Churchill’s England have pictures of Westminster Abbey, Buckingham Palace, and Big Ben. The ones from France have images of Notre Dame, the Louvre, and the Eiffel Tower. Every country in the world has a unique architectural DNA, and the best buildings in every city, town, and village contribute to that architectural signature. The buildings, landmarks, and monuments we remember are noteworthy because whoever conceived them imagined something out of the ordinary.

It is no accident that much of the world’s great architecture is religious architecture. When man raises his thoughts and offers his talents to God, what he creates often transcends the commonplace, and can even inspire awe. Buildings are like us; when they reflect the character and the true intention of their creator, they can, in some measure, “shape” all who enter, even as we, reflecting that same intention, can impact those we work with and walk beside. At the moment man recognizes he was created for a sacred purpose, his own purposes become sacred.

The Francis Asbury Society came about when its founders imagined something out of the ordinary: a network of teachers and evangelists who would go into the world challenging Christian leaders to a deeper covenant with God. The Society would model the need

for this deeper covenant through the publication of books, the distribution of recorded sermons, and the leading of revivals and retreats. God blessed the idea and, one by one, sent the right workers. The work was already there.

By most standards of success FAS has little to show the world, but by the measure of lives changed and relationships changed, the Society has been greatly successful. As such an unlikely gathering of individuals, no individual takes the credit. Society events are family business, and the intimacy those occasions offer can only be found in a Christ-centered family setting. Out of the gratitude of being “adopted” into the FAS family, many donors have responded with gifts toward a permanent home for the Society.

An ideal building site was purchased on the outskirts of Wilmore and building plans were drawn to meet our requirements and to satisfy national codes. In October of 2010, the building was cleared for occupancy and became operational.

It is an unusual building—two and a half stories, framed with heavy timbers. The women in the FAS office conceptualized the floor plan. Charlie Fiskeaux suggested the idea of the cruciform shape. Other “friends of the family” were engaged in the design process. Wall cladding materials are stone veneer, brick, and shake shingles. The building is capped with a standing seam metal roof. Abundant natural light accentuates the framing and cheer employees trapped for many years in a cramped

windowless basement office; there are now offices on each level. The basement level will house a research Library and a conference room rated for over one hundred occupants.

The entrance on the main floor is vaulted with timber framed Gothic trusses. The three main trusses evoke the Trinitarian symbolism throughout the building in the stained glass window, Board Room table, and bannister inlays. A six-foot wide walkway lined with bookshelves above and around the perimeter of the entranceway and Board Room invites bibliophiles to browse while they wait for an appointment. The upper story offices (left and right of the entrance feature) expose

roof framing where four valley systems meet in the shape of a cross.

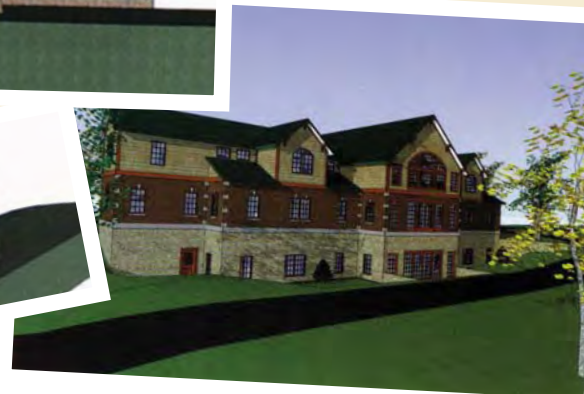
The symbols of the cross and the Trinity silently yet poignantly articulate the heart of the FAS message, a message that transcends mere symbol. The architectural metaphors simply remind us of how and with Whom we are called to live: wholly surrendered to the God who wholly gives His love to us. Lives such as these make sacred a place such as this.



In August 2004, President Paul Blair and FAS Board Secretary, Paul Vincent, signed a contract on 12.973 acres of land on the north side of Wilmore, Kentucky.



February 1, 2005 was the date for the final reading of the property rezoning, followed by a 30-day appeal process. On Tuesday, March 8, 2005, the Francis Asbury Society closed on the property at 1580 Lexington Road, Wilmore, Kentucky.



It's all about a MESSAGE

by Dennis Kinlaw

First of all, I want to say the Francis Asbury Society has no official affiliation with Asbury University or Asbury Theological Seminary. Though I served as President of the College for a number of years, and also taught at the Seminary, those are institutions, and FAS was founded not to build an institution, but to promote a message. There is a great deal of difference between a program to build an institution and a program to promote a message. In fact, sometimes it's harder to tell people what you're about when your goal is to promote a message.

Now what is that message? It is a very simple biblical one, but an incredibly important one: we want to let the world know that the blood of Christ can cleanse a human heart from self-interest, from one's desire to "keep his thumb" on his life, and have some control over it. The message is that the blood of Christ can cleanse the inner heart of a person enough that he can love God with all of his heart, mind, and soul, and love his neighbor as himself, as Christ Himself has said we should do.

Scripture uses a number of expressions to describe this, one of which is "pure in heart." In the Sermon on the Mount Jesus says, "Blessed are the pure in heart for they shall see God." If it is a pure heart, it is a single heart; it is an undivided heart. There's been a division within us, but the scripture speaks about the possibility that God can take a person's heart and unite it. Another expression is "an eye single to the glory of God." In other words, as you live, the one purpose in your life is the glory of God, and you let God take such total control of you



that all you are and all you have is devoted to the glory of God.

I think this is what Jesus was getting at with the rich young ruler. The young man comes to Jesus and says, "What do I have to do to be saved? What do I have to do to have eternal life?" Jesus replies, "Keep the commandments." The young man looks back at Jesus and says, "Master, I've kept those." Jesus says, "OK. One thing you lack. Go sell all that you have, give it to the poor, and come take up your cross and follow me." Now, Jesus isn't after his wealth; what He wants is that young man, and when Jesus says, "One thing you lack," the young man turns and walks away. And Jesus' heart is broken because He has lost a young person whom He wanted, and wanted totally for Himself.

I think we in America are masters of diminishing the requirements for being a disciple of Jesus, and a follower of Him. We talk about "believing on the Lord Jesus Christ" and "getting saved," and so we think that to give a

certain mental response is what it takes to be saved. But if you will follow the teachings of Christ, you will find that Christ said there ought to be a cross in every person's life, just as there was a cross in His, where a person dies to his own interest. That's His terminology for "getting your thumb off your life," so that Christ controls it.

Now, you might say, "But doesn't everybody who is a Bible believer believe that?" Unfortunately they don't. There are countless Christians living defeated by sin, burdened by guilt, unhappiness, and frustration.

FAS takes its name from Francis Asbury, a Methodist bishop who came to the United States in 1771, at the age of 26. For 44 years, until his death in 1816, he did more to lay the spiritual foundation for America than any other single figure. Let me tell you what kind of a man he was. One day, while riding through Wilmington, North Carolina, he passed a slave. He said "Good day, Sir," and the slave responded. As he went on his way, the Spirit spoke to him and said, "You should have witnessed to that person." So he turned his horse around and went back. When he found the slave, he got off of his horse and said to him, "Sir, what is your name?" And the slave said, "I don't know. I've never known my name. I'm a slave. They all call me Punch, because I fight so much." Then Asbury opened the scripture and told "Punch" about Christ, about the power of God to save. After praying with him, he went on his way. Twenty years later, Asbury was back in that community. So as he was preaching in the church, at the end of the service, a black man came up to him, looked at him, and said, "Bishop, I'm Punch."

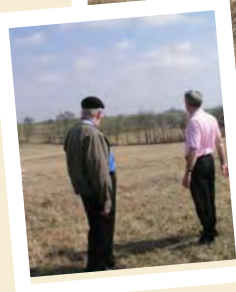
Bishop Asbury said, "Tell me the story." He said, "Well, you know, you talked to me about Jesus, prayed with me." He said, "I went to my room, got down on my knees, confessed my sins, asked Him to forgive me, and my room was filled with an incredible light. And, you know, I've never fought or cursed or played cards since. And I've got 300 people out here that call me their pastor." Now that's the kind of man Francis Asbury was, and I have become interested in that kind of gospel.

But what about the 20th century? I go back to 1970, during the Revival at Asbury College, and think of Christians I have known who were in Christian service, in Christian work, but in their inner hearts, there was enough pollution and defilement of self-interest to keep them from knowing the power and freedom of God. I believe that God can—and have witnessed that He does—transform "Christians" into real Christians, and that's what our business is: to preach that gospel of an undivided heart, a heart filled with love for God to the extent that a person's got his hands off, and Christ possesses him.

That's what the Francis Asbury Society is all about. It's a message. We try to find evangelists who will preach it, literature that will express it, and retreats that will give people an opportunity to enter into that kind of deeper life with God by the Holy Spirit. We are willing to support anything moving in this country or across the world that will bring the church to the place where Christ died to bring it, to be a people wholly devoted to God.



March 14, 2007 staff members and friends met together on the new property for a time of prayer for the future of the Francis Asbury Society.



Changed Lives

by Cricket Albertson

“God wants men not only to be “born again,” but to be well born; He desires them not only to be saved, but to be mightily saved; saved not only from the future penalty of sin but also from the present power of sin in daily living. He is not satisfied that men should have “life in Christ Jesus merely: He designs that they should have “life more abundantly” (Northcote Deck, Mounting Up with Wings).

Luke tells Peter’s story as Peter journeys through doubt and fear into freedom and life through the coming of the Holy Spirit. This same Holy Spirit offers his life to all Christians that all may live “in Christ Jesus” victorious and content. In his Gospel, Luke gives four graphic pictures of the power of sin and death in the human soul, two from the lives of the disciples and the other two from completely pagan lives. The alarming thing about the four pictures is that they illustrate the same broken and sinful human spirit.

In Luke 22:39-46, Jesus has gone to Garden of Gethsemane in what could well be his darkest hour. He leaves his disciples with these instructions, “Pray that you will not be overcome with temptation.” Then he goes away and pours out his heart before his Father. When he returns, he finds his disciples sleeping. *Overcome with temptation*, they rest while Jesus wrestles, fighting the greatest spiritual battle ever fought.

Luke paints the next picture in verses 56-59 as Peter creeps into the courtyard after Jesus’ arrest and warms himself by the strangely cold fire of the soldiers. Quickly, a woman recognizes Peter as a follower of Christ. Angered, he responds, “Woman, I don’t even know the man!” *Overcome by fear*, Peter denies the name of the one he loves.

Luke presents the third picture in chapter 23:6-8. When Jesus is taken before Pilate, he gladly sends Jesus to



Herod for prosecution because Jesus is a Galilean. “Herod was delighted at the opportunity to see Jesus, because he had heard about him and had been hoping for a long time to see him perform a miracle.” Herod, *overcome by curiosity*, attempted to manipulate the Savior of the world for his own pleasure. He is more interested in a phenomenon than in the person of Jesus.

The fourth event occurs after Herod sends a silent Jesus back to Pilate, and Pilate says to the crowd, “Nothing this man has done calls for the death penalty, so I will have him flogged, but then I will release him” (Luke 23:15-16). With a cry of outrage, the crowd demands the death of Jesus, and Pilate, like a weary parent with naughty children, is *overcome by pressure* and gives in to their demands to pacify them.

The disciples and Peter respond to Jesus’ arrest remarkably like Herod and Pilate; they are all *overcome*, whether by temptation or curiosity, fear or pressure. The followers of Christ exhibit no more power to do the right thing than the pagan rulers. But the story has only just begun, and Luke narrates Peter’s experiences after the resurrection and the ascension. Unlike Herod or Pilate, the resurrected Lord comes to Peter and to the disciples. They have seen the living Christ, and they wait for the promise of the Father. When in power and glory, the

Holy Spirit comes, and the Father's promise is fulfilled, the Holy Spirit pours his life into the disciples. The life of God indwelling these 120 men and women affects a joyful transformation. Immediately, Luke illustrates this reorientation by giving four pictures from Peter's life.

First, instead of slinking around behind the crowd, Peter boldly steps forward in front of a large crowd and shouts. "Listen carefully." Then he reveals the Gospel while explaining the writings of the prophets (Luke 2:14ff). Illumination and truth have replaced fear and doubt. Secondly, the name of Jesus assumes center stage in Peter's life. Around the soldiers' fire, he could not identify himself with the name of Jesus, but now that name has become his only treasure. Peter gives to the crippled man what he could not offer to the servant girl. "The name of Jesus has healed this man... Faith in Jesus' name has caused this healing before your very eyes." The next picture comes in Acts 4:23-31; Peter the sleeper has become Peter the warrior. After the arrest and then release of Peter and John, all the disciples unite to pray. No longer overcome by temptation; their prayers for boldness and courage brought the Holy Spirit into their midst and shook the place in which they sat. "'Now, Lord, look on their threats, and grant to your servants that with all boldness they may speak your word.' And when they had prayed, the place... was shaken, and they were filled with the Holy Spirit, and spoke the word of God with boldness." Finally,

evil is overcome by the life of God in Peter. When Ananias and Sapphira lie to the Holy Spirit, Peter, filled with the Holy Spirit, confronts the lie and proclaims God's judgment. Evil is not allowed to harm the fellowship of believers.

Peter's life is transformed when he receives the *Holy Spirit*. *Holiness* is receiving the life of God through the power of the Holy Spirit. The Holy Spirit gives Jesus center stage in our lives as we surrender *all* of ourselves, all of our lives, all of our fears and all of our hurts to him. As we wait and ask the Holy Spirit to fill us, the life of God will flow abundantly into our hearts. In the Incarnation, God and man came together in Jesus our redeemer, fulfilling the Father's original plan for his creatures to be filled with His presence. In the giving of the Holy Spirit, God comes to dwell in us and we become "partakers of the divine nature" (II Peter 1:4). Human creatures were made for this unity, and we will find abundant life only when we live "in Him." No longer must we be slaves to temptation, fear, phenomena or pressure. The sleeping, slinking, fear-filled Peter before the cross is not the Peter that God made him to be. As we open our hearts to receive the Holy Spirit, he will give Jesus center stage in our lives and set us free to be overcomers, living with courage, openness and faith.



On September 8, 2007 the Groundbreaking Ceremony was held at the future site of the FAS Ministry Center.

"We must promise to be faithful to proclaim the message from this place. God has called us to this ministry so that scholars, pastors, missionaries, men and women of all walks of life may burn brighter for His glory."

-Paul Blair

"Only God knows what can be accomplished through this ministry in the years to come. We must remain faithful, stay the course, and plant the seeds for tomorrow."

-Peggy Allender

"We pray the Lord will hallow this broken ground and make this a place where His kingdom has come. May it be a place the Holy Spirit fills even before there are walls and a roof."

-Charles Howell



Dr. Dennis Kinlaw, Founder



A Tribute to F

Two Men with a Passion

One of the amazing things about the work of God is how significant an instant touch a life and it is never the same again. One of us and seminary met for lunch and we talked. What we talked about was to us in Wilmore. A heritage has been given to us. How can we share this literature. As we walked out, Harold Burgess, whom I had never met, said, "you like me to put that book you mentioned into print?" I said, "I don't know enough to do that." The end result is that there are a number of books that are the result of that moment and Harold Burgess' stepping in.

FAS Founders

and a Heart for Ministry



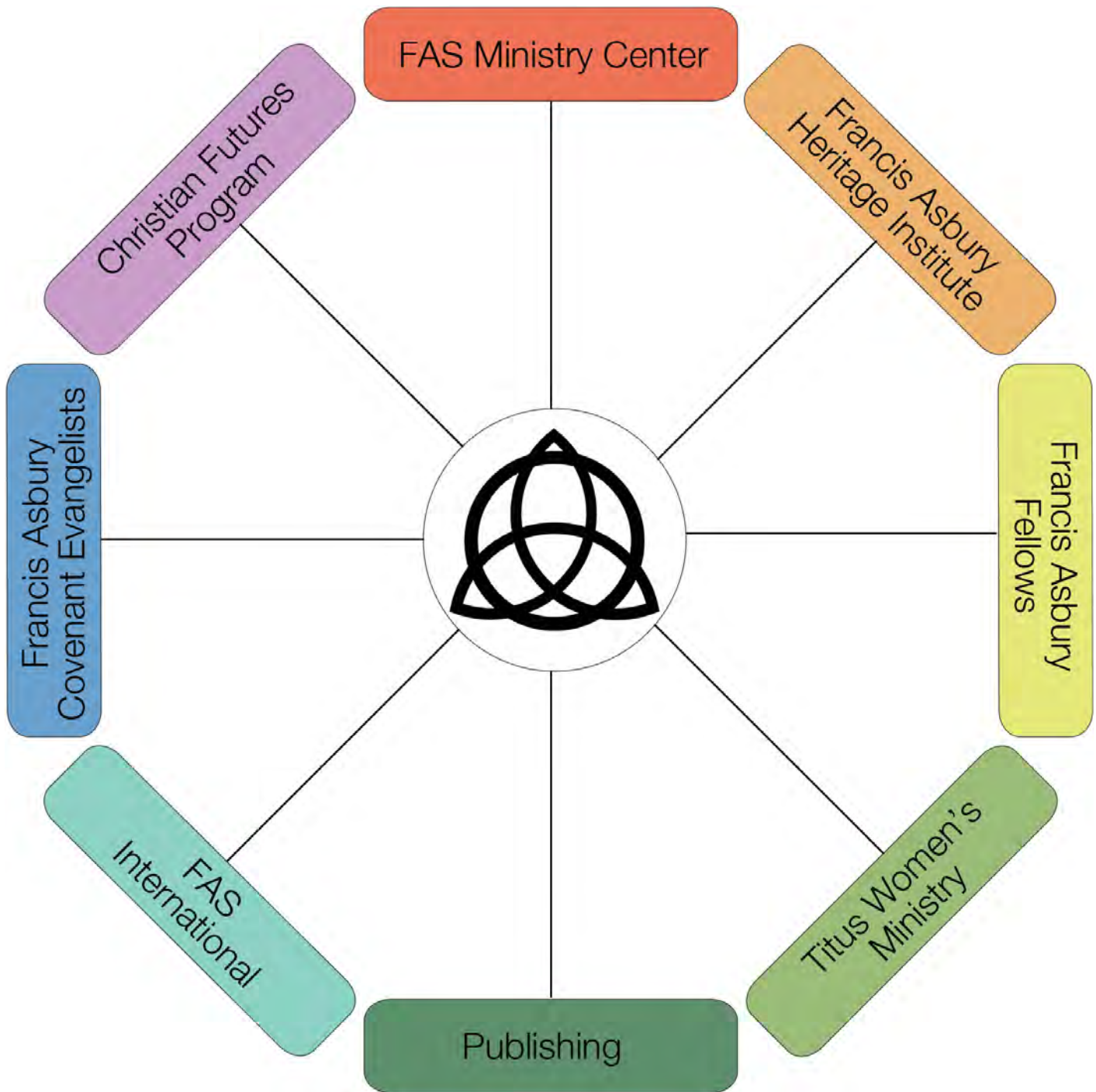
*Dr. Harold Burgess, Founder
1933–2011*

significant a moment can be when He speaks or acts. He can in those moments was when a group of faculty at the college about was how to share the treasure that has been given we share it with the world? We talked about the need for ever met until that day, walked up to me and said, “Would id, “ Do you know enough about publishing?” He said, “I couple of million books scattered around the world today that in and taking up the challenge.

The insets above are photographs of original portraits by Sylvia Degenkolb that now hang in the FAS Ministry Center conference room.

–Dr. Dennis Kinlaw

A Vision for Ministry



"And their appearance and their work was as it were a wheel in the middle of a wheel."

Ezekiel 1:16b

The FAS Wheel of Ministry



by Ron Smith, VP of Strategic Development

FAS Ministry Center

In October of 2010, the FAS staff made a long anticipated move from the basement office complex, out of which they had operated since 1983. The new Ministry Center not only serves as an upgraded home office and resource center, but as a highly functional venue in which to host many kinds of events and meetings, and a community center for fellowship, reflection, and prayer.

The Ministry Center is open to individuals Monday through Friday from 8:30am to 4:30pm. It is also available for use by organizations, businesses, and churches by request, several of which have already held meetings, conferences, and retreats within the walls of FAS.

Even in the first few months of operation, the building has proven to be a tremendous resource. The long-running Fall Renewal Conference was held in-house for the first time; a Christmas Open House brought over 300 locals into contact with the ministry; John Oswalt guided over 40 people of all ages through a study of Abraham; and Titus Women held a weekly study of II Corinthians, not to mention the several weekly prayer and discipleship groups that FAS now hosts. And this is just the beginning.

Francis Asbury Heritage Institute

The Francis Asbury Heritage Institute is the outworking of the scholastic aims that are foundational to FAS. Drawing from the nearby academic communities of Asbury University and Asbury Theological Seminary, the Institute exists to promote and maintain a theological dialogue centering around the kind of “dynamic orthodoxy” to which the works of Francis Asbury and John Wesley themselves give witness.

Through seminars, classes, academic symposiums, and graduate guidance, the Institute will facilitate the work of theology aimed at piety rather than polity. Too long has the work of theology been removed from the context of the local Christian community into the detached world of academia. Healthy, orthodox, informed, and relevant theological dialogue is vital not just for those whose interests somehow get piqued, but for the countless men and women committed to the cause of Christ around the world in every culture.

Francis Asbury Fellows

The Fellows program has seen much success through the years. In fact, Ron Smith (current VP for Strategic Development) and Jim Harriman (Director of Latin American Ministries) both began their partnership with FAS as Fellows. The Fellows program seeks young, bright minds in graduate programs to carry on the academic work of the Society.

It is not strictly academic, however, as Fellows also teach and preach in partnership with the Society. This program will continue to expand in coming years as the next generation of scholars emerges. Additionally, the new Ministry Center now allows FAS to offer office space to Fellows for them to conduct their research, one of the many purposes that make the Ministry Center a sacred place.

Titus Women’s Ministry

by Stephanie Hogan, Director of Titus Women

Titus Women, a ministry of the Francis Asbury Society, is a fellowship of Christian women who are committed to spreading the message of a holy heart by means of teaching and modeling the incredible joy of knowing Jesus personally and loving Him with ALL their heart, mind, soul, and strength, through the indwelling presence of the Holy Spirit. Our commission is from Titus 2:5: older women investing in younger women, training and equipping them in holiness of heart and life.

We do this through a variety of venues: providing Bible Study materials, books, and resources for women, youth, and children; hosting Discipleship Summits to encourage women to live as disciples of Jesus Christ and to be disciple-makers; resourcing Lydia Prayer Groups praying for revival; and maintaining a team of retreat speakers who have been across the nation and in other countries speaking at church women’s retreats and conferences. We also partner in ministry with Come to the Fire, an annual national women’s conference on the holy heart that is reaching thousands.

God is using Titus Women’s Ministry to transform the lives of women across the country. Women are responding to our challenge from God’s Word and are giving their lives to Jesus 100%, spending time daily in God’s Word and in prayer, sharing a burden for the lost, having hearts for missions and the world, and developing a passion for being godly women living in sacred fellowship with Father, Son, and Holy Spirit.

God has grown a small Bible study in Beth Coppedge’s living room into a vibrant women’s ministry producing eternal fruit around the world for Jesus!

Publishing (Francis Asbury Press)

Drs. Dennis F. Kinlaw and Harold W. Burgess

launched the Francis Asbury Press imprint in 1983. Francis Asbury Press has published books by leading holiness authors such as Drs. Kinlaw and Burgess, Robert E. Coleman, John Oswalt, Donald Thorsen, and others. Several of these books have been translated into multiple languages and are used as textbooks by Christian colleges and seminaries around the world.

Several different larger publishing houses, such as Zondervan and Evangel Press, have owned the actual FAP imprint through its history. Currently, the Church of God publishing arm Warner Press oversees the FAP imprint and titles. Two titles are being released for Spring 2011: the paperback of Dr. Kinlaw's *Lectures in Old Testament Theology*, and *Discipleship that Transforms: an Introduction to Christian Education from a Wesleyan Holiness Perspective*.

FAS has also recently released some in-house titles—most recently Matt Freideman's *Discipleship in the Home*—using cost-effective digital on-demand publishing technology.

Latin American Ministries (FAS International)

by Jim Harriman, Director of Latin American Ministries

The way Latin American Ministries works is quite simple. FAS is committed to paying for evangelists' travel to and from a Latin country. The host mission organization, national church, or institution pays for their room and board. It has worked well and has been a tremendous blessing!

LAM also sends teachers/professors. Last year we sent Rev. Tom Dunbar to Cuba to teach on the topic of holiness. In March/April of this year we sent Dr. Daniel Block and Jim Harriman to the FUSBC (seminary) in Medellin, Colombia to lecture to the student body on Ezekiel. This summer LAM will be sending Dr. Belzasar Núñez from Honduras to Cuba to teach lessons on holiness at the Methodist seminary in Havana.

Another crucial aspect of the LAM account is publishing holiness materials into Spanish. It is sadly lacking in Latin America.

While LAM originally funded travel to Latin America, ministry opportunities have opened up in other Spanish speaking countries. The countries to which we have already sent evangelists are: Colombia, Venezuela, Suriname, Brazil, Ecuador, Peru, Bolivia, Paraguay, Argentina, Chile, Panama, Costa Rica, Honduras, El Salvador, Mexico, Cuba, Dominican Republic, and Spanish Guinea, Africa.

The countries we seek to enter are: Nicaragua, Guatemala (scheduled for this summer), Belize, French Guiana, Guyana, and Uruguay. Our goal is to enter every country in Latin American within the next few years.

Consistent donors have kept the LAM account at FAS alive and well. May God bless those who give and those who go! The message of biblical holiness must be proclaimed around the world.

Francis Asbury Covenant Evangelists (F. A. C. E.-to-Face)

It is said that at one time, Francis Asbury was the most recognized face in America. The reason for this is simple: he went. He travelled tens of thousands of miles on horseback to share the gospel, face-to-face, with as many as his strength allowed.

Sending out gifted evangelists has been one of the foundational ministries of FAS through its entire history. While technology and transportation continue to improve, the face-to-face connection will always be a vital aspect of our ministry. Where there is an open door for proclaiming the gospel in person, evangelists from FAS will go, as schedule and resources allow.

Christian Futures Program

The Christian Futures Program is a new horizon for FAS. While the core message of holiness is as eternal as God himself, finding the unique expressions of in each generation remains a necessary and crucial task. In each generation, God calls men and women to lay down their lives that others might know him. CFP seeks to equip young people with the spiritual and educational resources they need to ensure that this work continues beyond the current generation.

One of the ways FAS seeks to serve young adults is to bring a unifying influence to the current fractured state of Evangelical Protestant religious training. Since the message FAS seeks to transmit is not specific to any particular sect or denomination, but rather a universal call to all people to surrender fully to Christ, we feel that we can help to bring stability and assistance in training among the many voices that speak to young people during their college years. We seek to open the door to a deeper and fuller walk with Christ.

Right now, staff member Ben Hughes is working to establish a network of relationships with students from Asbury, UK, and other local schools. The young adult representative of FAS, Ben is evaluating the areas in which FAS could offer these students support as the Spirit calls them each to specific works of ministry. There are two groups that meet weekly in the Ministry Center for prayer, worship, fellowship, and encouragement. A few of these students may end up in full-time ministry, but we want to do all we can to empower students of all vocations to spread the gospel wherever the Lord sends them and to be not only the next ordained ministers, but lay leaders as well.

FUTURE HOME
The Francis Asbury Society
CONTRACTOR: HOWELL TIMBERFRAME CONSTRUCTION

April 7, 2008 was a very exciting day when the bulldozer came and construction began!



A Charge to Keep We Have: the Future of FAS

by Paul Blair

To speak of spirituality is to speak of that meeting of eternity with time, of heaven with earth; it is to recover a sense of the holiness of matter, the sacredness of this world of space and time when it is known as the place of God's epiphany. Above all it is to know that man's life, man's body, is to be the place of God.¹

When God came to Moses at the burning bush, the very dirt on which he stood became holy. Now, this was not some kind of special dirt; in fact, there was nothing particularly holy about either the ground or Moses himself. It was the immanent presence of a holy God that made the ground holy, holy enough for God to tell Moses to remove his shoes. But it was not just for Moses' sake that God chose to come in such a powerful way. It was also to commission Moses to free His people Israel from bondage in Egypt. When he comes to us it is never about just us. It is all about the interpersonal relationships that He desires to touch through us.

Although there is one mediator between God and man—Christ Jesus—we are mediators of Him to one another by His Spirit. When others meet us, they also have the privilege of meeting Him who is in us, as we are in Him. We are the carriers of His presence as He carries us.

If we live in such a way as to receive more of His grace, His love, and His holiness, we become more like Him. Because of this, we not only teach the love of Christ, and the Holiness of God. We become what we teach and preach: love overflowing. We become love to one another, as he fills us with Himself by His grace.

Throughout Christendom, millions have prayed “Thy will be done on earth as in Heaven.” Another similar prayer, found in the Book of Common Prayer, is prayed every Sunday by Christians all over the world:

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid:
Cleanse the thoughts of our hearts by the inspiration
of thy Holy Spirit, *that we may perfectly love thee,*

and worthily magnify thy Holy Name through Christ our Lord. Amen.

Do we truly believe that God answers this prayer? If so, what does the answer look like in the context our relationships? Behind the calling of FAS is that God does in fact answer this prayer, and this is the “charge to keep” with which we are entrusted.²

In deep gratitude for the gifts and prayers of many, FAS has set apart grounds and a building for His use. We give ourselves to becoming like Him through faith, loving Him with our whole heart and loving our neighbors as ourselves. Being “wholly devoted to Him” is always a demonstration in itself, not only of our affection for Him, but also as an indicator of how we are relating to others. Consider Christ's words: “I tell you the truth, whatever you did for one of the least of these brothers of mine you did to me.”³

Our mission is to aid our brothers and sisters in Christ to become all that He died for them to be. We kneel in the same spiritual need ourselves, only able to help others as we humble ourselves and He gives Himself daily to us. FAS is a communion within the Body of Christ entrusted with the proclamation of “Joy to the world ... He comes to make His blessings flow far as the curse is found”—not simply geographically “far,” but also down into the “far” reaches of our own hearts. FAS is committed to live and proclaim the abundant life in Christ. We will continue as we have done in the past twenty-eight years to preach, teach, disciple, publish, and hold retreats and conferences. FAS relates to all groups in a non-sectarian tone regardless of religious affiliation, gender, race, or nationality.

A unique integrating factor of the Society is that we relate and minister to both the local church and the academy. First is our commitment to supply spiritual resources to both the leadership and laity of the local church worldwide, especially to the men and women who sacrifice their living to support the Church, and from whom our Lord draws and calls leadership for the next generation. Second to this is our commitment to provide graduate level resources for the academy, aiding in the development of the scholar's responsibility to the church. From our inception we have provided evangelists and gifted spiritual speakers to support pastoral witness. We have also provided inspirational literature for the laity as well as textbooks and research assistance for accomplished and budding scholars alike. These are all provided in several languages.

Through the ages, one of the best kept secrets in Christendom is “the thread that runs so true,” the unexpected witness from novelists, poets, artisans, and musicians who give ample testimony to the scriptural witness to the perfect love of God that enables us to truly live in love with Him and one another. We expect the great

¹ Allchin, A.M. *The world is a Wedding: Explorations in Christian Spirituality*, p.20.

² 2 Timothy 1:14.

³ Matthew 25:40

expositors, mystics, sages, and luminaries of the faith to touch on the Holy life in Christ, and they do. However, this other voice confirms the written word and the word proclaimed. It draws us in, as a second witness to the truth resounding in our heart.

I am so weak, dear Lord, I cannot stand
One moment without Thee;
But, Oh, the tenderness of Thy enfolding,
And, Oh, the faithfulness of Thy upholding,
And, Oh, the strength of Thy right hand--
That Strength is enough for me.

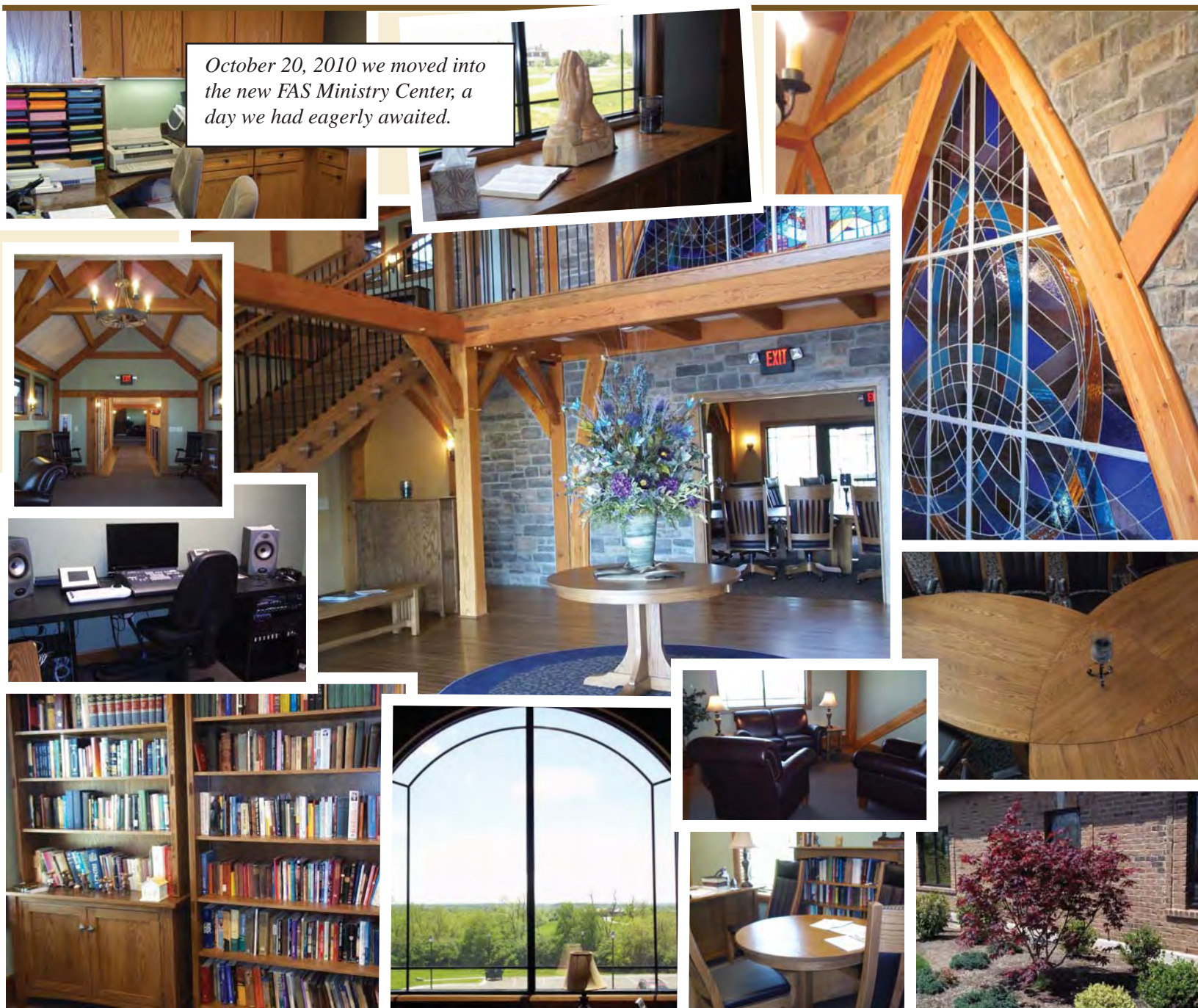
I am so needy, Lord, and yet I know
All fullness dwells in Thee;
And, hour by hour, that never-failing treasure
Supplies and fills in overflowing measure
My last and greatest need, and so
Thy Grace is enough for me...

There were strange soul-depths, restless, vast, and broad,
Unfathomed as the sea—
And infinite craving for some infinite stilling;
But now Thy perfect love is perfect filling;
Lord Jesus Christ, my Lord, my God,
Thou, Thou art enough for me.

—George Macdonald

To proclaim and live in the glorious mystery of God's perfect love, given to us, is the charge we have to keep. It is this sacred purpose, to love Him and one another wholly, for which God sends His holy presence to make sacred the ground of our own hearts, and the very grounds on which we stand.

October 20, 2010 we moved into the new FAS Ministry Center, a day we had eagerly awaited.





the very **THING**

a testimony in brick and stone to the historic message of “full salvation”

by Paul Vincent

As teens, we’d save up money to buy a long play record album at the local drugstore—33 rpm, black vinyl, six songs on a side. The disc would be tucked into a paper sleeve and slid into a stiff jacket; later, we’d read the liner notes over and over. The album was a veritable playlist of hits by our favorite artist, but only one track, a single song, possessed the resonance and rapture we were after. We’d listen to it, then lift the arm over the grooves and back to the beginning to hear it again. Even now, decades later, a special song can rouse a downbeat of impassioned feeling. But we can’t take up permanent residence in the fourth track on the flip side. Wonderful tunes may keep us hooked on a feeling or deep in a dream, but they aren’t the songs of Zion.

Experiences differ in quality and duration, but often a single powerful sensation can color a situation so authoritatively as to define it in a lasting way. Philip Fisher (*The Vehement Passions*) contends that “the effect of any striking recent experience is to blot out or overshadow the full domain of possibilities.” When Pikeville College won the NAIA basketball tournament, a local fan exclaimed, “This is totally, absolutely the best feeling in the world.” Even allowing for hyperbole, we know better than to inquire too closely into the psychodynamics of such a sentiment. In another setting, a travel writer has described the embarkation of the Queen Mary from the home port; tugboats haul the great vessel out of the harbor, and passengers once again feel “that old thrill.”

Probably no American can forget Ethel Merman’s brassy rendition of the show-stopping classic: “There’s No Business Like Show Business.” She could belt out the lyrics as an anthem to Broadway and Hollywood, at times holding high “C” for as many as 16 bars. One day, the word is that you’ll “not go far,” but “next day on your dressing room they’ve hung a star.” We know we weren’t put on this earth to be boosters of tinsel town

or vaudeville or celebrity culture, but somehow the great show tunes and production numbers of the old musicals induce a throb in the throat. Maybe every moment of harmony and synthesis is in some sense an earnest of a larger wholeness. As Coleridge puts it: “Every human feeling is greater and larger than the exciting cause – a proof, I think, that man is designed for a higher state of existence.”

We are right to appreciate high moments. When people survive a near-fatal accident, they invariably resolve to value each priceless instant and to savor each delectable sensation. But more life, even a heightened quality of life is not the answer to the human dilemma. We need, rather, to look for a moment at the Christmas angel who appeared one night on a Judean hillside.

We’d be mistaken to classify such a spectacle as just another sign or wonder surrounding the incarnation of Jesus. When the angel announced “*good news of great joy for all the people*,” the distinctive feature of the eternal Gospel became known. Luke says “the glory of the Lord” shone around them. In fact, no better news, no deeper joy, no more inclusive message has ever been delivered to lost mankind. Walker Percy says it was a seaborne “message in a bottle” from another shore. Without delay, the shepherds made their way to Bethlehem to see for themselves; they found the scene just as the angel had described it. All who heard their story were amazed. Then, we must assume, they returned to their fields.

We do not hear of them later in scripture as followers of John or Jesus; in any case, by that time, they would have been older by thirty years. The shepherds in their smoky clothes and dusty sandals were “sore afraid.” No other response to the angelic choir is recorded. The shepherds, quite simply, were lifted out of themselves in holy wonder; any reflexive brooding would have taken their minds off the object. Introspection would have carried them back to their sole selves and out of the glory.

Good News

We can't think up "glad tidings of great joy." Even the most ambitious of human fantasies falls so far short of the divine truth that it seems an invoice rather than a check. We can produce "bad news," but "good news" is beyond us. H. P. Liddon, that great British, Victorian Canon of St. Paul's Cathedral in London, once said it beautifully: "Christ is His own gift, as He is His own message, His own Gospel: He has nothing higher to announce, nothing better to give us." We need *the very thing* He has promised and provided. Only a Savior can provide for the needs of our whole nature. We can refuse Him, but, if we do, we will be refusing the gift already given.

Great Joy

Peter in his epistle (I Pet. 1:8) attributes to the Gospel "an indescribable and glorious joy." Such a heavenly joy may come to reside in the human heart, but it does not originate there. The attitude of faithful receptivity was once described by Josef Pieper. It is, he says, "the selfless readiness to receive something that you could never pay for out of your own resources, and the modesty to know you are in debt and at the same time in no position to pay the debt" (*Tradition*). The joy of the believer is adapted to and defined by its object: Christ Himself. The joy continues and increases only so long as we abide in Him.

For All the People


The gift of the Gospel is offered to all without exception and exclusion. No case is too difficult, no heart too cold or stubborn, no history too checkered. A person may be "very far gone," but he can't be "too far gone." He may be lost to himself, but he is not lost to the only Son of the Father. Jesus did not come to seek and to save a faceless, anonymous someone or anyone. Not at all. He came for you and for me just as we are in what Pascal called the "noise and stir" of our difficult lives.

The great patriarchs, the apostles, the heroes and martyrs, the leaders and saints of the Church were as weak then as we are now. Only in their own weakness did they find strength. They believed the promise (II Cor. 12:10). No wonder A. J. Gossip used to say that "thanksgiving is the language of heaven."

A Society Named for Francis Asbury

Months ago, a small group of local supporters gathered in the heat on a dry hillside to break ground for the new FAS building. We parked our cars on the hard, baked earth and assembled around a portable sound system to hear our Founders petition God's blessing for the project. Our building was not to be some vaunted "world headquarters," an office complex, a showplace of oak-timber construction, a shrine to beloved and charismatic personalities, but a testimony in brick and stone to the historic message of "full salvation."

"See," the angel said, "I am bringing you good news of great joy for all the people."



November 16-18, 2010 we held our first conference in the new Ministry Center, Fall Renewal 2010.

December 4, 2010 we invited friends and neighbors to an Open House for Wilmore's Old Fashioned Christmas.

The High Calling

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Thank you for your continued prayers and support of
The Francis Asbury Society as we serve in this
sacred PLACE with a sacred PURPOSE.

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