2023 Strategic Plan
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Introduction

Trustees as Guardians of Asbury Theological Seminary

The Board of Trustees is the final guardian of the mission statement, statement of faith, and ethos statement of the institution. This is a sacred heritage for any board of trustees, the loss of which has been the downfall of countless institutions over the years. One of the great strengths of Asbury Theological Seminary is that despite many trials and challenges, the Board of Trustees has taken seriously this sacred trust. The three foundational documents of the Seminary remain the mission statement, statement of faith, and ethos statement. These documents are included in Appendix A.

In response to this sacred trust, the Board of Trustees publicly reviewed the mission statement of Asbury Theological Seminary and challenged the President to lead a process which would result in our discerning God’s direction (vision) for Asbury Seminary over the next decade in fulfilling and extending our mission. The President was reminded of the sacred trust which was given to him to defend historic Christianity as embodied in the statement of faith and guard the ethos of the Seminary which not only nurtures the “Asbury Seminary experience” but without which we cannot fulfill our mission to prepare and send out sanctified and Spirit-filled students.

Mission, Vision and Adaptive Change

The word mission, in the context of strategic planning, refers to the ongoing, founding purpose of the Seminary, and that purpose remains unchanged. The mission of Asbury Theological Seminary is as follows: “Asbury Theological Seminary is a community called to prepare theologically educated, sanctified, Spirit-filled men and women to evangelize and to spread scriptural holiness throughout the world in the love of Jesus Christ, through the power of the Holy Spirit, and to the glory of God the Father.”

The word vision, in the context of strategic planning, refers to the specific goals and direction of the Seminary in the next few years in order to extend and remain faithful to the ongoing mission. A vision statement provides the overarching strategic direction, which is then operationalized through numerous specific goals and initiatives.

It is common to find strategic plans that establish vision statements charting a three- to five-year course. Asbury Seminary has intentionally parted from this approach because the shorter frame vision tends to drive a plan toward solving technical problems and neglects the long-term adaptive change which can take place only over a longer period. However, the fundamental challenges faced by Asbury Seminary—and, indeed, all North American seminaries and divinity schools—require a long-term, multifaceted strategy for institutional change. These two types of problems have been helpfully identified by Ronald Heifetz and Donald Laurie as “technical problems” and “adaptive problems.”¹ Technical problems are problems with readily identifiable solutions within the institution. There are mechanisms and expertise in place to identify and solve these problems. However, an institution must also be able to identify adaptive problems. These are problems which have no easy solution and require long-term strategic change to resolve. Technical problems can be solved by a leader who understands the problem and knows how to align the faculty to follow his or her vision in addressing a problem. Adaptive problems cannot be solved in this way. An adaptive problem involves mobilizing many people

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effectively around an issue and fostering long-term collaboration and adaptation to new realities. We are well aware of how difficult it is for our country to accept adaptive change because of forces that resist collaboration and because election cycles reduce all change to four-year periods, when the true transformation required calls for a decade of sustained, collaborative work. Likewise, in academia, it is not uncommon for administrators, as a part of their own managerial style and temperament, to reduce all problems to manageable-size “technical problems” that can be solved in one to three academic years. However, this kind of management style does not always help the institution to adapt or reposition itself over decades of time. Technical responses to adaptive problems can become a panacea for the real transformation that is required.

Thus, our strategic plan is known as the 2023 Strategic Plan and is based on a decadal vision for adaptive transformation of Asbury Theological Seminary. The year 2023 was chosen because on that year we will celebrate one hundred years as an institution.

We recognize that this means that the Asbury Theological Seminary 2023 Strategic Plan may appear simultaneously “bigger” than one would hope (not manageable in a short time frame) and insufficiently “technical” for the kinds of measurable goals that are often the mainstay of strategic plans. However, if this 2023 plan is supplemented by the annual goals that the President discusses with the Strategic Planning Council and submits to the Board of Trustees each January and are followed up three times a year at every Board meeting as well as an extensive review by the Executive Committee at the President’s annual review, then we believe this plan will be fleshed out year by year in ways which are sufficiently technical and measurable, without losing sight of the long-term adaptive change needed at Asbury Seminary.

**Trustee Call, Presidential Charge, and Certified Questions**

In accordance with the best practices of shared governance, the Board of Trustees charged the President of Asbury Theological Seminary in November of 2009 to institute a process which would produce a strategic plan. It was understood that this process would be collaborative and would include all of our major constituents. The President informed the Trustees that a truly collaborative process enlivening all stakeholders and producing the kind of adaptive change Asbury Seminary needs would take at least two years to produce.

The President began the process by posing a series of reflective, adaptive questions to the entire community. The President raised the questions at a wide range of events, including faculty retreats and open forum discussions with students and staff. The faculty dedicated an entire day discussing these questions and providing preliminary feedback to the President on how Asbury Seminary has positioned itself in the last decade on many of these key issues. This day led to some reshaping, deleting, and adding of new questions that fell into ten key areas, which would eventually form the structure around which the entire strategic plan was built.

This resulted in a strategic stimulus document that included ten Presidential Charges, which were then connected to a series of three to four certified questions under each of the ten headings. These Presidential Charges and certified questions can be found in Appendix C.

**Vision Teams and World Café Model for Strategic Planning**

2 These key questions may be found in Appendix C, on pages 54-56.
The process was formally launched by holding a World Café event for the entire community. The expression “World Café” refers to a specific model of strategic planning by Juanita Brown and David Isaacs in their book *The World Café: Shaping our Futures through Conversations that Matter*.

Their model has been successful in a variety of contexts and is based on seven principles:

1. The setting must support interaction and engagement
2. The space must be seen as hospitable
3. Questions must be significant enough to stimulate collaborative interaction
4. Everyone’s contribution is needed and expected
5. Cross-pollination of ideas and exploration of diverse perspectives is encouraged while at the same time retaining focus on the core questions
6. Participants are helped to listen together for patterns, insights, and deeper questions
7. That which is discovered in the conversations is harvested and shared, and practical steps are explored where specific action can be taken.

Prior to his coming to Asbury Seminary, President Tennent used and adapted the World Café to the specific challenges of theological education. This was published in 2008 in his *Revitalizing Practice: Collaborative Models for Theological Faculties*.

Thus, Asbury Seminary held its first ever World Café event, which brought the entire community together in R. J. Corman’s airplane hangar, one of the few locations in central Kentucky that could house the entire student body, faculty, staff, administrators, and trustees around small, round tables. A similar event was held in Orlando, Florida, in the Harper Room.

Because this was a major event to get people thinking strategically, the President, in consultation with the Cabinet, certified three broad questions to be discussed by the entire community at the World Café. Having three general questions was felt to be more generative for a single day of discussions, since the technical nature of the nearly forty certified questions for the two-year process would involve more time and reflection than could be captured in a one-day event. For this event, the following three questions were certified for discussion:

**Certified question #1:** The strategic planning process is not merely a design to get answers to certain questions, but a means of rethinking the entire way we talk about our mission and how we collaborate together as a ministry. From your point of view, in what ways might our strategic work transform how Asbury Theological Seminary pursues its mission and interacts with one another?

**Certified question #2:** “Asbury Theological Seminary is 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,” the Seminary’s mission states. What hopes, dreams and visions do you have concerning how Asbury Seminary might pursue this mission?

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4 Ibid., 40.
5 This book was written by Joseph Bessler, Peter Cha, Mary Hess, and Timothy Tennent, who were being mentored at the time for academic leadership through the Lilly-sponsored Lexington Seminar. In chapter four, Timothy Tennent demonstrates how the World Café can be effectively used for addressing adaptive change.
Certified question #3: Christianity is growing rapidly in Africa, Asia, and Latin America. The Church of Jesus Christ is becoming increasingly global, culturally diverse, and multiethnic. The ethnic composition of North America is also changing. What implications does this have for a seminary like Asbury Theological Seminary? What changes would you consider urgent?

We brought Frances Baldwin, a certified World Café consultant from Atlanta, Georgia, to lead this daylong conversation. The result was an exciting realization by the entire community that we were launching a new season of reflection on questions that really mattered to our future, and we wanted input from the entire community. The insights harvested by these conversations were used to help craft the more substantive, ongoing discussions over the next year.

Immediately following the February 2010 World Café event, the President and his Cabinet decided to establish ten vision teams which corresponded to, and were named after, the ten key areas of the original Presidential questions posed to the community. Each of these ten areas were connected to a Presidential “charge” followed by a list of three to five certified questions that had been approved by the President and Cabinet. As noted earlier, these are found in Appendix C.

The President delegated to the Provost the primary responsibility for organizing the vision teams, appointing chairs, and establishing the structure and timetable for the reports to be submitted to the President. The membership of the vision teams can be found in Appendix D. The Provost established ten teams, all cross-pollinated with members of the faculty, staff, and students. The Trustees and administrators were only present at the vision team meetings by invitation. This was to carefully protect the development of the strategic plan in a way that gained broad support and deep ownership from the entire community. In a conceptual sense, the strategic plan was built from the “bottom up” rather than delivered from the “top down” as a finished product.

Each of the ten vision teams met at least once per month for an entire year discussing their certified questions. The teams were also asked to develop SWOT (Strengths, Weaknesses, Opportunities, and Threats) analysis of Asbury Seminary in light of the particular area they had been assigned, whether it be the student body, curriculum, globalized faculty, etc. The discussions, progress, and unfolding findings were reviewed three times during the 2010-11 academic years at the Strategic Planning Council (SPC), a committee made up of Trustees, administrators, faculty, and students. Over a dozen Trustees were invited to attend various vision team meetings, as was the President and several key administrators. The President and Provost also met with the chairs of the vision teams to monitor progress and to keep the process visionary and appropriately generative.

By Spring of 2010 the vision team work was completed and ten major vision team papers were presented to the SPC and to the Board of Trustees. These documents were reviewed by the Board of Trustees and the SPC. The President divided each of the ten papers among himself and the Cabinet for careful review and response to the vision teams. A similar process was followed by the SPC and the Board of Trustees. The vision teams were then required to resubmit their vision team documents to the Cabinet, SPC, and Board of Trustees with the needed revisions and clarifications to more fully conform to the visionary needs of the document as well as clear and unambiguous answers to the certified questions. The final submitted document in December
2010 was 206 pages and contained the official and finalized reply from the vision teams to the certified questions.

At this point in the strategic process the focus and energy moved to the administration and Trustees for response, clarification, shaping, discovery of significant omissions, etc. The administration recognized that a 206-page document was too unwieldy to serve as a strategic plan. The President assigned each of the ten vision team papers to members of the Cabinet so that each vision team document was reduced to no more than two pages, followed a common format, and was extensively annotated, demonstrating how the summary was derived from the original vision team papers. The document that emerged remains the core of the 2023 Strategic Plan. It is organized around a central summarizing statement, followed by a list of strategic goals or initiatives, followed by a second list of tactical, operational ideas that were identified as key methods for achieving the strategic goals.

Once the strategic plan is approved, the administration will adopt a plan for bringing this plan to our external constituencies. This will be found in Appendix E.

It has been an honor to walk through this strategic planning process as a community. The last two years has taught all of us that it is as much about the journey as the destination. We have grown together as a community, and we understand the unique gifts which each brings to our common work. Finally, we pray that the Lord Jesus Christ will enable us, in the words of our founder, H. C. Morrison, “to prepare and send forth a well-trained, sanctified, Spirit-filled evangelistic ministry.”
Values and Vision

The Relationship of Values, Vision, and Strategic Goals

The vision statements enable us to “tell our story” well. It allows us to see the big trajectories. The strategic goals give the specifics on how this vision will be extended and implemented over the next decade. The core values and vision statements are listed below, followed by the specific strategic goals that support them. The numbers point to the specific goals found between pages 12 and 43 of this strategic plan.

Ten Core Values and Overarching Strategic Goals

The core strategic plan which emerged from the vision team deliberation contained seventy-seven distinct goals for the next ten years. Upon closer examination, it became clear that not all of these goals were of the same kind. Three important points emerged from this reflection. First, some (approximately fifty) were clearly strategic goals, identifying an overarching direction for the seminary. Others, (approximately twenty-five) were more in the tactical category, giving operational methods on how a goal might be achieved more than an actual strategic goal itself. Second, the Cabinet and the Executive Committee of the Board of Trustees felt that the 2023 plan should distinguish more clearly between final goals and operational methods, ideas, or aspirations. The revised plan clearly distinguishes between the two. Third, it became clear that while fifty discrete goals might be helpful for various committees of the Trustees and for the administration over the next ten years, it remained difficult to talk about easily with external constituents, donors, alumni, and friends. We all agreed that an effective strategic plan must be able to be easily talked about with a wide range of audiences and constituencies, both internal and external. Furthermore, it is important to recognize that some of the strategic goals were natural extensions and development of long-standing commitments at Asbury Seminary, some dating back to our founding in 1923. Others represent exciting new streams that, while not inconsistent with our history, do add clear new directions for us that are uncharted for us as a Seminary.

To help in the clear communication of the strategic plan the Board of Trustees and the administration carefully read the entire 2023 plan and identified the following ten values and overarching strategic goals. Beneath each item there is a brief description followed by the specific place in the strategic plan where the goals and tactics to operationalize and reach that goal may be found.

1. Asbury Seminary will be committed to serving the global Church. We will be ever mindful of the global Church as we develop new programs, utilize technology and innovative delivery systems, understand global trends, and partner with theological institutions around the world. We will strategically deploy faculty, student, and learning resources on every continent in a collaborative way marked by servant leadership.

The following Strategic Goals support this: 1, 2, 4, 13, 18, 19, 20, 21, 31, 41, 47, and 54

2. Asbury Seminary will be committed to graduate-level theological education which is faithful to God’s Word. Serious biblical, theological, and pastoral reflection which is committed to historic orthodoxy is crucial for the long-term health and vitality of the church. Asbury Seminary needs a well-trained, missionally alive, spiritually vibrant faculty and staff in order to
“theologically educate” men and women. Although we are generously catholic with all those who are historically orthodox, we are called to highlight the distinctive contributions of the Wesleyan/Arminian tradition. We will resist attempts to downgrade our programs and scholarship, and, instead, we will extend effective pastoral leadership and Wesleyan scholarship around the world.

The following Strategic Goals support this: 27, 42, 45, 46, and 48

3. Asbury Seminary will be committed to personal and community formation. Asbury Seminary is a worshipping community of formation and learning. We acknowledge the need for, and indeed, the crucial relationship between, academic and spiritual formation. Our campuses should be rich environments for spiritual development, global community, sacrificial service, catechesis, and holiness, to the end that Asbury Seminary might propel a twenty-first century renewed emphasis and deeper understanding of holiness. If students do not graduate holy and Spirit-filled, then we have not fulfilled our mission. To this end, we must extend formation opportunities to all our faculty, staff, and students.

The following Strategic Goals support this: 3, 7, 9, 10, 11, 24, 26, 32, 39, 43, and 44

4. Asbury Seminary will be committed to pursuing a diverse, missionally oriented student body. We will identify students who are missional, diverse, committed, and teachable. Asbury Seminary is committed to developing a lifelong relationship with our students and alumni. We want to assist in helping students to understand the call of God in their lives, and we want them to see Asbury Seminary as a lifelong partner in helping them to be effective in their service to Christ and His Church. We believe that helping to equip students to effectively engage a post-Christendom context in North America is highly strategic for both church renewal and church planting. We believe that helping students understand the remarkable missional possibilities around the world is strategic for our commitment to “spread scriptural holiness throughout the world.”

The following Strategic Goals support this: 12, 15, 16, 23, and 54

5. Asbury Seminary will be committed to lifelong learning for pastors and church leaders. The rapid pace of change in the world requires that we no longer conceptualize a two- or three-year degree as an isolated period of training that equips someone for a lifetime of ministry. Rather, we affirm the importance of developing an ongoing relationship with our alumni/ae for their entire ministry. The growing challenges and fast-paced change in the world today requires that pastors and leaders become lifelong learners. Asbury Seminary is committed to extending the resources of the seminary as a bridge not only to our graduates but also to many new groups who will look to us for training and instruction. Asbury Seminary will become a vital resource for ongoing teaching, distribution of resources, networking, collaboration, retooling, and reflection.

The following Strategic Goals support this: 7, 8, 25, and 51

6. Asbury Seminary will be committed to equipping pastors for missional engagement in service to the Church. North America is the fastest-emerging mission field in the world. Many
churches have either lost connection with dynamic, apostolic orthodoxy or do not have a clear strategy for missional engagement. Asbury Seminary is committed to spiritual renewal, member revitalization, church planting, and evangelism. Only through the full recovery of the fivefold ministry of apostles, prophets, evangelists, pastors, and teachers can we effectively strengthen and extend the Church of Jesus Christ. Asbury Seminary must become a leader in preparing and equipping church planters as well as fostering church planting networks around the world.

The following Strategic Goals support this: 5, 8, 14, 22, 23, 28, 29, 31, 50, 51, 53, and 55

7. Asbury Seminary will be committed to serving ethnic churches. We are committed to responding effectively to the growing ethnic diversity and urbanization of North America. We will develop degree and nondegree programs as well as demonstrate flexibility in delivery systems for Hispanic, Chinese, Korean, African-American, Indian, and other ethnic minorities.

The following Strategic Goals support this: 12, 23, 28, 29, 30, 40, 49, and 53

8. Asbury Seminary will be committed to developing new constituencies. While continuing our strong commitment to traditional and mainline Wesleyan and Methodist churches, we must also recognize the strategic importance of the 432 million new independent Christians who are emerging as a fourth branch of Christianity and will, over the next generation, largely replace what are often referred to as the “mainline” churches. The fastest-growing churches in America are ethnic, urban, missional, and nondenominational. Asbury Seminary is committed to training these Christians and introducing (or reintroducing) them to the great Wesleyan heritage and history of the Church.

The following Strategic Goals support this: 12, 13, 15, 16, 28, 29, 40, 49, and 54

9. Asbury Seminary will be committed to empowering and equipping of the laity. We affirm that the Church, properly understood, is a lay movement, which is trained, guided and deployed through effective, often ordained, leadership. Every Christian should see their lives as a divine, strategic placement for the effective extension of the gospel. We will develop specific programs and reproducible models for effective lay training and empowerment for ministry. The Beeson Center is strategically positioned to lead Asbury Seminary in this area.

The following Strategic Goals support this: 6, and 52

10. Asbury Seminary will be committed to strengthening our economic model and developing our network of support. Under God’s grace, the mission of Asbury Seminary is enabled through two sources of revenue: students and gifts from alumni and friends. Asbury Seminary must develop a long-term model of economic viability that optimizes and expands our revenue. In order to achieve our strategic plan, we also need a full-orbed, long-range advancement and communication strategy. This includes a robust commitment to donor development, capital campaigns, scholarship support, planned giving, alumni affairs, Trustee involvement, and generous donations into the mission of the Seminary.

The following Strategic Goals support this: 17, 33, 34, 35, 36, 37, 38, and 42
Vision Statements and Strategic Goals

A. Global Christianity

Summary Vision Statement
That Asbury Theological Seminary, committed to “spread Scriptural holiness throughout the world,” will be globally positioned to equip, train, serve, and support the world Christian movement.

The official seal of Asbury Theological Seminary contains the words, “the whole Bible for the whole world.” From our founding in 1923, Asbury Seminary has been committed to engaging the whole world. This is also reflected in our mission statement, which declares that we are to “spread scriptural holiness throughout the world.” The twentieth century witnessed a dramatic, seismic shift in the ethnic and cultural demography of Christianity. For the first time in over 1,300 years, the majority of Christians are now found outside the Western world. Vibrant, often indigenous, expressions of Christianity are emerging across Africa, Asia, and Latin America. Furthermore, the demographics of North American Christianity is also changing, fueled primarily by new waves of immigrant communities in the West.

In order to respond to this shift, Asbury Seminary must reconceptualize itself as more than a regional or denominational outpost for theological and pastoral training. Furthermore, the increasingly post-Christendom, missional realities of North America call for Asbury Seminary to recapture our vibrant history in producing evangelists and church planters.6

Strategic Goals
(1) By 2023 Asbury Theological Seminary will be a leader in training church planters for post-Christendom North America as well as doctoral-level education for leaders of global church planting movements.7 We will secure a full-time professor of church planting to be housed in the E. Stanley Jones School of World Missions and Evangelism. Church planting is the embodiment of the New Creation in communities of men, women, and children who live out the future realities in the present as a form of witness, service, and love. Asbury Seminary, in 2023, will not only train church planters but also will be a leading center in a global network of church planting initiatives. We look to the E. Stanley Jones School of World Mission and Evangelism to bring leadership to this initiative. We anticipate that, by 2023, 40 percent of our student body will include church planting as a significant, if not primary, focus of their ministry.

(2) By 2023 Asbury Theological Seminary will deploy on all of our campuses and extension sites a faculty conversant with trends and emerging movements in global Christianity and fully

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6 Global Christianity, Presidential Charge (1, 2).
7 Global Christianity vision team paper envisions “an Asbury Seminary that recognizes the need of church planting in the majority world, and also in the secular West” (11). Church Renewal and Revitalization and Church Planting also calls for “a course of study in cross-cultural church planting” (65). There are strong missiological reasons for considering changing the name of the E. Stanley Jones School of World Mission and Evangelism to the E. Stanley Jones School of World Mission and Church Planting. Evangelism is, after all, about creating communities of believers who manifest the full realities of the New Creation in the present.
capable of teaching and training in cross-cultural contexts. If faculty teach abroad, they will be properly trained and oriented for cross-cultural service and, upon return, their insights will be harvested for the benefit of the larger community. Our faculty will lead the way in the reflection and application of Wesleyan theology to the entire range of global contexts and trends. The faculty at Asbury Theological Seminary will continue its long-standing tradition of upholding the highest standards in academic excellence alongside of a deep, missional commitment to train and equip the church for service here and around the world.

(3) By 2023 Asbury Theological Seminary will be a generative center for a renewed emphasis on holiness around the world. A renewed commitment to holiness, generated from Asbury Seminary, which envisions holiness as not merely forensic, but relational; not only private but public, global, and missional; not merely negative, but focused on the fruits of the Spirit. Our curriculum and pedagogical methods, content, and structures will fuse academic and formational values in the “muptial embrace” which Wesley envisioned. Asbury Seminary should embody a global Christian community marked by holiness in the classroom, in worship, in prayer, and in our service to Christ throughout the world.

(4) By 2023 Asbury Theological Seminary will develop partnerships and affiliate relationships with a wide range of training institutions who share a common vision which will enable a two-way movement of faculty, staff, students, resources, strategic planning, and mutual collaboration between Asbury Seminary and the global church on every continent. Some key components of these global relationships would include an International Scholars-in-Residence program, study abroad opportunities as a part of accredited degrees, global extension sites, faculty and staff deployment at partner institutions, and a commitment by Asbury Seminary to utilize our capacities to resource and strengthen global training in historic, Wesleyan Christianity.

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8 Global Christianity visualizes a “globally intelligent faculty” where “faculty members aim to acquire an expansive knowledge of the global Church through teaching and learning opportunities in cultures not their own. Moreover, we see coming, and rejoice in the day, when the investment of faculty in such opportunities is recognized as part of their development toward promotion and tenure” (9). By “conversant” this document means that we ask faculty and staff who do not yet have experience in cross-cultural teaching/working to be trained and that we encourage debriefing sessions after faculty or staff return. We also encourage harvesting insights and sharing these regularly at plenary faculty meetings.

9 Global Christianity calls for “a seminary that represents a true, untokenized, global representative community with regard to place, race, gender, and age and is a place where integrative preparation of heart and mind is empowered and led by the Holy Spirit” (6). The document “dreams of a future in which Asbury Seminary is especially sensitive to the direction and need of the Holy Spirit and, indeed, is known as a place where the power of the Holy Spirit in the lives of students, faculty, and staff is pervasive and transforming” (10).

10 Global Christianity (11) states, “We see Asbury Theological Seminary intentionally pursuing global partnerships with seminaries and ministries around the world for the purpose of mutual upbuilding.” See also Church Renewal ... (61), recommendation six, calling for “strategic reciprocal church development partnerships” as well as p. 62, which called for “international circuit riding professors” who “commit themselves to two to three sites over an extended period of time and relationship.”

11 Global Christianity (7, 9, 11, 13, 15-16). The vision paper “affirms promoting an international scholars-in-residence program—at least one per year” (14). The vision team calls us to “help the leaders of the future expand still further the growth of the global church” and to “train the leaders of the future how to deepen the Christianity that is already present” (7). “We dream of a day when the whole Asbury Seminary community embraces the importance of keeping our collective finger on the pulse of our changing contexts through relentless listening that involves deliberate, genuine engagement, and partnership with our fellow believers around the globe” (9). “We
Theological Seminary understands that the purpose of our global partnerships is to provide greater access to the gospel for the 1.9 billion least reached peoples of the world who are found in over 6,000 distinct people groups. These groups either have no access to the gospel at all, or no viable church planting movement. It is crucial that Asbury Seminary play a leading role in strengthening the work of global church planting among all the peoples of the world.

Operational Possibilities

a. In light of the 2023 vision Asbury Theological Seminary might consider providing electronic access to a core body of theological training (pastoral, missions, theology, history) for global access in languages other than English. We have, in particular, a vision for Spanish and Chinese, given the strategic nature of these two languages in world Christianity.  

b. In light of the 2023 vision Asbury Theological Seminary might consider building upon the strengths of our Center for the Study of World Christian Revitalization Movements and Kingdom Conferences by a new focus on research in the E. Stanley Jones School of World Mission and Evangelism with a new arm known as the Center for the Study of Global Christianity which promotes research and a deepened understanding of the latest trends and needs in the world Christian movement. This will be done through a networking collaboration between the ESJ Center with existing research centers around the world (e.g., CSWC in Edinburgh, the CSGC at Gordon-Conwell, Lausanne International, BUST Center for Global Christianity and Mission in Boston, OMSC in New Haven, Center for the Study of Christianity in Asia at Trinity Theological College, Singapore, etc.).

could energetically encourage students to accompany Asbury Seminary faculty [abroad]” (15). “We could also develop a network of relationships with schools in other countries to encourage more faculty teaching exchanges in which faculty from institutions in other countries teach at Asbury Seminary” (15). We affirm the “worth of study abroad ... at partner institutions, as well as service in settings of poverty and injustice” (16).

12 This makes particular sense given our contextual situation on the Florida Dunnam Campus with so many Spanish- speaking faculty members and our long-standing commitment to China dating back to Henry Clay Morrison and our historic relationship with OMS.

13 Global Christianity states that “we can envision the possibility of a study and research center focusing on global Christianity, with the goal of promoting more informed participation and understanding of global Christianity” (10).
B. Church Renewal and Revitalization and Church Planting

Summary Vision Statement
That Asbury Theological Seminary will be a wellspring of training and collaboration for church renewal and lay revitalization as well as the training of church planters and the stimulation of new church planting movements.

North America and Western Europe, the traditional heartlands of the Christian faith, are today emerging as the new mission fields of the twenty-first century.\(^{14}\) The emergence of a post-Christendom West,\(^ {15}\) the dramatic rise of non-European immigration and diaspora movements into North America,\(^ {16}\) rapid urbanization,\(^ {17}\) the technologically driven forces of connectedness,\(^ {18}\) the rise of the information-digital age,\(^ {19}\) and the postmodern loss of the biblical meta-narrative\(^ {20}\)

\(^{14}\) David B. Barrett and Todd M. Johnson, eds., *World Christian Trends, AD 30-AD 2200: Interpreting the Annual Christian Megacensus* (Pasadena, CA: William Carey Library, 2001), part 26, “Geo response,” 773-78. Part 11 (Listings) lists the ten most responsive people groups in the world (all located in China and India). In contrast, all ten of the most resistant peoples are located in the western world (404).

\(^{15}\) Church Renewal ... (41). “A Christian worldview is no longer in the DNA of our society... We are not preparing for 2023 well unless we prepare our students for this new reality.” Formal Christendom refers to a political and ecclesiastical arrangement that reinforces a special relationship between the Church and the state. The state strengthens the Church by promoting Christian hegemony over the religious culture life. The Church, in turn, gives legitimacy to the state by supporting the political establishment and tacitly granting divine sanction to the actions of the state. In the USA, despite the formal separation of Church and state, this has been expressed through civil religion. In the USA, for example, state funerals take place in the National Cathedral, God’s name is invoked in public speeches, the President takes the oath of office with his hand on the Bible, and so forth. Post-Christendom refers to the collapse of this relationship and the slow movement of the Church from the center to the periphery of mainstream culture.

\(^{16}\) Church Renewal ... (24) cites the “impact being made by diaspora movements upon global demographics, especially with the movement of persons from the Global South.” The 1965 Immigration Reform Act set into place the legal framework for a dramatic change in the ethnic makeup of North America which previously had privileged European immigration into the United States. The dramatic rise of Latino, Hispanic, African, Filipino, Korean, and Chinese immigration, coupled with the dramatic disparities in the birthrate of immigrant versus European stock population, is producing a major shift in ethnic identity in North America. By the year 2010, half of all children under five years old in the United States were non-Anglo. This means that the incoming class of 2027 at Asbury Seminary will likely be 50 percent non-Anglo, a significant shift from today’s demographic spread. Church Renewal ... (69) states that “by 2023 we want to be sending qualified pastors and scholars into the world, and these men and women will look quite different from the current student population.”

\(^{17}\) Urbanization is one of the megatrends of the twentieth century. The forces of globalization have collapsed the traditional space and time barriers, allowing for increased travel and relocation. Earlier evangelistic and church-planting strategies in North America were formulated for and implemented in rural settings. Twentieth-century strategies often simply made minor adjustments to the nineteenth-century models. Today, entirely new paradigms of mission strategy must emerge that conceptualize a mission field that is primarily urban.

\(^{18}\) Integral to globalization is a “complex connectivity” which is driven by technology. It began in the twentieth century with advances in travel and communication (e.g., airplanes and telephone lines), but has risen exponentially in the twenty-first century with the rise of the Internet and the ubiquitous use of cell phones, iPods, instant messaging, YouTube, chat rooms, Twitter, MySpace, and Facebook.

\(^{19}\) The Information Age refers to ability of individuals to transfer information freely, and to have instant access to knowledge that would have been difficult or impossible to find previously. It is also referred to as the digital age or the digital revolution, where information is instantaneously accessible through the click of a mouse.

\(^{20}\) Postmodernism has been defined, in part, as the collapse of any “grand canopy” of meaning which is generated by a grand, overarching narrative which gives animating meaning and purpose to a civilization. The overarching
are collectively presenting the church with major new challenges. The implications of these challenges are so profound that they require new forms of ministerial training, more intentional strategies for church renewal and membership revitalization, a robust, missional curriculum that is historically faithful but contextually conversant, and a commitment to plant new churches. Asbury Theological Seminary is prepared to invest significant resources to effectively navigate these adaptive challenges.

**Strategic Goals**

**(5) By 2023** Asbury Theological Seminary will develop theologically sound and field-tested strategies for church renewal and member revitalization.\(^{21}\) Our students will have competency in multicultural ministry, faithfully serving congregations in transitional communities. Asbury Seminary will foster missional partnerships with declining denominations to infuse them with evangelism, biblical preaching, and lay discipleship.\(^{22}\) We will intentionally foster models for church renewal and the equipping of the laity both within our curricular and co-curricular work.\(^{23}\) The Beeson International Center will play a strategic role in exporting strategies for renewal and revitalization among churches and laity for the United States and beyond. Asbury Seminary remains committed to training ministers for the renewal of declining mainline churches, but from a position of strength to serve.\(^{24}\)

Asbury Seminary will continue to maintain our historical focus on homiletical training and mentoring and preparing a steady stream of skilled and gifted pastor-teachers. This commitment will be evidenced in the axis of our classroom teaching of worship and modeled in the praxis of our ongoing, regular chapel worship.

**(6) By 2023** Asbury Theological Seminary will be a leader in leadership-supported lay ministry. A well-trained lay ministry is at the heart of any serious commitment to church renewal, member revitalization, and church planting.\(^{25}\) Asbury Seminary graduates will know how to train and

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work of God in creation and in history moving to a final Eschaton (Creation-Fall-Covenant-Incarnation-Death/Resurrection-Ascension-Pentecost-Church-Return-New Creation) has collapsed into tiny personal narratives framed by personal preferences, the commoditization of life, the emergence of a competitive religious marketplace and the slow domestication of the gospel.

\(^{21}\) Church Renewal ... (67) calls for methods to be developed to “turn around” churches which are “disciplined ... consultative ... evidence based.”

\(^{22}\) Church Renewal ... (66). The vision team asks, “What if we were intentional about cultivating interdenominational servicing partnerships with declining denominations, partnerships that made reality of evangelism and renewal central to the conversation?”

\(^{23}\) Church Renewal ... (68) encourages, for example, punctuating the chapel calendar with church planters and men and women who can bring “lessons learned from the field” who represent the “pioneering edge of missional congregations and church planting.”

\(^{24}\) Church Renewal ... (24). The team expressed concern about our “over-identification with one or a few denominational centers as the focus for theological education.” Instead, the Seminary is to “offer solutions to declining ... mainline denominations ... but we must do so from a position of strength to serve, from the standpoint of theological solidarity but not economic dependency. We must be highly intentional about our reasons for alliance and partnership.” A similar statement is made on page 25. Church Renewal ... also encourages the Seminary to hire new faculty “from the generative centers of the church” so that they “can be assimilated into our community in ways which allow them to influence key conceptual and strategic directions” (25).

\(^{25}\) Church Renewal ... (35). The phrase “Leadership-supported lay ministry” comes directly from the heading of the vision team discussion on lay ministry. The phrase beautifully vacates the classic tension between “ordained” and
equip the laity for ministry. The Beeson International Center’s Lay Ministry initiatives and the MLI (Marketplace Leadership Initiative) Fellowship supported by the Advancement Office will also enable business professionals to discover their role in catalyzing lay ministry for renewal and church revitalization. Lay, bi-vocational ministry is also an important strategy for church planting and building support for church planting networks.

(7) By 2023 Asbury Theological Seminary will be the generative center for a rebirth in twenty-first century Wesleyan-inspired catechesis for a post-Christendom society. It will be built around deep discipleship models which take seriously the means of grace, shared practices, cultural perceptiveness, personal and social holiness, vital piety, historic orthodoxy, active servanthood, and small-group accountability.

(8) By 2023 Asbury Theological Seminary will establish a publishing arm known as Seedbed. This initiative will use electronic and print media to resource the church in Wesleyan-oriented materials. This will be done in collaboration with Alumni Affairs and Church Relations, Communications, the Beeson International Center and Information Technology. Furthermore, in conjunction with the current Center for the Study of World Christian Revitalization Movements, the Beeson International Center, and the proposed Center for the Study of Global Christianity (see, Global Christianity, 12-14) Seedbed will produce practical church renewal guides, manuals and reflective studies to foster church renewal and member revitalization (clergy and lay).

“lay” and replaces it with a symbiotic, collaborative approach to ministry where clergy are catalyst figures who help to unleash multiple ministries.

Church Renewal ... (20) gives a brief historical affirmation of our Methodist heritage stating, for example, that Methodism is “fundamentally a revitalization and renewal movement” which brought to the revival the structures to conserve and advance the results of its ministry.”

For Wesley, the primary “means of grace” are prayer, Scripture reading (or listening) and the Lord’s Supper. For Wesley, these can convey not only sanctifying grace, but prevenient and justifying grace. Church Renewal ... cites the importance of the faithful ministry of the word and the sacraments (34).

Church Renewal ... (36) calls for Asbury Seminary graduates to be able to “exegete the culture.”

Church Renewal ... (67) states that “matters of prevailing prayer, holiness of life and community, sensible evangelism, convictional invitational preaching are staples of any revival movement.”

Church Renewal ... (20) points out that renewal has historically occurred when “vital piety associated with the message of the new birth in Jesus Christ leading to holiness of heart and life, results in a social as well as a personal spirituality. ... This is core to our identity.”

Asbury Seminary is a multidenominational institution that first and foremost arises out of a commitment to historic, Apostolic Christianity. Within this grand tradition we nurture and foster the particular contributions of the Wesleyan heritage.

Church Renewal ... (36) calls for Asbury Seminary graduates to “stimulate communities ... through all their leadership, preaching, teaching, caring and serving.”

Church Renewal ... (35ff) states that “it is our conviction that small groups are an essential element to both church renewal/revitalization and church planting. The Methodist movement was formed around small groups of class meetings and bands and was thereby able to disciple converts effectively.” The report states that “it is our conviction that the work of discipleship is critical to church planting and church renewal/revitalization” (36).

Church Renewal ... (21) cites the writings of George Hunter, Howard Snyder, Ron Crandall, and Russell West as examples of Asbury Seminary professors (current and emeritus) who have already pioneered crucial insights and assistance in church renewal. Through e-books and other means, the Seminary should develop a cadre of renewalist authors and strategists. The vision team report also commends the Center for the Study of World Christian Revitalization Movements for its pioneer work in “gathering and evaluating and presenting church revitalization data for conversation” (23).
Operational Possibilities

c. In light of the 2023 vision, Asbury Theological Seminary might consider establishing a Wesleyan-oriented order. An “order” refers to a group of men and women who commit together to live under common agreements for spiritual formation, witness, and service. This is called a “rule of life.” Traditionally, these orders can be either contemplative or activist. A truly Wesleyan order of Asbury Seminary church planters might be organized who are equipped and trained to plant churches domestically and internationally. Those trained will have a church planting emphasis in their M.Div. degree (minimum of 12 hours) or an M.A. in Church Planting, and all students in the order will have experienced a field-based practicum in church planting. The Beeson International Center will also be retraining hundreds of current pastors and laity for church planting teams. The Asbury Seminary of 1923 was committed to training pastors and teachers. However, the Asbury Seminary of 2023 is committed to training apostles, evangelists, church planters, pastors, and teachers. Asbury Seminary can play a key role in not only unleashing new church planting movements but also helping to encourage and train for the many new church planting networks that are emerging as well as new church planting initiatives from historic communions with new initiatives such as the AMiA (Anglican Mission in America) and the ACNA (Anglican Church in North America). Asbury Seminary will extend this ministry as a “missional servant to the church,” not usurping its God-given role. We remain committed to the vision that the Church of Jesus Christ is at the center of God’s redemptive work in the

35 Church Renewal … (28, 56-60, 64). The document specifically calls for a “Wesleyan Apostolic Order” which is “a missional order of missional spirituality dedicated to church development works throughout the global Church … (28). “Asbury Seminary’s far-flung missional order” could serve as “a means to embody our bridge to the world.” The document proposes (56-58) the construction of a Wesleyan Square on campus with The Apostles’ Wall which inscribes the names of those who have successfully planted a church and a “ground zero of intercession” to encourage prayerful intercession for the church around the world (57). This order would serve “the advancement of the gospel in places where Christ has not been named” and a celebration of the “newly established Wesley-marked church plants from among our alumni” (28).

36 Church Renewal … (59) specifically calls for the “adoption of a track of specialization” (M.Div.) and a professional degree (M.A.) which has a “third year on the field.” This “curricular imagination is the kind needed to give seminaries the best chance of integrating their academic experience with community-based realities of church development work.” Some students could “use such a field-based study leave to work together as a part of a team of church planters and strategists” (59).

37 Church Renewal … (29). The document envisions the Beeson International Center establishing a Center for Apostolic Congregations which specifically trains churches how to plant new churches within their own structures as well as stimulate new church plants here and abroad.

38 Church Renewal (26). To break free from a “Christendom model of training and ministerial placement” Asbury Seminary must see its “primary mission” as not only preparing pastors and teachers, but also apostolic, evangelistic, and prophetic ministries. “In the twenty-first century, Asbury Seminary must train, equip, and cast a vision for a new generation of apostles, prophets, and evangelists as well as pastors and teachers” (Eph. 4:11). Although the classic use of the term Apostle refers to one who has seen the risen Lord, it is employed here in a broader sense to accommodate traditions and denominations that use it to designate church planters, evangelists, missionaries and the like.

39 Church Renewal … (67) specifically cites the AMiA as a potential partner commitment to “evangelistic church development.”

40 Church Renewal … (30). See entire section titled, “Asbury Seminary 2023— Missional Servant to the Church.”
world.\textsuperscript{41} The Church is the center locus for societal transformation, social action, gospel proclamation and the effective, community embodiment of the New Creation.\textsuperscript{42}

**In order to accomplish this 2023 vision** Asbury Theological Seminary must have Trustees, administration, faculty, and staff who are missionally oriented and prepared to intentionally apply their various areas of expertise to church renewal/revitalization and church planting.\textsuperscript{43} The ethos of the entire organization must be imbued with a sense of missional, visionary risk-taking for the building up of the Church.\textsuperscript{44} Teaching, training, and developing our entire community for this shared vision is essential.\textsuperscript{45}

In conclusion, if these initiatives are taken up in a spirit of prayer, godliness, and determined resolve to be faithful to God in our own generation, we believe that Asbury Theological Seminary will be effectively poised to serve Christ in the twenty-first century.

\textsuperscript{41}Church Renewal ... (31). “Let the Seminary say by its tone, teaching and techniques: The Church is God’s only plan—there is no other. Every institution that arises, purporting to serve the mission of the Church, must articulate its efforts in humble and complementary juxtaposition to the centrality, authority, and primacy of the Church as the vehicle through which God has been and will be always working.” The vision team acknowledges that, as of 2010, the Seminary has no courses in church planting, church revitalization or church renewal (22).” Church Renewal ... expresses concern that our current curriculum design “leaves little room to learn for those who might want to make church planting a major focus” (60). The team goes on to say that currently, “no clear commitment to this priority can be discerned” (60). Church Renewal ... (30) expresses concern that Asbury Seminary does not “presume upon the Church’s apostolic authority” but serves from a “complementary position” as a “servant to the Church, well aware of the limitations that educational institutions have for instigating and sustaining missional enterprises beyond themselves.”

\textsuperscript{42}Church Renewal ... (32-34), titled, “The Church, God’s Redemptive Presence in the World.”

\textsuperscript{43}Church Renewal ... (24). “As curriculum undergoes review and revision as it does to recognize shifting trends in the global Church, it is imperative that the faculty be engaged to revise instructional design and subject matter to better serve the new student and network realities.”

\textsuperscript{44}Church Renewal ... (26) candidly states that “Asbury Seminary is an institution with deeply ingrained managerial habits.” In the last several years we have been moving from a “functions” to a “systems” approach to leadership that encourages greater collaboration, risk-taking, shared mission and clarity about the stakes.

\textsuperscript{45}Church Renewal ... (61). Church Renewal ... only specifically calls for the development of the faculty (61). However, earlier statements in the paper clearly demonstrate their perspective that the missional transformation must take place in Trustees, administrators, faculty, and staff. Therefore, the strategic plan calls for the widest scope of training and development.
C. Community Life

Summary Vision Statement
Asbury Seminary flourishes as a transformational learning community. Formation in and through communal life in the Wesleyan tradition and Asbury Seminary ethos flows from a biblical theology of the Trinity. The Seminary community grows in its self-understanding as “infused” by the life of the Church in order to better “transfuse” life into the Church. As a result, virtually all of our students actively pursue spiritual formation and service through cross-pollinating patterns of engagement in the seminary community and in the local church. The culture of the host community exudes a spirit of winsome love, cultivating formation-maximizing conditions and inspiring the highest excellence in our work. All campuses reflect an orthodox, diverse, and global spirituality.

In order to strengthen a “culture of calling” in the Church, we thoughtfully harness social media tools to stretch the borders of our formational community to include a widening host of student and campus ministries. Community Formation is not social media. However, this learning community extends well beyond the “seminary years” as we develop targeted resources cultivating lifelong formation in our alumni communities and global constituencies. Indeed, by 2023, Asbury Seminary will be strategically harnessed to the mission of the Church.

Strategic Goals
(9) By 2023 Asbury Theological Seminary students, staff, and faculty will enjoy a well-orchestrated formative life in community where all willing participants (students, staff and faculty) in the seminary community share in the ministry of community formation in a spirit of mutual respect and appreciation. This will be accomplished, in part, through a cross-institutional, team-based leadership structure comprised of faculty, staff, and students selected on the basis of giftedness rather than representation. The council will serve as a hub of connection, guiding, empowering, championing, and integrating the work of community and formation across all campuses.46

(10) By 2023 Asbury Theological Seminary will have defined paths and processes of formation for students and families optimized and customized for residential, commuter, and mobile students.47 This begins with a commitment to a “residential renaissance” involving a commitment to completely rebuild the entire infrastructure of student housing for families and students in a way that affirms the residential experience and enhances community. Phase one of

46Community Life (4). In referencing the need for “re-enfranchising the whole community in the work of formation,” the paper asserts, “Community work such as bridge-building, hospitality, and spiritual conversation are the work of a whole kingdom (of priests), not just an assigned few. A mark of wellness and spiritual strength will be the wide embrace of community practices such as speaking the word of God to each other, opening our hearts in hospitality across cultural borders and assigned roles, and practicing the grace of being human in the presence of each other. These practices must be carried by all.”

47By “campus specific” we intend to capitalize on the unique strengths of each landed campus and means of educational delivery; namely the Kentucky Campus as residential-monastic, the Florida Dunnam Campus as urban-commuter, ExL as field-based on-the-job formation. At the same time, we recognize the creative interplay among the different campuses and delivery systems (Community Life, 9-10, last bullet ff).
the J. Ellsworth and Janet Kalas Family Housing, or Kalas Village, has already been completed, and will be followed by phase two of Kalas Village, as well as the construction of new single student housing facilities. This will also be accomplished through the development of Wesleyan Catechesis Resources for the twenty-first century, an enhanced and expanded small group initiative and through equipping community members with the “key dispositions” and “best practices” needed to become a “Global Citizen” with readiness to effectively and sensibly serve in a “World is in my Parish” context. Faculty living in Kalas Village will enhance the formative aspects of the “Asbury Seminary experience.” By 2023, Asbury Seminary will be well along in the establishment of a residential “order” pilot initiative modeled around identified aspects of formation and missional affinity.48 The Florida Dunnam Campus also needs to establish a self-catering residential option to fully capture the “Asbury Seminary experience” on that campus.

(11) By 2023 the Enrollment Management Team will have an evaluative process for admissions applicants in order to “flag” personality-spirituality issues and establish a threshold of “fitness” for admission into graduate theological studies. Asbury Theological Seminary’s students will receive the personal holiness formation training and mentoring needed to thrive as servant-leaders in the Body of Christ. This cannot be accomplished through the Office of Community Formation alone. It must take place in collaboration with Student Services.

Operational Possibilities

d. In light of the 2023 vision, the “host” (employee) culture of Asbury Seminary will be an exemplar for the Church and for both nonprofit and profit organizations. This will be done through developing mixed media resources designed to train and equip all employees in the Asbury Seminary story, ethos, and formative culture. A nine-month orientation process for all new staff and faculty members will include a one-on-one mentoring component. The Seminary working culture, in 2023, will be shaped by thoughtful rhythms of community life and practices of formation that enrich the lives and relationships of those who most closely serve the Seminary’s mission. Further, Asbury Seminary will increase the investment in training employees to engage best and leading-edge practices in their jobs in ways that add value to them as persons and employees. We will look to the Office of Community Formation to bring leadership to this initiative.

e. In light of the 2023 vision, Asbury Theological Seminary will be a leading center of thought, practice, and publication in the area of personal and community formation in Christian holiness. Christian Formation will serve as an interdisciplinary field of connection for ongoing faculty reflection and the proliferation of scholarly research. Additionally, Asbury Seminary will establish a resourcing trajectory into the local church through leveraging high-quality student

48 Community Life (6). “As we think about community life, we recognize that our desire is to grow in discipleship and sanctification. The question for our community is: How will we make ourselves available to the Holy Spirit and each other to help this happen? Some of this is answered by our worship, eating together, and the classroom, but the committee should consider other possibilities as well.”

49 Community Life (3) references a range of organizational culture toxins. While noting improvements, the paper notes, “Asbury Seminary still contains deep systemic challenges, such as the issue of classism. By this we mean a hierarchy not of roles, but of personal value. Divides between faculty and staff, Ph.D. students and master’s level students, men and women, scholarhiped and un-scholarshiped.”
labor to develop practical resources for the cultivation of holiness across the Body of Christ.\textsuperscript{50} Asbury Seminary’s pastoral care, spiritual direction, mentoring processes, and counseling resources might be brought together and housed within a Center for Soul Care for ministry across our campuses.

\textbf{f. In light of the 2023 vision}, Asbury Theological Seminary will deploy a range of assessment and benchmarking strategies to measure the effectiveness of our formational work.\textsuperscript{51,52}

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\textsuperscript{50} Community Life (9) states, "Intellectual discovery has the potential (but is not guaranteed) to transform one’s understanding and experience of God; similarly, how one engages God has the potential to impact one’s study.” The team noted the need for “classrooms being embedded in a holistic, formational community” (7). See also the ten statements on formational classrooms (7-8). Approaches will be built around levels of participation, self-reporting, peer evaluation, and cohort-based longitudinal studies of our graduates. We will also explore the development of “indices” (i.e., Personal Formation Index, Formative Culture Index) based on a formulized combination of data markers.

\textsuperscript{51} Community Life (14). “If our mission is to reach the world through the sacrificial love of Christ, we then need to live it out right here. The question is: Are we all willing to live this out? Community is made up of relationships. ... So how are we worshiping the Lord through our relationships with one another?” See also p. 4 and the vision team call for a “Re-enfranchising of the whole community in the work of formation.” See also p. 9, first bullet and sub-bullets.

\textsuperscript{52} Community Life (10) asks the ponderous question: “What are the criteria by which we will know that community life has been effective?” Such criteria need to be established. We must design research initiatives to explore the formative capacities and deficiencies of our alumni at the three-, five- and ten-year points. The effectiveness of our formational ministry is most accurately assessed not within but beyond the seminary years. Road-testing is in order. We will develop barometers to assess the fruit of sustained pastoral excellence. See also P.S.A.L.M., our Lilly Endowment grant on Sustained Pastoral Excellence.
D. Delivery Systems

Summary Vision Statement
Asbury Theological Seminary will use current technology for the sake of theologically educating men and women. A seamless technological system will function for all partners in the Asbury Seminary Global Network. Approved (accredited) Asbury Seminary residential sites will exist around the world in partnership with existing theological institutions. Multi-site teleconferencing, hybrid courses, mobile computing, and holographic broadcasting will be prominent. Educational resources will be delivered digitally. Theological learners will be degree students, clergy, laity, and persons from the global Church, often overlapping in theological study opportunities and learning from one another.

Strategic Goals

(12) By 2023 the Seminary will have specific theological programs targeting specific language groups. In particular a Spanish-based degree program will be deployed on the Florida Dunnnam Campus. The current Latino/Latina Studies Program will be tailored in such a way as to provide a natural entry point into the Spanish degree program.

(13) By 2023 the Seminary will have deployed a clearly defined strategy for partnering in the delivery of theological education to major regions of the majority world (e.g., Africa, Latin America, Southeast Asia, China).

(14) By 2023 the Seminary shall provide a more carefully orchestrated M.Div. “Residency Year” for those who are in the ExL™ program. A Residency Year is an agreement the Seminary will make with an ExL student who intends to complete two-thirds of the student’s degree online without any physical presence on one of our campuses. If they move to Orlando or Wilmore,

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53 Delivery Systems (99). Possible locations are “in Chile, Jamaica, Kazakhstan, Ukraine, Jakarta, Holy Light Seminary (Taiwan), Daystar University (Kenya), West Africa Theological Seminary (Nigeria), Liberia, Africa International University (Kenya), Africa University (Zimbabwe), Asian Theological Seminary (Philippines), Brazil, Costa Rica, India, Estonia, Russia, Singapore, Hong Kong, Australia, New Zealand, and Ecuador”; Globalized Faculty (143ff) gives specifics on compiling a master list of institutions with which Asbury Seminary already has relationships and working with professor exchanges, global teaching releases for Asbury Seminary professors, faculty taking students on intercultural trips, and ensuring that globalization of the faculty is also “a part of the hiring process.”

54 “If Asbury Seminary is strictly defined by its curriculum ... then no alteration could be made to the current curriculum model because the more diverse the curriculum the less clearly defined is an Asbury Seminary degree. If an Asbury Seminary degree ... corresponds with the Mission Statement, then diversity is not only a good by-product but also it becomes almost a mandate” (Delivery Systems 115-16). “The Florida Dunnnam Campus will serve as a ‘gateway’ community that gladly opens its doors, classrooms, and chapel to a wide array of global visitors for dialogue, continuing education, and academic/missional exchange, thereby assisting the whole Seminary in its ongoing work of discerning God’s call into the future” (One Seminary ... 151). “Asbury Seminary’s strong commitment to a ‘Wesleyan core’—of doctrine, devotion, and discipline—will provide wisdom and guidance for innovation in degree programs and fields of research that seek to address the emerging needs of a global Church through the particular strengths and gifts of Wilmore and Orlando” (One Seminary ... 152).

55 As the Delivery Systems vision team points out, “the issue of a residency requirement is slippery,” and, for some, “the issue of accessibility trumps it” (113). Students in the twenty-first century (130) also note that “many students ... need theological education but are not seeking ordination.” And if “other master’s degrees are considered necessary for potential students, the careful assessment of staffing should be comprehensively considered.”
they will be able to complete their degree within one academic year. This allows the Seminary to continue its commitment to one year of on-the-ground, face-to-face contact for degree-based students. Because so many students enter Asbury Seminary through the online environment, it is vital that we establish a clear path to degree completion. A residential year on the Kentucky Campus or Florida Dunnam Campus will be the culmination for students who apply and are admitted at the beginning of their online theological studies. Normally persons chosen for this residential year will receive full tuition scholarship for the year, which is an enriched educational experience that parallels that of Beeson scholars. M.Div. students will also participate in a January term cross-cultural travel abroad course.

**Operational Possibilities**

**g. In light of the 2023 vision,** multi-partner global and national sites might be connected simultaneously to one another through the “Master Professor” initiative and facilitated by on-site residential faculty. The master professor will prepare and broadcast the core theological content. Learners at each site shall be led by a “Facilitator Professor” who works with site-based learners to process the core material and evaluate required coursework. In addition small ExL-based groups comprised of students from each site may further process coursework through an intercultural lens.

**h. In light of the 2023 vision,** the Seminary might consider having a program that captures the best of all its educational resources and utilizes technology to make these resources as accessible as possible to as many people as possible in as many forms as possible. The Seminary faculty shall use blended technologies (social networking, blogs, LibGuides, video conferencing, mobile computing, iTunes U, YouTube, text messaging, etc.) in concert with traditional educational delivery systems and its online teaching.

**i. In light of the 2023 vision,** the Seminary will have five-day required on-campus formational experiences for students matriculating through external delivery options. These experiences might, for instance, occur at the beginning and midpoint of a student’s education.

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56 Delivery Systems (100) speaks of “cross-pollination between Asbury Seminary students in the United States and international sites” or using internationals for “short-term teaching assignments”; p. 105 discusses possible different formats for the ACE program; Global Christianity (9) discusses the Asbury Seminary community where “visiting international scholar support is prioritized”; and (13) notes, “perhaps students here and students at a partner international school, studying under professors in both places, could, via Wimba, form virtual groups and complete joint research projects on issues and challenges of mutual interest.”

57 “... the Seminary can raise a scriptural banner championing the whole people of God, in its diverse contexts and perspectives; its unique contributions and practices, its witness to the faithfulness of God the Father, Son, and Holy Spirit” (Church Renewal ... 35). Curriculum (197) speaks of a curriculum “that is orthodox, innovative, and flexible”; Delivery Systems (p. 106) declares, “Using current equipment, we could now connect to anyone, anywhere to offer classes.”

58 Delivery Systems (108) notes an expert stating that “online education will continue to gather momentum,” while p. 110 states that “mobile technologies are currently on the rise,” e.g., tablet personal computers, Kindle, etc.; p. 115 notes that “residency is a formational delivery system ... but, we live in an asynchronous [i.e., more mediated] world that requires options”; 121 states that “Asbury Seminary can be prepared to continue offering a quality education to people in their own context”; and Students ... (136) recommends that Asbury Seminary provide “a greater investment of technology and more resources for logistics to teach in international institutions.”

59 As the Delivery Systems vision team points out, “The gospel advances in and through community. A residency requirement serves an intangible formational function (114).
Transformational education is at the heart of Asbury Seminary’s mission; intentional formational components must be embedded in all delivery options.
E. Students in the Twenty-First Century

Summary Vision Statement
Asbury Theological Seminary is a diverse, multicultural community serving students from around the globe. We envision Asbury Theological Seminary to be a place of rich formation and preparation theologically, spiritually, and missionally for service to the Church, society, and world. Students near and far will someday participate in formative Global Christianity experiences and cross-cultural exposure in our own backyard. Our international students will be welcomed and integral members of this community of faith and learning.

Strategic Goals
(15) By 2023 Asbury Theological Seminary will be a diverse, multicultural campus—serving students from all corners of the world. With an increased student population, Asbury Seminary continues to be the top choice for students in the Wesleyan tradition and is a leader in serving the majority-minority population. Asbury Seminary’s strong distinctive of being a rich formational community still holds true with a robust chapel, a faculty and curriculum ingrained in spiritual formation, and a wide array of community life experiences; our students truly are engaged in a community where head and heart go hand in hand. In remaining true to formation, Asbury Seminary has witnessed an increase in scholarships and a focus on godly stewardship; both U.S. and international students have benefited greatly, with the average student graduating with a reduced debt load upon commencement.

(16) By 2023, increase the size, quality, and diversity (reflective of today’s church) of the student body to the optimal number. The precise number awaits the development of a sustainable economic model, but we anticipate the development of a clearer understanding of the optimal numbers for each campus and degree program at Asbury Seminary.

(17) By 2023 increase efficiency and productivity of marketing, recruiting, and retention activities that correlate with our missional-centric model and projected size.

Operational Possibilities
j. In light of the 2023 vision, we must ensure that our enrollment and financial aid goals coincide with the financial model of the institution.

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60 Students ... (123-124) states that “This number actually underrepresents Asbury Seminary’s outreach, as hundreds more working clergy and church parishioners take advantage of the weekend-based teaching events led by Asbury Seminary faculty at churches, parachurch venues, and academic institutional outlets throughout the country on a yearly basis.”

61 Students ... (123) notes that “Asbury Seminary will have found innovative ways to link with clergy and lay leaders around the world.” “To reach more international potential students, the Seminary should pursue a more robust international partnership model that moves away from a guest approach” (133). This model might include “student semester exchanges, joint degrees and other long-term immersion education as well as faculty exchanges for a semester or year.”

62 Students ... (124) states “the privilege of attending Asbury Seminary will be made possible for most international students by the major emphasis the Seminary has placed on student scholarships.” “More generous scholarships must be secured for our students” (131). “The large price tag is prohibitive for many international students
k. In light of the 2023 vision, Asbury Seminary might consider establishing relationships with educational institutions, other denominations, and parachurch ministries from around the globe to support our diverse student body.\textsuperscript{63}

The 2023 vision cannot be realized unless we increase international and majority-minority student recruitment and services to reflect our commitment to a diverse multicultural campus.\textsuperscript{64}

The 2023 vision cannot be realized unless we establish a system of evaluation and enabling of academic and faculty resource needs as enrollment grows to assure a standard of academic excellence and variety of educational options.\textsuperscript{65} We must demonstrate flexibility in delivery systems without compromising our commitment either to the highest standards of graduate-level education or our long-standing commitment to community-enriched spiritual formation. Asbury Seminary students will need to have increased opportunities to participate in a variety of formational experiences as it relates to community, global Christianity, Wesleyan tradition, etc.\textsuperscript{66}

The 2023 vision cannot be realized unless we continue to invest into current technology enhancements to provide an effective delivery system for students domestically and internationally.\textsuperscript{67}

\textsuperscript{63} Students ... (127) notes that “the need for theologically trained pastors and church leaders is enormous” and that the growing number of Christians in non-Western areas “creates many opportunities for Asbury Seminary to partner with Christian communities around the world to help train the next generation of leaders.” Recommends that Asbury Seminary “should pursue a more robust international partnership model that moves away from a guest approach” (133) and that “more recruitment is needed for students outside of the United States (135). As a corollary, Asbury Seminary needs to provide more financial assistance for these international students.”

\textsuperscript{64} Students ... (126) notes that “In the U.S., Christian faith is vibrant among the immigrant population, which now numbers in the millions. Also, the color of Christians is darkening at a rapid pace around the world, particularly in the Global South. The pool of theological students from which Asbury Seminary will draw is changing and will continue to change even more so in light of these facts” (135, footnote 5).

\textsuperscript{65} Students ... (136) recommends the faculty “should develop such things as theological commentaries online ... seek more publications with mainstream evangelical presses ... pursue funding for top-notch faculty and faculty development ... [and] expect and encourage a curricular approach to teaching that fosters creative collaboration within and between areas of study and engages students in innovative learning environments.”

\textsuperscript{66} Students ... (123) states that “Asbury Seminary will have found innovative ways to link with clergy and lay leaders around the world, including: faculty and student exchanges with close to twenty international theological training centers, funded faculty trips to teach at these centers during a semester, and one-to-one online mentoring with pastors in developing countries.” “Within the Asbury Seminary community, there are many leaders that go to the same place regularly such as Africa, the Global South, Asia, the Caribbean, and other areas around the globe. It seems prudent for the Seminary to send current students, alumni, and staff along with faculty and other sent ones to these many places around the world” (127). “Time and time again, students say that learning and worshiping together in Christian community is a must for seminary life” (132).

\textsuperscript{67} Students ...” (131) notes that “Making better use of the technological resources already in place on our geophysical campuses could allow Asbury Seminary more opportunities to provide theological education globally.” And the paper recommends that Asbury Seminary “provide a greater investment of technology and more resources for logistics to teach in international institutions. Also, the available technology for Asbury Seminary students as a whole needs continued enhancement” (136).
F. Globalized Faculty

Summary Vision Statement

The Asbury Theological Seminary faculty will see, hear, and think globally. Many will be bilingual. Wherever faculty and students gather, conversations reflect a shared learned culture.68 Most faculty members will have taught in one of Asbury Seminary’s global partner schools and global sensitivities and awareness will have been embedded in their syllabi.69 They teach in holographic format and via mobile technology and partner with international peers in the creation and delivery of courses and scholarly publications.

Strategic Goals

(18) By 2023 faculty members will have participated in culture learning opportunities, including but not limited to pre-departure orientation, on-site reflection, and post-travel debriefing.70 The Asbury Seminary faculty already participates in academic guilds, and faculty members are well known for their scholarly publications. Over time their competencies have increased in teaching, mentoring, and community service. Now they are growing in their intercultural competency and contributions to the global Church. Such experiences will be captured in the Seminary’s regular curricula through courses that are contextualized from a global perspective.

(19) By 2023 faculty members will serve as itinerant pilgrims, teaching abroad in partner institutions as well as throughout North America.71 Increasingly they teach via extended learning

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68 Globalized Faculty (141). “Our current faculty will need to be retooled/retrained to become more global in their worldviews and disciplines in order to prepare our students to impact the world in which we now live.”

69 The Church Renewal … vision team asserts that faculty need “to reconsider how courses like church history are taught,” that it should be “the result of collaboration of consultants from Majority World Christianity working with others from Europe and North America” (52).

70 Church Renewal … (52) notes that “Faculty development that includes significant—not classroom parachute-drop—immersion experiences will need design, guidance, and accountability.” Page 53 states “merely buying plane tickets and dropping faculty into international classrooms, which may require no adjustment in teaching matter, style, relationship, etc., is merely playing at internationalizing the faculty development experience.” Page 6 notes “Faculty will need to undertake what amounts to multicultural teaching and learning training.” Curriculum (197) says that in its 2023 vision, “Asbury Seminary has “positioned itself to participate in this massive equipping of global Christianity by … facilitating its faculty in transforming themselves into globally aware, culturally sensitive, competent cross-cultural teachers;” Global Christianity, (17) suggests faculty seminars abroad in which “Groups of five to eight faculty members could spend a summer week with faculty members in a selected country. There they could exchange papers and ideas focusing on issues confronting the global Church. Following this and with support for books and other resources, participants could revise or develop courses, create case studies for class use, or do follow-up research.” Globalized Faculty (141) speaks of the need to have the Asbury Seminary faculty retooled/retrained to become more global in their worldviews and disciplines.”

71 Curriculum (197, footnote 3) and Global Christianity (7) speaks of “proliferating educational exchanges for students and faculty; p. 11 notes, “We see an Asbury Theological Seminary intentionally pursuing global partnerships with seminaries and ministries around the world for the purpose of mutual upbuilding.” And p. 13 talks of international online study modules where “perhaps students here and students at a partner international school, studying under professors in both places, could, via Wimba, form virtual groups and complete joint research projects on issues and challenges of mutual interest.”; One Seminary … (150) speaks of the strengths of the campuses “bustling with numerous opportunities for teaching, learning and spiritual growth (Kentucky Campus) and itinerant theological education (Florida Dunnam Campus), talks of “... more faculty travel and exchanges, and to immersion in particular missional contexts for extended periods of time that include reflection
(ExL) and distance learning (DL) and Asbury Seminary Cluster Education (ACE). Such activity is an extension of long-held commitments. As a result of the generosity of the Beeson family, Asbury Seminary faculty members already travel and teach and preach widely throughout the world.

(20) By 2023 the Seminary will participate in faculty exchanges with its global partner institutions. From 2008 to 2011 Asbury Seminary faculty members traveled to at least eighteen different countries and taught in twenty-four different institutions. By sending to and receiving faculty from partner institutions, the Seminary will focus its resources more strategicaly, the faculty will become more proficient in their intercultural competencies by in-depth learning of a particular culture, and Asbury Seminary will be able to build sustained relationships that foster mutual growth and development around a shared vision.

(21) By 2023 the Seminary will establish or reposition current endowed faculty chairs to demonstrate our global commitment to the major regions of the world such as Latin America, Africa, Asia, Middle East, India, etc. By endowing and positioning faculty chairs to reflect our global commitments, we will demonstrate our commitment to reflect globally on our various disciplines and build stronger partnerships with our sister institutions around the world.

Operational Possibilities

1. In light of the 2023 vision, faculty members might consider partnering with faculty from global institutions in the creation and delivery of shared courses. Further they could participate in joint scholarly work with their global peers as reflected in published projects. We should...
consider developing an online “global theopedia” to capture shared learning about the intersection of Scripture-theology-ministry praxis from around the world. Asbury Seminary faculty members are already well-published scholars. By partnering with their global peers, the faculty will not only expand and deepen their own perspectives, they will also help to strengthen the scholarly capacities of global peers and contribute to the body of theological literature throughout the world.

m. In light of the 2023 vision, the Seminary and its partners should considering hosting a series of international conferences on church renewal and revitalization, and church planting. In so doing the Seminary anticipates contributing to the growth of the Church worldwide. Conferences hosted by Asbury Seminary and partner institutions can contribute to understanding social, cultural, and religious differences around the world. These understandings in turn can contribute to more effective ministry by Asbury Seminary graduates, since they will be “in the world” throughout the United States as well as around the globe.

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for contextualization of the gospel in respective locales for diverse curricula”;
Students (125) notes that “Through the writing of its faculty ... Asbury Seminary is now established as the clearest articulator of orthodox, Wesleyan theology.”

Globalized Faculty (146) notes that the “Wesleyan Studies Summer Seminar and the Center for the Study of World Christian Revitalization Movements ... involve the bringing together of Christians from different parts of the world to engage in discussions on topics that have global impact”; One Seminary ... (153) speaks of a “global, theological roundtable where ongoing conversation among international friends and visitors will generate significant challenges, questions, and issues related to the whole church.”; Students ... (132) states that “A collaborative project produced by members of the faculty such as an online theological commentary is but one simple measure that may provide a larger platform for the world to see the work of the faculty of Asbury Seminary.” In curriculum, “Asbury Seminary should more widely expose her students to the voices of different global theologians” (134) and states that “the faculty of Asbury Seminary should develop such things as theological commentaries online for prospective students, current students, alumni, and any friends of Asbury Seminary or interested parties in Wesleyan theology” (136).

Global Christianity (8) describes a “highly motivated, globally focused faculty that is ever-better equipped to prepare students from highly varied contexts for ministry in highly varied contexts.”
G. One Seminary, Diverse Campuses, One Mission

Summary Vision Statement
By 2023, Asbury Seminary will allow for movement by students and faculty from one campus to another and at the same time provide wisdom and guidance in addressing the emerging needs of a global Church through the particular strengths and gifts of the Kentucky, Florida Dunnam and any future campuses of the Seminary.

Asbury Theological Seminary, with campuses in Wilmore, Kentucky, and Orlando, Florida, and a vibrant ExL community, as well as other future campuses, must all seek to articulate and embody a clear and firm commitment to the Wesleyan tradition of missional holiness, which will embody one Seminary, diverse campuses, and one mission, lived out in diverse ways. These fundamental commitments will remain essential to our being and our work—a community called to educate, train, and equip Spirit-filled Christian leaders who will be faithful to the gospel for building up the Body of Christ.  

We envision campuses which will allow for movement by students and faculty from one campus to another and at the same time “provide wisdom and guidance for innovation to address the emerging needs of a global Church through the particular strengths and gifts of Wilmore and Orlando.” Asbury Seminary will affirm our oneness with specific campuses that are distinctive in offering unique programs designed to meet the needs of its students and the community in which they serve.

Strategic Goals
(22) By 2023 Asbury Seminary will be one Seminary with one mission committed to historic Christianity and having a global impact in the Wesleyan tradition. The Seminary will have administration, faculty, and staff who are wholly committed to the mission of the Seminary and the Wesleyan core of doctrine, devotion, and discipline.

(23) By 2023 Asbury Seminary will provide opportunities through partnerships and affiliate relationships for students, faculty, staff, alumni, and practitioners from diverse traditions to engage in teaching and lifelong learning in other local and global contexts. Students will be inspired to unite head and heart in effective service.

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79 One Seminary ... (151).
80 One Seminary ... (152) lists those strengths as “emphasis on learning and growing in community,” information technology, “an increase in participatory, field-based education,” “regular student opportunities for overseas study ... more faculty travel and exchanges”; Megathemes by President Tennent. Each campus will have renovations to buildings and construct new buildings that will help meet its mission for two-way movement of faculty, staff, students, and alumnae in dialogue and learning environments for spiritual and academic growth.
81 One Seminary ... (152). Church Renewal ... states that “The world, near and far, and the global Church within it, function to beckon us to faithfulness” (40).
82 One Seminary ... (150-51) states that “The Asbury Seminary of the future will be an institution that reflects the ‘catholic spirit’ of John Wesley and is therefore capable of extending hospitality to students, scholars, and practitioners from diverse traditions, not only to provide teaching and training, but also engaging with an enriching, ecumenical conversation that may strengthen our capacities for the successful realization of our mission within a global Church”; Global Christianity (16) states, “Our acknowledgment of the worth of study abroad,
Kentucky Campus

(24) By 2023 the Kentucky Campus will be distinctive as a residential center uniting spiritual formation, living, and learning into a holistic theological education. The Kentucky Campus will be a model for theological education with its strong commitment to residential education, sufficient housing, financial assistance, and strong support of family life. "There will be diversity within this unity, as faculty and students are joined in multiple academic and social arrangements that seek to reconcile ‘head and heart,’ ‘study and prayer,’ ‘knowing and loving,’ in short Wesley’s ‘practical diversity.’"84 "Theological Education, spiritual formation and Christian discipleship will be inseparable."85

(25) By 2023 the Kentucky Campus will have an alumni welcome center (as a part of a larger development, alumni, and communications building) that welcomes guests and encourages alumni to return to reconnect with the “Asbury Seminary experience.”86 Space made available through the Kalas Village and single student housing “residential renaissance” will allow some existing housing to be repurposed as a retreat center, making it possible to hold larger conferences and assist alumni and pastors in returning to campus for continuing education experiences.

(26) By 2023 the “Kentucky Campus will provide a pastoral environment for students as a ‘destination campus,’ a welcoming space that embodies the ‘Asbury Seminary experience’ in ways that engage the whole person to the end of love for God, others, the Church, and the world.”87

(27) By 2023 Asbury Theological Seminary will be the leader in Wesleyan, doctoral education, equipping the church and preparing teachers for theological institutions here and around the world. We expect the Kentucky Campus to lead this endeavor during the next decade.

Florida Dunnam Campus

(28) By 2023 the Florida Dunnam Campus, through the School of Urban Ministries based there, will be distinctive in its pilgrim “go and teach” model where students will be taught out in the[which] we already affirm in Church Abroad courses and January and summer travel intensives led by our own professors ... we can also encourage study at partner institutions”83 One Seminary ... (153) says “our work will include a global theological roundtable where ongoing conversation among international friends and visitors will generate significant challenges, questions and issues related to the whole church” Also, “We envision the Asbury Seminary of 2023 as a center for global worship. Our chapels will serve as labs for our students to learn more fully how to integrate study and prayer, liturgy and life, praise and mission.”

84 One Seminary ... (150). One initiative mentioned in this discussion in 2011 Cabinet meetings was to recruit faculty and their families to live in married housing to help mentor students.
85 One Seminary ... (150).
86 One Seminary ... (151).
87 One Seminary ... (150).
community—as part of their normal load and faculty will partner/exchange with other seminaries in other contexts.88

(29) By 2023 the Florida Dunnam Campus will offer a program of diverse courses that will meet the needs of today’s society, such as serving as a training center for urban ministries, lay ministries, church plants, global missions, and community and workplace chaplaincy.89 The campus will become a retreat/resource center and will offer opportunities for spiritual formation to take place in new formats as students learn from faculty equipped to serve as spiritual directors and mentors in ministry and then actively apply knowledge to ministry locations.

(30) By 2023 the Florida Dunnam Campus will offer Hispanic masters programs and have numerous courses designed for bilingual students. “By 2050, one of five Americans will be Hispanic or Latino,”90 and the Florida Dunnam Campus will be prepared to meet the needs of that society. We will also develop programs which will be contextually sensitive to other ethnic communities, including African-American, Chinese, Korean, Indian, among others. The Florida Dunnam Campus “will serve as a ‘gateway’ community” that engages “a wide array of global visitors for dialogue, continuing education, and academic/missional exchange, thereby assisting the whole Seminary in its ongoing work of discerning God’s call into the future.”91

(31) By 2023 the Florida Dunnam Campus will have a curriculum and degree offerings that will establish Orlando as a “destination campus.” Differences in curriculum, specific degree offerings, and contextually specific degree goals between Asbury Seminary’s campuses will be expected as long as they are in keeping with the larger degree goals and the mission of the Seminary as a whole. Non-degree certificate programs will also be used in missionally targeted ways. The “Asbury Seminary experience” is as alive on the Florida Dunnam Campus as it is on the Kentucky Campus because it is tied not merely to residential housing, but to the sacred community spaces which are shared, including chapel, shared meals, hallway conversations, professors and staff who go the “second mile,” etc. Asbury Seminary is “a community called,” and it is this community which is the basis for the “Asbury Seminary experience” on all our campuses and extension sites.

(32) By 2023 the Florida Dunnam Campus will have a chapel, a self-catering residence hall, a retreat center, and additional classroom and office space. This will be built in several phases in

88 One Seminary ... (151): “There will be a strong commitment to learning within the context of ministry, with faculty members who are called to itinerant ministries of teaching and mentoring where students live and serve.”
89 One Seminary ... (151, footnote 11); Global Christianity (14) states, “The campus affords Asbury Seminary with numerous opportunities for global engagement”; Church Renewal ... (24) states that “Asbury Seminary is not the Church but serves the Church,” and says, “the Seminary can raise a scriptural banner championing the whole people of God, in its diverse contexts and perspectives” (35). A new lay ministry center with its short-term residential housing will offer new opportunities for training as participants spend quality time together over shorter periods of time.
90 Global Christianity (12).
91 One Seminary ... (151); Commentary on Presidential Charge (2) states that “The Florida Dunnam Campus community is in a diverse, gateway city that allows for urban specialization and more heterogeneity.” A new multipurpose worship/conference center will offer new opportunities for continuing education, spiritual formation, the Dinkins Lectures, and conferences to encourage dialogue.
order to accommodate the future expansion and growth in the ministry of the Florida Dunnam
Campus in fulfilling the mission of Asbury Theological Seminary.

**Operational Possibilities**
The 2023 vision cannot be realized unless Asbury Seminary invents and adapts a range of
practices to provide “unified and streamlined administrative and academic structures that are
flexible” enough to encourage diversity, and yet appropriate for realizing our common mission
and remaining a united Seminary.\(^92\)

\(^92\) One Seminary ... (152).
H. Finance and Advancement

Summary Vision Statement
In 2023 as many as 25 percent of the current (2011) seminaries accredited by the Association of Theological Schools may have closed their doors due to significant financial and other issues. Private institutions that offer graduate theological education must rethink and retool their economic models if they expect to survive and continue to contribute both pastors and scholarship to the Church. By 2023 Asbury Theological Seminary will have clearly defined and developed its “economic model” such that it is both flexible and sustainable. Its economic model will adequately address the four major revenue streams of the Seminary: tuition, endowment, auxiliaries (housing, food service, book store), and annual unrestricted giving.

In 2023 Asbury Theological Seminary will have a full-orbed Advancement strategy that includes an annual fund (Wesley Fund), auxiliary income, endowment (permanent and temporarily restricted), alumni relations, and planned giving which all work together to contribute to the long-term financial strength of the Seminary.

Strategic Goals
(33) By 2023 Asbury Theological Seminary will have a comprehensive and sustainable economic model that generates sufficient income from tuition, endowment, auxiliaries, and annual unrestricted giving (Wesley Fund) to fully fund the mission of Asbury Theological Seminary. We will be able to understand each part of our operation and how each isolated cost or revenue center affects the whole.

(34) By 2023 Asbury Theological Seminary will have a balanced annual operating budget (including appropriate funding for contingencies and depreciation) that reflects the priorities of the strategic plan through a rigorous process that reallocates current resources and integrates new resources from tuition, endowment, auxiliaries, and annual unrestricted giving (Wesley Fund).93

(35) By 2023 Asbury Theological Seminary will have grown the endowment to a level to generate sufficient income to provide robust scholarships for our optimal enrollment.94 We recognize that this goal is not possible without strong collaboration between advancement, finance, and investment teams.

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93 Financial and Advancement Modeling (163-64) notes that the Seminary must “recognize the need for the realignment and reallocation of funds to support the institution’s mission.” This can be done through establishing a budget process, “effective fund-raising,” active management of the endowment, “perform accurate budgeting, financial planning, and forecasting” and performing treasury functions “to meet the Seminary’s operational and financial needs and oversee its liquid assets.”

94 Financial and Advancement Modeling (155) states the 2023 dream in this way: “Our school’s endowment has grown … enabling us to provide substantive scholarships for the majority of our students.” “The hope with any endowment is that as it (hopefully) grows, more funds become available both for student scholarships and operations” (166).
(36) **By 2023** Asbury Theological Seminary will have increased its revenue from auxiliary services so that it will provide a larger percentage of the Seminary’s revenue than it did in 2011.

(37) **By 2023** Asbury Theological Seminary will have a full advancement and development operation (alumni, annual fund, special events, planned giving). Asbury Seminary remains committed not only to increasing our income from donors and friends but also to investing in the spiritual development of our ministry partners. We are also committed to the capital development of the Seminary’s physical plant on all of our campuses. Our development staff will be nimble enough to provide successful fundraising results for strategic projects or initiatives that advance the vision of Asbury Seminary while maintaining healthy annual unrestricted giving (Wesley Fund).

(38) **By 2023** Asbury Theological Seminary will include in all capital fundraising projects a maintenance endowment.
I. Board of Trustees

Summary Vision Statement
That the Trustees of Asbury Theological Seminary will be servant leaders who love Jesus Christ and are globally conversant, missionally engaged, theologically astute, and strategically minded as godly stewards of this sacred trust.

At Asbury Seminary, the Board of Trustees has the primary responsibility for faithfulness to the founding documents (statement of faith, mission statement, and ethos statement), overseeing the strategic direction of the Seminary in fulfilling its mission (e.g., institutional planning, physical plant, tuition, overseeing the President), and the fiscal health of the institution (e.g., endowment, investments, budget). To fulfill these responsibilities in the next generation, what kind of Board of Trustees is required?

The Board of Trustees of a freestanding theological seminary requires a unique balancing of various governance responsibilities, which stands in contrast to the Board of Directors of many traditional businesses or organizations. The Association of Theological Schools describes this as “shared governance” built on a “shared vision” and expressed through a unique “bond of trust” between the Board of Trustees, the Office of the President, the Faculty and the Accreditation and Licensure Bodies (TATS, SACS, CACREP, State Legislatures, University Senate, etc.). While the Board of Trustees has “final authority” in the institution, this unique, relational “bond of trust” becomes operationalized through the Board of Trustees delegating operational authority to the Office of the President, granting educational authority to the faculty (curriculum, faculty appointments, admissions standards, graduation requirements, etc.), and submitting to the regulatory authority of external accreditation and licensure agencies.

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95 The term “freestanding” is a reference to a seminary which is not connected to a particular denominational body, nor a part of a larger university structure. Most TATS-approved seminaries are specifically under the umbrella of a particular denomination or, under carefully regulated structures within diocesan or pontifical arrangements. Other TATS-approved schools are connected to universities. Typically, when a theological school is connected to a university, it is called a divinity school rather than a seminary.

96 The phrases “shared governance,” “shared vision,” and “bond of trust” can be found in the Asbury Seminary Standards guide known as “authority and governance” and in the Board of Trustees handbook under “Best Practices in Shared Governance.” The vision team for Trustees document states that all members of the Board should perform “in accordance with the accrediting expectations of the regional accreditation body and various religious adjudicatory bodies. The Trustees, accordingly, set before themselves the standards of shared governance and best practices as outlined in previous documentation as a template for evaluating their own performance in answering their particular calling” (187).

97 TATS, normally known as ATS, stands for The Association of Theological Schools and is the main body which accredits theological institutions in North America. SACS is the Southern Association of Colleges and Schools, which accredits higher education institutions in North America. CACREP is the Council for Accreditation of Counseling and Related Educational Programs. All state legislators have certain regulatory powers and responsibilities under the Department of Education, especially as related to financial aid, human resources standards, visas, etc. The United Methodist Church, unlike any other major denomination in North America, has set up its own independent accrediting body, known as the University Senate, which is under the General Board of Higher Education and Ministry.
Strategic Goals

(39) By 2023 the Board of Trustees at Asbury Theological Seminary will enjoy a collaborative relationship with faculty, administration, staff, and accrediting bodies in shared mission, with the members each faithfully serving in their assigned roles.\textsuperscript{98} While the Trustees have final authority in the institution, they will, by example, embody the values of servant-leadership for every level of leadership and governance in the organization.

(40) By 2023 the Board of Trustees at Asbury Theological Seminary will reflect the diversity of our constituency.\textsuperscript{99} We envision a growing family of constituencies that will be fully orthodox and Wesleyan in theology and practice to add to our current family of United Methodist, Free Methodist, Wesleyan, Christian and Missionary Alliance, Salvation Army, Nazarene, etc.\textsuperscript{100} The Board of Trustees of Asbury Theological Seminary is committed to reflecting in its own membership a wide and growing range of constituencies, denominations, Christian movements, and networks.\textsuperscript{101}

(41) By 2023 the Board of Trustees at Asbury Theological Seminary will assure that all Trustees have a global perspective on the Church and on theological education.\textsuperscript{102} Our globalization, however, should not be at the expense of our Wesleyan heritage but instead should be a natural extension of our mission to “spread scriptural holiness throughout the world.”\textsuperscript{103} This does not imply a tokenistic model of representation but rather men and women (regardless of their own ethnicity) who understand global Christianity and have spent considerable time serving the global Church. It will be the expectation that all Trustees be missionally focused and globally conversant.

(42) By 2023 the Board of Trustees at Asbury Theological Seminary should (in addition to the commonly shared qualities of orthodoxy, Wesleyan commitments, global awareness, strategic thinking, and missional focus) be composed of members with clearly defined expertise in a wide range of areas, including, but not limited to, graduate-level theological education, finance and

\textsuperscript{98} Trustees (176) states, “Following the course that was charted in the hard times will, we believe, lead us to the kind of collaborative shared governance and mutuality of effort that we trust we would all affirm to be what we are seeking as fellow-servants in the distinct ministries to which we have been called as workers in the section of our Lord’s vineyard denominated Asbury Theological Seminary.”

\textsuperscript{99} Quoting from the TATS governance manual, the Trustees vision team (177) asserts, “in accordance with the school’s purpose and constituencies, the governing board’s membership should reflect diversity of race, ethnicity and gender.”

\textsuperscript{100} Trustees (188) recommended that we “project the ‘shape’ of the Board in five-, ten- and twenty-five-year increments relative to estimates of the Seminary’s like constituencies five years from now, ten years from now, and twenty-five years from now.”

\textsuperscript{101} Trustees (194) says, “Diversity should not be forced. ... Logically the Board should look more or less like its constituencies. ... However, this is not a quota [since] expertise is a part of the needed diversity.”

\textsuperscript{102} Trustees (192) states that “the Board, its membership, and its vision of the seminary’s mission [should] represent vastly broader global constituencies. The Board [should] maintain strong ties to its heritage, realizing in new political expressions the significance of Wesley’s dictate, the world is my parish.” Page 192 also affirms the need to “have on the Board persons who recognize both the constancy of the Gospel and the changing global environment in which the Good News is proclaimed.”

\textsuperscript{103} “The Board [should] continue to strongly promote core Wesleyan positions in hiring leadership” (Trustees 192).
investment, pastoral leadership, spiritual formation, technological competence, and legal expertise.\footnote{Trustees (192) affirms the need to have “Board members with skills in directing not-for-profit organizations ... the peculiarities of academia (including accrediting standards) ... specific denominations ... worldwide church, etc.”}

\textbf{(43) By 2023} the Board of Trustees of Asbury Theological Seminary will require that all new Board members go through a training program that initiates them into the following: the history of the institution, the founding documents (mission statement, statement of faith, and ethos statement), the missional ethos, global realities, shared governance, the operational structure of the Seminary, Roberts Rules of Order, and the bylaws of the Board of Trustees.\footnote{Trustees (178-179) states that “new Board members should be well-oriented both before and immediately after election. ... A formal orientation program should be utilized to give new trustees a quick start for effective leadership ... including good governance, Board structure and processes, institutional history and a review of expectations for Trustees.”} No Board meeting will be devoted entirely to agenda business, but a culture of spiritual formation, learning, and reflection will also characterize Board meetings.\footnote{Trustees (194) calls for an agreement that Board members be “generally educated in Wesleyan theological and ethical positions ... in the current trends in global Christianity as well as current trends in the U.S. and specifically educated for needed Board expertise.” It states “each Board meeting should include time for focused discussion on an aspect of Trusteeship. ... [and] a formal learning opportunity that will increase the Trustees’ role in fulfilling the institutional mission” (178).} Every new Board member will be placed in a mentoring relationship with a more seasoned Board member to help in passing down the ethos, expectations, and operational procedures of the Board of Trustees.

\textbf{(44) By 2023} the Board of Trustees of Asbury Theological Seminary will be characterized by a deep, single-minded commitment of every member to invest his or her time, skills, competencies, experienced-honed wisdom, financial resources, and relational connections toward the furtherance of the mission of the Seminary.\footnote{Trustees (177) quotes a study on board leadership which states that “effective boards seek members who can provide the board with a blend of people who have the competence for work, the capacity to secure wealth, and the ability to share wisdom.”}

\textbf{Operational Possibilities}

\textbf{n. In light of the 2023 vision}, the Board of Trustees might consider supplementing its work through a number of auxiliary groups to serve the Board of Trustees such as advisory task forces or councils. These groups can be utilized to test the effectiveness of potential board members and to help to research, reflect on, or carry out strategic initiatives of the Board of Trustees. These auxiliary groups have no authority except to serve the Board of Trustees in assisting with certain Board certified questions or Board certified areas needing ongoing attention. The Board of Trustees will be large enough for the effective extension of its work, but not so large as to be unwieldy in its decision-making or lose the relational coherence of “belonging.”\footnote{Trustees (177) quotes the TATS guidelines that state that “board membership should be large enough to reflect the institution’s significant constituencies but not so large as to be unwieldy in its decision-making” (TATS 8.3.1.10).} There is no precise, optimal number of Board members, although “best practices” strongly encourages a range between twenty-five and thirty-five for an institution with the size and scope of ministries as Asbury Theological Seminary. It is also essential to maintain term limits for all Trustees to
reinforce the important theological point that Asbury Seminary is an expression of the great *missio dei* (mission of God) and that all Trustees are but temporary stewards of this mission and vision.

In conclusion, the Board of Trustees sets the spiritual tone for the entire institution. As the final authority in the life of the school, they are to manifest (through every generation) godliness, wisdom, honor, discernment, prudent judgment, prayerfulness and the fruits of the Holy Spirit. This is a deeply relational calling which must find its expression in many symbolic and practical ways.
J. Curriculum

Summary Vision Statement
Asbury Seminary will embrace a curriculum that is theologically robust, historically faithful, and missionally engaged.

Strategic Goals

(45) By 2023 graduates of Asbury Theological Seminary will be scattered across the globe, \textit{theologically educated}, discipling persons among all people groups that “… confess that Jesus Christ is Lord, to the glory of God the Father.” The curriculum will be globally focused and flexible. Disciple-learners interface in formal and nonformal, structured and unstructured, degree and nondegree learning opportunities. Administrators are “first responders” to emerging opportunities, and faculty members are global “itinerant, circuit riders.”\footnote{This document makes a foundational, critical assumption, that the Seminary’s curriculum will continue grounded in an orthodox, evangelical, Wesleyan understanding of and commitment to the Christian faith. Curriculum (197).}

(46) By 2023 the Seminary will remain faithful to its founding mission, and will maintain its commitment to classical graduate theological education and pastoral training that is grounded in orthodox Christianity and the Wesleyan tradition, and will be contextually engaged wherever the Seminary exists in its various expressions.\footnote{“Since global and especially Western culture increasingly feeds on ignorance of Scripture and Christian thought, and since this ignorance increasingly pervades the Church, curricula need to provide and solidify a biblical-theological center from which students can draw deeply for life and ministry” (Curriculum 200).} Practically, this calls for a firm commitment to a strong foundation in biblical studies, theology, and church history that, in turn, nourishes our long-standing commitment to preparing pastors, teachers, preachers, missionaries, counselors, church planters, and other forms of Christian ministry and leadership.

(47) By 2023 every student will participate in a “World and Witness” cross-cultural immersion experience that includes evangelism, church renewal, church planting, and/or disciple-making opportunities.\footnote{“Because of significantly elevated levels of cross-cultural interaction, curricula should include courses/experiences that enhance graduates’ abilities to live and communicate cross-culturally, to increase their ability to ‘read’ the people to whom they hope to minister” (Curriculum 199, 201); “It is our conviction that students at Asbury Theological Seminary should be well-trained in missional anthropology. These skills will enable church planters, renewal specialists, or others in various places of ministry to exegete the culture of their respective communities and more effectively engage and reach those within their reach” (Church Renewal … 36, 40, 53, 60); “… a curriculum would include … training students for ministry in intercultural contexts where the interaction of multiple cultures is the norm” (Global Christianity 8). “This commitment [to orthodoxy] can serve as ballast for the Church in the West as it navigates the landmines of pluralism. … Global Christianity is committed to an Orthodox faith that might seem strange to our culture. But that is what the Gospel is supposed to represent” (Church Renewal … 50).}

(48) By 2023 the seminary will have a Ph.D. program in theological studies (Ph.D.[TS]) to complement its Ph.D.(BS) and Ph.D.(IS) programs. As the president of a seminary in China said, “We don’t need missionaries any longer. We know how to evangelize. But we do need theological education.” Asbury Seminary now has two Ph.D. degrees, one in Biblical Studies and
the other in Intercultural Studies. The 30 currently enrolled students in the Ph.D.(BS) program represent seventeen nations and six denominations. These graduates will provide biblical education at the highest level possible in their home cultures. A Ph.D. in Theological Studies would round out the preparation of men and women for leadership in the global Church in equipping men and women in orthodox Christianity within the Wesleyan tradition.

(49) By 2023 the Seminary will implement a ministerial master’s degree delivered completely in Spanish medium.113

(50) By 2023 the Seminary will implement a Master of Arts in Church Planting degree.114,115

(51) By 2023 the Seminary will be aware of and responsive to the needs of creation care as reflected in God’s concern for all creation and his mandate that humankind exercise diligence in caring for his creation.116

(52) By 2023 the Seminary shall package its curriculum in ways that can be deployed in various ways beyond our core work of training full-time Christian leaders and pastors. Our faculty and curriculum can also be used to develop a well-trained laity.117 Furthermore, in missional contexts

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113 “One implication of contextually developing curricula for diverse campuses would be the economy of maximizing the fit between a particular campus’s assets and the degrees offered (primarily) there. The Latino/Latina Studies Program and/or a Spanish M.Div. on the Florida Dunnam Campus illustrate this well” (Curriculum 201); Delivery Systems (117, 119)

114 “Because of the increased clarity and sophistication and pervasiveness of anti-Christian sentiment and conviction, curricula should include concern for apostolic apologetics for all graduates” (Curriculum 199). “Asbury Seminary has graduated hundreds of church planters and developers with whom we have minimal contact after they graduate. Many of them are outside of the United States. This new initiative [Center for Apostolic Congregations] will learn from their experiences and provide a network of educational and relational support as they take the daily risks of spiritual entrepreneurship” (Church Renewal … 64-65); Delivery Systems (117)

115 “As the Church continues to grow around the world, especially in the Global South, there is a crying need for trained church planters with skills in personal evangelism, leadership, and organizational theory. In addition, the need for training in church planting requires fundamental training in cross-cultural dynamics. Cultural demographics have increasingly made church planting in the Americas a cross-cultural task” (Church Renewal … 65).

116 The Beeson International Center is imagining “a Center for Creation Care Studies that will ‘function as a Wesleyan, L’Abri-like setting, offering continuing education, certificate and degree-linked learning in a model community’” (Delivery Systems 106); “The Kentucky Campus will have a retreat center and hospitality house that welcomes guests. There will be ‘monastic like’ residential ‘houses’ that order student life according to a community rule that embodies the wisdom and virtue of particular academic and vocational interests” (One Seminary … 150).

117 “The curriculum is constructed in such a way that a continual flow of learners along life’s spectrum crisscross [and] interface in formal and nonformal, structured and unstructured, degree and non-degree learning opportunities” (Curriculum 197). “Our students will need to know how to raise up and equip lay people for ministry in church renewal or planting” (Church Renewal … 35). “Seminaries as resource centers to church planting movements, and church-based theological movements” (Church Renewal … 50); “Seminaries as cultivators of libraries of local theologizing (Church Renewal … 51); “A number of larger churches have started their own in-house theological schools to provide a measure of theological education. Could and should we adapt our classes to an online format for laity and interested students who are clergy? Should we allow laity to audit seminary-level courses? Or should Asbury Seminary concentrate her efforts upon the deployment of faculty and gifted students and staff to teach courses in churches and other parachurch venues on weekends?” (Students … 131-32).
in the global Church, and increasingly in North America, the need for equipping leaders who may not be formally ordained will be increasingly important, especially as our role in providing leaders for the global Church increases.

(53) **By 2023** the curriculum will be delivered in a wide variety of formats, including traditional semester system and weekend classes, as well as week long or month long intensives for mobile learners. Partnerships with other seminaries and Bible institutes will increase so that our curriculum can serve in collaboration with other institutions.

(54) **By 2023** Asbury Seminary students will be conversant with the tenets of other world religions, new religious movements, and secular challenges. The curriculum will prepare them to articulate the gospel of Jesus Christ in a global and post-Christendom context. Asbury Seminary must prepare students to engage the growing ethnic minorities in North America, plant churches among them, and build a strong Christian, Wesleyan witness within these new communities. Asbury Seminary graduates (and alumni through the ministry of the Beeson International Center) must be prepared to serve communities undergoing ethnic or economic transition with effective leadership.

(55) **By 2023** any student at Asbury Theological Seminary will have the opportunity for training in evangelism, church renewal, church planting, and disciple-making for a post-Christendom world.

**Operational Possibilities**

o. **In light of the 2023 vision,** the Seminary should explore the development of a digital learning resource (DLR) center to support its curriculum “with specialized collections from each region of the world and each religion, accessible to all disciple-learners.”

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118 Curriculum (197).
Conclusion

Benchmarking
The Administration of Asbury Theological Seminary will be benchmarking all fifty-five goals for the following: time, resources, personnel or faculty, physical plant, and training.

Identifying Three Defining Themes
In reflecting on the strategic plan as a whole, and where we see Asbury Seminary moving from the widest sphere, we understand that even though there are over fifty discrete goals in this plan under ten headings, in response to dozens of questions posed by our President and the Board of Trustees, we believe it is helpful to identify the three defining themes of the next phase in the history of Asbury Theological Seminary:

Three Defining Themes
1. Asbury Theological Seminary will be faithful to historic, biblical orthodoxy in the Wesleyan tradition.
   (biblical and theological training, formation in holiness, pastoral leadership/care, scholarship, catechesis, ethics, etc.)

2. Asbury Theological Seminary will be globally engaged, seeking to serve the Church of Jesus Christ around the world.
   (global partnerships, technological reach, training, learning, etc.)

3. Asbury Theological Seminary will be committed to forming missional pastors and Christian leaders who are committed to the Church of Jesus Christ.
   (post-Christendom, pastoral leadership, church planting, lay training, evangelizing postmoderns, Christian response to world religions, new atheism, secularism, etc.)

All three of these defining themes might be summarized in the following “elevator speech” of our strategic vision:

“Asbury Seminary is committed to historic Christian faith in the Wesleyan tradition in a way which is globally engaged, spiritually formative, and missionally alert.”
Asbury Theological Seminary: 2023 Strategic Map

MISSION STATEMENT: Asbury Theological Seminary is 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!

DEFINING VALUES: “Asbury Seminary is committed to historic Christian faith in the Wesleyan tradition in a way which is globally engaged, spiritually formative, and missionally alert.”

Ten Core Values of Strategic Vision

1. Asbury Seminary will be committed to serving the global Church.
   We will be ever mindful of the global Church as we develop new programs, utilize technology and innovative delivery systems, understand global trends, and partner with theological institutions around the world. We will strategically deploy faculty, student, and learning resources on every continent in a collaborative way marked by servant leadership.

2. Asbury Seminary will be committed to graduate-level theological education which is faithful to God’s Word.
   Asbury Seminary is a world-class institution of theological education that prepares people to serve the Church. We will maintain high standards in our programs and services, and we will be recognized as a leader in theological education.

3. Asbury Seminary will be committed to personal and community formation.
   Asbury Seminary is committed to the holistic development of our students and faculty. We will provide opportunities for personal growth and community engagement, and we will foster a culture of relationship and belonging.

4. Asbury Seminary will be committed to lifelong learning for pastors and church leaders.
   Asbury Seminary is committed to providing lifelong learning opportunities for pastors and church leaders. We will continue to offer a wide range of courses and programs to support their ongoing growth and development.

5. Asbury Seminary will be committed to equipping pastors for missional engagement in service to the Church.
   Asbury Seminary is committed to equipping pastors and church leaders for missional engagement in service to the Church. We will provide resources and support to help pastors and church leaders make a difference in their communities.

6. Asbury Seminary will be committed to serving the emerging ethnic churches.
   Asbury Seminary is committed to serving the emerging ethnic churches in North America. We will provide resources and support to help these churches thrive and grow.

7. Asbury Seminary will be committed to developing new constituencies.
   Asbury Seminary is committed to developing new constituencies and partnerships to support our mission. We will continue to seek out new opportunities and relationships to advance our work.

8. Asbury Seminary will be committed to living out the Laity.
   Asbury Seminary is committed to living out the Laity. We will work with local churches to support and empower their leadership and members.

9. Asbury Seminary will be committed to strengthening our economic model and developing our network of support.
   Under God’s grace, the mission of Asbury Seminary is enabled through two sources of revenue: students and gifts from alumni and friends. The Seminary must develop a long-term model of economic viability which optimizes and expands our revenue.

10. Asbury Seminary will be committed to strengthening the academic model and developing the academic model.
    Under God’s grace, the mission of Asbury Seminary is enabled through two sources of revenue: students and gifts from alumni and friends. The Seminary must develop a long-term model of economic viability which optimizes and expands our revenue.
Appendix A

Foundational Documents: Mission Statement, Statement of Faith, and Ethos Statement

Mission Statement

Asbury Theological Seminary is 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.

Statement of Faith

WE BELIEVE:

God
In the one God, creator and sustainer of all things, infinite in love, perfect in judgments, and unchanging in mercy. God exists eternally in three persons—Father, Son, and Holy Spirit;

Scripture
In the divine inspiration, truthfulness, and authority of both the Old and New Testaments, the only written Word of God, without error in all it affirms. The Scriptures are the only infallible rule of faith and practice. The Holy Spirit preserves God’s Word in the Church today and by it speaks God’s truth to peoples of every age;

Humankind
That human beings were created in the image of God. This image was marred in every part through the disobedience of our first parents, and fellowship with God was broken. God, by His prevenient grace, restores moral sensibility to all humankind and enables all to respond to His love and to accept His saving grace, if they will;

Jesus Christ
That Jesus Christ is God’s Son incarnate, born of the Virgin Mary. He died for the sins of all, taking on Himself, on behalf of sinful persons, God’s judgment upon sin. In His body He rose from the grave and ascended to the right hand of the Father where He intercedes for us;

Holy Spirit
That the Holy Spirit is God present and active in the world. The Holy Spirit was given to the Church in His fullness at Pentecost. By the Spirit, Christ lives in His Church, the gospel is proclaimed, and the kingdom of God is manifested in the world;

Justification
That God graciously justifies and regenerates all who trust in Jesus Christ. Believers become children of God and begin to live in holiness through faith in Christ and the sanctifying Spirit.
Entire Sanctification
That God calls all believers to entire sanctification in a moment of full surrender and faith subsequent to their new birth in Christ. Through sanctifying grace, the Holy Spirit delivers them from all rebellion toward God and makes possible wholehearted love for God and for others. This grace does not make believers faultless nor prevent the possibility of their falling into sin. They must live daily by faith in the forgiveness and cleansing provided for them in Jesus Christ;

Assurance of Believers
That believers are assured that they are children of God by the inward witness of God’s Spirit with their spirits, by faith in the gracious promises of God’s Word, and by the fruit of the Spirit in their lives;

Christians in Society
That Christians are called to live in daily witness to the grace which comes to us in Jesus Christ, to preach the gospel to every person according to the command of Christ, and to declare God’s insistence upon righteousness and justice in all relationships and structures of human society;

The Church
That the Church is the people of God composed of all who believe in Jesus Christ as Savior and Lord. The Church is Christ’s body; it is visible in the world wherever believers, in obedience of faith, hear the Word, receive the sacraments, and live as disciples;

Return of Christ
In the personal return of Jesus Christ, in the bodily resurrection of all persons, in final judgment, and in eternal reward and punishment;

God’s Ultimate Victory
In God’s ultimate victory over Satan and all evil and the establishment of His perfect kingdom in a new heaven and a new earth.

Ethos Statement
Asbury Theological Seminary is 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.

We, the Trustees, administration, faculty, staff, and students embrace this global mission as a Wesleyan community within the tradition of Christian orthodoxy, whose life and work are dedicated to reflecting the truth, beauty, and goodness of God’s holiness with theological integrity.

We aspire to order our communal and personal life according to the truth and love revealed in Scripture and imparted by the Holy Spirit. We pledge ourselves to go on to the fullness of salvation, seeking mutual accountability and maturity as reflected in the mind and likeness of
Jesus Christ. Through the Spirit’s power we will bear witness to God’s Kingdom, embodying a way of scriptural holiness that unites sound knowledge and vital piety in proclaiming and practicing the gospel as participants in God’s mission.

We covenant together to embrace ways of living in keeping with the spirit and intent of the General Rules set forth by John Wesley.

1. By doing no harm and by avoiding evil of every kind.
2. By doing good of every possible sort as far as possible to all people.
3. By practicing the means of grace together.

We are committed to speaking the truth in love, sharing one another’s burdens, bearing with one another’s weaknesses, and serving one another by God’s mercy, forgiveness, and reconciliation. We will practice and nurture speech that is just, charitable, and encouraging toward one another and respectful of the standards and policies of the institution. Exercising discernment guided by love, we will affirm the breadth of views that bear witness to the richness of the gospel and the diversity of Christian communities it creates.

With God’s help we will exercise freedom in joyful obedience and faithful stewardship of our minds, bodies, time, gifts, abilities, possessions, and finances as expressions of God’s good creation. We renounce those attitudes and actions that resist the work of the Spirit, divide Christian community, and impede human flourishing. In faithfulness to the gospel, we will resist the pervasive influence of materialism and commit ourselves to ministry with the poor. We will reject utilitarian methods that seek to commodify the faith and mission of the Church for a consumerist culture. By God’s grace, we will form redemptive relationships that uphold the dignity of life, Creation, the sanctity of human sexuality; respect the equality of women and men; strengthen the covenant of Christian marriage; and honor the importance of the family. Soli Deo Gloria!

APPLICATION OF WESLEY’S GENERAL RULES AS A COVENANTAL COMMUNITY

This covenantal ethos orients our community life toward the fullness of holy love as the end of God’s Law which has been fulfilled in the life and work of Jesus Christ. In light of the truth and goodness of God revealed by Christ, and as interpreted within our Wesleyan heritage, we acknowledge the Christian life cannot be reduced to either right doctrine or morality. Because we have been created and redeemed through Christ in the power of the Spirit, the fullness of salvation consists of the restoration of our being and life in communion with God and others. Intrinsic to our task as a theological seminary is the cultivation of knowledge, wisdom, and virtue for the practice of discernment that bears fruit in love for God, neighbor, and the whole creation.

For this reason, concerns related to particular expressions of thought and behavior will need to be assessed in light of the law of love which is the source, means, and goal of true freedom in Christ. To this end, we are devoted to seeking the Spirit’s gifts and guidance through the study of Scripture, constant participation in the means of grace, common worship, and holy conversation. For the common good of the Asbury Seminary community, we offer the following guidance:
• We stand with all Christians, both past and present, against the misuse of all substances that abuse the body, foster addiction, and bring harm to others.

• We covenant with each other to maintain an alcohol-, tobacco-, and drug-free environment with respect to all Seminary facilities, events, and activities.

• We affirm the need for responsible care and stewardship of the human body through regular exercise when possible, the practice of healthy eating habits, and proper balance of study, work, rest, and leisure.

• We commit ourselves to the practice of celibacy in singleness and fidelity in Christian marriage which we affirm as a sacred union between one woman and one man.

• We commit ourselves to helping one another develop the highest standards of sexual morality, recognizing the devastating personal, social, and global effects of sexual sin against God, oneself, and others, and especially the exploitation of society’s most vulnerable members.

• We condemn any form of harassment or abuse.

These guidelines assume the practice of Christian hospitality, aiming to foster a seminary environment characterized by the gift of grace and relationships of trust. We acknowledge the need for mutual accountability in keeping covenant with one another and for speaking the truth in love. We urge repentance, confession, pardon, correction, and redemptive discipline when breaches of this covenant may occur.
Appendix B

Trustees and Administration

Board of Trustees
Paul Baddour
Randy Birdwell
Debra Blews
Gloria Brooks
Dale Ditto
Nancy Dumas
June Edwards
Paul Ervin
George Freeman
Ira Gallaway
David Goodnight
Al Gwinn
Joe Harris
Robert Hayes
Tony Holifield
Dan Johnson
William (Bill) Johnson
Charles Joiner
Joe Kilpatrick
Sundo Kim
Peggy Kirkpatrick
Joan Krupa
João Carlos Lopes
John McNairy
Steve Moore
Hal Munn
Luis Palomo
Gregg Parris
Ed Robb III
Jerry Russell
Jim Smith
Karen Thomas

Administration
Timothy C. Tennent, President
Kevin Bish, Vice President for Enrollment Management
Bryan Blankenship, Vice President for Finance and Administration
Marilyn Elliott, Vice President for Community Formation
Steve Gober, Vice President of the Florida Dunnam Campus
Robert Landrebe, Senior Vice President and Chief Operating Officer
Jay Mansur, Vice President for Advancement
Doug Matthews, Vice President for Academic Affairs and Provost
J. D. Walt, Associate Vice President of Advancement
Appendix C
Presidential Charge and Certified Questions to Vision Teams

1. Presidential Charge: Global Christianity. The future of Asbury Theological Seminary as a key player in training leaders for the Church is directly tied to our adaptive transition from a community which has primarily trained European-descent people groups to a training center that (while not losing our ongoing commitment to European-descent people groups) enthusiastically embraces the training and equipping of the many “new faces” of Christianity. We must conceptualize ourselves as not merely a regional center or a denominational school, but a training and formation center with a global reach, responding to global trends and serving God’s work around the world.

2. Presidential Charge: Church Renewal and Revitalization and Church Planting. James Herrick, in The Making of a New Spirituality, believes that contemporary religious attitudes are rooted in experiential, experimental, and relativistic pluralism. This will result, he argues, in the West moving toward a new religious consciousness that seeks to amalgamate the insights of all religions into one new, transcendent spirituality. While historic Christian proclamation rejects this thesis, this is increasingly becoming a centrist position within much of mainline Protestantism with its never-satiated appetite for cultural accommodationism. How do we best equip our students to contend for historic Christian faith within mainline churches such as the United Methodist Church? What is the long-term commitment of Asbury Seminary to mainline renewal? Is the paleo-orthodoxy project of Oden, among others, a viable pathway for church renewal and revitalization among postmodern mainliners? Are we prepared to encourage our students to move to the inner cities of America, embrace new transitional communities, and bring renewal and hope through the gospel? Undoubtedly, we are living on one of the great seams of history with unprecedented church growth and church death. With the massive influx of new ethnic communities into our inner cities, we need a high number of transitional leaders who know how to lead the Church at a time like this.

Ninety percent of all churches in North America have less than 400 members, yet 50 percent of Christians attend churches with membership above 400. What implications does this have for our work of preparation? In 1990, for the first time in history, most people in the world lived in urban areas, not rural. This has enormous implications for gospel communication, church planting, and discipleship.

3. Presidential Charge: Curriculum Review. The theological curriculum that effectively serves Christendom is not the same as the theological curriculum that serves a post-Christendom world. (Nor, thankfully, is there complete discontinuity between the curriculum
needed to train fourth-century Christian Berber hermits in the deserts of Tunisia and twenty-first century urban Chinese Christians in Tianjin.) Nevertheless, we need to train a whole new generation of evangelists and church planters that know how to evangelize and plant new churches in a post-Christendom world with a Christianity that is being rediscovered as a post-Western faith.

Thinking about possible curriculum change must also be rooted in the deeper reality that the faculty and staff of Asbury Seminary is the primary curriculum in a community of faith and learning like this. We need to think carefully about how our own transformation must accompany any technical changes to the curriculum.

4. Presidential Charge: Delivery Systems. The Internet has drastically shaped the delivery and exchange of information around the world. We live in a world of new, complex forms of connectivity including chat rooms, blogs, Twitter, cell phones, instant messaging, etc. We must take full advantage of the global reach of the Internet to deliver theological information while recognizing the importance of embodied communities in the preparation for ministry. We must discover the power of twenty-first century electronic networking that makes the Internet far more than a “delivery system.”

We must discern together what criteria constitute a “campus” and what is an effective “delivery system” (or, delivery system plus) to serve our campuses in light of our mission statement. We need to explore, for the sake of the Church, the theological implications of distributed education, distance education, extended learning, and “virtual” education.

5. Presidential Charge: One Seminary, Diverse Campuses, One Mission. A multifaceted mission to an increasingly complex world requires distinctive training contexts. The Kentucky Campus in Wilmore must maintain its historic commitment to residential theological education since this remains one of the most formative and successful models ever developed for effective ministerial preparation. Wilmore is a “destination” campus that embodies the classic “Asbury Seminary experience” (which has several distinguishable variations). The Florida Dunnam Campus in Orlando must model how commuter-based community can be formed in a society where the majority of churches now seek to build community among commuter-based congregations. Orlando is best situated to demonstrate the full possibilities of a “pilgrim model” that is not based on a “come, live, and learn” model but instead a “peripatetic contextual model” that brings education to the students and enables them to learn in the context of ministry practice. This will also forge an “Asbury Seminary experience” that will be distinctive, while remaining consistent with the mission of Asbury Seminary to unite head and heart in effective service.
6. Presidential Charge: Globalized Faculty. Christian ministry has never occurred in a vacuum. However, the forces of globalization have created a situation in which every local context is today informed by the larger global context and created by new kinds of connectivity. This complex connectivity has influenced every sphere of life, including politics, social relationships, economics, technology, science, culture, and religion. We need faculty who are firmly rooted in their particular traditions, but nevertheless conceptualize themselves as serving the global Church. The experience, worldview, and perspective of an Asbury Seminary faculty member must increasingly be global. Many of our faculty will need to be deployed to Majority World training centers; all of our faculty will need to learn to teach cross-culturally even if they teach only in Wilmore, Orlando, or ExL.

7. Presidential Charge: Community Life. The heart of Asbury Seminary’s mission is the call “to prepare theologically educated Spirit-filled men and women” for Christian ministry. Theological education certainly means serious academic preparation in the core disciplines. However, it also involves a deep commitment to spiritual formation for the entire community (Trustees, administration, faculty, staff, and students) that occurs in both curricular and non-curricular contexts as a part of what it means to be “a called community.” These are not separate, discrete values, the former shaped by the Church, the latter shaped by the academy. These are not dual commitments that must be kept in “balance.” Rather, these are biblical values that are all part of the complex connectivity that is essential for our commitment “to prepare” for effective ministry.

8. Presidential Charge: Financial and Advancement Modeling. Advancement can no longer be conceptualized as a discrete, operational arm of the Seminary that is “tasked” to “bring in the sheaves.” Today, every part of the Seminary must, in its own way, “cast the vision” and be fully integrated in a common message and help to strengthen and extend the relational circle of those committed to the mission of Asbury Theological Seminary. We need to consider carefully whether or not the “unlimited enrollment” model (with all of its assumptions, e.g., the more we train the better the Church will be served) cannot be replaced by an “optimal enrollment” model.

9. Presidential Charge: Trustees. Trustees today need to understand rapidly changing global trends, the peculiar work of theological education, newly emerging theological and educational challenges, the universal and particular needs of the Church, and complex financial models for long-term fiscal health and stability. This cannot be achieved without collaborative, “shared governance” structures based on good listening, healthy engagement, trust, and a common commitment to the mission of Asbury Theological Seminary.
10. Presidential Charge: Students. In 2009, for the first time, half of all the children in America under five years old are non-Anglo in their ethnic origin. Although the recent economic meltdown has slowed the pace of immigration in the last year, the overwhelming trend in America since the passage of the 1965 Immigration and Nationality Act has been the dramatic and rapid ethnic diversification of American society. Today four U.S. states are already majority-minority (Hawaii, New Mexico, California, and Texas), and 17 percent of all U.S. counties are majority-minority. By the year 2037 it is estimated that 40 percent of U.S. states will be majority-minority. Six more states are falling below 60 percent. What are the implications of this for our recruitment, our building relational bridges to new communities, our classroom pedagogy, and the challenge of equipping students who will mostly be working in urban contexts?

We have a long history of preparing students to be teachers and pastors. Are we willing to equip students to face a post-Christendom society as prophets and church planters?

Generative, Certified Questions

1. Global Christianity
   - What are the implications of the rise of Majority World Christianity for the mission of Asbury Seminary?
   - How do we understand the present and future needs of the global Church as they relate to theological education?
   - How might Asbury Seminary position itself and order its priorities to serve the growing needs of the global Church? In direct ways? In indirect ways?

2. Church Renewal and Revitalization and Church Planting
   - What are the major implications of the rise of Majority World Christianity and a post-Christendom West for the renewal and revitalization of the Church?
   - What are the most promising strategies for the renewal and revitalization of the mainline churches?
   - How might the rise of global Christianity and the shifting center of the world Christian movement contribute to the renewal and revitalization of the Western Church?
   - What role might graduate-level theological education play in the renewal and revitalization of the Western Church?
   - What contributions might Asbury Seminary make to the creation and delivery of theological education structures and resources aimed at the lay leadership of the Church?
   - What strategic role might Asbury Seminary play in further establishing and fueling a national and/or global church-planting movement?

3. Curriculum Review
   - What masters level degrees will most effectively serve the globalized Church and a post-Christendom Western world of the twenty-first century?
   - In what areas of learning would co-curricular approaches be best employed?
What are the implications for contextually developing curricula for diverse campuses (e.g., M.Div. with different tracks, etc.)?

4. Delivery Systems
   - What might an “Asbury Seminary site” look like in an international context?
   - Define a campus. Is ExL a campus or a delivery system? Why or why not?
   - What will be the best delivery systems for effective extension of Asbury Seminary’s mission (e.g., Asbury Cluster Education [ACE])?
   - What purpose does a residential requirement play in theological education?
   - What are the implications for developing distinctive curricula for diverse campuses (e.g., M.Div.—multiple tracks, different degrees, etc.)?

5. One Seminary, Diverse Campuses, One Mission
   - What are the distinctive strengths of the Kentucky and Florida Dunnam Campuses, and ExL program, and how might those strengths be optimized for the sake of our mission?
   - What is the essential, non-negotiable meaning of “one seminary”?
   - How can we more fully capture the benefit of the Florida Dunnam Campus being located in a “gateway city,” namely Orlando, to further our Asbury Seminary mission?

6. Globalized Faculty
   - In what ways would the current faculty of Asbury Seminary need to be (re)trained and (re)tooled to equip the urban, multicultural student body that it will encounter as Asbury Seminary expands its mission globally into other gateway cities?
   - What does it mean to have a globalized faculty, and why does it matter to Asbury Seminary?
   - What are the core attributes, dispositions, and proficiencies required to consider the faculty competent in ministering to a global student constituency and an increasingly ethnic population?

7. Community Life
   - What are the distinctive shared practices we must adopt in order to cultivate the kind of community that optimizes the educational experience of our students and best equips them for a lifetime of ministry?
   - How do we conceive of the role of a seminary community and the role of the Church as formational communities?
   - If community life is a core value and practice in the way we do theological education at Asbury Seminary, how might this be realized among our students for whom it is unlikely to live in close proximity to one another?

8. Financial and Advancement Modeling
   - How might Asbury Seminary develop best practices to both long-term and short-term budgeting that reflect and prioritize strategic initiatives of the Seminary? What are those best practices?
   - Why does Asbury Seminary have an endowment, and how should it be used to best serve our mission?
How might advancement of Asbury Seminary be integrated throughout the Seminary community?

9. Trustees
   - How should Asbury Seminary go about recruiting, enlisting, training, mentoring, and evaluating Board members?
   - What is the ideal makeup of the Board of Trustees? What is the optimal size?
   - How does the Seminary’s “Shared Governance” (“Best Practices”) document impact the life and practice of the Board of Trustees?

10. Students
    - Where are the potential students who are most in need of theological education? What are they doing? Why are they not receiving solid theological education?
    - Why would a student choose Asbury Seminary?
    - What does it mean for Asbury Seminary to be a multicultural Seminary?
Appendix D

VISION TEAMS MEMBERSHIP 2010-11

Globalized Faculty
Steve Ybarrola (faculty)*
Bill Goold (faculty)
Javier Sierra (faculty)[S-F10]
Ken Collins (faculty)
Curtis Elliott (staff and doctoral student)
Lizette Acosta (staff)
Gabriel Tait (student)

Global Christianity
Art McPhee (faculty)*
Anne Gatobu (faculty)
Stanley John (student)
Reuben Langat (student)
Jim Miller (faculty)
Kima Pachuau (faculty)
Steve Seamands (faculty) [S-F10]
Keith Jagger (staff)

Church Renewal, Revitalization & Planting
Russell West (faculty)*
Garry Abbott (student)
Rob Holifield (staff)
George Hunter (faculty)
Ellen Marmon (faculty) [S-S11]
Steve O’Malley (faculty) [S-S11]
Daryl Smith (faculty) [S-F10]
Brian Yeich (staff and student)

Curriculum Review
Jim Hampton (faculty)* [S-F10]
Joe Dongell (faculty)
Chris Johnson (staff and student)
Vidalis Lopez (student)
Zaida Perez (faculty)
David Thompson (faculty)
James Thobaben (faculty)
Sheryl Voigts (staff)

One Seminary, Diverse Campuses, One Mission
Mike Pasquarello (faculty)*
David Bauer (faculty)
Eunice Irwin (faculty)
Ryan Kocak (student)
Tapiwa Mucherera (faculty)
Teresa Vandersmolten (staff)
Jeremy Woodley (student)

Delivery Systems
Brian Russell (faculty)* [S-F10]
Joey Fitzgerald (student)
Dale Hale (staff)
Fred Long (faculty)
Doug Penix (staff)
Lester Ruth (faculty)
Tom Tumblin (faculty) [S-F10.5, S11.5]
Ben Witherington

Community Life
Ruth Anne Reese (faculty)* [S-F10]
Marilyn Elliott (staff)
Steve Harper (faculty)
Kaleb Heitzman (staff)
Doris Khalaf (student)
Christ Kiesling (faculty)
Eugene Kim (student)
Steve Stratton (faculty)

Students
Kandace Brooks (staff)
Tammy Cessna (staff)
Brian Johnson (staff)
Michael Matlock (faculty)*
Kwabea Reed (student)
Ryan Cook (doctoral student)
Kevin Kinghorn (faculty)
Finance & Advancement
Dan Mostad (staff)*
Jim Brumfield (staff)
Tammy Hogan (staff)
Beverly Johnson-Miller (faculty)
Steve Martyn (faculty)
Ginny Proctor (staff)
Jeremy Spainhour (student)

Trustees
Thomas Buchan (faculty)*
Barbara Antrobus (staff)
Bill Arnold (faculty) [S-F10/S11]
Christine Pohl (faculty) [S-S11]
Jared Porter (staff)
Eric Currie (staff)
Appendix E

Telling Our Story and Direction to Our Alumni and Friends

On November 28, 2011, the plenary faculty of Asbury Theological Seminary voted unanimously to pass the 2023 Strategic Plan. This was then sent to the Strategic Planning Council, which includes representatives from the Cabinet, Trustees, faculty, staff, and students. On January 18, 2012, the SPC voted unanimously to accept the 2023 Strategic Plan and forward it on to the Board of Trustees.

On January 20, 2012, the 2023 Strategic Plan of Asbury Theological Seminary was unanimously passed by the Board of Trustees. The plan will now be taken to our constituencies for celebration and “telling the story” of the vision we believe that God has given to us for the next decade in the ministry of Asbury Theological Seminary, leading up to the year 2023 when we will celebrate our centennial as a Seminary.