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“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
Usar etiquetas puede ser necesario aunque pocas veces sea adecuado. Cuando usamos etiquetas, nuestro mente y espíritu fácilmente dan paso a los prejuicios y estereotipos. Pero ya que estamos acostumbrados a las etiquetas, es importante examinarlas de vez en cuando para determinar si debemos aceptarlas. El verbo "santo" significa algo que es "santo" como los "evangélicos" también significa algo que es "evangélicos". Cuando usamos la palabra "santo", hace referencia a una etapa de la vida de un individuo. Pero cuando usamos la palabra "evangélicos", hace referencia a una etapa de la vida de una institución. Cuando usamos la palabra "evangélicos", es importante garantizar que entendemos lo que queremos y no queremos decir. Cuando Fuller Seminary adopta la palabra "evangélicos", estamos confesando nuestra orientación teológica. Usar etiquetas puede ser necesario que estamos acostumbrados a las etiquetas, pero a veces no es adecuado. Cuando usamos etiquetas, a veces es fácil que nuestro espíritu y nuestro espíritu se dejen llevar por nuestras etiquetas. Para evitar esto, es importante que, de vez en cuando, examinemos nuestras etiquetas y asegurémonos de que comprendemos lo que realmente significan.

**Theology**

When we confess ourselves to be "evangelicals," this is making a reaffirmation that point 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 "evangelicals," this is what we confess, and we do so with earnest 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 link 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.

This has certainly been an aid for Fuller as a multidenominational seminary that draws people from over 100 denominations into one faculty and student body. “Evangelical” has been a term of welcome to people who come to Fuller and share a common faith and a common commitment to biblical, theological, historical, cultural, psychological and vocational studies.

Ciertamente esto es real para Fuller por ser un seminario multidenominacional con más de 100 denominaciones que forman el cuerpo estudiantil y de la facultad. “Evangelical” ha sido una terminología valiosa que destaca y nombre lo que en Fuller creemos el corazón de la fe cristiana—el “evangelical”—las buenas nuevas—el centro donde nuestra formación vocacional, biblica, teológica, histórica, cultural, psicológica y secciones profesionales se forman y fortifican acerca del amor transformador de la canción, justificación y santificación de Dios en Jesucristo. Todo lo que hacemos como institución se hace en el contexto de este marco y visión teológica.
describe. Esto es lo que quiero decir cuando digo que somos una institución con raíces europeas. Nuestro estereotipo como evangélicos se ha ido formando y viviendo en nuestra comunidad a través de las edades y en cada generación.

CULTURA

Cuando confesamos que somos “evangélicos”, esto nos conduce a afirmar que dentro de la iglesia hay distintas subculturas cristianas. El Evangelicalismo no es monolítico, dentro de él se pueden encontrar una serie de expresiones que reflejan una forma de interactuar con la cultura, la política puede ser de izquierda o derecha, éticamente mixta u homogénea, rica o pobre.

La comunidad de Fuller incluye muchas expresiones de subculturas “evangélicas”. Esto contribuye a que las conversaciones de Fuller sean generalmente más sólidas y valiosas a medida que aprendemos y nos escuchamos unos a otros. También encontramos que este tipo de conversaciones pueden ser confusas si se piensa que una subcultura en particular es la única expresión genuina del evangélico. El estereotipo central dentro y fuera de los “evangélicos” puede sugerir que el nombre se aplica a la relación ética social, por ejemplo, el aborto o la homosexualidad. Esta posición puede ser rechazada, sin embargo, por muchos que pertenecen a las subculturas que se consideran genuinas y unicas.

En algunas subculturas evangélicas, muchos se sienten incomodos al reconocer que la autoridad y significado de la Biblia no son necesariamente transparentes ni sinónimos. Escuchar felímente y reflexionar bajo la autoridad de las Sagradas Escrituras en respuesta al Señorío de Jesucristo no significa necesariamente una facilidad y uniformidad. Por supuesto, lo mismo es cierto para toda la sociedad en la que hablamos y vivimos, con una espíritu de bien de la iglesia y del mundo, y por la “Buenas nuevas” que gosnosamente proclamamos, la realidad a la que cuestionan con una buena ética señalan.

CULTURAL CONFLICTS

Fuller’s history is marked by conflict, as diverse understandings of the Gospel and the Church were fought for. Issues of judgment and the meaning of life were at stake. There were differences in form and substance. Many of these issues are still present today. Fuller’s response to this cultural diversity has been one of openness and inclusion. This has meant that there is a wide variety of social, economic, and political expressions within the Fuller community. Each expression reflects a way of seeing and interacting with culture and might be politically left or right, ethically mixed or homogeneous, rich or poor.

The Fuller community includes many expressions of “evangelical” subcultures. This is what makes conversations at Fuller often as robust and valuable as we learn to listen to and hear one another. It also explains why such conversations can be confusing when we think a particular subculture is the only genuine expression of evangelicalism.

The media stereotyping within and around “evangelicals” can suggest that the name applies to one type of conversation only—social ethics relating to, for example, abortion or homosexuality. This view is reinforced within some evangelical ranks where it is believed that the theological convictions that guide evangelicalism lead to one consistent conclusion regarding such issues. Many in evangelically subcultures are un

FULLER MAGAZINE / FULLERMAG.COM 2015 / ISSUE #2 EVANGELICAL

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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 vacationed in Korea, 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 around her. No one gawked. 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. While reading through the book recorderatorio del sentimiento que la había abatido toda la vida: ella no pertenecía. Los comentarios de sus compañeros quienes se referían a ella como “La China” le llegaba más profundo. Las miradas fijas de las personas en la calle la hacían sentir muy incomoda. Cuando ella fue de vacaciones a Corea para visitar su familia, fue recibida con mucho amor, pero cuando hacían algún chiste o expresión idiomatica que ella no entendía, su familia explicaba, “Ella no creció aquí”.

La discrepacia crecía. Se sentía perdida en su interior, pero le decían que no era por su físico exterior. Mientras estaba en el metro, ella notaba que físicamente todos eran iguales a ella, nadie se sorprendía al mirarla. Nadie la llamó China. Pensó: “Yo soy como ellos, pero yo no soy como ellos.”

Josi llegó a los Estados Unidos para estudiar una licenciatura en psicología. Empiezó a sentir esa sensación de aislamiento de ser una extranjera entre solitarias de vivir en un lugar al que no pertenecía, en busca de una trayectoria en el lugar que había escogido. Durante su lectura del libro de Jeremías, Josi empezó a sentir la seguridad y garantía que solo Dios puede dar. Leyendo la historia de los israelitas exiliados y sin tierra, Josi encontró su propia historia.

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Josi Hwang es la única de su familia nacida en Perú. Ella ha sido considerada “una bebe milagrosa”, porque nació después de un devastador serie de abortos involuntarios. Durante su crecimiento muy a menudo padres le mencionaban que ella era “Peruana” porque era ciudadana peruana, jugaba en el suelo y tierra peruana y respiraba el aire peruano. Ella hablaba español con sus amigos y nunca conocía la vida de otro país diferente al suyo, Perú.

Todas estas vivencias fueron a Josi una pequeña e importante información cuando estaba en segundo grado. Mientras le explicaba algo a su padre, la pequeña Josi repitió las palabras que muy frecuentemente escuchaba de ellos mismos: “¡Yo no soy coreana, yo soy peruana!” Al escuchar esta declaración, sus padres se quedaron mudos y sorprendidos. Elles le dijeron, “No, tu eres coreana.” Josi nació de padres coreanos, criada en una casa de Corea y nunca conoció la vida de otro país diferente al suyo.

르바이아의 마을에서 그녀는 그녀의 가족 중 유일하게 페루 사람으로 여겨질 수 있었다. 그녀는 페루 시민이었고 페루의 공기를 마시며 페루의 흙먼지 속에서 놀았다. 그녀의 부모는 자주 그녀는 페루사람이라고 부추기기도 했다. 그도 그럴 것이 그녀의 이해를 넘는 농담이나 관용표현들이 나오면 그녀의 부모가 나서서 “그를 위해서 여호화께 기도하라 이는 그 성읍이 평안함으로 너희도 평안할 것임이라.” (예레미야 29:5-7, 개역개정)

A Child of Exile

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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 soak 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 etherium.

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 the region so charming.
One of the essential elements to consider when praying the hours, whether you gather in community or pray alone, is the place in which you pray. Thinking with intention about the space will help you to see a 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 purposeful thinking about holy space is not new. It is in keeping with a long tradition of 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 worshippers will worship the Father in spirit and truth. (John 4:21, 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 true for 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 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. God will meet him there. They may comfort the single father working 16-hour days in order to support his young children. For him, sacred space might be a little patch of floor lit by the sun for two hours each day. God will meet him there. They may comfort the single father working 16-hour days in order to support his young children. For him, sacred space might be a little patch of floor lit by the sun for two hours each day. God will meet him there.

Excerpted from “A Holy Space” by Nate Risdon, in Praying the Hours in Ordinary Life by L. Fanner and C. Schmidt (Cascade Books, 2010).
A fter Ryan [‘11] and Suzy Weeks [MAT ’14] were married on Fuller’s campus, they rode away together on a Chauffeur bicycle—a bike Ryan had built years before, unaware how it would become an integral part of their story.

“We both came from work in international development and had a passion for the poor,” Suzy said. “Ryan was a missionary for three years in Sudan, and I was doing development work in upstate New York. We met at our very first class at Fuller in 2011.” Soon after meeting, Ryan pedaled up hill to Suzy’s apartment on that chauffeur, helped her on, and took her on the first of many dates: a bike tour of Pasadena. A triathlon enthusiast, Ryan was passionate about biking as an outlet for exercise and exploration, a natural and sustainable form of transportation, and a choice that allows for connection with neighbors and community. Why did Suzy love bikes? For a simpler 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 deals on well-made bicycles. “Bikes are crucial in low-income areas,” says Ryan. “We see part of our work as sourcing from the rich to give to the poor.” It’s a way for them to share the gospel with their actions: “We both have a heart for holistic development and ministry, and we see that example in Jesus. It’s not only about getting people saved,” Ryan says. “Suzy adds, “It’s about renewing neighborhoods, too.”

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.

Still, Around the Cycle is a business, and Ryan wants to honor God in sustainable ways. “You have all these ideas and aspirations, but starting a business takes time. I decided to give myself grace. I felt like God was telling me, ‘just run a good business.’” The Weeks have worked hard to let kingdom values permeate their business practices: they’re careful to offer honest prices on bikes, and “we’ve tried to provide value on both ends and stay others-focused,” Ryan stresses. “We want to honor the city, the government, and our customers. We’re for our customers before ourselves.”

Ryan and Suzy Weeks intend to move back to Africa to return to international development work, and they’ll take what they learn in Pasadena—plus their love for bikes—with them to the mission field. “The financial model of missionaries relying on the full support of churches is unstable,” says Ryan. “We are 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 millionaires biking around the Rose Bowl. They all enjoy it the same.”

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 lends 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.

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

Cycles
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
deteriorating condition raised questions among the

try and teach my kids not to be afraid.” Grandpa Tom’s

live in a culture that is terrified of dying, and I wanted to

with this disease,” he explained, “I had learned that we

Tommy refused. “By the time my dad was diagnosed

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David Augsburger, senior professor of pastoral counseling,

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where his father had just died—and wondered what to do

Baptist pastor’s kid, lifelong Christian, former missionary

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 wondering 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 was 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

transfer his father onto a gurney. Once the Neptune

workers were carrying his father out the door, he

thought, “Why am I handing over my dad’s body to these

people with whom I have no connection?” Yet he knew of

no other way. His father was gone, out of his hands, to be

replaced a few days later with a sealed box of ashes.

“We are failing to reckon with the profundity of death,”
lamented Tommy later. “Knowing how to die well is

something a community learns very slowly, and there is an

enormous debt to the past.” Tommy found conversations

with fellow faculty members helpful—his office neighbor

David Augsburger, senior professor of pastoral counseling,

reached out to Tommy with conversations and simple one-

liners packed with compassionate wisdom. Fuller Professor

of Cultural Psychologies Alvin Dueck came alongside

Tommy, as well. One evening Tommy shared a beer and

a long talk with John Goldingay, Fuller professor of Old
n Testament, who in his lectures and books is known for

offering profound and vulnerable insights about death and

suffering, drawn from his life with his late wife, Ann, who

suffered with multiple sclerosis.

At home, Tommy was trying to grapple with these

topics not with renowned theologians but with his

three elementary-school-aged children. When Tom was
diagnosed, he asked that his grandchildren be kept from

him, to prevent their seeing the gradual deterioration of

their grandfather into a “monster,” as he put it. But

Tommy refused. “By the time my dad was diagnosed

with this disease,” he explained, “I had learned that we

live in a culture that is terrified of dying, and I wanted to

try and teach my kids not to be afraid.” Grandpa Tom’s
deteriorating condition raised questions among the

children, and Tommy and his wife, Kim, discussed life,
death, and dying with them on the drive to and from their

visits in Santa Clarita. “As Christians, we need to learn not
to be afraid,” said Tommy. “It doesn’t mean that we are

flippant about it, because in life—or in death—very good,

and death is their undoing, and we should resist that. But

we don’t resist it out of fear and cling to our lives, as if
death is some unconquered enemy or some place that God

does not live.”

Perhaps this is the greatest truth Tommy learned

through his father’s journey to death: God lives in our
dying, as much as he does in our living. God’s grace covers

our fearful deaths and our awkward fumbling with the

deaths of our loved ones just as he is our grace pours over

the births of our children that fill us with wonder. God invites

us to live with him both in growth and in decay; to learn to

live and to die well.

THE JEWISH TRADITION OF CHEVRA KADISHA

Our Jewish brothers and sisters demonstrate an alternative to merely

succeeding to contemporary culture’s attitude toward death. Present in

most congregations are chosen kinships called chevra kadisha: a group of

rabbis and women from the congregations who ceaselessly cleanse and

purify the body for burial in the most honoring way possible. Men prepare

the body, as women prepare a vessel for the body to be placed face down;

modesty is always preserved; materials are passed around the body and

never over it—at the end of the procedure, the chevra Kadisha monitors

prayer for forgiveness for any indiscreet word, thought, or gesture they may

have committed during their task. If Tommy were part of such a commu-

nity, he might have had the comfort of knowing his father was not only in

custody and consciousness hands, but in the care of people he knew and

loved and lived with. Just as Tommy felt reluctance at releasing his fa-

ther’s body to strangers, so Jewish tradition calls for a shomer, a watcher,
to be with the body from the moment of death to the moment of burial.

These rituals are as much for the benefit of the ones who are left grieving

as for the one who passed on. This religious support of the com-

munity helps reduce 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 kept in the home of the deceased for

days, a time of mourning known as shiva. The traditional seven-day mourning

period, the shiva allows a time to think of nothing but one’s grief and to

join together, is an attitude evangelical need to incorporate.
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 was facing 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 willies—despite the fact that life depends on this process. Thus, we could not live asking how this process works—or the sacrifice of heroes. This keeps us from learning to avoid, sanitize, and minimize his death. This made it possible for us to return to the soil of which s/he 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 bones of Joseph, carried from Egypt and placed in the land of promise. Think 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—I’m sure God is—but 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 pregnant soil 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 wish 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 inextricable 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 grotesque 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 to 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.
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. “The 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...
call to go north.” Since then Eric, and often Sue, made many trips to the ravaged town of Ishinomaki, partnering with a house church network called Be One. With each trip, says Eric, “our hearts broke for the victims.”

Soon the Takamotos sensed God’s call to move their family to Ishinomaki. “Our vision was not just to help with the physical needs there,” they say, “but also to see people and communities transformed through the power of the gospel lived out in an incarnational witness.”

A ministry of presence. Of entering into each individual’s story.

The waters had barely receded when Tomo, who lived in a low-income housing complex, leapt into action, wanting to pick up nails and other sharp objects so tires wouldn’t be trapped on the roof of the house, floating away. They waved at her, staring with such force it dislodged them from their 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.

As mud-caked bodies were pulled from the rubble and lined up, Tomo thought about the family members who would come to claim them—and saw another need. Gently, respectfully, he washed the faces of the victims, so they could be identified. Weeks later, he would meet a woman whose niece was among those victims. Her heart was vacant-eyed as she tried to manage her three相比，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 shut down, explains Eric, so many people jumped at the opportunity while they could—often before they’d had a chance to go through their belongings and grieve their losses. Suddenly, all vestiges of their former life were gone.

“People internalized the trauma and carried it with them,” says Eric. “On the outside it looks like everything is getting cleaned up and rebuilt, but that’s not a reflection of what’s going on inside for people.” That’s why they need to tell their stories now, he believes: to help them process that deep-seated trauma, that unresolved grief—and open doors to healing got pushed aside.

In the early months after the tsunami, the government offered to tear down damaged homes and businesses at no cost to those who requested help. But the time frame was short, explains Eric, so many people jumped at the chance to go through their belongings and grieve their losses. But Masaru was very much alive. A survivor.

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 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. 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 them 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 life pattern that marks 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 meet 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 Harrison, 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 Preacher’s David Allan Hubbard Library. olgalah.com
WHY EVANGELICAL?

Oliver B. Crisp, Guest Theology Editor

The proverb “may you live in interesting times” is a two-edged sword. “Interesting” times often bring out the worst in us as well as the best. These are interesting times in many different spheres of life today, as the Fuller Seminary community is faced with some interesting challenges: at a time of curriculum change, drawing on a range of scholarship and denominations 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 are 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?

One possible answer is that Fuller is unique—“evangelical” and its relationship to the Christian community and vocation. As a British citizen living and teaching in the United States, I have been privileged to be part of the cultural heritage of evangelicalism. At the same time, I have also felt the changes taking place in the post-War period, as George Marsden’s Reforming Fundamentalism has demonstrated. Fuller is one of the most significant places for theological education in America today.

Perhaps the most important thing that Fuller has to offer is the opportunity to engage in serious theological discussions 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 we can 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 in which we stand today. This is not a single voice issue, and the pieces we have 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 education.

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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 diffuses that its adherents can be placed along a spectrum of different sorts of evangelicalism, with different theological, liturgical, and practical nuances or emphases.

On the other hand, this may be an intellec-
tual coming-of-age as we are reengaged from grand narratives and episodic tradi-
tions to more local, variegated approaches to modern life. Where one generation per-
eration might have self-identified as, say, Republican, in the knowledge that this represented a particular political ide-
ology, 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 oc-
cupy 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 evangelicism as the tide goes out on the so-called Western churches. As to the first, whether evangelicism retains a distinctive theological culture going forward will depend in part upon its investment in the ecclesiastical and missional pragmat-
ism that has characterized much of its life in the last half century. Evangelicism is by definition an experimental religion, and its inherent assumption is that God can learn. Its effective means of passing on theological notions not shared by the larger denomina-
tions from which they are borrowed. Engage-
ment with other like-minded Christians in different denominations is a good thing, of course. But it is not at the expense of distinctive church life. Evangelical theologians were treading their hands when asked what evangelicalism means, and in church polity, and with good reason there can be no evangelical doctrine of the church life—whether denominational or non-
denominational. Yet evangelicals should reflect on practices vital to the sustenance of Christian faith, and more work should certainly be done towards evangelical doc-
trines that engage with particular denomina-
tional practices, liturgies, and polities. An evangelical-Episcopal doctrinal of the church, or an evangelical-Presbyterian under-
tanding of sacraments should go beyond mean-
s by which evangelicals can reconnect with their own denominations, making a contribution to their own church. This is one that pro-
vides an evangelical perspective that is tra-
dition-specific.

This raises the second issue, which is a wid-
ear concern going forward. American evan-
elicism (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, not what was done by those long dead in places with which we have no personal con-
nection. In the last 20 years there have been many excellent books written in constructive dialogue with those of nonevangelical Christian faith, and Fuller boasts several faculty with significa-
tly, the engagement in such ecclesiastical con-
troversies. Still, how evangelicals (how Fuller evang.
elicals) place themselves with respect to the larger church and her history is in-
creasingly important. Once again, here is a tension between our evangelical identity, which pulls away from denominational ties to parochial and cross-denominational involvement, and our church affiliation and involvement, whatever our particular tradi-
tion may be. What is to be said, a Pente-
costal-evangelical Christian relative to the Catholic Church and its traditions? Is it meant to be alive to today’s church whilst drawing on the rich heritage of the church catholic in order to provide resources for, say, contemporary Methodism? There may be no easy answers to these questions, but they are matters that cannot be avoided.

The recent rise in retrieval theology, which attempts to resource contemporary theologi-
al reflection with the doctrines and arguments of historic Christian thinkers is, I suggest, one way in which evangelical theologists can help in this regard.

Thirdly, and briefly, as the geopolitical of church life away from the Western churches in Europe and North America to the Global South, and as Western societies grow more secular, there are important challenges facing globally-mind-
ed evangelicals. Pressing among them is the ecclesiality of the Western Church. It has community standards that mark it out in a world of higher education that is incre-
sing moving away from any proud intellectual tradition that spans three different schools, drawing students from ev-
everywhere, and seeking to become living evan-
elical. This appears to be less of a problem in the United States than in Europe, but it may also be that America’s entrepreneur-
ial approach to religious practice—and the success of evangelical megachurches and postmodern models for church—are mere-
ly slowing down the pace of change in the United States. This is a matter that many American Christians have focused on re-
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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 theological 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-bearer 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 retains 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 main-
taining any particular evangelical identity.

What we call evangelicalism emerged in Western Europe and Great Britain in the 1730s 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 each other revival techniques and ways of cultivating vital piety. These renewal movements were fashioned by innovative leaders such as the Wesleys, or George Whitefield, and a host of imitators or followers. Many of them de-
developed 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-
ergged innovators to adopt new techniques for promoting the gospel. Such trends 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 whom they cultivate. The insti-
tutions 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 puts it in The New Shape of World Christianity, since these traits of evangelism 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 phenomenon its coherence is the fact that until the late nineteenth century, a time substantially shaped by the historical memory of the mid-1700s, revivalism had been the most influential religious force in the

culture. Beginning with the Great Awakening of the mid-1700s, revivalism had become the most characteristic driving force in American religious life. After the formation of the new re-

public, evangelical denominations grew larger than any others, and almost all of the existing denominations came to be identified as evan-
gelical. These denominations were part of the Evangelical Alliance, established in 1846 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 1857 (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 rebuild that evangelical influence. As he and the other founders of Fuller’s historical tradi-
tion had been ruined by the rise of modernist or liberal theologies that took over America’s mainline churches and seminaries. Ockenga had been reared a 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
"Give the Bible a chance to speak for itself and to make its own impression; to bear its own testimony. As Johnny Cash is credited with saying, ‘the Bible sure don’t throw a lot of light on the commentaries.’ Let the spirit of God himself teach you. We don’t have to depend on secular, and theological liberals and modernists to help us get through the whole book and we can’t tamper with it. For example, to add anything to the book of Revelation or take anything from it would ruin its absolute perfection (Rev. 22:18-19).

The canon of Scripture is closed. Other canons have been endlessly created, added to, and subtracted from. Some people have objected to the title of my book, Reforming Fundamentalism: The Uneasy Conscience of Modern Evangelicalism, but I hope it helps to lead its constituent communities in making such distinctions.

For him and his message provided one of the major seminaries in the United States for him and his message, and the New Evangelicalism is a dynamic evangelical movement with many populist dimensions, often at odds with the most formative of those traditions, but these were also interwoven with many other historical strands that might be mentioned as significant. In that way Fuller has remained unmistakably evangelical, but also more open than are some other evangelicals who have moved less far from their own historical heritage of denominational definitions. Such open evangelicalism has been defined by a peculiar combination of ecumenical and denominational resources to help hone the traditions of the evangelical heritage. Yet it is important to note that these ‘new evangelical’ reformers of fundamentalism were not only indelibly shaped by the recent history of the fundamentalists’ controversies over the preceding decades, particularly in their continuing opposition to the liberalizing tendencies of Billy Graham and the Reform Movement. Their only child, Daniel Fuller, was born in 1944, and his association with the seminary as well as with the larger international evangelical movement helped keep these concerns in the forefront.

The seminary’s ongoing connections with popular evangelicalism also helped keep it from being sectarian. Its early creedal statement, even if broadly Reformed, was minimal and the school was always open to varieties of evangelical perspectives and connected to a wide range of gospel-oriented groups. People from all sorts of church backgrounds supported the Old Fashioned Revival Hour. Similarly, as Billy Graham became the face of the movement in the 1950s, common adoration for ‘the Billy’ was one of the points of unity among peoples from a vast number of affiliations in the United States and around the world. Fuller reflected that same intra-evangelical spirit. So even if Dispensationalism, their early creed committed them to premillennialism and to the ‘inerrancy’ of Scripture, even the phrase ‘inerrancy’ was rejected as not the best formulation regarding the character of Scripture, there was no wavering on the commitment to the Bible’s authority in what it taught. Furthermore, Scripture was still to be interpreted within the framework of the evangelical heritage.

The spirit of the school as it came to be defined under David Hubbard was that of a common core of commitment to shared belief marks this diversity. True to the open evangelicalism of evangelicalism in which there is a constant interchange and interdependency of leadership and constituency, Fuller’s continuing wide appeal depends on staying close to its historical heritage. That means that it especially needs to adjust its commitments to that core biblical and convictional message that gives world evangelicalism a degree of coherence. At the same time that Fuller is a degree-dependent on its constituents, it also has a leadership role to play in using its unique resources to help to lead its constituent communities in making such distinctions. In that way Fuller has remained unmistakably evangelical, but also more open than are some other evangelicals who have moved less far from their own historical heritage of denominational definitions. Such open evangelicalism has been defined by a peculiar combination of ecumenical and denominational resources to help hone the traditions of the evangelical heritage.

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WHAT DOES FULLER MEAN BY ‘EVANGELICAL’?

WATCHEWORDS OF FULLER’S EVANGELICAL VISION

Charles J. Scalise

A national 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 “evangelicals” to express the claim that they based their theology on the gospel (Greek evangelion, from the Greek εὐαγγέλιον, “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 definition of evangelicalism, proposed by D. W. Bebbington, identifies four marks that form a “quadrilateral” of evangelicism: the inerrancy of Scripture, the authority of the Bible, the priority of the gospel, and the priority of individual conversion.

In 1956, President David Hubbard authored a commentary on the ten articles of Fuller’s Statement of Faith entitled What We Evangelicals Believe.1 Hubbard’s work defines evangelicalism as basic Christian doctrines that “are the heart of evangelical faith.”2 Rather than trying to repeat or update Hubbard’s explanations of the doctrines of modern evangelicalism, this brief essay discusses five basic watchwords in a discussion of Fuller’s understanding of the doctrine of the gospel.

HISTORIC CHRISTIANITY

The first watchword, “historic Christianity,” emphasizes the interconnectedness of evangelical 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 longstanding history of Christian interpretation of Holy Scripture (and Jewish interpretation of the Tanakh) is combined with the development of Christian doctrine and thought, i.e., essential for proper interpretation of Scripture.

To take one simple example, Eugene Petersen’s dynamic translation, The Message: The Bible in Contemporary Language, translates 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 Christian vegetarian with knowledge only of the “quadrilateral” view 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 evangelicalism 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.”3

Recovering the biblical interpretation and doctrinal development of historic Christianity, including of course the rise of Reformation Protestantism, can point to scripturally 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 and mission of the corporate body of Christ are more holistic 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, strengthens us, makes strong, and when and as strongly as he wills. He leads, speaks, sends, and separates those who are exalted and tented. He reveals, illumines, 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 actively performs, the Spirit performs.”4 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 Reformations of the sixteenth century.5 Yet, ironically, it is precisely in the centuries of late antiquity following Constantine that the Christian doctrine of God (the Trinity and Christ [two persons of the Trinity]) reached the forms that most Christians profess today. So, understanding the historical development of these key doctrines that shape the ways Christians read Scripture is vital for Fuller’s biblically based Christianity. Without the understanding that can only be achieved through careful study of the history of Christian thought.

NEO-EVANGELICAL CHRISTIANITY

Fuller’s understanding of evangelical Christianity developed out of the emergence of neo-evangelicalism (also called “new evangelicalism”) 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 2002 history of Fuller Seminary is entitled Reforming Fundamentalism: Fuller Seminary and the New Evangelicals.6 David Hubbard succinctly listed the major issues that separated the new evangelicals from their fundamentalist forebears:

1. For the past fifty to seventy-five years or so, the term “evangelical” has described those American and Canadian Christians who viewed themselves as conservative without necessarily espousing some of the more negative traits of fundamentalism: anti-intellectualism that suspects scholarship and formal learning, especially when applied to the Bible or theology, apathy toward involvement in social concern, especially where political issues are in view: separation from all association with churches that are not themselves doctrinally pure.

2. Christian Smith analyzes the neo-evangelicalism of the 1940s to the early 1960s as a “restructuring in the field of American Protestantism,” the further—particularly through dialogues with conservative without necessarily espousing some of the more negative traits of fundamentalism: anti-intellectualism that suspects scholarship and formal learning, especially when applied to the Bible or theology, apathy toward involvement in social concern, especially where political issues are in view: separation from all association with churches that are not themselves doctrinally pure.

3. Following Hubbard’s thirty-year presidency, Richard Mouw’s twenty-presidency period (1993–2015) expanded the seminary’s commitment to engaging orthodoxy even further. This understanding is that Scripture is vital for Fuller’s biblically based Christianity. Without the understanding that can only be achieved through careful study of the history of Christian thought.

4. Fuller Seminary graduated a new student body in 2015, a new generation. One of the new evangelicals’ distinguishing characteristics is what Smith labels “engaged orthodoxy.” In other words, the new evangelicals, while adhering to the Protestant orthodoxy of historic Christi anity, simultaneously were actively engaged in the intellectual and social arenas of modern Western society. Instead of separating themselves 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.

Charles J. Scalise serves as professor of church history for Fuller. An ordained American Baptist minister, Charles and his wife, Dr. Pamela Scalise, professor of Old Testa ment, have taught at Fuller for over two decades. They reside in Seattle and work closely with students at Fuller Northwest. Charles specializes in early church history and American church history, supervising PhD students in both areas. Besides history and theological history, he also does writing and teaches some courses in theology, American immigration, and the history of spirituality.

Scalise is particularly interested in the research question of how Christians connect Scripture, theology, and ministry, writing two books on the Scripture/theology interface and one on the theology/practice question. He is currently the cochair of the American Academy of Religious (AAR) Conversations group and vice president (president-elect) of the Pacific Northwest region of AAR/SBL (Society of Bib lic–Literary Studies).

1. See David Hubbard, President’s Statement of Faith (Pasadena, CA: Fuller Seminary, 1956), p. 1. For the full text of the Statement of Faith, see Fuller’s Statement of Faith, available at www.fuller.edu/about/faith.


The development of mass evangelism in the late nineteenth and early twentieth centuries was a hallmark of the expansion of evangelicalism. From D. L. Moody to Billy Graham, the media—newspapers, radio, television, and now online communications—enhanced the visibility and helped to define the constituency of evangelical movements of the period, including their social and cultural issues. From D. L. Moody to Billy Graham, the media—newspapers, radio, television, and now online communications—enhanced the visibility and helped to define the constituency of evangelical movements of the period, including their social and cultural issues.

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Even though the great majority of Euro-American evangelicals are self-identified Protestants, this is certainly not true of all evangelicals, especially in the Two-Thirds World. Significant racial and ethnic diversity increasingly characterizes global evangelicals, particularly in the twenty-first century coming in the wake of the enthusiasm of postcolonial era.

The emergence of “the next Christendom” in Africa, Latin America, Asia, and the emerging global Christianity and the boundaries of the global missions movements of the period, including their social and cultural issues. From D. L. Moody to Billy Graham, the media—newspapers, radio, television, and now online communications—enhanced the visibility and helped to define the constituency of evangelical movements of the period, including their social and cultural issues.

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CONFessions Of a Reluctant Evangelical

(Or Why I Often Want to Be COOL More Than I Want to Be Christian)

Erin Dufault-Hunter

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ometime when I introduce myself at professional conferences, I say I am a professor who teaches feminism and women’s studies. There are many ways of hearing this, such as that I am enamored with labels or that I am clearly conflicted. Yet what I want to convey by peeling to those descriptors is that I am not my own. Whatever hope I have to believe that eternal feast with Christ, it cannot come apart from joining myself to the bedraggled, rugtailed family into which I have been baptized. Given my strong inclination to independence and perhaps even idiosyncratic desire to be “unique” and authentic. I am not naturally a joiner. After all, I was born in the 60s and now I 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 perceived of why that label both compels and repels you: It shapes 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 unhappiness of it from a human perspective, I need to claim and be claimed by others if I am to be Christian. When I allow it, Fuller teaches me how to embody those particular identities—Catholic, Jewish Marxist, and feminist, and evangelical—so that they shape the contours of my life and work toward Christ. Indeed, this last term must shape the other two, so that they foster not merely my desire to be “cool” but also my desire to belong to the One who finally satisfies my desire to belong and forms me for faithfulness.

COOL BY ASSOCIATION: INVITED INTO A MOVEMENT

"You are 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 evan-
gelical expresses their identity and understanding of Christian beliefs and practices in the local church and in various other life settings. From the outset, the Korean Protest-
tant churches were strongly influenced by evangelical mis-
sionaries from North America. These missionaries, from Protestant or Methodist denominations used the word evangelical in naming the ecclesial body they organized in 1917 (“Federal Council of Protestant Evangelical Missions in Korea”). The evangelical identity of the Korean church was shaped and strengthened over decades, and terms evan-
gelical and evangelical have a range of meanings in the Korean context just as in the American one. Korean evan-
gelicals share concerns about the authority of the Bible, commitment to the Reformed tradition, and strong passio-

ne for evangelization. Current Korean evangelicals and evangelical churches are facing challenges. Churches are increasingly resistant to young people. The gospel of the kingdom of God is often replaced with the prosperity gospel, intended to please riches. Some pastors lacking in theological discern-
ment are quick to embrace things that are contrary to the gospel for the sake of church growth, and congregants are vulnerable to their semblance. Churches are losing credibility among those outside the church because of the moral and ethical lapses of pastoral leaders. Carless talk among leaders, and even the speech of Christian leaders in the public square makes church appear to be immoral, selfish, rude, aggressive, elitist, and self-centered. There are a considerable number of Christians who, out of frustration, decide not to attend any church, even though they profess the Christian faith. These are often called “Gha-nah-ahn members” (who may be compared to unchurched people).

Korean evangelicals will need to figure out how to meet these challenges that may lead to the vacuum of evangelical churches toward catastrophic failure. Some Christian leaders are skeptical of this possibility, but this crisis can open a window of opportunity. There is a growing number of young evangelical pastors, Christian intellectuals, and emerging Christian leaders who dream a new dream for Korean evangelicalism. In his recent book, A Paradigm Shift in Korean Church (Holy Mtn Press, 2013 [in Korean]), Fuller faculty colleague Professor Hak-Joon Song argues Korean Christians to venture toward a new paradigm of church and ministry emphasizing public spirituality. His message is well received by young and emerging evangelical Christians. A few years ago a group of evangelical pastors formed the Korean Evangelical Church Alliance, emphasizing memory of the biblical gospel of the kingdom of God in order to reclaim the authen-
tic heart of the church and particularly of Korean evan-
gelicals. They try to build church communities on a holistic understanding of the kingdom of God. They teach church members to live as faithful followers of Jesus Christ not just in private life but in public spheres. They collaborate with other reform groups such as Project 2000 to further the Korean church renewal movements. There are other organi-
sations as well that attempt to foster theological discern-
ment and critical reasoning among young evangelicals. For example, Chosunese Academy conferences and seminars on various topics so that young evangelicals can refresh and reshape their evangelical identity (for more, visit www.chosunese.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 heart to evangelism 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.

JIN-HO KIM

joined the Fuller faculty in 2010 as an assistant professor of New Testament for the Korean English Department. His teaching and research interests include the Theology of Korean Church and Doctor of Ministry (KDO) programs. He was an assistant dean in 2011.
Among many these days, including women, feminism has fallen out of fashion; to many evangelicals it smacks of the worst of liberating excesses—sexuality out of control. I’m not sure I’ve ever liked the career I chose and was allowed (note that) to attend seminary and now to teach in one. I no longer despise the label itself but feel unzipped or distance myself from those other women—or if they consistently stand themselves from me? But I remain one generation away from those considered too emotional to participate in public life. More commonly, women around the world as well as within my own city continue to struggle against poverty, inequity, gender violence, and sexism in myriad forms. All that is required of us is recognition. Sometimes others fail to recognize even the most minimal significance, feminism identifies a determination to name the dead, banal, sinful path that they walked, and which I foolishly believed to be a witness for the gospel, unfettered by potentially distressing associations.

Time over, at least two other markers consistently offered themselves as descriptions of my commitment: Mennonite and feminist. Both of these seem to first blush to offer a greater chance for being Christian-yet-cool than the title “evangelical.” That is the title, “evangelical,” that I rejected, despite claiming them, I might still get invited to an intelligent dinner party.

While now out of favor in mainstream culture as well as in Christian ones, “feminist” might at least get me invited to dinner, and sometimes hailed as socially progressive. For me, commitment to this perspective remains both personally and professionally meaningful. 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. Unlike countless

The lure of being “socially progressive”

Fairly quickly, any hope to belong by association to the cool crowd via evangelism diminished. Pronunciation, for example, had become by association to predictable chore chord progressions to Christian lingo—caused me to squirm for strictly evangelical reasons. I am an old soul. I often don’t particularly like the people I see in church, especially at worship. I have never found any of the daily lessons as personally compelling as the practical, social implications of the Word of the Lord, seeks that which is lost; binds up that which is wounded; heals that which is sick; seeks and saves those that are lost to the family and family freak). Despite our sometimes

Two choices of career: teacher or nurse. Like other traditions that bring rich insights and understandings of God’s reconciliation in word and deed through a troubled and troubling world.

In the end, being a Mennonite feminist—forms me for the Messiah’s

The fruit of the Spirit emerges in our lives as the practices of being the body of Christ form us into the image of the Son. What I, a sinner saved by grace, am and works of love; it dies unto flesh and self into God’s kingdom.

ENDNOTES

1. David Kinnaman is president of the Barna Group, an evangelical research firm with nearly 100 nationwide studies on Americans, clergy, faith, and cultural dynamics. He is the author of You Can’t Be an Evangelical: How Too Frequently Forgotten in this same work is Simon’s insistence on the cress as the source of our forgiveness, on the centrality of Christ for our lives that renders such self-offering love possible for even people like us.” Thus Mennonite, like me, is even more radical orthodoxy, the practices of being the body of Christ form us into the image of the Son. What I, a sinner saved by grace, am and works of love; it dies unto flesh and

The church does not exist for me, salvation is not primarily a matter of intellectual assent or emotional satisfaction. The church is the site where God reveals 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, am and works of love; it dies unto flesh and self into God’s kingdom.

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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 movement in a spectrum of ways. Many African Americans attended universities, and seminaries in the United States. The gospel message still pervades and orders teachings promoted within the major branch of Black church groups. A biblical frame of reference still influences and controls Black faith. Black evangelical churches still emphasize the importance of the biblical frame based on God that has reigned in Jesus, that Jesus is Savior and Lord, and that his expected return will precede the final judgment of history by a just God. Almost since the beginning of the Black presence in this country, African Americans have responded to a biblically based gospel that they have tasted and proved. They have shared spiritual experiences and passed on the evangelical heritage with concern, creativity, and guile. The development of Black evangelical churches and denominations stands as historical proof.

Black evangelicals have been neither deficient in their theology nor deficient in their witness. Firmly convinced that Scripture is the Word of God for all of life, and aware of implications of the scriptural statement that “from one ancestor [God] made all nations to inhabit the whole earth” (Acts 17:26 nrsv), they have long questioned and protested against the racist barriers that made separate Black congregations and denominations necessary. Black religious liberalism was not initially something that evangelical African Americans desired. Historian Albert J. Raboteau, assessing the Black religious characteristic of evangelicalism during and after slavery, commented “The opportunity for Black religi- ous separation and the development of a characteristic of Black Protestantism, its necessity was due, in part, to the racism of White Evangelicals.” Although separateness was forced upon African Americans, that sep- arateness occasioned Black self-affirmation, independence, and pride as African Americans staked their claim in such distinctive groupings as “African Methodist” or “African Baptist,” and so forth. Those distinctive groupings also became a meaningful social setting and a political base from which to race and engage the forces of a racist society.4

Historian Earle E. Cairns, in his 1973 book The Christian in Society, wrote that “Contem- porary Evangelicals, who for a time ignored their responsibility as Christians in Society, are becoming increasingly aware that… they have a responsibility to put the principles of Christ into action… in the social order in which they live.”5 Although Cairns did not dwell at length on what had stimulated that awareness, we must remember that he wrote after the Civil Rights movement had provoked major changes on the social scene in America during the decades of the 1950s and 1960s. To be sure, some change in social evangelical views were stimulated by Carl F. H. Henry’s articles in Christianity Today magazine and in his strategic book Aspects of Christian Social Ethics; Sherwood Wirt also called attention to several clear issues needing evangelical re- sponse in his book The Social Conscience of the Evangelical.6 But it should not be overlooked that both Henry and Wirt, among others, wrote after much sensitizing about the flawed social scene in this nation had been initiated by socially active African American leaders. The “increasing awareness” among evangelicals about being more socially responsible as Christians was treated either directly or indirectly by the clear ethical demands of the Black church leaders, or the sense taken of racism, and therefore no one was assigned to treat it. Henry then asked if we would be sure to put the Christian 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 on Evangelism held in Berlin, Germany, in November 1960, those of us who were dele- gates heard many position papers that treated aspects of the theme, “The One Race, One Gospel, One Task.” Interestingly, and prob- ably not, we addressed ten days later, to the American delegates discovered that no attention had been devoted in any position paper to the first part of the Congress theme, “One Race,” nor had any official paper about race been distributed for private reading. The Congress delegates had been drawn together from across the world, literally, and the vast assembly—representing the largest ecumenical and evangelical gathering of the church since Pentecost, A.D. 33—reflected great diversity of backgrounds, nationalities, and yet no major statement about the oneness of the human race had been voiced or written.

We African American delegates discussed this among ourselves and were granted an audience with Carl F. H. Henry, the Congress chairman, to question the evident omission. Interestingly, it later 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 plan- ning committee: he stated that the “One Race” aspect of the Congress theme had not been taken for granted, and therefore no one was assigned to treat it. Henry then asked if we would be sure to put the Christian 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 “Bo” Harrison, Howard O. Jones, Ralph Bell, Jimmy McDonald, Louis Johnson, and James Earl Massey.7 We worked late into the night but managed to develop a clearly focused statement about race. We wrote forthrightly about human equality as a biblical principle based on the oneness of the human family under God as Creator. We stressed the im- portance of apathy-love in our dealings with all humans and the need to reject racial and na- tional barriers that forbid full fellowship and cooperative ministry. Our statement 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 de- clared 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.8 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 as- sociate 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 American evangelicalism, one need only read his book White Questions to a Black Christian and Edward Gibbsworth’s biography, Tom Skinner (1942–1994) was a national min- istry—these are the poles around which the Association revolves.10 But the key leader among Black evangelicals has been recognized within the wider sphere of American evangelicalism: he wrote the chapter on “Black Believers in the Black Community” for the book The Evangelicals, which David F. Wells and John D. Woodbridge have edited. But the key leader among Black evan- gelicals as a very distinct phenomenon or- iginally rooted in the theology and culture of the Bible school movement, which had educated most of the more prominent African Amer- ican evangelicals. The chapter explained why Blacks forforthe Social arena, and why they found it necessary to

Over his lifetime of ministry, James Earl Massey has served numerous roles, including pastor, theological educator, scholar, and musician. Massey is dean emeritus of Anderson School of Theology in Anderson, Indiana. From 1954 to 1976 he served as senior pastor of the Metropolitan Church of God in Detroit and then as speaker on the Christian Brotherhood Hour radio broadcast (1977–1982). He was dean of the Tuxedo University Chapel from 1984 to 1989 and dean of Anderson School of Theology from 1989 to 1995. Dr. Massey has served churches and educational institutions for more than 50 years, walking alongside such seminal leaders as Martin Luther King Jr. and Howard Thurman. He is the author of 18 books, including three textbooks on preaching. His recent book, Aspects of My Pilgrimage, pays tribute to the great religious leaders who influenced Massey’s life’s journey.

Massey has preached and lectured at more than a hundred colleges, universities, and seminaries in the United States and on four continents.
to redefine 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 pastor-scholars in shaping Black caucuses 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.14

5. William E. Pannell has been an evangelist-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 to understand how the inadequate anthropology of the White church group culture in which he was reared had obscured the values and meaning of his Black heritage.15 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 polities of the Black preaching tradition, shared in interesting ways, the potential issues of our time are moral and spiritual in nature, and we can only in echo Dr. King’s ferment and hope and transforming power do a world that does not know him here. We may never forget this.”

“...The most important issue we face today is the same the church has faced in every century: Will we reach our world for Christ? In other words, will we give priority to Christ’s command to go into all the world and preach the Gospel of the Kingdom to every creature? Will we become mere beneficiaries of the current growth in Afro-Americanism or political or social, important as these are? The central issues of our time are moral and spiritual in nature, and we can only in echo Dr. King’s ferment and hope and transforming power do a world that does not know him here. We may never forget this.”

14. From Billy Graham in an interview with Christian Today, Graham (1918–) is an American evangelical and spiritual leader, known for his work in evangelicalism, and a key figure in the Southern Baptist Convention. His message is one of salvation through faith in Jesus Christ, and he has been a prolific speaker and author. Graham is known for his, “Let Justice Roll Down” and “With Justice for All.”

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ENDNOTES
Amos Yong is director of the Center for Missiological Research (CMR) and professor of theology and mission in the School of Intercultural Studies at Fuller. Previously he served at Regent University School of Divinity under Michael N. Wittig’s Williams Professor of Theology and as dean. He is past president of the Society for Pentecostal and Charismatic Studies with wide-ranging interests in systematic theology, Christian-Buddhist dialogue, theology of disability, and mission. He has authored or edited over 30 books. Among the most recent are The Future of Evangelical Theology: Soundings from the Asian American Diaspora (IVP Academic, 2014); Dynamics of Pentecostal and Charismatic Theologies for a Global Century, with Jonathan A. Anderson (Baylor University Press, 2015); and Chasing the Charismatic: The New Pentecostalism in Asia, with Roback.

EVANGELICALS, PENTECOSTALS, AND CHARISMATICS: A DIFFICULT RELATIONSHIP OR PROMISING CONVERGENCE? Amos Yong

A difficult relationship? Indeed—if for no other reason than such of these terms go together with discomfort. When the relationship is to wrestle with the nature of the church in the twenty-first century and its role in making space for a wide-ranging interests in systematic theology, Christian-Buddhist dialogue, theology of disability, and mission. He has authored or edited over 30 books. Among the most recent are The Future of Evangelical Theology: Soundings from the Asian American Diaspora (IVP Academic, 2014); Dynamics of Pentecostal and Charismatic Theologies for a Global Century, with Jonathan A. Anderson (Baylor University Press, 2015); and Chasing the Charismatic: The New Pentecostalism in Asia, with Roback.

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“This is what we mean when we say that the Bible is good to us. It is not so much that we interpret the Bible, as that the Bible interprets us in a radically new and ultimately affirming way. The Bible tells us so much that crushed we might be, that we are a royal priesthood! The Bible tells us how narrow and hemmed society might make us feel, that we are part of God’s own family, and of the great hope that God is building. The Bible tells us, no matter how we have the green light to do things, and the red light to do nothing, and the yellow light of the future, but we must always obey the red light of God. Thus, when we see people walking to church, we have no choice but to think of the Lord’s prayer: ‘Our Father who art in heaven, Hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven.’ And then we see us walking to church, that we may feel, that we are part of God’s own family, no matter how rootless and homeless society might make us feel, that we are part of God’s own family, and of the great hope that God is building.”

Fuller’s Ecumenical Vision: Beyond Renewing the Church and Empowering its Mission

Evangelical and the Shift in Manifest Destiny

The word “manifest destiny” is often associated with the idea of American expansionism and imperialism. However, the concept of manifest destiny has evolved over time, reflecting changes in the understanding of the relationship between the United States and other cultures and regions.

Evangelicalism, for example, has been described as a cultural movement that emphasized the importance of spreading the Christian message to those who had not yet heard the gospel. This idea was rooted in the belief that the United States was divinely chosen to bring salvation to the world. As a result, many Americans saw it as their duty to extend their influence and values to other countries.

The concept of manifest destiny has been criticized for its imperialistic and expansionist tendencies, as it often led to the domination and exploitation of other cultures. However, it has also been praised for its role in shaping the identity of the United States and its commitment to spreading the message of Christianity.

In recent years, many scholars have explored the complex relationship between evangelicalism and the idea of manifest destiny. Some have argued that the two are closely linked, while others have suggested that they are distinct concepts.

In conclusion, the idea of manifest destiny has played a significant role in the history and development of evangelicalism. While it has been criticized for its imperialistic tendencies, it has also been praised for its role in spreading the message of Christianity.

References


This chapter explores the origins and evolution of the concept of manifest destiny. It examines how the idea of American exceptionalism and the role of the United States as a cultural and political leader were developed over time.


This section discusses how the idea of manifest destiny influenced the expansion of evangelicalism in the United States, as well as its impact on other cultures and regions.


This chapter examines the relationship between evangelicalism and the concept of manifest destiny, highlighting how the idea of American exceptionalism and the role of the United States as a cultural and political leader were developed over time.

[4] Conclusion

In conclusion, the idea of manifest destiny has played a significant role in the history and development of evangelicalism. While it has been criticized for its imperialistic tendencies, it has also been praised for its role in spreading the message of Christianity.
Ways Forward for Western Evangelicals

Ryan Bolger

On Western evangelicals have a role to play in the highly spiritual yet post-religious cultures of post-Christendom. I assert that evangelicals have the tireless ability to prosper outside of institutions within the individualized culture of the West. This response to post-Christendom—a religious and cultural epoch where spirituality without religion is the primary form of faith expression, and the mass culture of the West must morph if it is to remain true to its roots (as champion) while making a significant impact in the newly arising cultures of spirituality of the West.

Reformed Evangelicals in Modernity

Western evangelicals look to the early “evangelical” Reformers for their roots. Luther’s invention of the printing press. Modernity is defined by a departure from the religious faith and focus on the life of the believer. God. Generations after Luther, the Reformation movement institutionalized, their spiritual vitality waned, and evangelicals emerged to call the faithful, through truth telling to a vertical relationship with Christ. Both the Pietist and Puritan movements stressed the need for repentance and personal conversion. Beginning a century later, the Wesleys, George Whitefield, Jonathan Edwards, and others. Charles Finney defined the conversion pattern of calling out to the nominally religious to recommit their lives to Christ.

The Reformation coincided with the birth of individuality, a culture that made possible the invention of the printing press. Modernity represented a larger shift in Western culture, from a mercantile capitalist economy, from fiefdoms to nation-states, from an illiterate to a literate populace, resulting in an educated middle class. Traditional commitments gave way to societal commitments—

from the village to the citizen, to the artisan to the industrial worker, and from the clan to the soldier. Modernity needed a new generation of religious leaders to make sense of the world, and the Reformation answered the call.

Over time in modernity, societal commitments yielded to Cartesian, Enlightenment, psychological, and more atomic understandings of the individual, giving way to the heightened responsibility of the late modern or postmodern individual. Evangelicals thrive in the culture of the individual and the values of the Enlightenment.

As a personal agency increased in the modern period, so did evangelical practice. Religious affiliation might be beneficial but could never substitute for personal repentance. Each person needed to convert to an entirely new way of life. Evangelicals felt the call to individually share their understanding with others, outside the religious institution, in the home or workplace. More than histrionics or sermon, it was individual Bible reading that became the primary referent for evangelical life, through study or devotional reading. One’s family, community, ethnicity, gender, age, or economic status did not save; for the evangelical, each one came to Calvary alone.

Moving into the twentieth century, the producer culture that dominated modernity until World War II waned in the 1960s, making room for postmodern individualized and hence consumer-oriented paradigm. In the 1970s, Religion in the West adopted this logic and redefined its very purpose: How might evangelicals continue their work “connected me” that dwells in this new world of connectedness and participation.

One way to characterize the culture of participation is within a larger rubric spanning science, systems theory, philosophy and inclinations to bear on emergence dynamics and unceasing practice of spiritual formation. The new synthesis will look different from the evangelical call for individual action, evolved into larger movements—most outside the jurisdiction of existing power structures.

Reformed evangelicals face the challenge of merging with the evangelical megachurches, designed for the individual, combined with a deep-suspicion of materialism. An Emergent Manifesto of Emerging Culture and Religion, respectively, began with Azusa Street in 1906 Los Angeles, according to Phyllis Tickle. Led by unemployed preachers, many barriers were crossed, including racial, economic, age, gender, cultural, and denominational. A few years later, when Walter Rauschen- bush introduced the social gospel, a social justice component was added to the early characteristics of emergence. With the birth of the Taize movement in 1945, all the components of an emergent Christianity were displayed: a deeply communal, ecumenical, and eurasian movement dedicated to global peace and justice, expressed within institutional and theological forms. Before the midpoint of the twentieth century, Tickle writes, Emergent Christi- anity had revealed its form.

With the increased agency of the Western believer, each one became a individual, combined with a deep-suspicion of materialism. An Emergent Manifesto of Emerging Culture and Religion, respectively, began with Azusa Street in 1906 Los Angeles, according to Phyllis Tickle. Led by unemployed preachers, many barriers were crossed, including racial, economic, age, gender, cultural, and denominational. A few years later, when Walter Rauschen- bush introduced the social gospel, a social justice component was added to the early characteristics of emergence. With the birth of the Taize movement in 1945, all the components of an emergent Christianity were displayed: a deeply communal, ecumenical, and eurasian movement dedicated to global peace and justice, expressed within institutional and theological forms.

The Birth of Emergence Culture

With the birth of the Network Society and the institutional diversification in the West, that churches exist in a consumer society flocked to evangelical producer culture that dominated modernity until World War II waned in the 1960s, making room for postmodern individualized and hence consumer-oriented paradigm. In the 1970s, Religion in the West adopted this logic and redefined its very purpose: How might evangelicals continue their work “connected me” that dwells in this new world of connectedness and participation.

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The new synthesis will look different from the evangelical call for individual action, evolved into larger movements—most outside the jurisdiction of existing power structures. Protestants are ideally suited to serve in this context.

Toward an Evangelical Emergence

In early modernity, societal commitments governed how people formed their way of life. Evangelicals internalized the modern innovations of the Reformation and contextualized them in emerging cultures. In participatory culture, where all citizens are individual producers of spirituality, the new paradigm emerged: self-sacritice and self-reliant in institutional dispositon—what is the role for evangelical faith? What new story, what new function will the church have in yet another culture where high levels of personal agency abound?

Evangelical megachurches, designed for the individual spectator, no longer serve as compelling options for participatory individuals in emerging cultures. A participatory indi- vidual desires to produce, interact, reveal, and upload their creations for others to experience. An evangelism that focuses on producing or consumer paradigms will not thrive in a participatory culture.

Evangelicals can be like a spiritual consumer: like a market consumer, they seek new and exciting possibilities but are not compelled. An evangelism that focuses on producing or consumer paradigms will not thrive in a participatory culture.

Evangelicals would do well to bring their highly participatory entrepreneurial skills and innovative spirit to bear on emerging culture. The evangelicals has always de- stabilized church practice—the inner call that trumped the institutional, many barriers were crossed, including racial, economic, age, gender, cultural, and denominational. Their own initiative, evangelicals take responsibility for their own spiritual life before God, reach out to neighbors, and start new ministries. Evangelicals are also well suited to serve in this context. Without regard to institutional religion. If emergence is the time for a new spiritual culture where spirituality is played as a game, as many sources across many networks outside typical church structures—then evangelicals are ideally suited to serve in this context.

In regard to mission in emergence culture, I suggest that evangelicals remember their four marks” and offer them with open hands, knowing that they will significantly morph when reenvisioned with a participatory individual. The Emergent religious practices of deni- stitutionalization, pluralization, social pro- gressionism, and innovation (within tradition) will thrive in a participatory culture. It is made up of emerging cultures and an individual, combined with a deep-suspicion of materialism. An Emergent Manifesto of Emerging Culture and Religion, respectively, began with Azusa Street in 1906 Los Angeles, according to Phyllis Tickle. Led by unemployed preachers, many barriers were crossed, including racial, economic, age, gender, cultural, and denominational. A few years later, when Walter Rauschen- bush introduced the social gospel, a social justice component was added to the early characteristics of emergence. With the birth of the Taize movement in 1945, all the components of an emergent Christianity were displayed: a deeply communal, ecumenical, and eurasian movement dedicated to global peace and justice, expressed within institutional and theological forms. Before the midpoint of the twentieth century, Tickle writes, Emergent Christi- anity had revealed its form.

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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, large numbers and longevity would not be a litmus test of success. New evangelical affiliations would be guided by missional action, not membership. Evangelicals in participatory culture would see Scripture as the overarching narrative of their lives, a story that includes the cosmos, the emergence of life, the peoples of the earth, and the Hebrew and Christian traditions.

These new evangelicals would recognize the deeply contextual aspect of the Bible and the many ways groups and cultures have appropriated Scripture through history. Evangelicals would receive different liturgies, creeds, symbols, rituals, and practices, often taken directly from the Bible or deeply inspired by it, as their worship. Evangelicals in emergent culture might eclectically appropriate Orthodox, Catholic, Protestant, and Pentecostal liturgies as biblical practices immersed in the cultures of their time and place.

Evangelicals in emergent culture will bring forward master narratives from the Bible—stories of liberation 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
The cross invites individuals into a new life story of liberation 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.

Leadership
The tasks of a spiritual leader morph in a participatory context as well, but again, they resonate with historic evangelical disposition. The spiritual leader is first and foremost a seasoned spiritual practitioner (a disciple) before he or she is a leader. He or she must lead from the place of spiritual mastery, regardless of the level of formal education attained. His or her authority comes from serving through an exemplary life, one that inspires others; he or she will not prescribe a life for others as much as serve as an example to them. The leaders in these spiritual communities function as spiritual directors more than they do as managers. These leaders may not have had any formal training—in fact, education may become a liability, as formal training may lead to more religious expressions of faith—not to spiritual practices outside of institutions. Beyond the spiritual director role, the new evangelical leader may work as a facilitator, creating a space for volunteers to creatively develop ministry activities such as worship, small groups, or mission outreach.

Because of evangelicism’s long history as a contextualized faith in an individualized culture, evangelicals possess a gift to offer twenty-first century communities who share many of the same characteristics. I suggest that evangelicals come with a posture of openness, offering their vibrant tradition to an emerging context of connection, holism, and participation. Through integrated practices of a converted spirituality, a holistic engagement with the world, a wide sense of God’s story and a fresh engagement with the cross, evangelicals may demonstrate a way forward in the highly spiritual but post-religious culture of post-Christianity.

ENDNOTES
4. Ibid.
5. Recall that evangelicals are characterized by a commitment to an individually converted 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 receives the life of Christ and is modeled through his life and work. Although many definitions might be given, the most widely adopted today is that a “new” evangelical leader may work as a facilitator, creating a space for volunteers to creatively develop ministry activities such as worship, small groups, or mission outreach.
6. This is not new; evangelism has been used as a method to other traditions. One might think of an evangelical Orthodox, an evangelical Catholic, an evangelical Anglican, or evangelical Reform. Richard Wurmbrand describes himself as an evangelical Calvinist. Richard J. Mouw, The Emell of Scrutation: What Evangelicals Can Learn From Their Fundamentalist Heritage (Grand Rapids: Zondervan, 1986).
“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, gamble 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, so began a new church called The Bridge, the motto for which is simply ‘discovering the movement of God in our lives.’ We look a year 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. Love the light, and I love how God exposes my sin through it so that I can grow and lead.”

“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 planting 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. There’s a lot of isolation, a lot of church planters. People don’t tell you that. There’s a lot of isolation, a lot of prayer friends. This is the stuff you need good counselors, fellow planters, and the support of our church members, because if we can keep trusting God’s sovereign grace in our darkest times we will experience His presence and His power in the church. We need a lot of support, and sense that this truly is the kingdom. From left to right are Nick, Tim Money (DMin ’07), Kevin Haah, Fuller Associate Professor of Church in the Contemporary culture Ryan Bolger, and Branson.

Church planting can literally kill you! Having been involved with five church plants in the past 20 years, and having been the lead planter in two of them, there have been times when I thought I wasn’t going to make it, both in a figurative and literal sense. For instance, in my church plant in Washington, DC, in one year we lost my mom to cancer, our first child passed away, we experienced numerous spiritual attacks and major conflicts in the church, and as a result, I ended up in the ER on two occasions due to stress issues. Fortunately, God brought us through that dark time with the support of our church members, good counselors, fellow planters, and praying friends. This is the stuff you need to get through, and it’s part of the life of church planters. People don’t tell you that. There’s a lot of isolation, a lot of uncertainty, and at times, lots of pain. It’s a difficult road. And I’ve known many planters who have not only quit church planting, but have left the ministry altogether. Many have experienced serious mental health issues, and some have even committed suicide. These are the real issues facing church planters. This is why my hope is that, as the director of church planting programs at Fuller, we can begin to address these serious issues and provide a place of safety, support, and healing for those engaged in this important endeavor. My hope is that in the coming years we can provide seminars, classes, and support groups for planters struggling so that they can remain faithful to their calling—because if we can keep trusting God’s sovereign grace in our darkest times we will experience His presence and His power in the church.

“We started Northland Village Church in April 2010. We discerned a mission of creating spaces for recognizing relationships in a post-Christian, post-cynical, liberal, gay, artsy, film industry oriented part of town that was fairly de-churched. Away we went, and we had our four-year birthday last Easter. . . . When my wife’s family introduces us to their friends who attend megachurches in Dallas, the first question we always get is, ‘How big is your church?’ We get to say, ‘Oh, about 125 people, and that is way too big.’ We always get a chuckle out of that, (but) it fits well in our context; everyone can know each other with that size. We always wonder what it means to be church if you can’t know each other. We started ‘The Atwater Artwalk’ where we gather artists from Los Angeles and partner with local businesses in Atwater Village along a street, and we hang local art in the shop windows. We have a big competition, raise money, and give away prizes. The center of it is this: in order to submit your art, you have to say why your art tells your story. So this diverse group of people in our neighborhood get to engage one another’s stories through art, and now our worship space is covered with art from our neighborhood. Stories like this excite me.”

Nick Warnes (MDiv ’09) reflects on planting the Northland Village Church in Atwater Village, California.

“Church planting can literally kill you!” Matthew Lee is the director of Fuller’s new Church Planting Certificate program available through www.fuller.edu/churchplanting. The program is, while being part of a cohort model that nurtures mutual support and sharing of experiences. Courses are taught by both faculty and experienced practitioners in a primarily online format that enables students to remain in ministry wherever they are, while being part of a cohort model that nurtures mutual support and sharing of experiences. More information is available at www.fuller.edu/churchplanting.

“Church planting can literally kill you!” Matthew Lee is the director of Fuller’s new Church Planting Certificate program available through www.fuller.edu/churchplanting.
“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,
Though just a slightly 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 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 gun, standing in innocence at a toy shelf.
I want to tell our weeping mothers that hope will make them stronger.
And tell their angry fathers that their waiting is a little longer.
I want to tell America that the system was always broken.
I want to tell these institutions, I will no longer be your token.
That I share your gut-wrenching longing and desperation for peace.
I want to tell the church that this pain runs too deep,
Yet the pain is ours while we wait, to share, to keep.
As God keeps us near the cross, filled with suffering and hope.
As love opens the door, while fear whispers “just cope.”
I see you, and in the gift of the present and days of justice to come,
When we’ll have no more need for this: when God’s saving will is done.
But for now, I hope to tell the sand that we are both with broken rocks:
And while the black cloud does to rise, we open to catch up.
We taste into the whispers of time, blown into chaos by the wind.
Hoping for our Redeemer to come, to come again.

I want to tell 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 storms, confusion, darkness, and pain.
Hoping for our Redeemer to come, to come again.

*This poem by Jeanelle Austin (MDiv ’13) was delivered in chapel on the Pasadena
campus as an expression of lament. Accompanying student Tai’s sketch was a sketch by
student Eric Tai of a prayer labyrinth build 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.*
“Jesus had seen that only those who mourn will be comforted (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 beginnings. 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, understood what numb people will never know: that only griever can experience their experiences and move on. I used to think it curious that when having to quote Scripture on comforted someone would invariably 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.”

—Ronald A. Zelinsky, past professor of pastoral care and counseling, from his baccalaureate sermon in 2012

“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 certainty of God’s presence is not and cannot be a substitute 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—cannot separate us from God’s compassionate love of God, so we stubbornly refuse to let anything intervene in our presence with those who suffer.”

—Ronald A. Zelinsky, past professor of pastoral care and counseling, from his baccalaureate sermon in 2012

“Jesus still puts himself into the shoes of anyone who suffers. If you want to know who the vicar of Christ is, find yourself a hurting human being in your neighborhood. Jesus is found where people are putting up with things they want to go away, trying to cope when everything is all wrong. He is represented on earth by the wounded. He is not among them as a visitor, not even as a comforting friend. He is one of them; he is any or all of them. Talk about transference of one’s identity; in his mind, Jesus becomes the ‘human sufferer,’ attuned to suffering people and says, ‘There I am.’ He says it because he feels it. He feels their hurt and, in the sharing of pain, equations the sufferer with himself. Jesus is our hurting neighbor. He is your hurting child. He is your hurting enemy. He is anyone who is suffering from anything not of his or her own choosing. If you feel the hurts of any person who hurts, you are suffering with Jesus.”

—Ronald A. Zelinsky, past professor of theology and ethics, from his baccalaureate sermon in 2012

“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. At our after-class tea, 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. In that 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 that circle—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.”

—Christian Drez [MAT ’06], is the director of staff spiritual formation at Fuller Pasadena in the new Vocation and Formation department. He serves as a small group leader and mentor in the recently created curriculum, a new component of which is small group mentoring to help students learn spiritual practices and to process what they are learning in their larger classes.

Further Reading

A liturgy of grief: A pastoral commentary on lamentations

Lottie Moon (Blazer Academic, 2013)

23 Days: A Story of Love, Death and God

Frances Bridger (Polity Press, 2009)

Lamenting Love

John Gibbons (Pilgrim Press, 2011)

When Kids Are Right for All: Navigating the Adolescent Maze

Gwen Cooper & Terri Babin (Grand Rapids: Baker, 2009)

Heal 2.0: The Road Revealed Inside the Mind of Today’s Teenagers

Chap Clark (Baker Academic, 2011)

The Suffering Body: Responding to the Persecution of Christians

Carl H. Truesdale, Jr., & Joseph M. Murphy Jr. (Pilgrim Press, 2011)

Strength and Courage for Caregivers: 30 Hope-filled Morning and Evening Reflections

Cecil M. Robeck, Jr. & Harold D. Hunter, eds. (Paternoster, 2006)

The Suffering Body: Responding to the Persecution of Christians

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Finishing Well: Aging and Reparation in the Intergenerational Family

Terry Hargrave & William Anderson, eds. (Brunner/Mazel, 1992)

The Aging Family: New Visions of Theory, Practice, and Reality

Terry Hargrave & Suzanne Hanna, eds. (Brunner/Mazel, 1997)

Loving Your Parents When They Can No Longer Love You

Terry Hargrave (Zondervan, 2008)

Reflections

Siang-Yang Tan and John Ortberg (Baker, 2004)

Archibald Hart (Focus on the Family, 1991)

Depression: Help for Those Who Hurt

Terry Hargrave & William Anderson (Brunner/Mazel, 1992)

Depression: Coping and Caring

Terry Hargrave & William Anderson (Brunner/Mazel, 1992)

When Kids Hurt: Help For Adults Navigating the Adolescent Maze

John Goldingay (Piquant Editions, 2011)

A Liturgy of Grief: A Pastoral Commentary on Lamentations

Lottie Moon (Blazer Academic, 2013)

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Carl H. Truesdale, Jr., & Joseph M. Murphy Jr. (Pilgrim Press, 2011)
“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.’”

LUKE 10:25–28

**VOICE ON INTERFAITH DIALOGUE**

“It is our hope that evangelicals will soon come to see these two obligations—mission and interfaith engagement—as not mutual but exclusive but rather as an opportunity to transcend religious divides for the sake of ‘loving our neighbors as ourselves,’ through conversation, cooperation, and proclamation.”

**INTERFAITH & MEMORY:**

MELINDA B. WALKER (MAT ’07)

What we can disagree on is our identity relative to the Other—whether it is our native religion, or others I’ve heard from prophets and teachers who had seen with their own eyes. We are locked in our memories, interpreting reasonably similar identities as our only associations with the Other, a dialectical creation of the chaotic nature of our world that both feeds possibility for communal flourishing.

**INTERFAITH & RECOGNITION:**

MOUSSA SERGE TRADE

The most relevant dialogue between followers of world religions, or sharing the good things of our traditions, is sharing our traditions. For many years by learning their language and culture, by dipping one’s hands in the ancient wisdom of the Other, one can share values and the preservation of those good things found in the followers of world religions. To recognize, preserve, and promote the good things of each religious tradition is the future task I see for interreligious dialogue.

**INTERFAITH & FRIENDSHIP:**

CORY WILLSON (MID ’09), COEDITOR OF EIFD

What a person needs about Judaism is a lesson from a Jew on the prayer. This is something that is usually not taught but learned from a connection with a Jew. And then this, I would say, Jewish tradition and dialogue formed me as a dialogue partner. This kind of experiential learning and exchanges cannot simply be coached in books or acquired in academies. It also needs to be kept alive by those projects of learning about other religious traditions through books and research and from encounters with specific religious others... If we approach to interfaith dialogue as a dialogue to remember the complexities of the religious experiences of others.

**INTERFAITH & PROPHECY:**

STEPHEN DEVANS

There are always times when dialogue needs to be the order of the day, when we are in situations where we cannot preach to, or teach, because of years by being the language and culture, by dipping one’s hands in the ancient wisdom of the Other, one can share values and the preservation of those good things found in the followers of world religions. To recognize, preserve, and promote the good things of each religious tradition is the future task I see for interreligious dialogue.

**INTERFAITH & PRAYER:**

JULIANA NAZAROVSKAYA TESLIA

I had come to the mosque with an interfaith group of students from the Orthodox Faculty in Belgrade, Serbia. I had been discussing interreligious content with a group of students from Bosnia, and Protestants from Osijek. I asked the Imam if I could have the group and speak a word of prophecy—what people who have become fascinated by our joy in Christ ask us to tell them more, when in dialogue we stand for internal connections, when a situation of injustice impels us to denounce the evil that we see. With the Imam I was able to keep people in a dehumanized light. The practice ofaison is a continuum, with dialogue as a side and prophecy on the other. Only the context, and the situation, can tell us when dialogue is more in order than prophecy, or when prophecy emerges out of dialogue.

**INTERFAITH & TRUTH:**

SCOTT SWARD (MAT ’07)

In one’s truth claims but rather work patient and purposeful investigating of real differences and similarities. The purpose of the dialogue is not necessarily to settle the differences among religions but rather to clarify both similarities and differences as well as issues of potential learning and transformation. When prophecy emerges out of dialogue.

**INTERFAITH & NATIONALISM:**

KOSTAS NELSON

In an interview I did with a theological leader in the region concerning contemporary issues in the Balkans, the sad reality was that one of the main patterns of witnessing to Muslims is the fact that in contrast to the traditional monotheistic constructs such as Judaism, Islam, or Christianity, the evangelical mission is included in the face of growing nationalism and the establishment of states. The countries exist and stand in this context of the region. In order to engage this dilemma, I believe one key element is essential for the development of Christian witness.

**INTERFAITH & CONVERSTIONS:**

VELI-MATTI KÄRKKÄINEN,

Professor of Systematic Theology

What role can dialogue play in reshaping identity with respect to one’s only association with the Other, a dialogue which forms a situation of injustice impels us to denounce the evil that we see? With the Imam I was able to keep people in a dehumanized light. The practice ofaison is a continuum, with dialogue as a side and prophecy on the other. Only the context, and the situation, can tell us when dialogue is more in order than prophecy, or when prophecy emerges out of dialogue.

**INTERFAITH & DIFFERENCE:**

SCOTT SWARD (MAT ’07)

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"Love is not afraid of conflicts."

"I have lived with the Muslim community in the Parisian suburbs for decades. I have experienced detention and internment 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."

+ from Evelyne A. Reisacher, associate professor of Islamic studies and intercultural relations, in her speech “Religions of Christ and Muslims in Europe” at the Lausanne European leaders meeting in Switzerland, 2014

Further Reading

An Introduction to the Theology of Religions: Biblical, Historical & Contemporary Perspectives
Yoel-Matti Raksaksio (WIP Academic, 2015)

Muslims and Christology on the Geneva Road
J. Dudley MacKenzie (Vandenhoeck & Ruprecht, 1999)

SeekCommune Sounds: Songs of Peace and Reconciliation among Muslims and Christians
Roberta King (Cascade Books, 2014)

Resonances for Peacebuilding in Muslim-Christian Relations: Contributions from the Conflict Transformation Project
J. Dudley MacKenzie, ed. ( Fuller Seminary Press, 2015)

Israel’s Messiah and the People of God: A Vision for Messianic Judaism
J. Dudley Woodberry, ed. (Fuller Seminary Press, 2006)

Senses of Devotion: Interfaith Aesthetics in Buddhist and Muslims Communities
Mark Danner, ed. (Cascade Books, 2016)

Available Classes

Music, Peacebuilding, and Interfaith Dialogue with Roberta King
Christian Engagement with People of Other Faiths with Dawn Ch.GO.din
World Religions, Art, and Symbol with Evelyne Reisacher
Introduction to Islam with Martin Keating
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 his philosophical system, or by mystical experience, or by the requirements of national and global unity. Confessing Christ—incarnate, 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."+

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

"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: turning highly religious peoples. Where barriers between people have come to exist, they are being torn asunder through musical performance 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.”+

+ from Roberta King, associate professor of communication and ethnomusicology, in the introduction to her documentary and book project Songs for Peace and Reconciliation. 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 Beirut Colloquium in Lebanon, 2009. songsforpeaceproject.org

"It’s important that all dialogue with persons of other religious groups not be merely a strategy for evangelism. We mustn’t set these relationships up in such a way that our efforts will be a failure if the relationships don’t develop into evangelical opportunities. . . . One need not be a ‘relativistic dialogue’ to want Muslim children to be free from harassment as they walk to school. Christians ought to care about these things, quite apart from questions about evangelistic opportunities. Whether the persecuted people are Buddhists in Vietnam or the Bahai sect in Iran or Jews in Poland or Baptists in Cuba, we need to speak out against injustice and oppression. And interreligious dialogue can often help us gain the appropriate information and sensitivities.”+

+ 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

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Seeking Truth in a Postmodern Age: Charles Van Engen (Wipf & Stock, 2014).


Global Discourses and Missions. Benjamin Edward Christopher Niles, Chandral H. He and Anos Yang, eds. (Wipf & Stock, 2014).


Advancing Feminist Theology Explorations in Constructive Dynamics. Oliver D. Crisp and Fred Sanders, eds. (Zizurian Academic, 2014).


Fuller Faculty: New Books and Journal Articles  

Theology 

Journal of Psychology and Theology (advance online publication July 2014).  

CYNTHIA B. ERIKSSON and JUSTIN L. BARRETT, ed. K. D. Stanglin, M. G. Bilby, and M. Mann (Abingdon/Kingswood Books, 2014);  


OSCAR GARCIA-JOHNSON (2014).  


Global Discourses and Missions. Benjamin Edward Christopher Niles, Chandral H. He and Anos Yang, eds. (Wipf & Stock, 2014).


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New Fuller Faculty

ENOC JINSUK KIM
Assistant Professor of Communication and Mission Studies

Already teaching and mentoring in the School of Intercultural Studies Korean Studies program, Enoch 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

Ramirez-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. HOULTEMBERG
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 H. 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 friend 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 Erickson 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 to where the murders took place, to pray for the other tenants.

Earlier that week we had posted flyers in the apartment building where the Bresslers lived, inviting neighbors to the vigil. Emily and Shavonna decided to come. They told me repeatedly how grateful they were that we had invited them to the gathering. They had been living for over two years in the apartment building where the stabbing occurred, but had never set foot on Fuller’s campus across the street. Shavonna said that this tragedy in their building brought back all the pain of the murder of one of her best friends a year ago. Weep, Emily, said that she had 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 Launa Harbert, Dean of Chapel and Spiritual Formation

What is Fuller?

Fuller Theological Seminary is one of the world’s most influential evangelical institutions, the largest theological seminary, and a leading voice for faith, civility, and justice in the global church and wider culture. With deep roots in orthodoxy and branches in innovation, we are committed to forming Christian women and men to be faithful, courageous, innovative, collaborative, and fruitful leaders who will make an exponential impact for Jesus in any context.

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 friend 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 Erickson 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 to where the murders took place, to pray for the other tenants.

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Fuller offers 19 degree 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.

El Seminario Teológico Fuller es una de las instituciones evangélicas más influyentes del mundo, el seminario teológico más grande, y una voz principal para la fe, la cortesía (civility en inglés) y la justicia en la iglesia global y la cultura en general. Con raíces profundas en la ortodoxia y avances en innovación, estamos comprometidos a formar mujeres y hombres cristianos a ser fieles, valientes, innovadores, colaboradores y líderes de éxito que tendrán un impacto exponencial para Jesús en cualquier contexto.

Fuller ofrece 19 programas de estudio en 9 localidades—con opciones en Español, Coreano, y clases en línea— a través de nuestras facultades de Teología, Psicología y Estudios Interculturales, junto con 16 centros, institutos e iniciativas. Más de 4,100 estudiantes de 80 países y 110 denominaciones ingresan 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.

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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