

# The High Calling

a bimonthly publication of The Francis Asbury Society

## From the Director's Desk

takes place *in person*. That is why the Apostle Paul wrote "God was in Christ, reconciling the world to Himself" (II Corinthians 5:19). So in 1913 a Methodist Bishop wrote, "The finality of the Universe takes place in person."

The greatest gift in Advent is the arrival of a person. In this issue of *The High Calling* I am pleased to introduce some persons that God has sent to us as new colleagues in the Francis Asbury Society. They come to us because God has sent them. After all, that is the spirit of Advent. When Jesus came, He first sent a person to prepare the way. That is why they call John the Baptist the Adventist in Church History. "There was a man sent from God whose name was John" (John 1:6). So it is appropriate that we should introduce some persons to you that God has sent our way in this Advent season. My request is that you, our world-wide FAS family, would put them on your prayer list and remember them as your colleagues for the redemption of the world. Their arrival is our greatest gift. We share the news as news from God.

We hope that the arrival of another *High Calling* in this sacred season will come to you as a message of good news and grace. All of us in this Society are sacred partners and family in ministry. We here in Wilmore cannot serve without you. We are joined in ministry and in unity as we serve joyfully together as people who are, in the words of Bishop Asbury, "wholly devoted to God." A most blessed Christmas to you!

*Christmas Blessings from  
your Francis Asbury  
Society Family!*



Your friend and colleague,

Ron Smith, Executive Director

## Meet Stan Key

The Rev. Stanley Key will be officially joining the staff of the Francis Asbury Society as Evangelist/Author in January 2013. He has long been a member of the Society, but now comes on the staff in this official capacity. His coming, along with his wife Katy, is being anticipated with excitement by all of us here in Wilmore.



During his twenty year tenure as Senior Pastor in Loudonville, New York, Stan has served the local church with joy. Prior to that Stan and Katy were missionaries in France. In particular, God has marked Stan as a man who loves to preach the Bible. He has a passion for studying and proclaiming the plain truth of the Word. Because of that passion, God has in recent years begun to open some remarkable doors for service in the Church at large. Recognizing this fact, the congregation in Loudonville gave Stan considerable freedom to minister beyond the limits of the local church. But Stan and Katy now feel that the time has come when God is bringing the local ministry to an end for the sake of the wider one.

In today's world of globalization, we speak much in mission circles and theological institutions of the true Church, apostolic and universal. The New Testament has served as the primary means for

God to reveal how the ministry of those called and ordained should work. Clearly there is a special focus on ministry to a localized congregation. However, in an era of increased mobility and globalization God is calling His Church to recover the role of itinerant ministry—one that is trans-denominational, national and international.

When the New Testament speaks of overseers in the Church, no one believes that it is mandating some sort of a hierarchical denominational structure in which the primary focus is on managing local congregations. Scripture is not merely referring to bishops or superintendents, whether they be Methodist, Episcopalian, Roman Catholic, or Nazarene. Rather Scripture intimates that God has given offices in the Church that are both local and at large. By and large in America we have done well in implementing the offices for local ministry. There are pastors and elders with a mandate to be local, permanent residents in a community of congregants. The path for ordination to these offices is fairly straightforward: one professes he/she feels an inner call of God to ministry; those in a local church give a secondary witness that the person does indeed have the gifts and graces necessary to fulfilling such a call; the denomination and/or the local church lays hands on such a person, thereby appointing them to the office. It becomes a self-evident path.

Unfortunately, this pattern has obscured another office that functions beyond the local church, even though it is prominent in the New Testament and, for that matter, in the Old Testament. This is the office of apostle, or sent one, which is what the New Testament word "apostle" means. So it's interesting to me that the next book of the New Testament after the four gospels is called *The Acts of the "Sent Ones" (Apostles)*. We have tended to think of this gifting and office as being limited to the eleven disciples plus Paul. But the fact

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# The Chemistry of *Christmas*

by Dr. Joe Dongell

As a junior in high school I became so fascinated with chemistry that I began my college days aiming at a career in that field. My interests were first captured by my high school chemistry teacher who regularly entertained us with shocking “chemical performances” carried out on the large black lab bench that served as his desk.

Even now I can almost see Mr. Collins pouring this beaker of red liquid into that beaker of blue liquid... only to produce... (voila !)...a boiling white foam...that settles into a dense rubbery blob... that fills the room with an awful, piercing, other-worldly odor! We felt like shouting for joy and groaning with agony at the same time!

Then there were the stories he would tell about things that went wrong in factories, or laboratories, or even homes because of some seemingly minor (but fateful) mishandling of chemicals. Or he would tell about the pranks carried out by Clemson University students who had access to volatile chemicals. In hushed tones he noted that even a tiny pinch of lithium flushed down the toilet could

render an explosion of such force as to destroy much plumbing. [That, perhaps, was not among his wiser teaching moments!]

But there was yet another hook. Chemistry could explain thousands of curious features of everyday life. Why does iron rust? Why does ice float? Why can I dissolve more salt into warm water than into cold? Why does the bottom of a gas tank tend to rust? Armed with the knowledge of “how things work” at atomic and molecular levels, one can discern how amazingly regular and sensible physical reality actually is. Things once appearing to be mysterious can be shown to be operating according to predictable laws, no matter how surprising their physical changes might appear to our eyes.

Now if you’ve ever taken a chemistry course or even looked at the most elementary chemistry textbook, you will come away overwhelmed by the complexity of it all. Learning how to solve chemical equations, along with the math they involve, is not for the faint of heart. But beneath it all is the rather simple truth that all of physical reality has to do with **relationships**:

## Meet Stan Key *continued*

that the New Testament lists the office of apostle alongside pastors and teachers with no differentiation suggests that this limitation is incorrect. God evidently intends that persons will continue to be chosen and equipped by him to be sent out for service to the church at large. This path to being appointed as a “sent one” is as self-evident as the paths to any other of the offices. Paul’s experience on the Damascus road provides one clear model for such an appointment.

We at the Francis Asbury Society understand it is our mission to be a house of “sent ones.” We are ordained to ministry beyond the local church. We exist for two reasons: 1/ to nurture and foster the spirit of evangelism here and around the world, and 2/ to raise a covenant people who pursue scriptural holiness, people whose lives are, in the words of Bishop Asbury, “wholly devoted to God.” We are not a para-church organization. We are a para-clerical team of those ordained for ministry to the Church at large, apostolic and universal. We are called as members of His holy Church and equipped for ministry both to the Church-at-large and on behalf of the Church-at-large. All of us have pastored at local church levels. Many have advanced degrees in education, theological and otherwise, all have been set apart for ministry by church bodies, or are pursuing that end, and all have one thing in common: we recognize the self-evident path that God is opening doors that “no man can shut.”

Stan Key is marked by God for such a calling. He simply cannot deny that God has opened work that demands him to spend more time in the Church—apostolic and universal. God has opened the continent of Africa to Stan where he is being asked to serve as a mentor and shepherd to African Christians. God has laid it on his heart to write and produce materials that provide support for the

work, materials that open a biblical understanding for followers of Christ. While Stan and Katy have earnestly sought God for more definition for this next step, they find Him only asking for their availability to go through His open door one step at a time. We at the Francis Asbury Society recognize God has chosen and ordained them to go and bear fruit, one assignment at a time. We believe they are sent ones, and the joy is in the journey, step-by-step. “Faithful is He who calls, who will also bring it to pass!”

We welcome Stan and Katy to our FAS ministry team as proclaimers/teachers/ writers and disciple makers with a special eye to the continent of Africa. God has opened the door. They come leaving twenty years of their lives with beloved congregants in New York. They come with little definition for the next step, but believing the God who says, “As many as are led by the Spirit of God, they are the children of God.” They feel, like many “sent ones” before them, that only God will be able to make a perfect fit among the many tasks they feel drawn to because of Jesus. As their new colleague, I am pleased to share my confidence that it is self-evident to us that they are to be our newest team members. “Faithful is He who began a good work in [them], to bring it to completion.” I think John Wesley calls that Christian Perfection. Help us welcome Stan and Katy aboard in January and give them your prayers and financial support. It is evident that this is of God!



relationships between this atom and that atom, between this molecule and that. However elaborate the combinations of atoms might become, and however exotic their properties might be, everything can be reduced to two questions: “What are my building blocks (i.e., atoms)?” and “How are they **related** to each other?”

Let’s perform a simple chemical demonstration in our minds right now, drawing only upon common, human experience. Imagine that we have two separate buckets of clean water. Into one bucket we will dump one cup of clean, white sand. Into the second bucket we will dump one cup of clean, white sugar. After stirring each bucket vigorously (for three or four minutes?), we will wait for three or four minutes...and observe.

We all know what will happen: The sugar will totally dissolve into the water and will no longer be visible. Even if we wait for an hour, or a day, or a month, the sugar will remain fully dissolved and invisible to our eyes. Unless we change the conditions significantly, the sugar remains permanently dissolved. On the other hand, the sand will settle out fairly quickly, creating a smooth and visible layer along the bottom of the bucket. The chemist has a name for each of these scenarios: the sand-and-water combination we call a **mixture**, while the sugar-and-water combination we call a **solution**.

Now I want to draw attention to the actual words I’ve used in talking about these two combinations of materials. The one combination I referred to as “sand-and-water,” while I referred to the other as “sugar-and-water.” Notice that I used the **same** little word (“and”) to bind (in a linguistic way) these “materials” together [sand and water; sugar and water], even though the actual chemical bond between these materials is very **different**. I’ve used the “and” to cover **both** for a relationship of mixture and of solution.

In other words, the English word “and” is a colorless little word that leaves it up to us to figure out just what is going on (in the real world). If I declare that I’m going to the store to buy some bacon and motor oil, I’m sure you’ll conclude that I’ve run out of each and that the two are related only in so far as I plan to purchase them on the same trip. But if I declare that I’m going to the store to buy some bacon and eggs, I’m equally sure you’ll conclude that I’m preparing a sumptuous breakfast feast, with bacon and eggs prepared and served together!

But my confidence that you will interpret my words in these ways is entirely dependent on my certainty that you already understand the typical uses of bacon, motor oil, and eggs. Armed with that knowledge, you knew that the “and” in “bacon and motor oil” was a **weak** bond (may we say **merely a mixture**?), there being little meaningful relationship between these two elements. On the other hand, your knowledge of the typical American breakfast (let us suppose) allowed you to imagine a **strong** bond (may we say a **solution**?) between the bacon and the eggs. As we all know, these really do sing together!

But that’s where the challenge of reading the Bible comes in! Throughout the Bible we find hundreds of “ands” begging for more attention. But since we often are not as familiar with the elements being connected, we may miss an important strong bond at work.

For example, take what we read in I John 3:23: “And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us” [RSV]. Reducing it to its essential components, we now see

that the command consists of two parts joined by the simple conjunction we’ve been talking about: **believe and love**. Now, perhaps, we may put the question in terms of chemistry. Does this combination represent a mixture, or perhaps a solution? Have we got bacon and motor oil or bacon and eggs?

I’m guessing that you already know where I’m headed with this, and you’re right. But we must take a moment to consider carefully the wrong approach, simply because it is so common, so tempting, and so often embraced without one’s awareness. The wrong approach, as I see it, is to imagine that the business of **believing** (may we call this “right doctrine”?) and the business of **loving** (may we call this “right living”?) constitute a sand-and-water **mixture**. By this I mean that “doctrine” and “ethics” are viewed by many as “not very closely related,” and rather easily separated out, just as sand rather easily settles to the bottom of a bucket of water.

Christians both to the right and to the left fall prey to the mixture approach. Among conservative Christians the temptation is to value right doctrine (and the rigorous defense of it) as what supremely qualifies us for the kingdom of God. We battle for truth and decry any erosion of the orthodox faith once delivered to the saints. But the question must be asked, “Do we love?” Are we known just as much for love as for truth? Or to use the words of scripture so often quoted by Wesley, is it clear to all that “the love of God has been shed abroad in our hearts through the Holy Spirit who has been given to us?” [Romans 5:5]

On the other side, the sad project of theological liberalism attempts to build an ethic of love apart from orthodox confession (especially regarding Christology). A life of love is advised, recommended, even demanded...on the basis of the teaching of a Palestinian peasant man (Jesus) who somehow had remarkable religious insights. While impressive philanthropy and generous social projects can arise from such a vision, it seems that a deeper inner transformation is often lacking.

And now to the bottom line. **Believing and loving** must be seen as joined together in the tightest of bonds, forming a solution in which both elements are deeply attracted to each other by their very natures. The logic of the chemistry involved (as distributed throughout I John) must be followed closely:

When the writer mentions Jesus the Son, he is always insisting that this is the Eternal Son, the one sent from the Father... to die for us. The Father’s own love for us is then proven by the deep loss he chose to suffer for us [in the giving of his own Eternal Son]. Human prophets may tell of such love, but cannot establish it as God has established it through the gift of his Son. **To believe (fully and truly) in the Son, then, is to be (fully) convinced of the Father’s love for us.** In this wonderful overflow of being beloved by God (and knowing it), we can freely and joyfully love others.

And so the Chemistry of Christmas fuses doctrine and ethics together, calling us not only to accept the fact of the Incarnation but also to receive the full flow of the Father’s love entailed within it as the only adequate resource for loving others according to his command. We believe in the Son...and therefore...we can love others.



# Advent or Event?



by Dennis Kinlaw

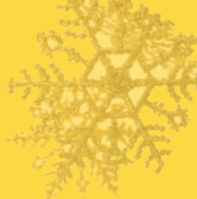
The Church calls this season Advent, and we celebrate it because of the birth of a baby called Jesus. How important was that birth? Well, it was important enough that our world has decided to mark all births by reference to this one. Our calendars on our walls and in our pockets are all determined by His appearance. One day I noticed, to my surprise, how personal this is. I actually count my age by his coming. My birthday is June 26, 1922, and the 1922 means my entry into this world was 1922 years after His. As I thought of that, I suddenly realized the date of every significant event in my life bears witness, by its date, to his entry into our world. My birth certificate, my driver's license, my college, seminary and university diplomas, my marriage license and every check I have ever written or will ever write has the record of his birth on it. And when I die, the two main entries on my tombstone, other than my name, will be references to his birth. It is as if he is the key, not just to every event, but to time itself.

Historians of our world tell their stories in terms of this birth. The baby's birth is not dated by the emperor on the Roman throne, but rather the emperor's reign is dated by this baby's birth. Even the New York Times pays tribute to his birth in the second line on the first page of every issue they ever print where it lists the date. Even the most powerful man in the world can be elected by the American people, but he cannot assume his office without placing his right hand on the book that tells the story of Bethlehem's baby to hallow his oath. Not even he can escape the reference. The apostle Paul felt that way, for in his letter to the Galatians (4:4-7) he refers to it as the point to which all time prior to his coming pointed. The world of which you and I are a part has concurred in this by marking the years B.C and A.D. B.C. meant simply before the birth and A.D. after the birth. The letters A.D. particularly tell the story, for it comes

from the Latin *anno domini* which means simply, "the year of our Lord." Our world decided this baby was the Lord of time because He was the one who gave time to us. So every human story has to be told in reference to Bethlehem's baby. We may ignore Him, but we do not seem to be able to escape Him.

Now what is it that makes this birth so significant? There are many things about it that call for attention. Where else does one get the story of a human birth from a mortal woman who has never known a human male sexually? This baby has no human father. What about this birth caused the King to feel threatened enough to murder all the babies under two years of age in the area? Where can one find the story of a human life that brought such blessing to so many individuals as the life that started here? But the most important truth here is not how He was born or what He did. The factor that determines everything here is who it was who was being born.

Two stories brought this home to me. I was a young pastor in the Methodist Church. Our denomination was beginning its membership decline. A conference for young pastors was planned to encourage evangelism in the church, and I attended as a delegate. The major speaker, Edwin Lewis, was a prominent theologian who had been at work on a Bible commentary. His time with the biblical text had left its impact on his life and his theology. He informed us that evangelism was simply sharing the Good News. He expressed concern that many of us did not have any good news to share. I will never forget how he thundered, "I can divide you all with one question. How you answer will tell me whether you have any good news to share or not. That question is 'Was Jesus the son of Mary who became the Son of God or was He the Son of God who became the Son of Mary?'" Suddenly, my intellectual world began



to shift. I realized that I had tended to see in Jesus the best that this world could produce. Now I was being faced with a very different point of view. Jesus was a part of this world but His origin was in another world. He was part of the very life of God himself. He was different than we. My origin was in my conception, and I never lived before I was conceived. The life that was in Jesus did not begin with His conception in Mary's womb. He lived before in the Triune life of the eternal God. He was God come to man, the Creator entering His creation.

My second story comes from the life of the famous Scottish theologian, Thomas Torrance. During the Second World War, he served for a while as a chaplain in the British army. His unit was in a battle, and Torrance found himself ministering to a nineteen year old British soldier who had been badly wounded. Torrance knew the boy was dying, and the boy sensed it as well. He looked up at Torrance and in panic asked, "Padre, is God like Jesus?" Torrance answered, "Son, you do not need to fear that there is any God lurking behind the back of Jesus. When you see Jesus, you have seen all there is to see of God." This phrase, "behind the back of Jesus" occurs repeatedly in Torrance's writings. This experience left an impact on him. When a person meets Jesus, they have met God.

These stories have helped me understand why those who have given us the Christian calendar insist on calling it Advent. There are some who would prefer to call Christmas The Christ Event. After all, the word event expresses the more common understanding of historical happenings. But the birth of Christ was much more than merely an event in human history. The difference in meaning between advent and event helps explain that "more." Both words, advent and event, are based on the same Latin root, *venire*, which means "to come." The difference in the meanings of the two words is determined by the prepositions which were added to the verbal root "ven." The "e" in event is the preposition meaning "from" or "out of." The "ad" in advent means "to." Both words speak of "coming," but when used to refer to Jesus' birth the term "advent" is preferable if we are thinking of source and end. A historical event is a happening that arises out of natural historical forces and can be explained by them. So "the Christ event" could explain the surprising impact of Jesus in human history as the best of all products that the creation has yet produced. Thus, he would be the model, the example, of what we should become. The implications of "advent" are quite different. It speaks to us of Christ's coming to us – his willingness to come to His world and to bear the flesh and blood of His creatures.

If the implications that we are suggesting go with the term, advent, it is not difficult to understand Lewis' identification of advent and Good News. If advent means that God has come to earth in Jesus Christ, it means that heaven is not indifferent to human earthly life. Apparently, God cares surprisingly about us and wants to share our lot by actually becoming one of us. He knows in Himself what it means to be God. Now, in Jesus, He comes to know what it means to be human. God is not willing to keep a distance between Himself and His creatures. His desire is nearness and intimacy, analogical to the personal intimacy that He, the Son, knows with the Father and the Spirit in the Holy Trinity. He comes because He wants to share Himself with us so that we who are creatures can receive into our creaturely lives the One who is holiness, love, and eternal life. Paul expressed it with the words "Christ in you, the hope of glory." I think Lewis was right. This is good news, the Good News.

## FAS Evangelists' Schedules

### Tom Atkins

- Jan 2–3 Congress on Evangelism for United Methodist Church, Atlanta, GA, Workshop leader "Evangelism in the Small Church"
- Jan 25–27 First UMC, Norcross, GA, Global Impact Celebration
- Feb 8–10 McEachern UMC, Men's Retreat, Camp Glisson, GA
- Feb 22–24 Mosaic UMC, Evans, GA, Global Impact Celebration
- Mar 17–20 Trinity UMC, Durand, GA, Revival

### David Harriman

- Nov 8–18 Guatemala (Evangelistic crusades and leadership conference)
- Feb 15–26 Honduras (Evangelistic meetings)
- Apr 3–15 Honduras (Work tour and evangelistic meetings)
- Jul 25–Aug 4 Peru (Evangelistic meetings and leadership conference)
- Oct 2013 El Salvador and Nicaragua
- May 2014 Cuba

### Jim Harriman

- Jan 2013 Trip to the U.S.
- Else University board meetings and working with the university writing up proposals to foundations for various projects in Bolivia

### Stephanie Hogan

- Dec 17 Zarephath Christian Church Women's Christmas Dinner, Franklin Township, NJ
- Mar 1–11 As a part of a Titus Women/Come to the Fire Team, Missionary Women's Retreat and National Paraguayan Women's Conference, Asuncion, Paraguay

### John Oswalt

- Jan 7–19 Concordia Theological Seminary, St. Louis, MO, teaching
- Feb 23–24 Vineyard Leadership Institute, Columbus, OH, teaching
- Mar 2 Grand Rapids, MI, Chairing camp meeting board
- Mar 4–5 Virginia Beach, VA, teaching Virginia Conference UMC Pastors School
- Mar 13–14 Trinity Evangelical Divinity School, Deerfield, IL, delivering Carl F. H. Henry Lecture
- Apr 5–7 First UMC, Lander, WY, leading retreat
- Apr 26–28 Salvation Army Eastern Territory Training College, Suffern NY, preaching Holiness Conference
- May 4 Eaton Rapids, MI, Chairing camp meeting board
- May 19 Nicholasville UMC, Nicholasville, KY, preaching
- May 26 Nicholasville UMC, Nicholasville, KY, preaching
- June 8 Eaton Rapids, MI – Chairing camp meeting board
- June 16–22 Red Rock Camp Meeting, Lake Koronis, MN, preaching/teaching

# A Savior Has Been Born to You; He Is Christ the Lord! (Luke 2:11)

by Stephanie Hogan



*And that's the way it was with us before Christ came. We were slaves to the spiritual powers of this world. But when the right time came, God sent his Son, born of a woman, subject to the law. God sent him to buy freedom for us who were slaves to the law, so that he could adopt us as his very own children. And because you Gentiles have become his children, God has sent the Spirit of his Son into your hearts, and now you can call God your dear Father. Now you are no longer a slave, but God's own child. And since you are his child, everything he has belongs to you. (Galatians 4:1-7 NLT)*

"Jail break!" The words echoed through the cold, starlit night. My friends and I scurried out of our captivity with squeals of glee as we played this favorite childhood game. A brave friend had dared losing his own freedom to tag the jail, which released us, the prisoners. Though no longer bound physically by the parameters of our makeshift jail, we were forced to quickly run from the one labeled "it"

who had the power to send us back to jail if he tagged us. One by one friends were unable to escape the dreaded tag. Though they had just been set free moments ago, they were now being ushered back to captivity.

The Scriptures above speak of another cold, starlit night when the Father did more than just break us out of a prison game. We were "slaves to the spiritual powers of this world" bound in utter darkness. The Father sent His Son, Jesus, who was born with our flesh and blood, born into our bondage in order to pay the price to set us free. We no longer have to live as slaves but are the Father's dearly loved children filled with His Holy Spirit and heirs of His Kingdom.

This reality of being God's beloved daughter has transformed me. Since I was young, I have always wanted to please God, follow Him, obey Him, and live for Him. But I found

## Meet Sarah McQueen



We are pleased to announce the appointment of Sarah McQueen to the Francis Asbury Society staff. She will be providing administrative support in the Ministry Center in Wilmore.

The McQueen family has long been a part of the FAS family. Sarah's parents, Gail and Judy have been personal friends with Dr. Kinlaw. Recently they were with Dr. Oswalt at the Holiness Summit at Kentucky Mountain Bible College. They have been intimately involved in Cherry Run Camp Meeting in Pennsylvania, and in the United Methodist ministry in western Pennsylvania, where Gail has been a pastor and has given his life to offering Christ. Judy has participated in our Titus Women's ministry events as well. Sarah's brother, Loren, attends Asbury Seminary and pastors near Shelbyville, Ky. Loren is a regular in the FAS Ministry Center, and is loved by all as a special friend.

Sarah, age 25, attended Asbury University and is an alumnae in the Class of 2009. She majored in Communications and continued her graduate education in Public Policy and Administration at the University of Kentucky. Since completing her education she has already amassed an impressive service record. Most of all, she is devoted to Christ and the ministry the Francis Asbury Society offers to the world. Pray for Sarah as she provides administrative support for our Society and becomes an integral part of the FAS

team. We are sharing with you a glimpse of her spiritual autobiography so you may begin to know her and pray for her. She will be available to meet you in person or by phone during regular office hours, Monday through Friday at the FAS Ministry Center here in Wilmore, KY.

### A Spiritual Snapshot

I was born and raised in a Christian home. My father is a retired United Methodist pastor, which means I grew up in the church. My upbringing was positive, loving and caring, of which I am very grateful. It is here that the foundation of my faith was set. It is by God's grace and the blessing of wonderful Christian parents that I accepted Christ at the age of four. I was assuredly too young to understand the weight of the decision I had made, and am in many ways too young still. Yet, the Lord has, in a continual process, been faithful to shower me with blessings while being mindful to bring conviction and instruction. Through the reading of the Scriptures, regular corporate worship, and community with fellow believers, I have come to know in my heart that God sacrificed His Son to die on a Cross in order to save me from my sin. Yet, the story does not stop at salvation. Jesus gave up his life so that I might not only be spared from the realities of Hell, but that I may experience freedom and an intimate relationship with God through the workings of His Holy Spirit.

While growing up in high school and college, I had the opportunity to take mission trips to South Africa and Pass Christian, MS. These experiences provided my first encounters with poverty and destruction and marked the time when God began to awaken my soul and break my heart for other people. Throughout the continuation of my education, the desire to provide for the needs of others in the name of Jesus Christ continued to grow. For the past year, I have been privileged to work with Lightforce International Ministries, Inc., a nonprofit that ministers to individuals involved in, or at risk of, sexual exploitation in Costa Rica. Despite linguistic and cultural barriers, I have strived to minister to these men and women in a way that speaks to the truth and joy of the Gospel. In turn, the Lord has used these experiences to show me more about His love and holy character and to teach me how to rejoice in spite of difficult circumstances. He is a good and powerful God that passionately pursues the lost and the broken!

myself striving, earning, and feeling like I never quite measured up in God's eyes. I could always give more, be more, do more. I wasn't aware that I was relating to God with this performance mentality. I had the language of God's love and would share the truth of His love with others, but in desperately trying to earn God's love, I was a slave to my performance and I ultimately saw God as a demanding judge. I had moved from being a slave to the world to a servant of Christ, but this is not the transition described in the above passage of Scripture. Paul does not speak of Christ buying our freedom from the powers of darkness so that we can become His servants. No, the Father saves us from slavery so that we can become His very own children.

Through wonderful godly men and women, and through my involvement with Titus Women, God helped me see I no longer had to be a "worker for Jesus" (as Beth Coppedge so beautifully explains), but a "lover of Jesus." My chains began to fall off when I heard this message of freedom and entered in a new relationship with Jesus Christ. I was no longer simply a worker for Jesus—striving, taking orders, accomplishing His work—but became a lover of Jesus. I gave myself completely to Him in love and received His life and love, which He was freely giving to me.

God is still teaching me what it means to relate to Him as my Father: He is showing me I am His dearly beloved daughter, fully pleasing and acceptable to Him because of Christ's death and resurrection for me. I am His, and He is mine. It's life changing! As I am about God's kingdom work now, I'm serving him as a Father and not a demanding master. I know that I am loved first as His child and not because of what I do.

This is Good News! We have a Savior who has freed us, a Heavenly Father who has adopted us as His own children, and the Spirit of Jesus which is in our hearts. This is the hope of the world! But, if this Good News of Jesus Christ will have any impact on our world, we, the people of God, must allow Jesus to set us free.

If we are honest, there are many ways in which we, God's people, are in bondage. Like the early church in Galatia, we are tempted to put our faith in our righteous acts and how well we follow the rules as the means of our salvation or our sanctification. The evil one may use our past, our pain, or our fears to keep us bound in shame. We may long to know God more intimately and yearn for Him to use us for His kingdom, but the evil one "tags us" with lies ("You are no good," "You are useless to God," "You must prove your worth") and ushers us right back into captivity. Some of us are bound by sin. We hate to actually call it by its name, but if we're honest, we can't seem to get away from what comes out of our mouths or that which we entertain in our minds or harbor in our hearts that we know is contrary to the things of God. Stanley Tam, a great businessman who gave 90% of his earnings to the cause of Christ, said, "You have only one enemy. When you become a believer in the Lord

Jesus Christ, the evil one has lost you from his family and he has only one goal – to cripple you and make you useless for Christ."

If we will let Him, if we will invite Jesus into the places that hold us captive, if we will listen and follow His gentle leading, He can and He will bring us to Himself and set us free. How Jesus sets us free is as unique as the individuals we are. What is certain is that you are the Father's own son or daughter. He knows you personally and cares for you affectionately.

I am privileged to witness Jesus at work transforming lives through the Francis Asbury Society and Titus Women. Just last month, I was in attendance at a revival service where Dr. Ron Smith was preaching. A young man gave His life to Jesus, and Jesus saved him from his old life of drugs and alcohol. I saw the young man's face the next day. He glowed with the presence of Jesus. He had been set free! I had the joy to pray with a woman after a session at a women's retreat where I was speaking. As she wrestled and prayed, Jesus freed her from years of burdens she carried feeling as if it was her responsibility to save her husband. She laughed and cried. The chains fell off. She was free.

Titus Women had the privilege to partner with Come to the Fire, a national women's conference on the holy heart this October for their 7<sup>th</sup> annual conference. Over 2400 women gathered outside of Chicago, Illinois from over 30 states and 50 denominations with an additional 35 satellite churches hosting a live web streaming. Jesus came! A significant part of the conference each year is a healing service, which is rooted in Scripture and the

transforming work of the Holy Spirit. Before the invitation to come forward was even completed, women were lined up in the aisles to the back of the large auditorium to meet Jesus and to receive His love, to let Him heal, to be set apart as His own, and to be set free. One woman shared her testimony:

*Wonderful! I was able to ask forgiveness to someone after a yearlong battle. I was able to leave it at the feet of our precious Lord Jesus! If he can forgive us then I need to follow his lead. My good friend was also along with me and we are now going to begin a study guide that we purchased at the event! We both want to have a deeper more intimate relationship with our Heavenly Father! I could go on and on about the beauty of this conference, the women who ministered to us and the powerful praise and worship was so deeply touching.*

We have the answer for a world and a church that is hurting, broken, and bound; it's Jesus! He is our Savior. "Now you are no longer a slave, but God's own child. And since you are his child, everything he has belongs to you" (Galatians 4:7).

This Christmas, let's celebrate! We are no longer slaves, but children of God.



# Vicki New ~ In Appreciation



Well-loved for her tireless energy, delicious broccoli casserole, and warm hugs, Vicki New served the Francis Asbury Society (FAS) and the Titus Women's Ministry (TWM) as Office Manager for eight years before following God's leading elsewhere. In appreciation, we want to share some of the wonderful contributions Vicki made during her time here.

Vicki played a large role in the publishing division of FAS and TWM. When new books were ready for layout and design, Vicki stepped into the process and, through much prayer, chose fonts and cover designs to enhance the books' content. Much of our ministry's "look", the graphics you see on brochures or the font used in our letterhead, come from her hard work and inspiration.

In addition to these tasks, Vicki was responsible for a myriad of projects: everything from book table sales to the High Calling to the annual Discipleship Summit hosted by TWM. But more than all of this, Vicki is, at her core, a woman deeply concerned about people and how she could help them. Her legacy will be the hours she spent in prayer with co-workers and the many ways she showed how much she cared. Maybe that is what makes her broccoli casserole taste so good.

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### The High Calling—November/December 2012

The High Calling is a bimonthly publication of The Francis Asbury Society to serve as a link between FAS and its constituents, building loyalty and awareness so that the teaching and experience of Christian holiness may continue to be lived and proclaimed throughout the world.

#### The Francis Asbury Society

P.O. Box 7 · Wilmore, KY 40390 · 859-858-4222

FAS@francisasburysociety.com · www.francisasburysociety.com

*Managing Editor: Dr. Ron Smith*

*Editing/Design/Layout: Dr. John Oswald, Vicki New*

*Contributors: Dr. Dennis Kinlaw, Dr. Ron Smith, Dr. Joe Dongell, Stephanie Hogan*

Sign up to receive our companion e-newsletter, *The High Calling Online*, at  
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-Advent or Event  
-A Savior Has Been Born  
-Meet Sarah McQueen

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