“I didn’t think I was Korean. I claimed a Peruvian identity because that’s where I was born and the place I call home. When I came to LA to study, I considered myself a sojourner. Now I see that whatever city I’m in is the place where God has sent me. The story of this city is my story, too.”

—JOSI HWANG, ON IDENTITY IN EXILE
Linnea, a friend of Fuller, has spoken at Brehm Center gatherings and has exhibited work in Fuller Pasadena’s Payton Hall.

Weak Potential Energy by Linnea Gabriella Spransy, mixed media on paper, 2010, linneagabriella.com
There’s a too-narrow hallway outside our magazine’s editorial office that’s just long enough to hang all 84 pages of a magazine-in-process. Professor Emeritus Bill Pannell passed through recently, and his eye was caught by a subject he’s championed all his Mission-Pentecostalism. Reading a few lines from a writer whose views depart from his own, he said sagely, “Mercy, I’ll look forward to reading this! See what we’ve made off!”

The “we” to whom Bill refers is an ecumenical community of people, in defining our magazine’s audience, we estimated a whopping 54,000 people directly connected to Fuller as alumni, trustees, staff, faculty, administrators, donors, and friends living in 130 countries. An audience of that size means more individual stories than we can include, so in developing magazine content we earnestly consider what we call “the grids” of gender, ethnicity, location, nation, school, age, function, calling, and role. As we continue to learn, we’re often surprised to find grids+ of other grids+ of gender, ethnicity, location, nation, school, age, function, calling, and role. Inevitably there will be some individuals who feel their perspectives are not fully expressed, and in this we must rely on the Spirit to unite us through the connections we’ve made.

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Usar etiquetas puede ser necesario aunque pocas veces sea adecuado. Cuando usamos etiquetas, nuestro mente y espíritu fácilmente dan paso a las prejuicios y estereotipos. Pero ya que estamos acostumbrados a las etiquetas, no podemos renunciar a ellas, es importante examinarlas de vez en cuando para distinguir claramente lo que queremos y no queremos decir.

“Evangélicos” es una palabra que implica valores y problemas, incluso que queremos y no queremos decir. La palabra “evangélicos” para la identidad y misión del Seminario Teológico de Fuller es un tema de debate y discusión. Cuando usamos etiquetas, nuestra forma y esfuerzos se distorsionan y reducen, aunque pocas veces sea adecuado. Cuando usamos etiquetas, nuestra forma y esfuerzos se distorsionan y reducen, aunque pocas veces sea adecuado. Cuando usamos etiquetas, nuestra forma y esfuerzos se distorsionan y reducen, aunque pocas veces sea adecuado.

FROM MARK LABBERTON, PRESIDENT

ON BEING EVANGELICAL

FROM MARK LABBERTON, PRESIDENT

In what ways, then, is “evangelical” a label in the identity and mission of Fuller Theological Seminary?

When we confess ourselves to be “evangelical,” we are making a reaffirmation that points toward the centrality of the gospel, the revelation of God in Jesus Christ through whose saving life, death, and resurrection we are adopted into God’s family, given God’s Spirit, and called to live together under God’s reign. This is the “good news” to which Scripture points us with supreme authority and faithfulness.

When Fuller Seminary affirms that we are “evangelical,” this is what we confess, and we do so with utmost faith, intellectual commitment, scholarly inquiry, confessional trust, and communal hope.

This essential understanding of “evangelical” does not always rest easily among some of our brothers and sisters who also identify themselves by this name, using it might be said, a loose loan set of descriptors. They use “evangelical” to include a further set of definitions and commitments related, for example, to the nature of the atonement, to the inspiration and authority of the Bible, to the baptism of the Holy Spirit, and to the eschatological, confessional trust, and communal hope.

Ciertamente esto es real para Fuller por ser un seminario multidisciplinario con más de 300 denominaciones que forman el cuerpo estudiantil y de la facultad. “Evangélicos” ha sido una terminología valiosa que destaca y nombra la fe personal y visión teológica.

En este sentido, “evangélicos” ha sido una terminología valiosa que destaca y nombra la fe personal y visión teológica. Las “ Evangélicos” compartan simultáneamente una serie de creencias centrales y unidad las cuales promueven una misión común. Las conve-

CRUCIFIXION

When “evangelical” refers to a community of Christian believers, it is typically an adjecti-
이런 의미에서 "복음주의"는 종교의 한 형태로, 복음주의 집단 내부에서도 다양한 사회, 경제, 정신 상태를 포함한 다양한 사회 윤리 중 하나의 견해에 해당한다고 암시할 수도 있다. 복음주의는 하나의 거대한 단일 교회의 통일성 안에 독특한 개신교 소 문화들이 존재하고 있다. 우리가 자신을 "복음주의"라고 고백할 때, 우리는 고백하는 시기를 거쳐 모든 세대의 공동체를 통해 전해 내려지고 살아져 있다고 주장하는 것입니다. 이것이 우리가 정통에 기반을 둔 학교라고 볼 수 있는 것이며, 우리의 성경적, 신학적, 역사적, 문화적, 심리학적 명명하는 가치 있는 용어가 되어 왔습니다. 이 복음이 volts de Jesucristo no significa necesariamente una fácil unidad ni uniformidad. Por supues- to, lo mismo es cierto para toda la iglesia, y por la “Buenas Nuevas” que gosnosamente pronunciamos, la realidad a la que suena como una buena etiqueta señalarnos.
Josi Hwang was the only member of her family to be born in Peru. She was a “miracle baby” who came after a series of devastating miscarriages. Her parents often said that she was “Peruvian” because she was a Peruvian citizen, played in Peruvian dirt, breathed Peruvian air. She spoke Spanish among friends and never knew life in a different country.

All of that led to a small but pivotal conversation when Josi was in second grade. Explaining something to her parents, little Josi repeated the words her parents often used: “I’m not Korean, I’m Peruvian!” It left them speechless. They told her, “No, you’re Korean.” She was born to Korean parents, reared in a Korean household, taught Korean values. She spoke Korean with her parents and looked different from every other person in her country.

Lack of clarity had always been a part of Josi’s life, but now it was exacerbated. Her parents’ correction was one more reminder of what had plagued her whole life: she didn’t belong. Remarks from classmates that she was “Chinese” cut deeper. Stares on the city streets were uncomfortable. When she vacations in Korea to visit family, she was welcomed lovingly and thoroughly, but when a joke or idiom went over her head, even her family would explain, “She didn’t grow up here.”

The dissonance grew. She felt Peruvian on the inside, but was told she was not because of her outside. On the subway in Korea, she realized that she looked like everyone else. No one took notice. No one called her Chinese. “I am like them,” she thought. And also, “I am not like them.”

Josi came to the United States to earn a bachelor’s degree in psychology. There she began to deal with the isolation of being a nomad struggling to live where she didn’t belong, looking for a trajectory to a place where she did.

**A Child of Exile**
los inmigrantes. Cuando se sentaba en las casas de los inmigrantes como una extranjera, luego regresaría. Hemisferio correcto. Ella iba a trabajar, estudiar, comer y dormir solo era cuestión de tiempo antes que estuviera de vuelta en el Perú, pensó “yo solo soy una forastera en este país.”

Aunque otros no lo reconocieran.

La vida de Josi se regocijaba de satisfacción cuando los padres le decían: “Buscar el bienestar de la ciudad donde te he enviado.” Lo aparentemente fue un simple trabajo, al final se ha convertido en la misión de Josi. Ha llegado el tiempo para que ella se confirme en el lugar donde nació y cuya ciudad la llamó a vivir.

Consciente de la trayectoria de las personas que viajan en el exilio, Josi sabía que sus padres eran resultado de ese camino. Para Josi, su ciudad natal era la misión. Había un lugar que había sido marcado por su nacimiento deportaría a sus padres?. El trauma de los sujetos que empacaran sus maletas y se fueran? ¿Los arrestarían? ¿El país en que habían nacido o expulsados de su propio país. Muchos de ellos ya lo habían experimentado.

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Los estudiantes que ella trabajaba con eran niños marginados. Actos aparentemente pequeños, como aprender el nombre de un niño, tenían una gran importancia. Uno de los aspectos que motivaron la vida de Josi fueron los niños. Ha tenido un impacto profundo en su vida. Josi se sintió atraída por su amabilidad y curiosidad. Estos niños eran conscientes de que en cierto momento sus padres podrían ser deportados por el gobierno y que no podrían seguir viviendo en su hogar. Josi sabía que su trabajo no sería suficiente para prevenir el deporte de sus padres, pero quería hacer todo lo posible para que esos niños se sintieran amados y valorados.

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Following Professor of Theology and Culture Bill Dyrness around the tiny town of Orvieto, Italy, on an immersion course feels like watching a kid in a medieval store of delicious delights. The town transforms him, enlivening him with its beauty—he is a man in his element. I have had the pleasure of seeing this side of Bill several times and have witnessed the transformation of so many other faculty, students, and alumni as we study, eat, pray, and walk the ancient streets together. It is something wholly unique to this course, in this town.

My trips to Orvieto with Fuller mark significant moments in my life in which I was transformed too. There is something unexpected that happens there to those of us whose lives are typically run by agendas, schedules, and deadlines. It does not take long to realize that the pace of life is different: Everything and everyone moves slower. Not just an ambling, aimless slowing—though there is that too—but a way of life that savors moments so as to absorb things more deeply. To me, this is a good and godly thing.

Every evening we would join in the Italian ritual of la passeggiata, or “the walk.” This communal stroll through town occurs in the evening following supper and before bedtime, when the whole town makes room for conversation and frequent stops to greet a neighbor, hug an old friend, or hold hands with a loved one. The mood is upbeat, a celebration of the simple joys of life, and there is no stranger, no lonely pilgrim, no orphan or widow—only family, friends, and lovers. Even guests in Orvieto are expected to participate in this nightly amble, and so, every night, a group of 25 people from Fuller Theological Seminary joined in a slow stroll around town trying new gelato flavors, sipping regionally grown wine—always together, always in conversation.

We would pause on the steps of the Duomo di Orvieto (Cathedral of Orvieto), reflecting on our long days of activity and study, letting the profound beauty of the ancient town sink into the marrow of our bones. There is something...
the region so charming. Not long after the Romans had taken over Orvieto, the town experienced an extended period of flourishing that saw the construction of numerous Roman Catholic churches within its small-cliffed borders.

None stands out like the duomo, though, where every group of immersion course participants spends a great deal of time. The duomo was built to serve as the center of all activity in Orvieto in the 13th century and still serves that function today. That’s why it is the center of Fuller’s immersion program. Taking just over 300 years to build, the façade and interior art are a feast for the senses. It takes time, lots of time, to absorb its intricate details, to sit in the piazza and watch as the sunlight bounces off the glittering mosaics, sculpted reliefs, and stained-glass windows of the façade. No wonder the people of this city have learned to take their time absorbing what is around them.

For nearly ten years Dr. Dyrness has led students to Orvieto, using the duomo and other parts of the town as a backdrop to consider medieval religious life and the role of the arts within it. One of my favorite memories comes from transforming about such conversations that allow us to laugh with abandon as stories are told, to feel the weight of past or current tragedies shared in newly earned confidences, because we willingly allow ourselves to be opened up to one another. Because of the concentrated, unhurried time spent together in shared purpose, we were more apt to see the paradoxes of beauty and ugliness, fragility and strength as creations of the God we were there to study and to worship.

The temptation is to resist this forced slowing and fill the slower, quiet moments with something noisier, but it becomes apparent pretty quickly that it is futile to resist the centuries-old pace of la passeggiata. This is one of the initial tests that one must pass in order to thrive while there. Those who don’t pass are doomed to two weeks of frustration. Those who do adjust find that the slower pace is a gracious gift—an awareness of being in a liminal or “thin space” between terra firma and ethereum.

The small town of upper Orvieto sits atop a hill in the Umbrian countryside. From its borders one can see the endless rolling hills, vineyards, and wilderness that make
One of the essential elements to consider when praying the hours, whether you gather in community or pray alone, is the space in which you pray. Thinking with intention about the space will help you to see place as a gift—as a place “set-aside,” as a “sacred” space—rather than as an ordinary, utilitarian space.

This intention can also aid you in stepping out of ordinary time and into the same time when God longs to meet us. Such propositional thinking about holy space is not new. It is in keeping with a long tradition of the use of space in worship dating back to the elaborate and detailed instructions given to the Israelites for building the Temple in Jerusalem as found in 1 Kings and 1 Chronicles. This intention was reflected by the early church as worship moved into basilica and with the building of cathedrals. Jesus had holy space in mind when he said this:

The hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. . . . But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth. (John 4:42, 23a)

With these words, Jesus was giving divine approval to the idea that sacred space was no longer centralized in one area of one temple in one city. It could be found anywhere in God’s creation. This was certainly comfort to the Samaritan woman at the well, who represented a people long ignored by much of the culture around them. The Samaritans, and the space they inhabited, were under God’s grace and purview.

Decades later, the dispersed Jews that were part of the early church living throughout the Roman Empire found great comfort in these words. Travel was dangerous in many parts of the empire and a pilgrimage age to Jerusalem was not to be undertaken lightly. They learned to establish sacred spaces in houses and secret places where they could worship in security.

Jesus’ words can bring that same comfort for people around the world today. They may comfort the woman who cannot travel to a house of worship for fear that she will be jailed or killed by government officials. For her, sacred space might be the corner of her one-bedroom flat where a small icon of St. Nicholas gazes down upon her. God will meet her there. Jesus’ words may comfort the man who might have to live out the rest of his life in isolation as a political prisoner. For him, sacred space might be a little patch of floor lit by the sun for two hours each day. Jesus’ words can bring that same comfort for people around the world who have no place to worship in security.

The space they inhabited, were under God’s grace and purview.

As an ordinary, utilitarian space.

There is something uniquely holy about sharing regular worship, study, and thoughtful journeys with brothers and sisters in Christ in an ancient context where the faith has been similarly shared for thousands of years. Participating in an immersion course, such as the one in Orvieto, brings a focus to those holy experiences that can’t be replicated elsewhere. It is the experience of intentionally living in, and being embraced by, the woven fabric of ordinary time and kairos time that sets it apart. We form deep bonds with our fellow classmates as we work toward a more profound understanding of our faith, the faith of those who went before us, and the faith of those who surround us across this world. And we return home graced with a powerful reminder that God is never, never far from us.

“A Holy Space” by Nate Risdon, in Praying the Hours in Ordinary Life by L. Farrer and C. Schmidt (Cascade Books, 2010).
Suzy and Ryan Weeks were married in spring of 2014 on the Fuller lawn with a reception in the Garth. Their “getaway” vehicle was a classic chauffeur bicycle.

A triathlon enthusiast, Ryan was passionate about biking as an outlet for exercise and exploration, a choice. “Our relationship, our studies, our wedding—getaway vehicle and that chauffeur bike was an obvious reason: “To be close to Ryan!” The question “can we ride there?” determined how they spent their time for the duration of their dating relationship. If the answer was “yes,” they pulled out the chauffeur and enjoyed the Southern California night air on their way to a coffee shop or an outdoor concert.

One day while studying in the Hubbard Library, a friend showed Ryan a craigslist ad for a used triathlon bike. “The frame alone was worth close to what he was asking for the whole bike,” Ryan remembers. “If we opened up the parts to the world, we could probably make some decent money off it.” A few days later, he was taking that bike apart in his living room in order to sell the parts for a profit. Within a few months, Ryan was finding and dismantling bikes, with Suzy cleaning and shipping the parts. It was an organic process, and as they looked around at the bike parts stacked in the room, they knew that their business, Around the Cycle, was born. When they were married soon after, they looked for a getaway vehicle and that chauffeur bike was an obvious choice. “Our relationship, our studies, our wedding—even our business started in that Fuller library,” says Ryan, looking back.

The success of their business led to opening a bike shop in the same neighborhood where they attend church—an area that sees extreme wealth and poverty in close contact with each other. Around the Cycle was perfectly situated to bridge both neighborhoods. Wealthy neighbors would regularly buy and sell gear they no longer wanted, leaving the Weeks with good gear no longer wanted, leaving the Weeks with good wealth and value in a community.” As Suzy says, “Bikes are translatable across any culture or language. Every socioeconomic class likes biking—the poor African taxi driver and the millionaire biking around the Rose Bowl. They all enjoy the Southern California night air on their way to a coffee shop or an outdoor concert.

When they have a customer with very little to spare, they’re generous with payment plans: “One time it took a guy three months to pay us $20,” Suzy remembers. “If we really informed by what Dr. Bryant Myers taught us to ask: ‘How do we walk with the poor without hurting them?’ We are interested in creating wealth and value in a community.” As Suzy says, “Bikes are translatable across any culture or language. Every socioeconomic class likes biking—the poor African taxi driver and the millionaire biking around the Rose Bowl. They all enjoy the Southern California night air on their way to a coffee shop or an outdoor concert.

When they have a day off, you’ll still see them riding. Suzy says, “It’s an important part of our lifestyle, and even though it’s our business, we still love it.” Now the chauffeur bike leans against a light post in front of the shop to attract attention and bring in street traffic. They’ve ridden that bike through each stage of their life—a bike repurposed and well-loved, transporting them together in their work for the kingdom of God.

MICHAEL WRIGHT [MAT ’12], storyteller, Fuller’s Editorial and Social Media Specialist, writes about spirituality and the arts at thisiscommonplace.org.

STORYVOICE THEOLOGY

A video by Nate Harrison can be seen online, and this wedding photo is used with the generous permission of Erich Chen.

Cycles
To Live and Die Well

Tommy Givens could make the drive in his sleep—the 30-plus miles cutting a path from Pasadena, where he lived and worked, to his hometown of Santa Clarita, California. He’d never made the journey at 12:00 a.m. before. Midnight on the dot, he noticed, as he glanced at the glowing numbers on the dash. With his jaw set, he thought about his father, the reason for many treks through the foothills over the past year. Tom Givens had been diagnosed with Lou Gehrig’s disease just 18 months before, and the deterioration of his body seemed to happen both in the blink of an eye and at a tortuously slow pace.

Now it was over. Tommy thought back a few nights, when he sat with his father in his parents’ living room; Tom stared out the window, unable to move anything but his eyes. The family had worked out a code—with a series of blinks, Tom could painstakingly, letter by letter, communicate thoughts to his gathered family. That Thursday night, it was just father and son when the last message was blinked out: “My passing will be soon.” The message sank in Tommy’s heart like a stone.

He wanted to share the suffering of his father who had borne many a burden for him. At a loss for words, Tommy wrapped his arm around his father’s frail shoulders, pressing his bearded cheek to his father’s wrinkled one. Together they stared out the window and cried. Tom had been the pastor of a large and thriving Baptist church in Santa Clarita for most of Tommy’s life, and tonight Tommy was thankful for the memory verses that had filled his childhood. “The Lord is my shepherd, I shall not want . . .” he recited softly into his father’s ear. He prayed, beseeching God to be with his father as he walked through the valley of the shadow of death.

They were the last moments with his father, and Tommy was grateful, for they were good. Pulling into the driveway of his parents’ house, Tommy took a deep breath, exhaled slowly, and opened the door. There, in the living room, was his father: Tom Givens, the eloquent preacher and dynamic pastor, the larger-than-life man under whose shadow Tommy stood through his teen years, and later the friend with whom he debated theology and mission.

Facing Tommy in the same wheelchair where he spent most of his days for the past 18 months, his eyes were closed. Everything was the same, and yet his father was gone. His mother looked tired and pale, her eyes red with weeping. Tommy suddenly realized that they were both at a loss for what to do. “At that moment,” says Tommy, “I wished I were Catholic.”

Tommy is young to lose a parent—Tom Sr. was only 64 when he passed away in March 2012. “I had never been that close to death,” admitted Tommy as he told his story in his office on Fuller’s Pasadena campus. Tommy’s age is in his favor: at 39 years old, the assistant professor of New Testament is among Fuller’s youngest faculty members—with an approachability and radical, passionate views that have made him a particularly popular one as well. The evangelical church reflects the wider society’s
dearth of guiding traditions when faced with death. Even a Baptist pastor’s kid, lifelong Christian, former missionary and seminary professor stood in his parents’ living room where his father had just died—and wondered what to do next. “We were groping for what might help us navigate something very profound,” he recalled, “something that would shape us for the rest of our lives.” Which is why Tommy wished he were Catholic—he would have known to call a priest, who could perform last rites for Tom.

Instead, what Tommy and his family chose to guide them was the Neptune Society, “America’s Most Trusted Cremation Provider,” as pre-arranged by Tom’s wishes. While they waited for the Neptune workers to show up, the Givens family gathered around their patriarch to say goodbye, hugging him one last time, weeping and unsure of how else to absorb the fact that he was really gone. “I’m sort of the go-to figure in my family for offering spiritual guidance,” said Tommy, as he recounted his fumbling for what to do, the spontaneous prayer he offered up. When the Neptune Society workers arrived, Tommy’s mother and brother went into the other room, unable to bear watching Tom’s body being taken away. Tommy’s sense was, “We should see my father all the way out the door, right?” After receiving cold handshakes and mechanical condolences, Tommy helped the two men to the door, right? “We were groping for what might help us navigate something very profound, something that would shape us for the rest of our lives.”

Our Jewish brothers and sisters demonstrate an alternative to merely succumbing to contemporary culture’s attitude toward death. Present in most congregations are chosen knighthood-like societies: a group of men and women from the congregation who ceremoniously clean and prepare the body for burial in the most honoring way possible. Men prepare the body, women prepare the body. The body is then passed face down, modestly, for the family to see. The family can commit ceremonial acts before the body is placed face down. This is a service the family is often not allowed to see, and this is the service many Jews are not able to see. The family is not included in the process of the body. This is the service that many synagogues are offering, the service of the chevra kadisha, the traditional body-preparation service that is done by the community, that is done by Jewish people, that is done by the community, that is done by Jewish people. This is the service that is done by the community, that is done by Jewish people, that is done by the community, that is done by Jewish people.

These rituals are as much for the benefit of the ones who are left grieving as for the one who passed on. The presence and support of the community helps relieve the burden of the family in mourning—not only does the chevra kadisha prepare the body for burial, they often make funeral arrangements as well. The body is passed face down, modestly, for the family to see. The family can commit ceremonial acts before the body is placed face down. This is a service the family is often not allowed to see, and this is the service many Jews are not able to see. The family is not included in the process of the body. This is the service that many synagogues are offering, the service of the chevra kadisha, the traditional body-preparation service that is done by the community, that is done by Jewish people, that is done by the community, that is done by Jewish people.

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My Father’s Body
By Tommy Givens, Assistant Professor of New Testament Studies

So much of the way we live is revealed in the way we die. We are dying our whole life long, yet most of us are part of a culture living in terrified denial of death. As death gripped my dad’s body more and more tightly through amyotrophic lateral sclerosis (ALS), we treated death as if it were an unexpected and remediable interruption to our lives. As part of a wider culture of denial, we were tempted by exotic cures while a health “industry” and other enterprises commodified his deterioration and decomposition for a profit. His named body was translated into a dollar amount. What seemed impossible for us to face was the death of my father, Tom Givens.

The way my family handled my dad’s body after his death, at his request, was the culmination of this squirming cultural denial in which we had all been living. Cremation fits certain cultural sensibilities of “efficiency” and “cleanliness” that reflect a learned horror, not only at our bodies’ slow decomposition in the earth after death, but also their vulnerability, dependence on others, and slow deterioration in life. The thought of being slowly digested by countless living organisms gives especially urbanites the “cleanliness” that reflect a learned horror, not only at our economic structures and habits deal out destruction both under our noses and oceans away. The result is that we cannot see how good living depends on good dying. And we cannot see anything wrong with burning a loved one’s body into the oblivion of ashes away from our sight, rather than lowering him or her into the earth before us for a slow return to the soil of which she was made.

I am not able to trace out here the connections I’m suggesting between our cultural denial of death and systemic violence. Nor am I concerned simply with the practice of cremation. In these brief reflections I am considering my father’s death, particularly the cremation of his body that I neglected to prevent, as characteristic of a cultural denial of death that we, especially those of us who are Christian, should resist. There is tremendous concern in the Bible for the care and place of the dead. Think of the words spoken over the dead. Think of the care of the dead body of Jesus, the body of promise itself, shown faithful care by Joseph of Arimathea and Nicodemus and then by Mary Magdalene, Mary the mother of James, and Salome. The care shown these bodies once dead bespeaks not only their importance while alive but the future of the community that would grow from them. It is not a question of whether God is capable of resurrecting bodies burned to ash. It is sure God is—out of the treatment of dead bodies that is a faithful witness to the life that has been lived, including the hope of future life, thus nourishing the life of the community that continues in the wake of the dead. Perhaps this is why time-tested traditions of Rabbinic Judaism, Roman Catholicism, and the Orthodox Church have named the cultural price of burning the dead by banning cremation.

The human body is holy and is to be treated with patience and esteem when dead, allowed to return to the soil of its life in its time rather than quickly burned to lifeless ash. This gentleness is a way to share in the movement of God that does not abandon embodied people once dead. It is how we participate in the life of God in and among us, a life that does not escape death but passes through it and emerges from it. Slow decomposition is the soil of renewable life, but energy drawn from burning is not renewable. The place of the dead is crucial to the ongoing life of the community of that place. Our beloved places—our mountains, valleys, rivers, towns, people, animals, streets, and buildings—would not have names without the dead. It is difficult to love well a place or its community without them.

I wished I was Catholic on the night my dad died. Then my family and I might have had time-honored practices of a Christian tradition to guide us through parting and grief. Patiently enduring death allows us to draw life from it rather than be poisoned by it. Traditional practices have proven over the generations to draw life from death, to mourn the loss of a life in thankfulness and hope rather than avoiding inexcusable pain, to see the dead life’s nourishment of the living, and to grow toward a better death ourselves. These practices involve the care of the dead body, the words that we speak over him or her, the words that we hear spoken, periods of silence, the gathering of the community, the way the body is laid to rest; and other precisely acts by which we relate to the overwhelming power of death. Some of these practices extend months and years after the day we first said goodbye. It takes a long time to digest the death of someone we love, if we are to do so healthily. Evangelicals like me; especially from certain “emergent” quarters, may imagine that we can cherry-pick from the vast Christian tradition whatever death practices appeal to us. But only a naïve approach to tradition imagines that certain strands can be pulled, intact, from a larger communal fabric—disembodied from the incarnate contexts in which they mediate the life of a community and its members. We cannot appropriate death practices willy-nilly or piecemeal without betraying them or being betrayed. There is something very intricate happening in the way we face and come to terms with death, and healthy death traditions have been formed in and by this intricacy.

Nevertheless, reaching out for help from the traditional desert we modern evangelicals have made for ourselves is the right gesture, I think. We cannot continue to encounter death with the violent and gnostic denial that has come to be commonplace among us. We must develop practices that face death in the body in all of its implications for our life together so that our eyes might be opened to what we are rushing past in our denial of death, to see how our denial of death entails a denial of life. To do this we can and must learn from other traditions, both Christian and non-Christian. But our learning will have to involve embodied sharing with people formed by those traditions, anticipating a healing that is as slow and complex as was the process whereby those healthier death practices were formed. It will also have to anticipate failure, incompetent in death as we have become, and we will have to face our failures by confessing our sins and repenting rather than pretending we know what we’re doing.

I hope my own family’s impoverished approach to my dad’s death encourages work toward better practices, more truthful speaking, and deeper thinking for our Christian community. And I hope that learning to face death in and around us with concrete practices of inherited wisdom will help us be a community that makes peace in a violent world by being patient with the dying and then living in faithful remembrance of the dead.

See a video interview on this subject with Dr. Givens online.
When Eric and Sue Takamoto show visitors around their seaside home of Ishinomaki, they call attention to the water-level lines. “See up there?” They point to a spot high on the side of an apartment complex or a shop where faded markings are evidence of how far the floodwaters rose. Sometimes it’s one floor up, or two. Sometimes more. 

Ishinomaki, a sleepy fishing town on the northeast coast of Japan’s Honshu Island, was one of the areas hardest hit by the devastating 2011 tsunami. It’s impossible to imagine today, even with the evidence of the water lines: Black walls of water swallowed up homes, businesses, loved ones. A few years later, rebuilding is in full force; cranes and construction equipment dot the landscape. Most of the devastation has been cleared away. But not all. When Eric or Sue introduce Ishinomaki residents who survived the catastrophe, the stories flow.

When the water surged into the bank building, its 13 occupants scrambled to the roof. Surely they would be safe there. But the water rose past the first floor, then the second, then onto the roof. The only place left to go was up a ladder on the roof’s protruding doorway. Yet even that was not high enough. All but one of the 13 were washed away. Hiro, whose wife was a bank employee and one of those who perished, located the roof ladder and kept it. Decorated with flowers, it served as the centerpiece of a memorial service in her honor. “That ladder,” says Hiro, “was the last thing she touched.”

Eric [MDiv ’99] and Sue [PhD ’03], who met as students at Fuller, moved to Japan with the mission agency Asian Access in 2001, and over the next decade did church planting work in various cities as their family grew to include children Owen, Annie, Olivia, and Ian. When the March 2011 tsunamis occurred, they were with other aid workers at a conference, well south of the tidal waves’ destruction. Providentially, many of them had participated in disaster response training just days before.

“We knew the timing of our training was more than coincidence,” says Eric. “A few of us quickly answered the
Gently, respectfully, he washed the faces of the victims who would come to claim them—and saw another need. The waters had barely receded when Tomo, who lived inland, became frantic. With power out and cell phones unusable, she couldn’t get in touch with her family members in Ishinomaki. Her husband did not want her to use what little gas they had to drive there. Days later, she got news that seared her to the core: both her mother and her sister, who was seven months pregnant, did not survive.

After the disaster struck, Yui*, who lived inland, became frantic. With power out and cell phones unusable, she couldn’t get in touch with her family members in Ishinomaki. Her husband did not want her to use what little gas they had to drive there. Days later, she got news that seared her to the core: both her mother and her sister, who was seven months pregnant, did not survive.

Yui was distraught. In her work at her husband’s hair salon, she was chided for not putting on a happy face for the customers. When her husband said he’d had enough and demanded a divorce, Yui—with two small children and a third on the way—went to Ishinomaki to live with her father, who was still miserably lost in his own grief. She looked for work to support her family but, with so many businesses washed away, there was none to be found.

When Sue met Yui at a community event, the young mother was vacant-eyed as she tried to manage her three young children. “She told me she couldn’t find a job anywhere,” says Sue, “and it put the fire under my feet!” to pursue an idea that had been percolating—ever since Sue was struck by the broken beauty of the broken pieces of pottery they found while helping clean a field. She wanted to start a business employing women to craft jewelry from those pottery shards, and now, perhaps she had her first employee. “I had no idea if it could work,” admits Sue, who had neither business experience nor a particular interest in jewelry—but it was worth trying. Women like Yui were desperate not just for work, but also for hope. This way, we could hope together.”

Now, two years later, the Nozomi Project—nozomi, in Japanese, means “hope”—is bringing sustainable income, dignity, and community to the 16 women who work there. So many members of the community felt isolated in their work to support her family but, with so many businesses washed away, there was none to be found.

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Now, two years later, the Nozomi Project—nozomi, in Japanese, means “hope”—is bringing sustainable income, dignity, and community to the 16 women who work there. As the broken pottery is being transformed, so are the women—emotionally and spiritually. Sue shares biblical truths with them, leading some of them to commit their lives to Jesus. And as they work together, the women share their stories with a level of honesty and vulnerability they wouldn’t risk anywhere else. “It seems to feel safe,” says Sue, “to be busy working, looking down, and opening up.”

The tea shop where Noriko* and her husband Masaru* worked was on high enough ground that, when they heard the waves were coming, they knew they would be safe. But Masaru desperately wanted to retrieve some belongings from their nearby home below. He’d be quick, he told Noriko. But not quick enough. From her vantage point on top of the hill, Noriko could see their home in the valley below. She watched the water press in with such force it dislodged the house from its foundation. And she saw her husband, trapped on the roof of the house, floating away. They waved at each other, knowing that this was the end, until he vanished from sight.

Masaru held on until the house began to submerge, then jumped onto a nearby boat. When that began to submerge too, he lunged onto another boat—and clung with every bit of strength he could muster. Having seen her husband carried away by the rushing water, Noriko was convinced he was dead. When his bedraggled figure appeared before her the next day, she didn’t allow herself to believe it. “You’re a ghost!” she cried. But Masaru was very much alive. A survivor.

If you’re a survivor,” says Eric, “you have a story.” For both Eric and Sue, walking alongside those survivors in their stories and their healing is a long-term, multidimensional process. Sue has helped many of them establish rituals, a concept she researched in her PhD studies with leadership professor Bobby Clinton at Fuller. “I discovered the importance of creating rituals not just to celebrate the good,” she says, “but also to help give rise to the losses and mark the passages of life.” And a course on death with pastoral counseling professor David Augsburger helped her learn to listen well. “I am listening to stories all the time,” she says. “It may be my most important role here.”

It’s been nearly four years now since Japan’s tsunami. For the rest of the world, it seems like the distant past, but for the residents of Ishinomaki, the tragedy is still very real. Today, when Eric or Sue show visitors around town, it feels as if the tsunami happened yesterday. Their five-year-old son, Ian, comes running with a few pottery shards he’s just found in the fields. Stories, too, continue to emerge from under the uncleared debris. Stories that need to be told. Stories that linger, and need to be told again.

Eric and Sue keep listening.
works in the Office of Finance and Accounting for Fuller, located on the Pasadena campus. He is an accounts payable assistant, processing—among other things—employee expense reports. Among the manila file folders he has at his desk is one that holds papers of a very different kind: original art that is an expression of Gilberto’s personal journey and time at Fuller. Though most employees come and go from Gilberto’s office having no idea of his remarkable talent, his supervisor, Emmanuel Natogma, is Gilberto’s biggest fan. “Thank you for shining a light on an accounts payable assistant who tries to hide in the green grass,” he says. “Gilberto is an amazing guy.”

Gilberto’s medium is plain copier paper and Bic pen ink. He employs a unique micro-hatching approach that gives his drawings their multilayered depth. The subjects of his drawings are richly metaphorical and deeply personal, drawn from symbols that are meaningful to him. He works at his desk during breaks and at lunchtime.

These photographs were taken by Nate Hamson, who was so inspired that he also made a short video of Gilberto’s process that you can view online.
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Translation (2010, using books and fencing) Olga Lah [MA '06], was part of an exhibit at Fuller Providence's David Allan Hubbard Library. olgalah.com
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The proverb “marry you in interesting times” is a twowelled sword. “Interesting” times often bring curse as well as blessing. These are interesting times in many different spheres of life. The Fuller Seminary community is faced with some interesting challenges: a time of curricular change, change of way in which we think about the shape of the church and our denominations, in the power and influence of the Western church and her denominations in the global South grows, and as Christians we are persecuted across the globe, what do we stand for? What makes Fuller, Fuller?

One aspect of this query has to do with our identity as an evangelical institution. Is being evangelical part of Fuller’s DNA? If we look back at our history, it certainly seems that way. Fuller was one of the organizations that shaped contemporary evangelicalism in the post-War period, as George Marsden’s well-known work Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism demonstrated back in 1995. But what of the future? What is meant by the term evangelical appears to be shifting as many other things in the Christian culture. Where will this movement lead, and what role does Fuller have in the shaping of it at this important juncture in our history and in the life of evangelicalism more broadly?

What does it mean to be evangelical today, and what does it mean for Fuller to be evangelical?

Drawing on a range of scholarship and denominational affiliation, we have convened a number of Fuller faculty to take up these questions in the following section of FULLER magazine. One of the most important things about Fuller’s DNA is the way in which it functions as a convening place for serious theological discussion across different denominational, cultural, contextual, and theological boundaries. It provides a space in which we can think, talk, agree, and disagree together—in the pursuit of the truth, and in the formation of Christian community and vocation. For this reason, Fuller is uniquely placed in American evangelical life to be a center in which to have such discussion about the nature of the term evangelical and its relation to us as a believing community. Our contributors all value this aspect of Fuller’s life, and their essays reflect the different places and positions they stand in relation to this.

This is not a single voice issue, and the pieces we commissioned are not of one voice either. That is all to the good. It is important to have a robust discussion of this matter as an institution, and as one of the most significant places for theological higher education in America today.

WHY EVANGELICAL?
Oliver B. Crisp, Guest Theology Editor

Oliver Crisp is professor of systematic theology in the School of Theology at Fuller Theological Seminary. Originally from the UK, he has taught in the UK and Canada, and has held several academic fellowships at Notre Dame and Princeton. He is the author and editor of a number of books, including most recently Descartes Callisthenes: Broadening Reformed Theology (Fortress, 2014).

One of my purposes in hosting this section is to serve as a kind of clearing house for many of the important conversations taking place in the different places and positions that we and our contributors value this aspect of Fuller’s life in. Our contributors all engage in this important discussion in different ways, reflecting the diversity of what it means for a disparate, eclectic community such as those gathered at Fuller to be evangelical. Our contributors all have a unique place in history to be a center in which to have such discussion about the nature of the term evangelical and its relation to us as a believing community. Our contributors all value this aspect of Fuller’s life, and their essays reflect the different places and positions they stand in relation to this.

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A BRITISH PERSPECTIVE ON EVANGELICALISM

Perspective is an important factor in the discussion of what it means for a disparate, eclectic community of believers such as those gathered at Fuller to be evangelical. To self-identify as “evangelical” as a British citizen living and teaching in the United States, my own experience of evangelicalism is that of being a multilingual, multi-ethnic student of a peculiar phenomenon: the US evangelical movement. What does it mean to be evangelical in the UK, evangelicalism looks and feels rather different from its American American counterpart. It is important to consider the different places and positions that we and our contributors value this aspect of Fuller’s life in. Our contributors all engage in this important discussion in different ways, reflecting the diversity of what it means for a disparate, eclectic community such as those gathered at Fuller to be evangelical. Our contributors all have a unique place in history to be a center in which to have such discussion about the nature of the term evangelical and its relation to us as a believing community. Our contributors all value this aspect of Fuller’s life, and their essays reflect the different places and positions they stand in relation to this.
qualify what is meant by the term. One is a conservative evangelical, another a liberal or Catholic evangelical, yet another a postmodern evangelical, and so on. The worry is that the word evangelical no longer clearly distinguishes a particular theological position. In the mid-twentieth century, evangelicals were an identifiable group within the Christian tradition. That is threatened if the movement is so broad and diffuse that its adherents can be placed along a spectrum of different sorts of evangelicals, with different theological, liturgical, and practical mores or emphases.

On the other hand, this may be an intellectual coming-of-age as we are exposed to ideas and visions from grand narratives and monistic traditions to more local, variegated approaches to modern life. Whereas the liberal creationist generation a person might have self-identified as, say, Republican, in the knowledge that this represented a particular political ideology, the situation is now more complicated, with progressives and Tea Party activists (amongst others) fighting for the soul of that political ideology. Similar issues plague UK and European political life as well, where there is a fight between right and left to occupy the political middle.

There are other important factors in the mix. These are particularly relevant to Fuller’s constituency going forward: first, the pragmatism of American evangelicalism, expressed in its entrepreneurial spirit; second, the relationship between evangelicalism and tradition; third, the changing landscape of evangelicalism as the tide goes out on the so-called Western churches.

As to the first, whether evangelicalism retains a distinctive theological culture going forward depends in part upon its investment in the ecclesiastical and missional pragmatics used by the movement. An evangelical Episcopal diocese of the church, or an evangelical-Presbyterian denomination of sacraments should exist as means by which evangelicals can reconnect with their own denominations, making a “co-opted” form of contribution—one that perhaps provides a theological perspective that is tradition-specific.

This raises the second issue, which is a wider concern going forward. American evangelicalism (unlike its British counterpart) has a complicated relationship with church tradition. We are interested in hearing what the Spirit is saying to the churches today, but not what was done by those long dead in places with which we have no personal connection. In the last twenty years there have been many growing in constructive dialogue with those of non-evangelical Christian faith, and Fuller boasts several faculty with significant involvement in such ecumenical initiatives. Still, how evangelicals (how Fuller evangelicals) place themselves with respect to other denominational traditions varies.

Perhaps the most celebrated example of this in recent years is the emphasis from some Fuller faculty on the claim that human beings do not have souls as distinct substances separate from their bodies. There is debate concerning the merits of this view within and without Fuller, and Christ will not receive those as the objects of his salvation who trust to themselves, and not to Christ, and his grace, and his merits. Wherefore, others argue that it is a bastion of conservative evangelicals unwillng to make changes necessary, while others believe that the doctrines of historic Christian thinkers is, I suggest, one way in which evangelical theologians can help in this regard.

Thirty, and briefly, as the geopolitics of church life between (and not to repeat) evangelicalism in Western churches in Europe and North America to the Global South, and as Western societies grow more secular, there are important challenges facing globally-minded evangelicals. Pressing among them is the ecumenism. Western Christians held to the reigns of eclesiastical power. Another side to this concern is the identity of places with which we have no personal connection, that is, I suggest, one way in which evangelical theology that is culturally engaged. If that is what it means to be an “open evangelical” in the twenty-first century, then Fuller can claim a unique and important role in theological education—as an institution committed to upholding the values and traditions of evangelical Christianity as it has been expressed through the ages. It is possible to be “open evangelical” does characterize Fuller today, then it is possible to be “open evangelical” in the first decades of the twenty-first century in a constructive and creative manner.

The union between Christ and believer is very often represented to a man. The imagination is much on this subject; and yet the Song of Songs. How it is by faith that the soul is united unto Christ, faith in this bond. A man shall be a hiding place from the wind, and a covert from the tempest; and so forth. The dispensations of soul which Christ looks at are under a great rock in a weary land. Wherefore, a man shall be a hiding place from the wind, and a covert from the tempest; and so forth. The dispensations of soul which Christ looks at are under a great rock in a weary land. Wherefore, a man shall be a hiding place from the wind, and a covert from the tempest; and so forth. The dispensations of soul which Christ looks at are under a great rock in a weary land. Wherefore, a man shall be a hiding place from the wind, and a covert from the tempest; and so forth. The dispensations of soul which Christ looks at are under a great rock in a weary land. 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S
ome decades ago, when evangelicals were much in the news, a friend re-
minded that he wished to resign his pastoral membership but he did not know where to send the letter. The comment points to one of the movement’s major characteris-
tics. There is no headquarters or single stan-
dard-bearing agency to which to refer to see if one is being truly evangelical. In the case of Fuller, there is no single larger evangelical movement or denomination of which it is a part that would provide a normative reference point as to whether it is retaining its proper identity. In fact, world evangelicalism is made up of countless subgroups. Fuller interacts in various ways with a wonderful variety of these. Yet it seems a mystery as to what in this dynamic and ever-changing environment provides the basis for defining and maintain-
ing any particular evangelical identity.

What we call evangelicalism emerged in Western Europe and Great Britain in the 17th century as a number of renewal movements within Protestantism. From the beginning, the movement was decentralized and diverse but also interrelated. Common evangelistic and mission concerns led groups to borrow from such other revivalistic traditions and ways of cultivating vital piety. These renewal movements were fashioned by innovative leaders such as John Wesley, George Whitefield, and a host of imitators or followers. Many of them de-
veloped new agencies that went beyond the bounds of the older denominations.

One way to understand this movement is that it was an expression of modern spiritu-
al free-enterprise. Arising around the same time as the new market economy, it encour-
aged innovators to adopt new techniques for promoting the gospel. Such traits continue to be leading characteristics of the movement. Enterprise leaders, when they perceive a need or an opportunity, found new institu-
tions with no need to consult ecclesiastical bureaucracies. These institutions and their leaders thrive on competition with each other, sometimes in friendly competition among allies, other times in sharp rivalries that accentuate differences. Such institutions are to some degree dependent on the con-
stituencies whose they cultivate. The institu-
tions provide leadership and guidance for such communities, but community opinion can also act as a constraint on what is to be taught and tolerated. As Mark Noll points out in The Neo-Shape of World Christianity, since these traits of evangelicism first developed when modern economies were emerging in the Western world, they have proved effective more recently in the Global South where there is similar social mobility and breakdown of traditional cultures.

What gives this bewilderingly complex movement such cohesion and identity? How does it keep its theological and ways of maintaining coherence? Is it all as coherent as it is. The centrifugal forces that seem to be inevitable consequences of decentralization, competitive free-enterprise, populist demagoguery, and encouragement of personal readings of Scripture seem to be countered by centripetal forces that allow the core gospel message to survive. Today, all over the world, one can hear a bibi-
ciat and conversionist message centered on the atoning work of Christ for sinners and urging a life of discipline, service, and witness as a response. This core message is, remarkably, one that George Whitefield would recognize. It may be packaged with other extra-Christian, sub-Christian, and/or heretical messages (such as the prosperity gospel), but in the long run the core seems to survive better than the eccentricities. One may attribute that to the work of the Holy Spirit. Additionally it can be seen as related to the transcultural luminosity and appeal of the Bible. Practically speaking, the free spiritual market provides one way of maintaining the centrality of the core message. What works in one place is borrowed and used everywhere, as seen in styles of music or prayer. Among the things that work is the core gospel message. Furthermore, despite evident dangers of private interpretations of Scripture, the Bible and what it actually says can act as a con-
straining ground for the core evangelical message an advantage over many eccentricities.

Another component in fostering this degree of coherence is tradition, something evan-
gelicals do not often talk much about. The modern biblicist outlook is often avowedly ahistorical and primitivistic. People are often taught as though they can skip over the many centuries of church history and tradition and get back simply to the practices of the New Testament church. Yet all such movements depend upon traditions of inter-
pretation, even if traditions of recent origin. And evangelicalism more broadly, the movement descended from George Whitefield and the like, also depends on traditions of interpretation that help pre-
serve the core gospel message. Not only is the larger movement based on “the Bible alone,” it is also based on a functioning canon of the Bible and its interpretation. The best example of this dependence on tradition is that the vast majority of evangelicals are Trinitarians and teach in conformity with the doctrines of the Incarnation formulated by the early church councils. These are doctrines that one would not expect to be so dominant if evangelicals depended simply on countless private inter-
pretations of Scripture.

So tradition or history is essential to under-
standing evangelicalism, which means that if we are going to understand Fuller Seminary’s religious/political role, it is important to understand its history or the particular traditions to which it has been related. To relate to the New Testament teachings that have helped define Fuller were predominantly American, and several of these are especially important for appreciating Fuller’s location within the movement.

First, Fuller at its founding in 1874 was sub-
stantially shaped by the historical memory that until the late nineteenth century, a time many could still recall, evangelicalism had been the most influential religious force in the culture. Beginning with the Great Awakening of the mid-1700s, religion became the most characteristic driving force in American religious life. After the formation of the new re-
public, evangelical denominations grew faster than any others and almost all of the existing denominations came to be identified as evan-
gelical. These mainline denominations were part of the Evangelical Alliance, established in 1818 as a loose British and American coalition of churches active in promoting evangelism, missions, and social or moral reforms—such as anti-slavery or the temperance movement. These denominations provided most of the nation’s educational leadership. For instance, in 1847 (just one century prior to the founding of Fuller) the majority of college presidents were evangelical Protestants and the nation’s leading seminaries were evangelical.

Fuller’s founding president Harold J. Ockenga was deeply shaped by a desire to re-
build that evangelical influence. As he and the other founders practiced, such a vision had been ruined by the rise of modernist or liberal theologies that took over America’s mainline churches and seminaries. Ockenga had been a Reformed Methodist, had attended Princeton Theological Seminary, and left with J. Gresham Machen to graduate from Westminster Theological Seminary. Ockenga became a mainline Presbyterian who was acutely sensitive to the need to combat mod-
ernism. Yet he resisted the separation of
end of the 1950s, thanks in part to the success of Charles E. Fuller and Harold Ockenga. She was the founder of the Christian conference center Forest Home, and, through her life and ministry, had a profound influence on Billy Graham.

The canon of scripture is closed. Other parts all partake of the whole and we can’t tamper with it. For example, to add anything to the book of Revelation would have been willing to call themselves “fundamentalists,” as evidenced for instance by Carl Henry’s insider critique, The Uneasy Conscience of Modern Fundamentalism, published that year. By about 1960, however, the old “fundamentalist” coalition of which Fuller was a part had clearly split into two parts: a more open “evangelical” wing that identified with Billy Graham, and a more strictly militant “fundamentalist” wing that insisted on ecclesiastical separation, the strictest personal and moral, and Dispensationalism. So in 1937 the Fuller founders wereBorderline people, however, the old “fundamentalist” coalition of which Fuller was a part had clearly split into two parts: a more open “evangelical” wing that identified with Billy Graham, and a more strictly militant “fundamentalist” wing that insisted on ecclesiastical separation, the strictest personal and moral, and Dispensationalism. So in 1937 the Fuller founders were the seminary to keep these concerns in the forefront.

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Yet it is important to note that these “new evangelical” reformers of the 1950s were also indelibly shaped by the recent history of the fundamentalist controversies of the preceding decades, particularly in the way they stood directly in the traditions of Whitefield, Charles Finney, Dwight L. Moody, and Billy Sunday. Although he was an ordained Baptist minister, he was essentially an independent entrepreneur. Despite their populist style on the Old Fashioned Revival Hour, both Charles Fuller and his wife, Grace, were college educated and had respect for learning. Left to himself, however, Charles would have likely have been another fundamentalist tradition that set Fuller on its course. I have suggested some of the most formative of those traditions, but these were also interwoven with many other doctrinal strands that might be mentioned as well. By the Hubbard years Fuller had developed a distinctive identity and traditions of its own. These, in turn, have interacted in more recent decades with numerous other evangelical movements and tendencies, but the basic patterns shaped in the earlier decades seem still to be in place.

Fuller’s particular pattern of evangelicalism has appealed to constituencies from all over the world and from many American evangelical traditions. One of the most genuinely diverse schools in the world is the Fuller Seminary and the New Evangelicalism of which Fuller was a part had clearly split into two parts: a more open “evangelical” wing that identified with Billy Graham, and a more strictly militant “fundamentalist” wing that insisted on ecclesiastical separation, the strictest personal and moral, and Dispensationalism. So in 1937 the Fuller founders were the seminary to keep these concerns in the forefront.

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A n international seminary of the size and diversity of Fuller uses its key identifier “evangelical” with a wide range of meanings and varied connotations. At the beginning of the Reformations of the sixteenth century, Martin Luther and his followers commonly called themselves “evangelicals.” They used the name “evangeli-cal” to express the claim that they based theology and action on the gospel, the good news, from the Greek euangelion, “good news.” Today many Lutheran churches retain “evangelical” in their names, but may not identify themselves with the contemporary movement of Protestant evangelicalism.

The most widely accepted historical defini-tion of evangelicalism, proposed by D. W. Bebbington, identifies four marks that form a “quadrilateral” of evangelicalism’s priority: “conversionism, the belief that lives need to be changed; activism, the expression of the gospel in effort; biblical, a particular regard for the Bible; and...crucicentrism, a stress on the sacrifice of Christ on the cross.”

In 1991 President David Hubbard authored a commentary on the ten articles of Fuller’s Statement of Faith entitled What We Evang-eicals Believe. Hubbard’s work defines evangelicalism by basic Christian doctrines that “are the heart of evangelical faith.” Rather than trying to repeat or update Hubbard’s explanations of the doctrines of modern evangelicalism, this brief essay discusses five basic watchwords to describe the historical development of evangelicalism: (1) historic Christianity, (2) neo-evangelical Christianity, (3) global Christianity, (4) numerical Christianity, and (5) the movement of the reign (kingdom) of God.

HISTORIC CHRISTIANITY

The first watchword, “historic Christianity,” emphasizes the connectedness of evangeli-cal Christianity to the history of Christianity. Evangelical faith is certainly founded upon the Bible, whose proper interpretation is the final authority—the norm or rule that makes all the other rules. Yet all Scripture needs to be interpreted. Understanding the long history of Christian interpretation of Holy Scripture (and Jewish interpretation of the Hebrew Scriptures) is combined with the development of Christian doctrine and thought, ses-sential for proper interpretation of Scripture.

To take one simple example, Eugene Pe-trerson’s dynamic translation, The Message: The Bible in Contemporary Language, trans-lates Matthew 13:31 like this: “Another story. God’s kingdom is like a pine nut that a farmer plants.” Thus, the Parable of the Mustard Seed becomes the Parable of the Pine Nut. Now, suppose that some Chris-tian vegetarian with knowledge only of the literal text of The Message declares, “Pine nuts are good for your health—with 18.5 grams of protein per cup, many vitamins, minerals and phytoesters. What’s more, our Lord Jesus endorses them in Matthew 13:31!” What would prevent this kind of misguided interpretation of Scripture, which is as old as the ascetic “diet of the elect” of the ancient heresy of Manichaeism? As D. H. Williams contends, “if the aim of contemporary evan-gelicalism is to be doctrinally orthodox and exegetically faithful to Scripture, it cannot be accomplished without recourse to and integration of the foundational Tradition of the early church.”

Reciprocal the biblical interpretation and doctrinal development of historic Chris-tianity, including of course the rise of Refor-mation Protestantism, can point to scriptu-rally based patterns of Spirit-led worship renewal and also dramatize the dangers of interpretive extremes. For example, early church interpretations of the work of the Spirit through the worship and mission of the corporate body of Christ are more ho-lostatic than those found in much of Western evangelicalism today. Gregory of Nazianzus teaches about the Holy Spirit’s place in the Trinity and in our daily Christian lives:

The Spirit is the very One who created us and creates us anew through baptism and resurrection. The Spirit knows all things, teaches all things, moves where and when as he wills. He leads, speaks, sends, and separates those who are exiled and tempts. He reveals, illuminates, gives life, or better said, he is himself light and life. He makes us his temple, he sanctifies, he makes us complete. He both goes before baptism and follows after it. All that the Godhead ac-tively performs, the Spirit performs.

Evangelicals who maintain a dualistic “fall of the church” view of Christianity commonly see little value in critically retrieving the history of early and medieval Christianity, especially from the time of Constantine (fourth century) until the Protestant Reformation of the sixteenth century. Yet, ironically, it is precisely in the centuries of late antiquity following Constantine that the Christian doc-trines of God (the Trinity and Christ’s re-n structure) came to form. The forms that most Christians profess today. So, understanding the historical development of these key doc-trines that shape the ways Christians read Scripture is vital for Fuller’s biblically based Christian identity. This understanding can only be achieved through careful study of the history of Christian thought.

NEO- EVANGELICAL CHRISTIANITY

Fuller’s understanding of evangelical Chris-tianity developed out of the emergence of neo-evangelicalism (also called “new evangeli-calism”) following World War II and continuing into the early 1960s. Neo-evangelicalism may be understood as an effort to reform postwar fundamentalism. Indeed, George Marsden’s 50-year history of Fuller Seminary is entitled Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism. David Hubbard succinctly listed the major issues that sepa-rate the new evangelicals from their fundamen-talist forebears:

For the past fifty years, we have a new category of evangelical Protestant Christian who viewed themselves as conserv-ative without necessarily espousing some of the more negative traits of funda-mentalism: anti-intellectualism that suspects scholarship and formal learn-ing; especially when applied to the Bible or theology; apathy toward involvement in social concern, especially when political isues are in view; separation from all association with churches that are not themselves doctrinally pure.

Christian Smith analyzes the neo-evang-e-licalism of the 1940s to the early 1960s as “a restructuring in the field of American Protestant religious identity.” According to Smith’s “subcultural identity theory,” “a new category of evangelical Protestant religious identity was formed, which was neither the fundamentalism nor the liberalism (mod-ernism) of the decades following the famous Scopes [Monkey] Trial of 1925.” It was a new space where Protestants who were not self-consciously conservative or fundamen-talist could gather and flourish.

Fuller Seminary gradually became a parable example of this new evangelical identity. One of neo-evangelical Christianity’s distin-guishing characteristics is what Smith labels “engaged orthodoxy.” In other words, the new evangelicals, while adhering to the Protestant orthodoxy of historic Christiani-ty, simultaneously were actively engaged in the intellectual and cultural issues of modern Western society. Instead of separating them-selves from the larger Christian community and the political and cultural issues of the day, as twentieth-century fundamentalists advocated, the new evangelicals brought their Christian faith into the life of the academy and the public “marketplace” of changing North American culture.

During the years since its founding in 1947, Fuller’s faculty and trustees have modified the Statement of Faith to express the sem-iary’s distinction from the North American Protestant fundamentalism of the Scopes Trial of 1925 through the 1960s. The most significant change—a broadening of the understanding of the infallibility of Scrip-ture—resulted from the leadership crisis of 1962-1963 that led to the presidency of David Hubbard, which lasted three decades ([1964-1993]). Fuller was reshaping the new evangelicism of its founders in a way that reflected the broadening constituencies of self-identified American evangelicals. The most visible sociopolitical change for Fuller was the rise of charismatic Christians, es-pecially the dramatic growth of global Pen-tecostalism.

Following Hubbard’s thirty-year presiden-cy, Richard Mouw’s twenty-years presiden-cy (1993-2013) expanded the seminary’s commitment to engaged orthodoxy even further. This understanding of Fuller’s fundamentalist could gather and flourish.

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5. D. W. Bebbington, Evangelism in Modern Britain. A

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14. D. C. H. Williams, Reaching the Tradition and

19. Richard J. Mouw, In an Uncivil World

16. Fuller's President Mark Labberton calls

8. Hubbard, What We Evangelicals Believe: How

5. Hubbard, What We Evangelicals Believe: How

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8. Hubbard, What We Evangelicals Believe: How

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13. A detailed description of these works can be found in

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SOMEtimes when I introduce myself at professional conferences, I say I am a “reluctant evangelical.” There are many ways of hearing this, such as that I am enamored with labels or that I am clearly confused. Yet what I want to convey by peeling to those descriptors is that I am not my own. Whatever hope I have to enjoy that eternal feast with Christ, I cannot come apart from joining myself to the bedraggled, ragtag family into which I have been baptized. Given my strong inclination to independence and perhaps even idolatrous desire to be “unique” and authentic, I am not naturally a joiner. After all, I was born in the 60s and now live in the age of selfies.

I suspect for many a Fuller student, staff, faculty, and alum, claiming to be “evangelical” sometimes drops from our lips only reluctantly. Perhaps like me, you might have a reason why that label both compels and repels you: It shapes the contours of your life and work, yet it also causes you to shift uncomfortably in your chair as you read an article, view a YouTube video, overhear a colleague’s rant, or listen to certain preachers. Yet despite the unlikelihood of it from a human perspective, I need to claim and be challenged by those descriptors. I claim to be evangelical—so that they shape me for faithfulness in the One who finally satisfies my desire to belong and forms me to be faithful.

COOL BY ASSOCIATION: INVITED INTO A MOVEMENT

“Are you an evangelical?” “Is your church an evangelical church?” If they are asked, the majority of Korean pastors would say yes to both questions. Regardless of which denomina- tion they belong to, they would acknowledge that evangelicism expresses their identity and understanding of Christianity and presents methods and practices in the local church and in various other life settings. From the outset, Korean Protas- tant churches were strongly influenced by evangelical mis- sions from North America. These missions, from Protestant or Methodist denominations used the word “evangelical” in naming the executive council they organized in 1923 (“Council of Protestant Evangelical Missions in Korea”). The evangelical identity of the Korean church was shaped and strengthened over decades, and the terms evangelical and evangelical church have come to mean a range of meanings in the Korean context just as in the American one. Korean evangelicals claim to be “evangelical” because we treasured the contours of our life and work, yet it also causes you to shift uncomfortably in your chair as you read an article, view a YouTube video, overhear a colleague’s rant, or listen to certain preachers. Yet despite the unlikelihood of it from a human perspective, I need to claim and be challenged by those descriptors. I claim to be evangelical—so that they shape me for faithfulness in the One who finally satisfies my desire to belong and forms me to be faithful.

CONFessions of a RELuctant Evangelical

(Or Why I often Want to be COol More Than I Want to Be christiAn)

Erin Dufault-Hunter

TOWARD a new chapter of korean evangeliCism

By the time this professor “accused” us of being “evangelicals (albeit left-leaning ones)” as distinct from fundamentalists merely proved uninteresting to most people. But for me, the revelation that I had become a member of a movement doubted to be the largest evangelical seminary in North America. Fuller is known to Korean pastors and evangelical churches with other reform groups such as Protest 2002 to further the Korean church renewal movements. There are other organi- zations as well that attempt to foster theological discern- ment and critical reasoning among young evangelicals. For example, Changseung Academy convenes conferences and summits on various topics so that young evangelicals can rethink and redefine their evangelical identity (see more: www.changseun.com). Fuller is known to Korean pastors and evangelical churches as the largest evangelical seminary in North America. Korean students come to Fuller to be trained with an open evangelical that holds true to orthodoxy, engages culture innovatively, and furthers the gospel by seeking to embody God’s rule in every area of life. This is how Fuller and Korean evangelicals can think, and work together to help Korean evangelicals meet the contemporary challenges of our time.
many others claim, it can be self-defeating in the long run.

Within the movement could have named as "Christian lingo"—caused me to squirm for experiences—sat uneasily on my shoulders. Kinnaman and Lyons's book evangelicalism, and I often didn't particularly feel evangelical subculture—from cheesy book covers along fine just without labels, be they names of denominations or of movements. Why not simply say I have crazy aunts and uncles? To honor all the complexity that was my mother, an intelligent woman born the second why not dump the label if I have to consist -tently nuance it and distance myself from those "other" women—or if they consistently distance themselves from me? But I remain one generation away from those considered too emotional to participate in public life. Moreover, women around the world as well within my own city continue to struggle against poverty, inequities, gender violence, and sexism in myriad forms. Al -ways those others fail to recognize the significance, feminism identifies a determination to name the dull, banal, sinful pat -terns in which we find our bodies, better off as a witness for the gospel, unfettered by potentially dis -associating ourselves from each other.

Over time, at least two other markers consis -tently offered themselves as descriptions of my commitment: Mennonite and feminist. Both of these seem at first blush to offer a greater chance for being Christian—yet cool. That is the title "evangelical." Even so, despite claiming them, I might still get invited to an intellectual dinner party.

While no out of favor in mainstream culture as well as in Christian ones, "feminist" might at least get me noticed. At times, I have sometimes hailed as socially progressive. For me, commitment to this perspective remains both personally and theologically important. On one hand I say I am a feminist to honor my mother, an intelligent woman born the year women got the right to vote. She had two choices of career: teacher or nurse. Like many

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In the current cultural climate, "Anabap -tist" more readily seem likely to evoke the coveted dinner invitation. Like converts, my college community thought we had dis -covered true Christianity. Unlike countless

too frequently forgotten in this same work is Simon's insistence on the cross as the source of our forgiveness, on the centrality of Christ for the life that rends such self-offering love possible for even people like us. Thus Mennonites, like me, is evangelical. We are not the label if I have to consist -tently nuance it and distance myself from those "other" women—or if they consistently distance themselves from me? But I remain one generation away from those considered too emotional to participate in public life. Moreover, women around the world as well within my own city continue to struggle against poverty, inequities, gender violence, and sexism in myriad forms. Al -ways those others fail to recognize the significance, feminism identifies a determination to name the dull, banal, sinful pat -terns in which we find our bodies, better off as a witness for the gospel, unfettered by potentially dis -associating ourselves from each other.

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few years ago for friends who imagined new life in Christ: "evangelical"—forms me for the Messiah's feasting with the crazies. For me, the strange and wonderful hope we have in Christ amidst a rather dark world.

ENDNOTES
1. David Kinniman is president of the Barna Group, an evangelical Christian polling firm with nearly 100 national studies on Americans, ages, lifestyles, faith, and culture issues. 2. I have gone on, "Shebrah" break the bread of peace with their beloved brethren and pray and that they are in and church and holy church that and not be to non-Christians of grace and renaissance of their sins, neither in heaven. For this is not your Lord Jesus Christ alone, whom, by the eternal Spirit in obedience to the Father, sanctified and sent unto the cross for our poor sinners, they walk in all love and mercy, and serve their neighbors." From The Complete Works of Menno Simons [Edinb., 1871].

The church does not exist for me, salvation is not primarily a matter of intellectual mastery or emotional satisfaction. The church is the site where God renews and transforms us—a place where the practices of being the body of Christ form us into the image of the Son. What I, a sinner saved by grace, need is not so much answers as reformulation of my will and heart. I describe what the practices of being the church include the tradition of sacramental prac -tices of baptism and Eucharist but also the practic -es of Christian marriage and child-rearing, even the simple but radical practices of friendship. I got called to go along with those one doesn't like! The church, for instance, is a place to learn patience by practice. The fruit of the Spirit emerges in our lives from the seeds planted by the practices of being the church, and when the church begins to exhibit -ing the fruit of the Spirit, it becomes a witness to the postmodern world. Nothing is more countercultural than a community serving the Suffering Servant in a world devoted to consumption and violence.
AFRICAN AMERICANS AND EVANGELICALISM

James Earl Massey

African Americans have long been valued and treasured in the evangelical faith, having received from and contributed to the mainstream spectrum of evangelicalism in the United States. The gospel message still pervades and orders teachings promoted within the majority of Black church groups. A biblical frame of reference still informs and controls Black faith. Black evangelical churches are still evangelical in their theology nor delinquent in their practice, and yet no major statement about the oneness of humans and the need to reject racial and national barriers that forbid full fellowship and cooperative ministry. Our concern did not offer any distinct strategies for dealing with racism, but our concern at that point was not to prod decision about strategy. Our concern was rather to give a basic statement that declared our biblical understanding of human oneness, with racism understood as a social evil, an unjust pattern in society, and a barrier to cooperative evangelism. As it turned out, what we prepared was viewed as the strongest statement evangelical had ever made on the subject of race until that time.

It is important to mention a few of the African American evangelicals who have helped to stimulate social action and promote better race relations within American evangelicalism.

1. Howard O. Jones (1921–2010) was an associate evangelist with the Billy Graham Evangelistic Association for 37 years and was Graham’s first African American colleague. To understand the responsible level at which Jones helped America to the whole black, we need only read his book White Questions to a Black Christian and Edward Gillette’s biog. The chapter on “Blacks in Harlem to a converted spokesman for the Congress theme: “One Race,” and yet no major statement about the oneness of the human race had been voiced or written.

We African American evangelicals debated this among ourselves and were granted an audience with Carl F. H. Henry, the Congress chairman, to question the evident omission. Interestingly, it came to our attention that some delegates from Africa, India, and South America had noticed the omission also. While talking with Dr. Henry about the omission, he apologized on behalf of the planning committee; he stated that the “One Race” aspect of the Congress theme was taken for granted, and therefore no one was assigned to treat it. Henry then asked if we would be willing to present the Congress with a statement about “One Race” that could be included in the final report to be distributed to the world press as an outcome of the Congress. A number of us agreed to do so. Robert “Bob” Harrison, Howard O. Jones, Ralph Bell, Jimmy McDonald, Louis Johnson, and James Earl Massey.

2. Tom Skinner (1932–1994) was a national evangelist whose book Black and Free chronicled his movement from a street gang leader in Harlem to a converted spokesman for Jesus across the nation and into other parts of the world. His keynotes address at Urbana 70, Inter-Varsity’s missions conference in Champaign-Urbana, Illinois, is still heralded as one of the most influential statements to young evangelicals. Skinner’s Black, White Questions to a Black Christian and Edward Gillette’s biog. of Skinner are the two books most often referred to by blacks who are interested in understanding the historical African American evangelical experience.

3. William H. Bentley, a Chicago-based min-ister-theologian (and Fuller Seminary grad), gave a steady and strategic leadership to the National Black Evangelical Association (NBEA), founded in Los Angeles, California, in 1969 and actively promoted a distinctly bibli-cal, theological, and social testimony and work within which the Black perspective could be adequately represented. During Bentley’s pres-idency of the NBEA, a prominent concern was to understand and explain Blackness as a God-given distinctive out of which African Americans can serve with a proper self-understanding and relate with dignity to all others. His thematic approach as a leader was based on two nonnegotiable ends: “Fellowship and Ministry—these are the poles around which the Association revolves.” 10 Bentley’s theo-logical leadership among Black evangelicals has been recognized within the wider spec-trum of American evangelicalism; he wrote the chapter on “Blacks in the Black Community” for the book The Evangelicals, which David F. Wells and John D. Woodbridge edited. Bentley’s Evangelicalism as a very distinct phenomenon orig-i-nally rooted in the theology and cultus of the Bible school movement, which had educated most of the more prominent African Amer-ican evangelicals. The chapter explained why Blacks had fought against racism in the arena, and why they found it necessary to
define the issues for which White definitions and approaches were inadequate—the development of a Black theology being a case in point—and the active involvement of Black evangelical pastors-scholars in shaping Black caucus efforts to help effect change in denominational systems where African Americans have been in the minority position.

4. John Perkins’s Voice of Calvary Ministries in Mississippi and his insightful books Let Justice Roll Down and With Justice for All marked him as a master planner for racial betterment and church witness.13

5. William Pannell has been an evangolist-interpreter-activist and seminary professor within American evangelicalism. In his provocative book My Friend, the Enemy, Pannell vividly set forth his personal story of how the Civil Rights movement helped him understand how the inadequate anthropology of the White church group culture in which he was reared had obscured the value and meaning of his Black heritage.14 Educated for ministry in the Bible college movement, Pannell evangelized widely and effectively, then partnered with Tom Skinner Ministries. Following his service years with InterVarsity Christian Fellowship, Pannell became professor of evangelism and director of Black church studies at Fuller Theological Seminary, and later professor of preaching and dean of the chapel before his retirement.

This treatment has been limited. So is my admittedly brief list of African American evangelicals who have been prominent within American evangelicalism. But given the large number of churches African Americans have developed, the continuing influence of the Black music tradition within the evangelical music scene, the impact on evangelical polity of the Black preaching tradition, shared insights from Black urban churches about ministry in the city, and the propelling work of African Americans to help White evangelicals become socially responsible to combat racism, it should be clear that African Americans have indeed embraced and advanced evangelicalism. The relationship of African Americans with American evangelicalism, while steady, has never been sentimental; the Black critique has always been geared to correct us as to how to learn from an evangelical influence in American life.

In the mid-1970s, evangelical Christianity was growing faster in America than any other “brand” or religious movement (numbering more than 40 million by 1977)15 Despite that growth, however, evangelicalism was not influencing the social level of American life to any measurable extent. The need to do so remains, and African Americans remain poised to assist in increasing that influence.

ENDNOTES


5. For two personal reports about this happening during the Congress, see Bob Harrison, with Jim Montgomery, When God Was Black (Sheffield, England: James Earl Massey, Concerning Christian Unity: A Study of the Religious Impulse of Apple Live Disorder, 1976), 197–98.


8. Tom Stinner, Black and Free (Grand Rapids: Zondervan, 1986).


14. See Fines, December 26, 1977, feature story, 52–58. For a recent study bearing insights and weaknesses within evangelicalism and some of the issues being contested within evangelicals’s separate camps, see David N. Scott, The Epoch of Evangelism, 1950s to 1990s, a number of chapters (Oakland: Regen, 2003). See also William Pannell, My Friend, the Enemy (TX: Word Books, 1986).

15. See Fines, December 26, 1977, feature story, 52–58. For a recent study bearing insights and weaknesses within evangelicalism and some of the issues being contested within evangelicals’s separate camps, see David N. Scott, The Epoch of Evangelism, 1950s to 1990s, a number of chapters (Oakland: Regen, 2003).
A difficult relationship? Indeed—or for no other reason than such of these terms to see with the difficulties of the churches and denominations to which the relationships is to wrestle with the nature of the church in the twenty-first century and to discover exciting and important opportunities for Christian mission and theological education today. How then do we enter into the challenges at this nexus?

**EVANGELICAL/PENTECOSTAL NOSTALGIA: WHOSE GENESIS, WHICH TRADITION?**

I will start by diving into the difficulties in the evangelical-Pentecostal relationship. Some insist that Pentecostalism is a subset of evangelicalism—especially those who understand the evangelical tradition’s genealogy as stretching back to the Reformation churches of the sixteenth century, including those who identify John Wesley as the “grandfather” of the doctrine of Spirit baptism to the fourfold motif was propagated in the Holiness movement, and on the other hand, the fourfold concept is relatively underdeveloped in at least at the theological level. On the other hand, the fourfold concept has been relatively underdeveloped in the Wesleyan stream as it has grown in importance in the Holiness movement, and it is this Wesleyan stream that has grown in importance. The fourfold concept is relatively underdeveloped in the Wesleyan stream as it has grown in importance in the Holiness movement.

There are too many theological controversies to treat adequately. While few Pentecostals would disagree with the Reformation definition of evangelical theological commitment—the centrality of Jesus’ vicarious suffering for the salvation of humanity, the authority of the Bible, the necessity of a bornagain conversion experience, and an evangelistic and missionary vocation of sharing the gospel with the rest of the world. Pentecostals are lovers of and believers in the Bible as much as anyone else. In Global-South contexts, however, where literacy is less pervasive and where oral cultures predominate, the reception of “biblical literacy” takes on a different form. Pentecostal moves have been especially vibrant in those majority world contexts not because of their high views of Scripture (although they certainly are present) but because of their pneumatic theology. Amidst cosmological worldviews populated by many spiritual entities, not to mention the ongoing discussions of various spiritual expressions but lacking full pneumatological treatment. Critics of the renewal are likely to identify a theologically or dogmatically untethered Christianity as being part of this phenomenon. What is of special importance to note here is that Pentecostals think themselves among the evangelical church that the Spirit empowers contemporary believers to both believe in and follow in the future.

**WHAT IS AT STAKE THEOLOGICALLY?**

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**THE PNEUMATIC PROJECTION: EVANGELICALISM AND CHARISMATICS**

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**CHARISMATIC RENEWAL: UNITY AND DIVERSITY**

In light of the preceding discussion, it is important to consider how charismatic renewal is factored into the discussion. On one hand, there is no denying that charismatic renewal has played an instrumental role in the last 50 years in promoting ecumenical goodwill and understanding. On the other hand, there is no denying that charismatic renewal has played an instrumental role in the last 50 years in promoting ecumenical goodwill and understanding. On the other hand, there is no denying that charismatic renewal has played an instrumental role in the last 50 years in promoting ecumenical goodwill and understanding.
make us feel, that we are part of God's own family, no matter how rootless and homeless society might exclude us. We are a royal priesthood! The Bible tells us no matter how crushed we might feel, that the Bible interprets us in a radical way. It is good to us. It is not so much that we interpret the Bible, as that the Bible interprets us in a radical way. It is good to us. It is not so much that we interpret the Bible, as that the Bible interprets us in a radical way. It is good to us. It is not so much that we interpret the Bible, as that the Bible interprets us in a radical way. It is good to us. It is not so much that we interpret the Bible, as that the Bible interprets us in a radical way. It is good to us. It is not so much that we interpret the Bible, as that the Bible interprets us in a radical way. It is good to us.
Ryan Bolger joined the Fuller faculty in 2002 and is associate professor of church and culture in the School of Missiology and the Center for Intercultural Studies. He teaches classes on missiology, contemporary culture, church planting, and church renewal.

Bolger edited Gospel after Christendom: New Voices, New Cultures, New Expressions (2012), convening 258 authors throughout Western culture who initiated new churches and other spiritual enterprises, and opened the door to a new religious culture.

From the postmodern cultural studies to the present day, Christian communities in postmodern culture who initiated new churches and other spiritual enterprises took the primary form of faith expression. But emergence is more than a new of way of life. Evangelicals felt the call to dominate as they did in Christendom. A new synthesis will look different from the values of the Enlightenment.

Evangelicals would do well to bring their highly participatory entrepreneurial skills and ingenuity to bear on emerging Western culture. The evangelical has always been a deinstitutionalized church, beyond the deinstitutionalization of postmodern Western culture—the individual is still a choosing creature. Participatory culture provides a space for the widespread mixing consumed media products into new activities into production activities, as former consumer paradigms will not thrive in a participatory culture. Evangelicals would do well to bring their highly participatory entrepreneurial skills and ingenuity to bear on emerging Western culture. The evangelical has always been a deinstitutionalized church, beyond the deinstitutionalization of postmodern Western culture—the individual is still a choosing creature. Participatory culture provides a space for the widespread mixing consumed media products into new activities into production activities, as former consumer paradigms will not thrive in a participatory culture.

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Evangelicals in these new contexts would practice a material spirituality. A material spirituality embraces science and its findings in physics and biology, letting go of the long battle against science in regard to cosmic origins and evolution. A material spirituality integrates these findings into a spirituality that sees the connectedness of all things. It welcomes mystery and paradox. A material spirituality has no hatred of the body. Yoga, rest, and a healthy diet all function as spiritual activities. While living in an evolutionary universe, a material spirituality remains conversionist: all reality must continue to yield to God and pursue growth to find its full expression.

ACTIVISM
Evangelicals would do well to bring their activism forward into emergence culture. Evangelicals understand that what they receive in the gospel must not be kept to themselves; they have a responsibility to communicate this message to the whole world. Just as in modernity, evangelicals in participatory culture would be apostolic and start new ministries, however, unlike those in modernity, larger numbers and longevity would not be a litmus test of success. New evangelicals would be guided by missional action, not membership. Evangelicals in participatory culture would identify with other Christians by sharing life rather than by attending church services or membership classes.

Evangelicals in emergent culture would engage public culture with a deep sense of equality and mutuality. They would dialogue with other traditions, be it within Christiani- ty (ecumenism) or with other faiths or other traditions, be it within Christianity or beyond. Evangelicals in emergent culture would eclectically appropriate Ortho- dox, Catholic, Protestant, and Postecumenal liturgies as biblical practices immersed in the cultures of their time and place.

Evangelicals in emergent culture would bring forward master narratives from the Bible—testimony, collaboration, and redemption. The world beyond the church might be given over to slavery or patriarchy or any number of fallen structures, but the community of God must live into the coming kingdom, where differences are celebrated and overcome, all are equally valued, all have a voice and something to give. This was a characteristic of the early Christian communities, and it serves as a challenge to evangelicals today.

THE CROSS
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ENDNOTES
4. Ibid.
5. Recall that evangelicals are characterized by a commit- ment to an individualized way of life, the Bible as an individual's primary source of authority, a personal activism that seeks to share their way of life with the world, and the cross where each individual accepts the life of Christ as medi- ated through his life and work. Although many definitions might be given, the most widely accepted one: Evangelical- ism continues to be David Badelphia, from Evangelicals in Modern Britain: A History from the 1730s to the 1980s (London: Routledge, 1988), 2–17.
6. This is not new; evangelicals have been used as a modifier to other traditions. One way to an evangelistic lifestyle, an evangelical Catholic, an evangelical Anglican, or evangelical Reformed. Richard Wurmbrand describes himself as an evangelistic Christian. Richard J. Mouw, The Dream of Salvation: What Evangelicals Can Learn from Their Fundamentalist Heritage (Grand Rapids: Zondervan, 1979).

By these marks, by these fruits of a living faith, do we labour to distinguish ourselves from the unbelieving world from all those whose minds or lives are not ac- cording to the Gospel of Christ. But from real Christians, of what- soever denomination they be, we discern them by the proof given at all times, not from any who sincerely follow after what they call Christianity, but from those who truly and sincerely follow the man: Whatever death the will of my Father which is in heaven, the same is my brother, and sister, and mother.' And I beseech you, brethren, by the mercies of God, that we be to one another mercifully disposed among ourselves. Is any thing by which it differ from the other, but that it is by him: I ask no farther question. If it be, give me the hand of John Wesley (1703–1791), The Discourses of Methodology, shaped a building stone in the development of the Holiness and Pentecostal movements, which would influence subsequent movements such as salvation: the Pentecostal movement (1900–1940), the Benner’s Holiness, and his disciples were widely distributed. In "The Men of Method," he refers to the "marks" of a Methodist as loving God, knowing him, and pleasing him, without ceasing, rejoicing always, and being humble, meek, and patient, and wishing only to please God. At his death, he is described as "being among the "most sound mind in England."
“The church is the primary means through which God loves the world.”

“After nearly six years, I stepped down as the lead pastor of a church my wife and I planted in the spring of 2008. I was relieved, heartbroken, angry, depressed, and elated all at the same time! Most of all, I was tired. Starting a new church to reach and disciple nonchurched people, in what turned out to be a horrific economy, was a journey our training in attraction-model church-planting had not prepared us for. In six years we changed locations five times. While to many we did not look like a success story, we frequently reminded ourselves that we must make it our goal to be faithful and allow God to define success for us. Today, even though our church is ‘closed,’ the disciples we were able to make in six years are impacting hundreds of lives throughout Phoenix.”

“Fifty-eight years old and at a crossroads: fearing that church planting is a young man’s game and yet feeling like God has planted a new thing in my heart that could grow into something beautiful. Is the ‘fourth quarter’ of a person’s life too late to take such a risk? Too late to go all in, gambol everything—too late to start anew? My wife DeeDee and I, with committed associate pastors and an equally courageous launch team, decided to go for it. We began a new church called The Bridge, the motto for which is simply ‘discovering the movement of God in our lives.’ We look like we’re in a season of life where the margin for error is really narrow, and we’re church planters again. Life could not be better.”

“I’m a ‘city-church-planter.’ More so, I am a Los Angeles/Pasadena church planter. I don’t really fit elsewhere. Sometimes I am asked, ‘what makes a church planter a city-planter?’ For me, it boils down to two things. First, Los Angeles releases great potential. Here you are forced to build, to enhance, to elaborate, to develop, and to partner with new and different people. Second, Los Angeles forces you to search spiritually. This city will not allow you to sit back and be indifferent, comfortable, and blind to temptation. It will drive you to sell your soul to something. It will always create spiritual turmoil and as such, you either wrestle with it or it conquers you.”

“When I was at Fuller, my wife and I stumbled into an Anglican church and began to discern a call to plant a church in Santa Cruz, California. After a year of planning and praying it became clear there was a much bigger movement of God underway. Since then we’ve teamed up with other families to plant two more churches in Asheville, North Carolina and Austin, Texas. We’re only a few months into planting Resurrection in South Austin, and we’ve discovered that God has been at work here long before we arrived. Throughout this journey we’ve discovered this kind of sacramental church planting happening all over the country.”

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It’s a difficult road. And I’ve known many uncertainties, and at times, lots of pain. That’s the stuff you have to go through, and it’s part of the life of praying friends. This is the stuff you brought us through that dark time with due to stress issues. Fortunately, God ended up in the ER on two occasions conflicts in the church, and as a result, we experienced numerous spiritual attacks and major spiritual issues. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense. For instance, I wasn’t going to make it, both in a figurative and literal sense.
"For me one of the most important aspects of loss is lament, and what it means to cry out to God. So many of the psalms that are in the Old Testament are lament psalms. There are psalms of begging for justice, there are psalms of ‘Why, God, why would you allow this to happen?’ There are psalms of ‘I’m desperately sorry’ or ‘I’m desperately afraid.’ Having that as something to turn to helps me articulate confusion or disorientation, of not knowing where God is. I can speak those words to God, shake my fists, and say, ‘this should never have happened.’ I think we can all say that: ‘this should never have happened.’ The tragedy of this, the pain that’s in the family, the pain that’s in the suspect—it should never have happened. Standing there with God is how I’ve found holy ground in that space. I trust that God is there with me and will remind me of times to pray and will also remind me of joy.”

“The promises which we hold by faith concerning a new humanity, where death is removed and where there will be no more pain and tears, no more sorrow and suffering, these promises give substance to our faith: they are not meant to be the bread we eat, the water we drink, not the medicine we take when we are sick. Nor are these promises of ultimate health and eternal life given to us so that we might despise the penultimate life, with its sorrows and sicknesses. This Christian perspective is not easy to sustain. Some lose sight of the promises altogether and sink into the present reality with a fatalism and despair which concedes all hope to the inevitable victory of sickness and death. Others grasp at the promises with spiritual and emotional fanaticism, living on the precarious edge of the miraculous and the fantastic.”

“‘So many things we achieve are achieved only through struggle and conflict, not in easy ways. They always seem to involve crosses. I have so longed to find somewhere in life some corner where joy is unmingled with pain. But I have never found it. Wherever I find joy, my own or other people’s, it always seems to be mingled with pain. And I find that the people I most respect are people who know the link between joy and pain. And I have found that if we will own pain and weep over it together, we also find Christ’s overflowing comfort. The bad news is that there may be no corner of reality where joy is not related to pain. The good news is that there is no corner of reality where pain cannot be transformed into overflowing joy.”

This content is curated from resources and ongoing conversations taking place throughout the Fuller community. Check online for full videos, articles, and more resources.
Waiting

I want to tell the flowers that bloom and surely fade,
That though they last a little longer, our lives look much the same.
I want to tell the ocean that our salty tears are identical,
And when they flow, they pour. To stop them? Impossible.
I want to tell the earth, I stand in solidarity with its pain,
Waiting for our Redeemer to come, to come again.

I want to tell the trees that live before we cut them down,
Our lives were equally undervalued while rooted in this town.
I want to tell Mike Brown, you’re not guilty for your death,
Or free Eric Garner, and say, “Take your deep breath.”

I want to tell Trayvon Martin to eat a rainbow full of Skittles,
Or cry with John Crawford for there was very little
He could have done to protect himself
While holding a toy gun, standing in innocence at a toy shelf.

I want to tell the ocean that our salty tears are identical,
And when they flow, they pour. To stop them? Impossible.
I want to tell the earth, I stand in solidarity with its pain,
Waiting for our Redeemer to come, to come again.

I want to tell all our brothers who lost their wives this year,
That as you long to see her, God sees your every tear.
I want to tell our students who struggle with their call,
Be present where you are, and try to give your all.

Where you want to be, is not where you need to be,
And where you need to be is here.
So unwrap your thoughts and lift them out of unnecessary fear.
You’ll miss living when your mind is too busy trying to define
A purpose for your life three years or even three months down the line.
I want to tell all Fuller, “Yeah, sometimes it’s hard to wait.”
But, Christ promises to be with us forever and always.
So we must wait like the earth through clarity, confusion, wholeness, and pain,
Hoping for our Redeemer to come, to come again.

*This poem by Jeanelle Austin (M.Div ’13) was delivered in chapel on the Pasadena campus as an expression of lament. Accompanying Jeanelle’s poem was a sketch by student Eric Tai of a prayer labyrinth built of flowers. The installation at the Pasadena campus was a joint effort by the Chapel team and the Fuller Arts Collective intended to facilitate the spirit of lament and anticipation that marks the season of Advent.*
you are suffering with Jesus."

anyone who is suffering from anything not of his or her own
the sufferer with himself. Jesus is your hurting neighbor. He
feels their hurt and, in the sharing of pain, equates
people and says, ‘There I am.’ He says it because he feels
becomes the human sufferer. Jesus points to suffering
about transference of one’s identity; in his mind, Jesus
friend. He is one of them; he is any or all of them. Talk
want to go away, trying to cope when everything is all
Jesus is found where people are putting up with things they
suffers. If you want to know who the vicar of Christ is, find
“Jesus still puts himself into the shoes of anyone who
Jesus had seen that only those who mourn will be comfort-
(Matt. 5:4). Only those who embrace the reality of death
will receive the new life. Implicit in his statement is that
those who do not mourn will not be comforted and those
who do not face the endings will not receive the begin-
rings. The alternative community knows it need not engage
in deception. It can stand in solidarity with the dying, for
those are the ones who hope. Jeremiah, faithful to Moses,
understand what numb people will never know: that only
givers can experience their experiences and move on.
I used to think it curious that when having to quote Scripture
on emollient someone would innocently say, ‘Jesus wept.’ But
now I understand. Jesus knew what we numb ones must
always learn again: (a) that weeping must be real because
 endings are real and (b) that weeping permits nearness. His
weeping permits the kingdom to come.”

"Out of our experience of God’s faithfulness, we learn how
to be faithful to one another in our willingness to be
present with all our vulnerabilities. Our presence to one
another mediates God’s presence to us. The abiding
presence of God’s presence is not and cannot be a substi-
tute for our presence—being the face of God to each other.
God’s compassionate presence is mediated in the caring
presence of God’s people. Just as we know that nothing—
pain, suffering, even death—can separate us from
compassionate love of God, so we stubbornly refuse to let
anything intervene in our presence with those who suffer.”

"Lament is a healthy and biblical practice. We don’t want
 to be fearful of peoples’ pain; we want to join them in
lament. In our Touchstone course, we talked about how
laments are left out of worship and liturgy, and we asked
students to write their own laments in formation groups.
After each circle shared, we had a moment of silence to
hold their lament before God, and then we offered words
of encouragement. When we finished, I closed us in prayer
in gratitude. It felt like such holy ground; there were deep
recognition and connectedness that took place. I’ve been
in a lot of worship services where I walked out thinking, ‘was
God there?’ The depth of the cries of their hearts in their
circles—there’s no doubt to me that God was there. They
expressed how the practice of lament was even therapeutic
and the idea of expressing their deepest pain, anger, and
frustration to God in community was surprisingly healing.”

Further Reading

A Liturgy of Grief: A Pastoral Commentary on Lamentations
Leslie Allen (Blazer Academic, 2010)

23 Days: A Story of Love, Death and God
Francis Bridger (Baker Academic & Tripp, 2009)

Remembering Ave

When Kids Hurt: Help for Those Who Hurt Kids
Chap Clark & Traci Baker (Grand Rapids: Baker, 2008)

Harl 2.0: The Really Revived Inside the Soul of Today’s Teenagers
Chas Clark (Academy Academic, 2011)

The Suffering Body: Responding to the Persecution of Christians

Stratch and Courage for Caregivers: 30 Days Good消息 and Family
Reflections
Cecil M. Robeck, Jr. & Harold D. Hunter, eds. (Paternoster, 2006)

The Suffering Body: Responding to the Persecution of Christians

Strong and Courageous for Caregivers: 30 Days Good News and Family
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Cecil M. Robeck, Jr. & Harold D. Hunter, eds. (Paternoster, 2006)

Loving Your Parents When They Can No Longer Love You
Terry Hargrave (Zondervan, 2008)

Loyalty Vowed When You Can No Longer Live You
Terry Hargrave (Zondervan, 2009)

The Aging Family: New Visions of Theory, Practice, and Reality
Terry Hargrave & Cheryl Spears (Zondervan, 2002)

Finishing Well: Aging and Reparation in the Intergenerational Family
Terry Hargrave & Suzanne Hanna, eds. (Brunner/Mazel, 1997)

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Finishing Well: Aging and Reparation in the Intergenerational Family
Terry Hargrave & Suzanne Hanna, eds. (Brunner/Mazel, 1997)

Depression: Coping and Caring
Terry Hargrave & William Anderson (Brunner/Mazel, 1992)

Depression: Help for Those Who Hurt
Terry Hargrave & William Anderson (Brunner/Mazel, 1992)

Depression: Help for Those Who Hurt
Terry Hargrave (Baker Academic, 2009)

When Kids Hurt: Help For Adults Navigating the Adolescent Maze
Chap Clark & Traci Baker (Grand Rapids: Baker, 2008)

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Fuller Magazine / FullerMag.com

“Just then a lawyer stood up to test Jesus. ‘Teacher,’ he said, ‘what must I do to inherit eternal life?’ He said to him, ‘What is written in the law? What do you read there?’ He answered, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.’ And he said to him, ‘You have given the right answer; do this, and you will live.’”


INTERFAITH & MEMOIR:
WILLIAM J. WALKER (MAT ’99)

What can dialogue do? It promotes identity with regard to the Other—whether it be the religious other, the political, or even abstract ideas that are locked in our memories, institutions or even embodied identities as our only association with the Other. A dialogical recognition on both sides will enable us to see both fresh possibilities for communal flourishing.

INTERFAITH & RECOGNITION:
MOUSSEÏ SERGE TRAÔRE

The most useful dialogue follows between followers of world religions, in the sharing of the good things, the spiritual richness of each religion. The basis of interreligious dialogue is the recognition of what is true and holy in world religions. Dialogue is a means of recognizing the spiritual universal values and the preservation of those good things found in the followers of world religions. To recognize, preserve, and promote those good things of each religion is the future task I see for interreligious dialogue.

INTERFAITH & FRIENDSHIP:
CORBY WILLSON (MOWT ’05), COEDITOR OF EIFD

What is a person made whole from a life in the faith in? What does it mean to be a Godly family and to be a background information when dialogueing with a Jew? That is how my Jewish friend and dialogue partner became what I now call her Judaism. This kind of experiential learning and exchange cannot simply be codified in books and acquired in the academic sphere. It is to hold together both of these aspects of learning about other religions through books and research and from encounters with specific religious others... I often approach interfaith dialogue as a way to re-examine the complexities of the religious experience of others.

INTERFAITH & PROPHECY:
STEPHEN DEVINS

There are times when dialogue needs to be the arrow of the day, when we are in situations where we cannot preach without it. There are also times when we must speak a word of prophecy—when people who have become fascinated by our joy in Christ ask us to tell them more, when in dialogue we stand for the highest convictions, when a situation of injustice impels us to denounce the evil that is keeping people in a dehumanized light. The practice of mission is a continuum, with dialogue and actual prophetic action on the other. Only the context, only the situation, can tell us when dialogue is more in order than prophecy, or when prophecy emerges out of dialogue.

INTERFAITH & PRAYER:
JULIJANA MLADENOVSKA-TESIJA

I had come to the mosque with an interfaith group of students from the Orthodox Faculty in Belgrade, Serbia, several Catholics from Osijek, Croatia, some Muslims from Bosnia, and Protestants from Dijon. I asked the Imam if he would mediateably pray for us in Arabic. He smiled, then paused, and said, “I will gladly, if you will pray, my dear sister, as well.” I was shocked, yet suddenly overwhelmed by a strong feeling of happiness. I almost started crying. “Oh, Lord, You guide me,” and responded truly, “Yes, with my Orthodox brothers and sisters pray as well.” They were silent for a moment, then started whispering between themselves and replied, “Can we sing an Easter song, the Hallelujah Chorus, and then pray? But only if our Catholic brothers pray too.” The Catholics smiled, and suddenly the good message was filled with four different prayers... It was amazing.

INTERFAITH & CONVERSATION:
SCOTT SNYDER (MAT ’07)

Of course, interfaith dialogue remains of critical importance. Our Buddhist, Hindu, Muslim, Sikh, and Jewish friends have much to teach us. More that, if we don’t understand their beliefs, values, hopes, and fears, how will we ever make the gospel intelligible to them? At the same time, we must also keep in mind that Christians from these religious traditions have much to learn too. Their beliefs may grow apart our western ways, or challenge the deeply held values, yet, perhaps, that’s where the mission actually begins to take us where we haven’t gone before.

INTERFAITH & THEOLOGY:
TERRY C. MUCK

This challenge before us is the One Jesus faced in a town called Jericho. The question asked to the teachers of the law was: “Teacher, what must I do to receive eternal life?” This is the very question Jesus asked the same teachers. They have much to teach us too. Their beliefs, values, hopes, and fears, will challenge us to understand them. To do this, we must listen carefully to their stories.

INTERFAITH & DIFFERENCE:
YELL Satty KARKERA, PROFESSOR OF Systematic THEOLOGY

In order for dialogue to be meaningful, faith communities must engage both their own traditions and the traditions of the Other. A true dialogue does not presuppose one’s truth claims but rather asks each person to participate in the examination of real differences and similarities. The purpose of dialogue is not to resolve the differences among religions but rather to clarify both similarities and differences as well as issues of potential convergence and impasse. A successful, fruitful dialogue often ends up in mutual affirmation of differences, different viewpoints, and varying interpretations.

INTERFAITH & NATIONALISM:
KOSTAK MILUSO

In an interview I did with evangelical leaders in the region concerning contemporary issues in the Balkans, the one word repeatedly mentioned was nationalism. In contrast to the traditional mindset common to Christians such as Calvinists or Orthodox, the evangelical mindset is that dialogue is the key to facing growing nationalism and to build bridges of unity and reconciliation. In this context of the region kept in the framework of religious, political, and economic nationalism that acquiescing with these forces is essential for the development of Christian witness.

++ These quotes are from the Spring and Fall 2014 issues of Evangelical Interfaith Dialogue Journal and from the Fall 2010 Theology News & Notes on “The Role in Dialogue: Engaging the ‘Other’ with Civility.” The full texts are available online.
“Love is not afraid of conflicts.”

“I have lived with the Muslim community in the Parisian suburbs for decades. I have experienced detention and interrogation with conflicts in some neighborhoods; I have seen the despair and the ghettoization. I have also experienced strong and genuine relationships with Muslims who have expressed so much care and hospitality toward me that I was sometimes ashamed that Christians were not attending to them with similar generosity. To me, neighborly love is necessary to address the tough issues: the lack of justice, freedom of religion, social conflict, religious dissonance, and acts of terrorism. God chose the way of love and the way of entering into relationship with us through Christ in order to address these very same challenges. His example reveals that love is not limited to words—it should also be experienced in real relationships, with ups and downs and patient negotiations. This love is not afraid of conflicts that are naturally embedded in human relationships.”

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Further Reading

An Introduction to the Theology of Religions: Biblical, Historical & Contemporary Perspectives

Ves-Matti Sarkakoski (WIP Academic, 2015)

Muslims and Christians on the Evangel Road

J. Dudley Hardy (MARC Publications, 1998)

Religious and Secular: Songs of Peace and Reconciliation among Muslims and Christians

Roberta King (Cascade Books, 2014)

Resource for Reconciliation in Muslim-Christian Religions: Contributions from the Conflict Transformation Project

J. Dudley Hardy, ed. ( Fuller Seminary Press, 2006)

Israel’s Messiah and the People of God: A Vision for Messianic Jewish

J. Dudley Woodberry, ed. ( Fuller Seminary Press, 2006)

from Evelyne A. Reisacher, associate professor of Islamic studies and intercultural relations, in her speech “Israel’s Messiah and Muslims in Europe” at the Lausanne European Leaders meeting in Switzerland, 2014

Available Classes

Music, Peacemaking, and Interfaith Dialogue with Roberta King

Christian Engagement with People of Other Faiths with Diane Obenchain

World Religions, Art, and Symbol with Evelyn Reisacher

Introduction to Islam with Martin Accad

Models of Witness in Muslim Contexts with J. J. Travis

“A Christian who participates in dialogue with people of other faiths will do so on the basis of his faith. The presuppositions which shape his thinking will be those which he draws from the Gospel. This must be quite explicit. He cannot agree that the position of final authority can be taken by anything other than the totality of biblical and philosophical system, or by mystical experience, or by the requirements of national and global unity. Confessing Christ—incredulity, crucified and risen—as the true light and the true life, he cannot accept any other alleged authority as having right of way over this. . . . Jesus is— for the believer—the source from whom his understanding of the totality of experience is drawn and therefore the criterion by which other ways of understanding are judged.”

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“A renewal process and reconfiguration is occurring wherein long, historical and common roots, both musical and liturgical, are engendering a revival of heritage that addresses contemporary realities: naming highly religious peoples. Where barriers between people have come to exist, they are being torn asunder through musical performances of common musical spaces that allow them to come together in new ways. Music events provide a safe space and liminal moments for people who have been enemies to start to see your enemy as your neighbor.”

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“[T]he shared experience of attending musical events during the conflict provided a common space where people could come together in new ways. Music events provide a safe space and liminal moments for people who have been enemies to start to see your enemy as your neighbor.”

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from Richard J. Mouw, Fuller professor of faith and public life and past president of Fuller, in his classic text Uncommon Decency: Christian Civility in an Uncivil World

from Lesslie Newbigin in The Basis, Purpose and Marker of Inter-Faith Dialogue. He was the focus of Fuller’s 2014 Annual Missiology Lectures hosted by the School of Intercultural Studies and dean Scott W. Sunquist, at right. Lectures available online.

from Roberta King, associate professor of communication and ethnomusicology, in the introduction to her documentary and book project [un]Common Sounds. She is pictured at right with musicians from the Songs of Divine Love: An Islamic/Christian Spiritual Concert held at the Songs of Peace and Reconciliation Banit Colloquium in Lebanon, 2009. songsforpeacereconciliationproject.org

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New Fuller Faculty

ENOC S JINSIK KIM
Assistant Professor of Communication and Mission Studies

Already teaching and mentoring in the School of Intercultural Studies Korean Studies program, Enoc Kim now adds to the regular faculty a professor fluent in both Korean and Chinese. His 16 years in China include work as a missionary with HOPE and Frontiers and as city director of JOY Mission in Xian, China. His writings focus on Muslims in Northwestern China and on issues for Korean missions.

JOHNNY RAMÍREZ-JOHNSON
Professor of Intercultural Studies

Ramírez-Johnson describes himself as a practical theologian working at the intersection of the social sciences and theology. He has written on culture and church affairs and on the multicultural, intergenerational, and multilanguage realities for North American churches in promoting not only love for Jesus but also healthy and holy lifestyles. Most recently professor of religion, psychology, and culture at Loma Linda University, he has also taught in Latin America and has evangelized and planted churches around the world.

BENJAMIN J. HOULTBERG
Assistant Professor of Human Development

Houltberg’s experience and research focuses on family and parenting in relation to youth social and emotional development; on family socialization processes that shape emotion regulation and related behaviors; and on the role of emotion regulation and emotionality in youth adjustment, particularly in adverse circumstances and in promoting resilience. He comes to Fuller from Indiana University-Purdue University Fort Wayne.

JENNY Y. PAK
Associate Professor of Psychology

Pak comes to Fuller from Biola University’s Rosemead School of Psychology where she taught graduate-level courses in history and systems psychology, measurement and assessment, and practicum courses, and undergraduate courses on theories of personality, child and adolescent development, and psychology of marriage. Her recent publications address religious experience and emotion, spiritual maturity among Korean immigrant women, and medical-caretaker fathers of children with life-threatening illnesses.

KENNETH T. WANG
Associate Professor of Psychology

Adding his Taiwanese background to the School of Psychology faculty diversity, Wang comes to Fuller from the University of Missouri. His research focuses on perfectionism and cross-national adjustment. His clinical experience ranges from psychology practice at the University of Illinois Counseling Center to counseling at the National Dong-Hwa University Disability Resource Center in Taiwan.
Our Pasadena seminary community had come together to try to process the fatal stabbings of Fuller friends Lawrence and Denise Bressler, which had occurred the week before in a nearby apartment building. We gathered on a Tuesday night to listen to Dr. Cynthia Eriksson explain how trauma affects us when life feels terrifying and unpredictable—and what healing looks like. The evening ended with a small group taking a candlelight prayer walk that I met Emily and Shavonna in.

They told me repeatedly how grateful they were that we had invited them to the gathering. They had been living in over two years in the apartment building where the stabbing occurred, but had never set foot on Fuller’s campus across the street. Shavonna told me that this tragedy in their building brought back all the pain of the murder of one of her best friends a year ago. We’re mother, Emily, said that she held her 20-something daughter like a baby the night after the stabbing. “Thank you for caring about how this affected us,” they said to me. “We’ve never been to anything like this. But it really helps.” We only exchanged a few words, but it was very meaningful for me.

By Laura Harbert, Dean of Chapel and Spiritual Formation

Fuller Theological Seminary

What is Fuller? ¿Qué es Fuller?

Fuller offers 19 degrees programs at 9 campus locations—with Spanish, Korean, and online options—through our Schools of Theology, Psychology, and Intercultural Studies, as well as 16 centers, institutes, and initiatives. More than 4,100 students from 80 countries and 110 denominations enroll in our programs annually, and our 41,000 alumni have been called to serve as ministers, counselors, teachers, artists, nonprofit leaders, businesspersons, and in a multitude of other vocations around the world. Fuller ofrece 19 programas de estudio en 9 localidades—with opciones en Español, Coreano, y clases en línea— a través de nuestras facultades de Teología, Psicología y Estudios Interculturales juntamente con 16 centros, institutos e iniciativas. Más de 4,100 estudiantes de 80 países y 110 denominaciones ingieren anualmente a nuestros programas y nuestros 41,000 ex alumnos y ex alumnas han aceptado el llamado a servir en el ministerio, la consejería, la educación, las artes, en organizaciones sin fines de lucro, los negocios y una multitud de diferentes vocaciones alrededor del mundo.

Benediction

IT WAS AFTER the candlelight prayer walk that I met Emily and her adult daughter, Shavonna. Our Pasadena seminary community had come together to try to process the fatal stabbings of Fuller friends Lawrence and Denise Bressler, which had occurred the week before in a nearby apartment building. We gathered on a Tuesday night to listen to Dr. Cynthia Eriksson explain how trauma affects us when life feels terrifying and unpredictable—and what healing looks like. The evening ended with a small group taking a candlelight prayer walk that I met Emily and Shavonna in.

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Beginning this fall, our MDiv is available in a new online format. Combined with increased scholarship support, that means the distinguished theological formation Fuller offers is now more accessible—to more leaders, in more vocations and contexts—than ever.

FULLER.EDU/MDivOnline