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Lauralee Farrer

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“We believe that the ministries of Christ happen inside and outside the walls of the church—in banks and schools and theaters and hospitals as well as in congregations. And we believe that men and women are equally called to and gifted for all these ministries: gender is no barrier when the Lord calls and equips someone for service, whatever it might be.”

—MARIANNE MEYE THOMPSON, GEORGE ELDON LADD PROFESSOR OF NEW TESTAMENT
And the angel came to her and said, ‘Greetings, favored one! The Lord is with you.’ —Luke 1:28 (NRSV)
There are several dark oak and glass cases in Fuller Pasadena’s Payton Hall that currently display the historical contributions of women to Fuller Seminary. I am ambivalent about this. On one hand, women are not a minority to be acknowledged in a rotation with campus clubs and charities; on the other, if their contributions are not intentionally honored, they will likely be forgotten.

I love the women in those cases, I am lifted by their good faces and their courage—which I borrow on days when the world feels conspicuously off-plumb. In the 1970s at Fuller, women students had grown enough in number that they were no longer an inconvenient anomaly, and they, too, wanted out from behind the glass. Six of them held a sit-in at the provost’s office, demanding a thing I wish we hadn’t forgotten. Yet I am squeamish about seeing them alone gender diversity representative of some conference or festival. I love giving women credit where it is due, yet I am squirmish about seeing them trapped behind glass—cabinet doors or ceilings—as if they were “other.”

Their brave determination forced a busy administration to pay attention, but it intends equality. This intention is very burning, we must willfully, passionately, and intentionally keep moving toward change. This goes, of course, for every category in which we are troublingly dis-integrated—not just gender. The greatest threat to justice is that we grow so weary of the rigors of working toward it that we flame out.

Searching deeper in the faces of those women friends and forerunners, it’s easy to imagine Robin Williams as Professor Keating in the film Dead Poets Society urging his freshman class to “seize the day” as they stand before their own oak and glass display cases. As they gaze into student faces from long past, their beautiful andainless expressions transform from suspicion to wonder while he insists: “Carpe! Carpe! Carpe diem!”

I am similarly moved to wonder there in the Payton Hall lobby, grateful to the curators of an exhibit that is so worthy of the rigors of working toward change. This goes, of course, for every category in which we are troublingly dis-integrated—not just gender.

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El Dios revelado en las Escrituras parece no tener interés en una realidad dividida y monótona. La tierra canta la imaginación espléndida de Dios donde la diferencia es espléndida de Dios donde la diferencia.

Esta variación en nuestro mundo y en “la nueva humanidad” que es el Cuerpo de Cristo, nos da una experiencia encarnada de nuestro Dios creativo: ubicada entre la diferencia y la búsqueda de la comunidad. Afirmando al Dios trino, cuyo ser es diverso y unidad, pero todavía uno. Nosotros no somos diversos ni plenamente uno, aunque Dios posee ambas características. Necesitamos “ayuda idónea” desde el principio. No existiríamos ni podemos existir el uno sin el otro y necesitamos que el otro sea verdaderamente diferente a nosotros mismos. Somos hechos para encontrar la comunión en esta diferencia (Génesis 2). Los seres humanos somos creados no porque Dios nos necesita, sino porque Dios es amor. Nuestro, por otro lado, no existiríamos y no podemos existir el uno sin el otro, efectivamente, aunque el otro no sea necesariamente diferente a nosotros mismos. Somos hechos para vivir en la diferencia y en la comunidad.

Por tanto, acordamos de que en otro tiempo vosotros, los gentiles, en cuanto a la carne… estabais sin Cristo, alejados de la ciudadanía de Israel y ajenos a los pactos de la promesa, sin esperanza y sin Dios en el mundo. Pero ahora en Cristo Jesús, vosotros que en otro tiempo estabais lejos, habéis sido hechos consejeros por la sangre de Cristo. Porque es nuestra paz, que de ambos pueblos hizo uno. (Efesios 2:19-21)

La diferencia en la comunidad es la manera de Dios.

FULLER TAMBIÉN SE DELEITA EN COMUNIÓN CON LA DIFERENCIA

Por estas y muchas otras razones bíblicas y teológicas, el Seminario Fuller afirma que la validad y la igualdad de hombres y mujeres en el ministerio. Hemos subrayado en nuestro estudio de las Escrituras, en nuestras reflexiones teológicas y culturales, que el género no es una barrera que limite los papeles de mujeres en hombres en el ligerandosteo. Es una distinción con diferencia pero no con jerarquía.

El seminario ha llegado a afirmar muy firmemente la importancia y legitimidad de mujeres en cada forma y lugar del ministerio cristiano, y las mujeres hacen grandes contribuciones con amor, sabiduría y apertura de corazón.

FULLER REVELS IN COMMUNION WITH DIFFERENCE, TOO

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contribuciones a la amplia vida de Fuller. En Fuller atesoramos la creativa diversidad humana de Dios y estamos comprometidos a empujar a cada persona que encuentre oportunidades en común con Dios y uno con el otro para descubrir y vivir una identidad completa en Cristo.

Estamos comprometidos a mujeres en cada nivel del liderazgo en Fuller. Para señalar lo obvio, las mujeres traen la misma destreza intelectual que trae el hombre y también en todo que hacemos.

Tenemos que llevar este compromiso delante de nosotros continuamente, en particular en los nombramientos y en una mayoría de candidatos varones es encontrado más fácilmente o promovida más en las jerarquías de líderes mujeres. No tiene que ver con la capacidad o capacidad que con un compromiso riguroso e intencional de moverse hacia la paridad en nuestras jerarquías.

"Roberta (2013) Mixed media Jason Leith sacredstreet.org

*Roberta is a resilient warrior. Over the years, she has felt like the devil was not desiring her, waging battles against her using her former life of prostitution to capture her. But she says she has the three spirits of God on her, and the wounds of Christ in her feet, and God’s call is winning the battle that takes us to the spirit world around her. Prostitution no longer has a grip on her, but substance do. She and her husband live in a tent on the sidewalk, but she’s looking forward to having a place soon and getting off the streets. Roberts is a big personality, to describe her I would use words like buoyant, joyful, positive, spiritual, self-confident, overcome. She has careful rituals that make her feel beautiful, and she feels chosen and protected by God."

"Sacred Streets" by Leith, a friend of Fuller, is a holistic integration of art and social engagement. The works artfully depict, like symbolism using reclaimed found objects, and each work is accompanied by the subject’s story.
In 1991, Deb [DMin ‘14] and her husband, Larry, planted Light and Life Christian Fellowship in Long Beach, California, growing the church over the years into a large, multiform urban congregation. Along the way, the Walkemeyers found themselves moving into roles that were distinct but harmonizing: Larry, the charismatic speaker and “activator” of ministries at the church; Deb, the “arranger” who knew how to negotiate details and bring people together to make vision into reality.

The church thrived, generating over a dozen more church plants nationally and several international church networks. Deb thrived as well, supplementing her organizational aptitude with counseling skills from a master’s degree in Marital and Family Therapy from Fuller. It seemed the perfect scenario.

As time passed, though, Deb began encountering roadblocks that she noticed seemed not to hinder Larry’s life. When she proposed ideas within her denomination for empowering, connecting, and resourcing women ministers in new ways, she felt shut down. “I kept hearing, ‘We don’t have the money for that,’” or “That’s a nice idea; let’s talk,” and then never getting a follow-up. Or ‘No, we already have programs for women”—but those programs were outdated and not geared to a new generation of diverse women ministers,” Deb says. “These kinds of conversations made me feel like my voice was being minimized.”

Seeking to strengthen and develop her leadership, Deb applied to and was accepted in Fuller’s DMin program. With a gut-level commitment, she dove into her classes in 2005, but conflicting messages she was getting from outside of Fuller about her leadership didn’t resolve. One experience painfully defined her feelings of marginalization, when she was asked to speak at a conference in Pennsylvania where Larry was keynoting. “I prepared a 20-minute message on leadership,” Deb recalls. Then, the night before, the organizer told her that he was only expecting a brief personal reflection from her: “nothing more.” Deb rewrote her talk, discouraged and dispirited.

It was a tipping point when, says Deb, “I wove a story in my mind that went like this: ‘God has gifted me to be a great mom and a supportive wife to Larry, and to help him and others in the denomination be the leaders God has called them to be. That’s it.’” She repeated that story to herself and to others, until it started to sound like the truth.

She pulled away from the leadership development she had been doing at church. She questioned why she was in the DMin program, where a final project loomed for which she had no ideas and little motivation. “I was in a dark fog,” she says. Friends and family tried to reason with her, but Deb was unable to give them credence, thinking, “They’re just being kind because they love me.”

The young man in the community garden, AJ, has had his share of struggles: with the law, gangs, drugs, homelessness. Squinting into the late-afternoon sunlight filtering through an arbor’s wooden slats, AJ tells a visitor what drew him to this green space. “Before the garden, I was in a real dark place,” he says. “Now whatever I’m going through, I come here and get a kind of peace. When I’m gardening, I’m able to think, refocus. Reboot my mind, you know? It helps me calm down and process everything.”

He shakes his head. “Without this place, I’d probably be locked up somewhere. This place, it saved my life.” AJ doesn’t know this, but the 62-bed Compton Community Organic Garden saved Fuller alum Deb Walkemeyer’s life, too—as the resolution in a process that started for her more than two decades earlier.
Then Deb learned of a DMin retreat for women leaders led by ministry consultant Sally Morgenthaler. She recruited several of the women in her denomination to go, but, tellingly, didn’t sign up herself. It was Larry who convinced her that she should go, too.

There were only about ten women at the retreat, Deb remembers, and at one point Morgenthaler looked her square in the eye and said, “You think you’re not a leader? Really? Let’s talk about this.” Others at the retreat, too, “called me on the lies I’d been telling myself.”

The fog began to lift slowly. “It took about a year of prayer, journaling, crying, reverting, and having to talk myself out of that misguided self-image,” Deb says, “I tell others who question their voice, ‘Look at your life, look at the fruit, and let that speak for itself.’”

It’s an affirmation of Deb’s leadership that can’t be denied. Her tireless, often behind-the-scenes planning, connecting, negotiating, weathering setbacks, and dogged pursuit transformed a stretch of Long Beach Boulevard known for violence and crime into one known for its organic vegetables.

On one weekday afternoon, AJ and a few of the others join Deb at one of the planting beds for instruction on their carrot and lettuce seeds. “You’re going to just barely pat that dirt down . . . then run your finger along here to make a little trench for the water,” Deb coaxes. “Doesn’t it feel like you’re pulling yourself out of a life ensnarled by drugs and time served in prison, has just been invited to a seat on the board of the Organic Garden. He’s known for violence and crime into one known for its organic vegetables. It’s an affirmation of Deb’s leadership that can’t be denied. Her tireless, often behind-the-scenes planning, connecting, negotiating, weathering setbacks, and dogged pursuit transformed a stretch of Long Beach Boulevard known for violence and crime into one known for its organic vegetables.

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A man, a woman, and two small children loaded their belongings into a Chevy pickup in December of 1980 and prepared for a drive that would change their lives.

Needing a break in the middle of a mission assignment, 24-year-old Johnny Ramirez-Johnson wanted to deepen his theological training, and he knew exactly where he wanted that to happen. So for the next three weeks, he and his young family drove from their home in Alajuela, Costa Rica, to Pasadena, California. They landed at Fuller's Guest Center with $60 and, Johnny says, a "magical formula of faith, inexperience, and testosteroneto" to secure the way ahead of them.

Raised in Puerto Rico in a spiritualist household, Johnny had always had a life of faith and risk. Though he was named by his grandmother as the inheritor to the spirits in his family line of mediums, Johnny and his older brother and sister began learning about Christianity instead through the local Seventh-day Adventist church. As their curiosity grew into true faith, confrontations between the children, their father, and their paternal grandparents also grew, escalating to physical violence and even threats of murder if the boys did not turn from their newfound faith. Johnny and his brother knew there would be no end to the abuse, so they pleaded for help from their mother—a neutral, nonreligious bystander. One fateful night, in the predawn dark, 14-year-old Johnny, his mother, brother, and sister fled from their abusive home, never to return. "I left at 5 a.m.,” he says, "toothbrush in my pocket and the clothes on my back."

Nine years later, with a master's degree from Andrews University in Michigan, Johnny was assigned by the Seventh-day Adventist church to a six-year appointment in Costa Rica to teach theology. But his first summer, he found himself instead engaged in "three very noble tasks that had nothing to do with religion and the study of the Old Testament and Hebrew": painting school desks and classrooms and cutting sugar cane. Johnny served faithfully, and was rewarded the following summer with the same jobs. That was when he applied for a three-month unpaid furlough and packed his bags for that revolutionary 3,600-mile road trip.

When asked why he wanted to make such a formidable journey to Fuller 30 years ago, Johnny talks of life-changing books written by Fuller faculty members that he read in seminary. He recalls hearing of dialogue at Fuller about controversial topics—topics that divided the Christian community at the time. "It called me, it inspired me. It felt like that was the place to be—with people who take a stance and are willing to make such statements!" Even at such a young age, Johnny believed he could somehow join this community. "All you need is the desire," he told himself. "Things will fall into place. Somehow it will happen."

The Ramírez-Johnson family drove through rural territories held by guerillas, insurgents, and rebels. They drove through Nicaragua, El Salvador, Guatemala, and all of Mexico, crossing the US border into McAllen, Texas. There

The Road He Had to Travel
Brandon Hook, [MAT student], photographer, is Fuller magazine’s graphic designer. Find more of his design, photo, and writing work at brandonjhook.com.

TJ Lee, storyteller, is managing editor of Fuller magazine and website. He is a professional photographer and creative media consultant.

they hung a left and traveled the I-10 through the South- west to reach Pasadena. Simple. “I had not been admitted to Fuller. I had no money when I arrived—I used the $60 I had in my pocket to pay for our first night at the Guest Center, and then we were out of money.” With the help of fellow Seventh-day Adventists and the State of California, the young family of four found temporary lodging and some government assistance for living expenses, and Johnny took as many classes as he could cram into a quarter.

Reflecting on that time brings a smile to Johnny’s face. The opportunity to broaden his horizons and deepen his understanding of the Bible was life-giving and compelled him to continue his studies. Despite opportunities to stay at Fuller and work toward a PhD, Johnny knew that he had a duty to honor his commitment to the mission, so in March of 1981, the Ramírez-Johnson family returned to Costa Rica—this time by airplane, funded by the sale of that trusty Chevy truck.

Thirty-three years later, in 2014, with three grown children, two grandchildren, and two more on the way, the well-respected scholar Dr. Johnny Ramírez-Johnson returned to Pasadena to join the faculty of the School of Intercultural Studies. It was a long journey, this one measured in years instead of miles. Those years are full of stories of that same “magic formula” of faith, inexperience, and testosterone tempered by years of waiting and being faithful. Now, at 57, with a bit more experience under his fedora, Johnny reflects on the young man who visited Fuller so many years ago: “I still see myself as that boy. That’s a problem, isn’t it? Because I don’t look that way!”

Pointing to himself, he says, “That 24-year-old is the one right here. It is the same person. I don’t feel more mature. I don’t feel more accomplished. I feel the same sense of awe and privilege. The Lord had a road that I had to travel to prepare me for this stage of my life in ministry. It took some time, but that boy returned to Fuller.”

controlado por el poder de la guerrilla, insurgentes y rebeldes. Condujeron a través de Nicaragua, El Salvador, Guatemala y todo México, cruzando la frontera con Estados Unidos en McAllen, Texas. Allí tomaron una izquierda y viajaron por la I-10 a través del sureste para llegar a Pasadena. Sencillo. “Yo no había sido admitido a Fuller. Yo no tenía dinero cuando llegué, usé los $ 60 que tenía en mi bolsillo para pagar por nuestra primera noche en el Centro de visitantes y luego nos quedamos sin dinero. “Con la ayuda de los compañeros Adventistas del Séptimo Día y el Estado de California, la joven familia de cuatro encontró alojamiento temporal y un poco de ayuda del gobierno para gastos de manutención. Johnny tomó tantas clases como pudo en el trimestre.

Al reflexionar sobre ese momento fue una sonrisa a la cara de Johnny. La oportunidad de ampliar sus horizontes y profundizar su comprensión de la Biblia le había dado la vida y le obligó a continuar sus estudios. A pesar de la oportunidad de permanecer en Fuller y trabajar hacia un doctorado, Johnny sabía que tenía el deber de honrar su compromiso con la misión de la iglesia Adventista del Séptimo Día, por lo que en marzo de 1981, la familia Ramírez-Johnson regresó a Costa Rica, esta vez en avión, financiado por la venta de ese fiel camión Chevy.

Treinta y tres años después, en 2014, tiene tres hijos adultos, dos nietos, y dos más en el camino. El muy erudito y respetado Dr. Johnny Ramírez-Johnson volvió a Pasadena para unirse a la facultad de la Escuela de Estudios Interculturales. Esto, también, fue un largo viaje, aunque medido en años en lugar de millas. Eso sigue estando lleno de historias de la misma “fórmula mágica” de la fe, la inexperiencia y la testosterona subyugados por años de espera y huida. Ahora, a los 57, con un poco más de experiencia de lo que le gustaría, Johnny reflexiona sobre el joven que visitó a Fuller hace tantos años: “Todavía me veo como ese chico. Eso es un problema, ¿no? Porque yo no luce de esa manera.”

Señalándose a sí mismo, dice, “Ese de 24 años de edad, es el que está aquí. Se trata de la misma persona. No me siento más maduro. No me siento más realizado. Me siento con la misma sensación de asombro y privilegio. El Señor tenía un camino que yo tenía que caminar para prepararme para esta etapa de mi vida en el ministerio. Tomé algún tiempo, pero ese muchacho regresó a Fuller”. Controlado por el poder de la guerrilla, insurgentes y rebeldes. Condujeron a través de Nicaragua, El Salvador, Guatemala y todo México, cruzando la frontera con Estados Unidos en McAllen, Texas. Allí tomaron una izquierda y viajaron por la I-10 a través del sureste para llegar a Pasadena. Sencillo. “Yo no había sido admitido a Fuller. Yo no tenía dinero cuando llegué, usé los $ 60 que tenía en mi bolsillo para pagar por nuestra primera noche en el Centro de visitantes y luego nos quedamos sin dinero. “Con la ayuda de los compañeros Adventistas del Séptimo Día y el Estado de California, la joven familia de cuatro encontró alojamiento temporal y un poco de ayuda del gobierno para gastos de manutención. Johnny tomó tantas clases como pudo en el trimestre.

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Treinta y tres años después, en 2014, tiene tres hijos adultos, dos nietos, y dos más en el camino. El muy erudito y respetado Dr. Johnny Ramírez-Johnson volvió a Pasadena para unirse a la facultad de la Escuela de Estudios Interculturales. Esto, también, fue un largo viaje, aunque medido en años en lugar de millas. Eso sigue estando lleno de historias de la misma “fórmula mágica” de la fe, la inexperiencia y la testosterona subyugados por años de espera y huida. Ahora, a los 57, con un poco más de experiencia de lo que le gustaría, Johnny reflexiona sobre el joven que visitó a Fuller hace tantos años: “Todavía me veo como ese chico. Eso es un problema, ¿no? Porque yo no luce de esa manera.”

Señalándose a sí mismo, dice, “Ese de 24 años de edad, es el que está aquí. Se trata de la misma persona. No me siento más maduro. No me siento más realizado. Me siento con la misma sensación de asombro y privilegio. El Señor tenía un camino que yo tenía que caminar para prepararme para esta etapa de mi vida en el ministerio. Tomé algún tiempo, pero ese muchacho regresó a Fuller”.
Every Sundance Film Festival movie title should end with a question mark. It would prepare festival attendees for the kinds of films they will see during the week-and-a-half-long celebration of independent cinema from around the world that is “Sundance.” Sundance movies ask questions. Sundance films poke at audiences to provoke a response—sometimes the way a younger sibling does and sometimes more seriously, as an Old Testament prophet might. That’s why every Sundance screening is followed with a question and answer period between the filmmakers and the audience. Sundance films demand conversations. During the 11-day festival, known around the world for drawing filmmaking’s wisest sages and brightest newcomers, those conversations spill out of theaters and into the coffee shops and restaurants of Park City, Utah. A partnership between Windrider Forum and Fuller Seminary gives students, alumni, and friends exposure to this unparalleled event, and conversations spill into the classroom as well. For five mornings during our stay at the festival, we gather to talk together about the films we are seeing and what those films make us think and feel. Those gatherings aren’t just insulated discussions: the festival is an opportunity to think and talk about theological matters also with people who aren’t seminary students but who are often just as interested in theological and spiritual things. Frequently, the filmmakers themselves visit the class for longer, more intimate conversations than even the post-screening Q&A sessions provide.

The filmmakers are often eager to stop by because the class exists to discuss what the movies mean and why they matter—not just what kind of camera the cinematographer used or what it was like to work with actress Parker Posey. Filmmakers are storytellers. The best ones put the story first and tell it as best they can, articulately using the language of cinema—acting, camera angles, edits, and sound. They trust the meaning of the story to emerge as the film is shown and audiences respond. Audience response is the final step in the filmmaking process. Without an audience, a film is incomplete.

One of the filmmakers who joined us in 2015 was Rodrigo Garcia, writer and director of Sundance premier *Last Days in the Desert*. His film follows Jesus (performed by actor Ewan McGregor in a dual role as both Jesus and the devil) as he is exiting the Judean wilderness following 40 days of fasting and prayer. Christ meets a family living there and gets involved in their lives for a few days. As Jesus struggles to hear from his Father in heaven about Jesus’ earthly mission, the boy and his father are struggling...
These photos are of the group that attended the Windrider experience at Sundance in 2015, including interviews with festival filmmakers. You can read reviews of many Sundance films or listen to the full conversations with Rodrigo Garcia and Chloé Zhao—as well as a similar conversation with the director of How to Dance in Ohio, Alexandra Shiva—on the Reel Spirituality website curated by Elijah Davidson. Windrider was founded by Will Stoller-Lee, Fuller Colorado director, 2012 Distinguished Alumnus John Priddy (MACL ’05), and Ed Priddy.
Last Days in the Desert is a film about fathers and sons and the troubles they sometimes have communicating, but Garcia didn’t set out to make a film about that. He just wanted to explore what might happen if Jesus had this interaction as he prepared to begin his ministry.

“I thought that was enough to explore, but I had no idea really what I was talking about,” Garcia said. “It was about him. It wasn’t me trying to say, ’I want to do a story about fathers and sons—why don’t I do it with Jesus?’ No. It was the other way around. The story came first.”

Garcia was raised in a predominantly Catholic community in Colombia, but he isn’t a Christian. He is interested in Jesus, however, and wants to talk about him. Garcia did talk about Jesus, and about his film that features Jesus, for 45 minutes with our class during the festival. Conversations about theologically and spiritually significant films and ideas are common at Sundance—conversations that we have been happy to join over the last decade or so.

The class was also visited by Chloé Zhao, writer/director of Songs My Brother Taught Me—a film about a group of young people from the Lakota Sioux nation considering whether to leave their reservation homes. The questions that drove Zhou concerned heritage and communal bonds. Professor of Theology and Culture Robert K. Johnston asked Zhou, a Chinese woman who immigrated to the United States when she was 19, why she chose to make a film about people so different from her.

“I’m more curious about the heartland of America. Why didn’t people there just leave and move to New York or L.A.?” Zhou answered. “Even when I made a short film in China, I went to the most rural place possible, because I was curious why people decide to stay in these villages—what’s keeping them there? Those are roots I feel like I don’t have, coming from a big city.”

Festival founder Robert Redford hosted a long conversation with film critic Leonard Maltin and filmmaker George Lucas for this year’s fortunate filmgoers, and he said that he started Sundance to give a stage to independent voices of exactly this nature—filmmakers telling different stories about different people from the more predictable studio films being made in New York and Los Angeles. I doubt that back in 1981 Redford imagined he’d also be making room for thousands of festival attendees from all over the world to share stories with those filmmakers as well. Fuller’s experience is precisely what the festival was created to encourage.

Conversations with filmmakers are among the more exciting elements of the Windrider Sundance experience, but what lingers even longer are conversations that class participants have about the films they are seeing together at the festival. In many ways, waiting in line for those movies is the richest part of the week together: it’s while waiting in line that we get to talk about Listen to Me Marlon and the limits of memory, about (T)error and the tragic morass of human justice, about the grace inherent in honest confession as witnessed in Pervert Park, or about Don Verdean and the perils of being “double-minded” women and men.

The conversations in line before the films begin are about the films, but they are also about everything the films are about. They are about people and places independent from one other and yet connected by a common love of movies and the common concerns we all share. We’re all looking for love. We all need forgiveness. We all are concerned with justice.

And hey, have you seen Dope yet? I hear it’s great.

ELIJAH DAVIDSON is codirector of Reel Spirituality, a Brehm Center initiative of Fuller Theological Seminary.

STEVEN G, photographer, is a filmmaker, videographer, photographer, military veteran, and founder of Legacy Park Films. legacyparkfilms.com

NATE HARRISON, photographer, is Fuller magazine’s senior photographer and video storyteller. NateCHarrison.com

2015 / ISSUE #3 WOMEN
In 1988, a man gave his testimony before his church. It was a normal account of conversion, of encountering Christ, of a change in life and outlook, until a crucial sentence: “With the help of Jesus Christ, I have been able in my heart, in the deepest places of me, to let go of my hatred and forgive the Hutus who killed my father.”

As Antoine Rutayisire stepped down from the podium, members of his Rwandan church approached him. “Why did you say that about the Hutus?” they asked. “God is not concerned with such things.” In a few years, Rutayisire’s convictions would be severely tested.

By 1990, tensions between the Hutus and the Tutsis in Rutayisire’s native Rwanda were at a crisis point. The country was primed to be ripped apart by an ethnic hatred that had deep roots in tribal rivalries and Belgian colonization. The numerically superior Hutus were in power, and though moderates ruled the government, Hutu extremists were quickly gaining parliamentary seats and army appointments. A rebel force of Tutsi defectors gathered in neighboring Uganda, calling for reconciliation and compromise with the central Rwandan government.
Then, on April 6, 1994, the airplane of President Juvenal Habyarimana, a Hutu, was shot down from the sky. Hutu extremists had placed the Tutsi, the minority, in the line of fire. The success of power, executed the prime minister and the president of the Constitutional Court, and formed a “civic government.” The first day, their temporary government broadcast a manifesto: "If I were to step on a nail in your hallway and cry out in pain, you would come running and throw away the nail so it could not hurt anyone else. But I would still be injured. Throwing away the nail does not heal my foot. The injustice has been removed, but healing has not been embarked upon. That wound and the pain it generates will never allow such egregious hypocrisy to happen again.

The church by no means escaped unscathed or guiltless. The church had been in many forms, places, and times of history. It might take a God to stop it. At the very least, a giant. The giant is waking up.

The church was also debilitated by HIV, astronomical infant mortality rates, and widespread lack of education. Only when issues that had grown and compounded in shadows and crevasses exploded in crisis did the church act.

Rutayisire wants that to change. He is committed to that change. The church, he says, must become proactive, striking at the heart of injustice and corruption wherever it appears. And for that, he says, we need stronger leaders.

For the past 10 years, Rutayisire has worked with Fuller University, a private Christian college located in Pasadena, California. The school’s president, Reed Metcalfe, a former lawyer and ordained United Methodist, brought a dream to life. Rutayisire is the school’s first and only native-born graduate to hold such a leadership position. He started with a plan to develop 100 pastors in Rwanda within eight years. He now has over 170 pastors involved in the program.

Rutayisire sees the real work of the church in reconciliation and healing after the genocide. Otherwise, pain festered and hatred reemerged and evil erupts again, as it has among the Hutus and the Tutsis. Refugees of the genocide—both victims and perpetrators—they fled into neighboring nations, and the hatred that killed so many in Rwanda poisoned the countries around it, says Rutayisire, contributing to wars that continue today.

It might take a God to stop it. At the very least, a giant. Rutayisire now runs the Kigali Anglican Theological College in Rwanda’s capital as he finishes his Doctor of Missiology at Fuller. His leadership cohorts in Kigali focus on training pastors who are already in ministry, with minority accountability partners who point out blind spots, who keep students focused on truth and love, who share the dream of the kingdom of God. The fledgling program has already seen fruit; in just eight years, over 170 pastors have attended the college and are serving local congregations. It is just the beginning of what Rutayisire trusts will be a long-lasting and healthy trajectory to true peace and reconciliation. He works toward a day when machetes are beaten into plowshares, and toward a Rwanda that has no distinction between Jew or Gentile, male or female, Hutu or Tutsi, with all as one in Christ Jesus. Antoine Rutayisire, his church, and his school hope to be part of that healing, part of the transformation.

The giant is waking up.
When Katherine Butler [MAT '09] enters her lab as a theologically trained microbiologist at the Centers for Disease Control (CDC) in Atlanta, Georgia, she knows that her day will be a mixture of meetings, research, writing, and laboratory oversight. For her, there is nothing routine or inconsequential about the work trying to alleviate the suffering caused by one of the most devastating diseases on planet Earth. Her goal is ambitious: find ways to prevent the spread of HIV/AIDS in the United States.

Katherine grew up recognizing that the world was large, diverse, and complex. Her father’s travels with the United States Navy took Katherine and her mother to Washington, California, Japan, and Virginia. Katherine’s mother led her to faith in Jesus while the family was stationed in California, preparing for their move to Japan. Raised and nurtured as a Pentecostal, Katherine’s mother was deeply devoted to Christ and saw to it that her daughter was immersed in the life of the church. Katherine found joy in that immersion, and would always search out a local church in the variety of places she would call home throughout her life.

A passion for science gripped Katherine at an early age. She loved animals, but more than the way kids might love a pet dog or a cat or an iguana. She wanted to care for them and heal them when they hurt, and her early ambition was to become a veterinarian. In high school she took Advanced Placement courses in science and then later entered college as a biology major. She graduated from Hampton University in Virginia, where she received a coveted MARC (Minority Access to Research Career) scholarship. In her junior year at Hampton, Katherine discovered her love for research and realized that her future might be in the laboratory rather than in the veterinary examination room. She knew that graduate school was a given and looked forward to this next important step in her journey toward a career in science. After receiving several offers, she chose a program at the University of Wisconsin, Madison, to study for a master’s degree and PhD in the areas of medical microbiology.

A commitment to her faith did not waver for Katherine during her studies, but it did create a personal crisis as she wrestled with a question that has plagued many: What does faith have to do with science? Some would have said, nothing. Katherine Butler said, everything.

Her academic advisor at the University of Wisconsin responded with insight and sensitivity to Katherine’s outpouring of uncertainty and confusion. The advisor suggested that Katherine consider a break from her program to invest her energies into the area that was burning in her heart: theological studies. Katherine decided to complete the work for her master’s degree and turn her attention toward theology.

The idea of pursuing graduate studies in theology blossomed for Katherine, and she felt that being trained and equipped for teaching and writing was important. She knew that she wanted to study in a place that was academically rigorous and non-denominational, held women in high regard, and encouraged the pursuit of a variety of vocations where one’s call might be expressed. Her desires narrowed the field of her options considerably. She chose Fuller, and the university she desired was in California, the place where she first came to faith in Christ. It seemed to her a spiritual homecoming.

As she began her coursework at Fuller, Katherine looked for connections between theology and science. During her Christian Ethics course with Professor Glen Stassen, she saw how her theological studies were helping her to think deeply about world issues like the need for clean water, industrial impacts on the environment, and the effects of infectious disease on human beings. She also received mentorship and support from her Systematic Theology professor, Eve Tibbs, who encouraged her to navigate the professional world courageously as a Christian, a woman, a theologian, and a scientist. These deposits in Katherine’s life helped to form her heart as well as her mind.

As she approached the completion her Master of Arts in Theology degree, Katherine began thinking about her next step in life. Re locating near her family was good reason to move to the Atlanta, Georgia area, but there was another: Atlanta was the home of the Centers for Disease Control. As soon as she finished her time at Fuller, she made her way east and applied to the CDC. Soon a white lab coat became her daily uniform and she found herself working at one of the most significant scientific institutions in the world.

Laboratory work can seem more focused on petri dishes and test tubes than on people. But Katherine’s work in research and experimentation took on a new depth when she attended scientific conferences and heard the devastating stories told by people suffering from AIDS—people, she realized, who were loved by God and created in his image. The challenge for Katherine was to look beyond the behaviors that fostered the spread of HIV/AIDS in the United States and to compassionately help people to order their lives in new ways.

For the last four years Katherine has also been teaching evening classes at Georgia Perimeter College in Decatur, Georgia, working with adult students who desire vocations as medical professionals. She listens to the stories of their lives, looking for what she calls “points of grace”—moments when God is at work in surprising ways. Katherine has discovered that ministry has emerged naturally in that environment as she listens to her students, encouraging them in their journeys and praying for them. Her students, many of whom are women, have found it easy to share their lives with her. Some have endured significant pain and hardship and are hoping to find a fresh start in life. No matter their stories, Katherine listens and offers the kind of support and encouragement that she has received in her own journey.

Katherine dreams that one day her work in HIV/AIDS prevention will take her to Sub-Saharan Africa. Her work and ministry in the United States has opened her heart to the women and children whose lives have been shattered by disease. It isn’t career ambition that drives her; she finds motivation in the recognition that her work is participation in God’s redeeming work in the world.

Katherine keeps a printed quotation on her desk at work. It’s attributed to Albert Einstein. “Most people say that it is the intellect which makes a great scientist. They are wrong: it is character.” Character, Katherine has learned, comes from the heart of God.
When Jongjin Park first moved his family from Seoul to Cairo, his ministry experience and the MDiv he’d earned in Korea were matched by an unwavering conviction “to preach the gospel in Egypt and change their country.” He quickly learned that Islamic and state officials prohibited public preaching and that “the best way to minister is for them to see Jesus in me,” he recalls thinking. “I must proclaim the gospel with my behavior.” He began taking Arabic classes in the morning and practicing Arabic in open-air coffee shops until the evening—because, he says, “Without language how can I understand their culture? Learning the language says that I value them.” He took the Egyptian word baraka, Arabic for “blessing,” as his own name, and more than a conversation starter, it was a reminder to him of how he wanted to treat the local community.

While his new name and desire to learn the language built quick rapport with locals, his friendships with Muslims rarely led to conversion, compelling Jongjin to join his fellow missionaries in turning his zeal for conversion elsewhere: “When we couldn’t convert Muslims, we thought that we should try to evangelize Coptic Orthodox Christians,” he remembers. If he was going to minister to an existing church, this seemed like a safer bet.
God but participating in the triune God. What is mission work? To of understanding missiology: “Mission is not doing something for between the Protestant paradigm he had learned and a new way desire to understand Coptic monastic spirituality took root. The California, it wasn’t long before his energy returned and a new that’s when Jongjin decided to come to Fuller. It seemed to him missionary and mentor insisted that he had to take a break, and curious: why were these two mission paradigms so different? And efforts, and he partnered with other organizations to develop to Asia when Egypt is my calling? I felt I had to show them tangible warrant Jongjin’s efforts. “There’s no fruit in Egypt,” they told him, from South Korea—that they couldn’t see enough visible growth to monastic wisdom, ancient liturgies and contemplative prayer. “This is a deep form of Christianity,” he says. “I saw that I needed convert, he saw; they were people to learn from, people to love: learn about Coptic Orthodox history and theology, and what he gospel, and he found that the gospel had been quietly flourishing every week Jongjin would pass the nave, enter the classroom, and the dean admitted him as the first foreign student in the institute. Mark’s Cathedral. He told the dean, “I want to know your form teaching Korean missionary was interested in his faith tradition, understanding and speak Arabic grew quickly, and after two years talking to a person who has been formed by a Korean missionary about their culture first. 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Stained Glass Ceilings and Sticky Floors  Roberta Hestenes  p. 58

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WOMEN  MUJERES  여성
Forty years ago, we were new students at Fuller. The seminary was in the midst of an unexpected enrollment boom—a massive influx that increasingly shifted the gender profile of the student body. Women students were no longer a mere handful—they were significant numbers, and the change was impossible to miss in the classrooms, the library, the Garth, and the refectory. Fuller had long had women students in class, but their presence in programs leading to pastoral ministry was decidedly new.

Forty years later, Fuller continues to add women to its student, staff, administration, and faculty. Our commitment to the preparation of men and women for the ministry of the church is embodied in all three of our schools—Theology, Psychology, and Intercultural Studies. Our commitment to cultivating leaders for an increasingly multicultural world and for the mission of the church in that world has entailed a like commitment to the full and equal partnership of women in all its programs and in the work of the church. In a word, while Fuller’s schools and programs have evolved, as a seminary we have been supporting women for rather a long time.

This issue of FULLER: Theology sketches some of the context for Fuller’s commitment, focusing on questions of Scripture, history, and culture. Those commitments emerge in the first instance, we believe, from the way we read Scripture. But it is equally true that a host of trajectories lead in our direction from as far back as the Reform.

The recognition of women’s gifts and callings is still diversely received by the callings is still diversely received by the churches around the world. So this issue also features a selection of voices that help us appreciate the struggles and triumphs that characterize women’s experiences in various church settings. As we anticipate the next 40 years, we hope for the strengthening of both the cultures of the institutions of Fuller’s story, too.

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ONE OF FULLER’S DEFINING CHARACTERISTICS IS ITS COMMITMENT TO WOMEN IN MINISTRY. WHAT ARE THE CONTOURS OF THAT COMMITMENT?

MRT: The words that come immediately to mind are partnership, mutuality, interdependence, and the like. Fuller’s statement of purpose [online] describes the seminary as “dedicated to the equipping of men and women for the manifold ministries of Christ and his church.” We construe “ministries” to encompass all that our three schools—Theology, Psychology, and Inter-Cultural Studies—equip our students to do: teach, pastor, counsel, write, lead worship, engage in artistic endeavors, and many other vocations, too. We believe that the ministries of Christ happen inside and outside the walls of the church—in banks and schools and theaters and hospitals as well as in congregations. And we believe that men and women are equally called to and gifted for all these ministries: gender is no barrier when the Lord calls and equips someone for service, whatever it might be.

We also believe that “men and women” are called to minister to the equipping of men and women together constitute the body of Christ and are called to serve as his leaders and servants. In other words, we want to emphasize the mutuality that men and women share in carrying out the “manifold ministries of Christ and his church.” We don’t want to replace men with women. We don’t think male and female should be done away with, or that men and women are simply interchangeable in God’s creation. So we believe, for example, that marriage is between a man and a woman.

We acknowledge and celebrate the differences that may arise from our varied experiences in the world as men and women, believing that our mutual service enriches the body of Christ. Perhaps our commitment to mutuality can be summarized in the words of Paul: “in the Lord woman is not independent of man, nor man of woman” (1 Cor 11:9). If others emphasize hierarchy and distinctions in gender roles, we emphasize the ways in which men and women are “joint heirs” of the grace and the call of God.

JBG: I think of Fuller not only as the world’s preeminent evangelical seminary, but as a seminary that insists that the evangel, the gospel, embraces women and men as full partners in the good news of Jesus Christ and as equal recipients of God’s grace for salvation, ministry, and mission.

This means for us that the gospel is realigned among God’s people such that we might take for granted that (of course) both women and men have received gifts and graces for all sorts of ministries, for all kinds of ministry positions, for the full range of ministry roles in the church and world.

Together, women and men reflect God’s image. Together, women and men are clothed in Christ at baptism. And God gives both women and men as prophets (in either male or female role) and pastors to equip God’s people for ministry.

Teaching at Fuller Seminary means that I needn’t regard these as contested claims, but can simply affirm them as central to the good news of Jesus Christ.

JOEL B. GREEN: I remember well the turning point. In the summer between my first and second years of seminary, I was a counselor of a summer youth camp. The other counselor was, like me, a male. The main speaker was a male. The worship leader was a male. And, without anyone saying that this is the way things must be, before the worship gathering on the first evening of the week-long camp, several males retreated into a side room to pray for the (male-led) service and to lay hands on the (male) speaker. On the second morning, during a meeting of the camp staff, my wife of four months raised her hand and began voicing questions about why women were left to do the babysitting while men were off praying and leading. Happily for me, I wasn’t in charge of that meeting. The other coleader was the object of my wife’s concerns and he was able to lead the staff in a discussion of how responsibilities might be better divided.

Why didn’t it occur to me to raise those questions? I was raised in a traditional, Bible-believing church, one in which women, strong women, were involved in leadership, teaching, and so on. When I was in junior high and high school, the charismatic movement swept through our community. As a result, when it came to who did what, I suppose most of us were more interested in who had the gifts and call of God than in who was male or female. This was the beginning of a process of exploration that led to what would become my firm commitment to interdependence and mutuality. Over time, I underwent a kind of conversion—from the assumption that all male leadership team at a youth camp simply represented the way things should be to an assumption that no station, no role, no ministry was off limits for women whom God had called and gifted.

MRT: If Joel remembers his “turning point” well, I’m not sure I remember any turning point at all. In the church in which I was raised through my college years, men and women worked side by side in most of the tasks of the church: teaching Sunday school, serving on boards, singing in the choir, leading in prayer, serving communion. The missionary whom our small church supported was a woman who served in India; the Sunday school teacher who taught me the fundamental narrative of Scripture was a woman. In fact, it was in this woman’s class that I answered the question “What do you want to be when you grow up?” with the reply “A lady theologian.” No one ever told me I couldn’t or shouldn’t do that.

In other words, the life of the church was such that the shared service of men and women together. No one ever articulated the reasons for this mutuality and partnership, so far as I remember it just happened, and I’m sure it must have

JOEL B. GREEN: In fact, when my wife raised those questions at that camp staff meeting, my first response was to think, “But that’s what the Bible teaches!” Then, like a ton of bricks, the question hit me: “Is that what the Bible teaches?” Or is that what I’ve been told the Bible teaches?”

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MRT: The words that come immediately to mind are partnership, mutuality, interdependence, and the like. Fuller’s statement of purpose [online] describes the seminary as “dedicated to the equipping of men and women for the manifold ministries of Christ and his church.” We construe “ministries” to encompass all that our three schools—Theology, Psychology, and Inter-Cultural Studies—equip our students to do: teach, pastor, counsel, write, lead worship, engage in artistic endeavors, and many other vocations, too. We believe that the ministries of Christ happen inside and outside the walls of the church—in banks and schools and theaters and hospitals as well as in congregations. And we believe that men and women are equally called to and gifted for all these ministries: gender is no barrier when the Lord calls and equips someone for service, whatever it might be.

We also believe that “men and women” are called to minister to the equipping of men and women together constitute the body of Christ and are called to serve as his leaders and servants. In other words, we want to emphasize the mutuality that men and women share in carrying out the “manifold ministries of Christ and his church.” We don’t want to replace men with women. We don’t think male and female should be done away with, or that men and women are simply interchangeable in God’s creation. So we believe, for example, that marriage is between a man and a woman.

We acknowledge and celebrate the differences that may arise from our varied experiences in the world as men and women, believing that our mutual service enriches the body of Christ. Perhaps our commitment to mutuality can be summarized in the words of Paul: “in the Lord woman is not independent of man, nor man of woman” (1 Cor 11:9). If others emphasize hierarchy and distinctions in gender roles, we emphasize the ways in which men and women are “joint heirs” of the grace and the call of God.

JBG: I think of Fuller not only as the world’s preeminent evangelical seminary, but as a seminary that insists that the evangel, the gospel, embraces women and men as full partners in the good news of Jesus Christ and as equal recipients of God’s grace for salvation, ministry, and mission.

This means for us that the gospel is realigned among God’s people such that we might take for granted that (of course) both women and men have received gifts and graces for all sorts of ministries, for all kinds of ministry positions, for the full range of ministry roles in the church and world.

Together, women and men reflect God’s image. Together, women and men are clothed in Christ at baptism. And God gives both women and men as prophets (in either male or female role) and pastors to equip God’s people for ministry.

Teaching at Fuller Seminary means that I needn’t regard these as contested claims, but can simply affirm them as central to the good news of Jesus Christ.

JOEL B. GREEN: I remember well the turning point. In the summer between my first and second years of seminary, I was a counselor of a summer youth camp. The other counselor was, like me, a male. The main speaker was a male. The worship leader was a male. And, without anyone saying that this is the way things must be, before the worship gathering on the first evening of the week-long camp, several males retreated into a side room to pray for the (male-led) service and to lay hands on the (male) speaker. On the second morning, during a meeting of the camp staff, my wife of four months raised her hand and began voicing questions about why women were left to do the babysitting while men were off praying and leading. Happily for me, I wasn’t in charge of that meeting. The other coleader was the object of my wife’s concerns and he was able to lead the staff in a discussion of how responsibilities might be better divided.

Why didn’t it occur to me to raise those questions? I was raised in a traditional, Bible-believing church, one in which women, strong women, were involved in leadership, teaching, and so on. When I was in junior high and high school, the charismatic movement swept through our community. As a result, when it came to who did what, I suppose most of us were more interested in who had the gifts and call of God than in who was male or female. This was the beginning of a process of exploration that led to what would become my firm commitment to interdependence and mutuality. Over time, I underwent a kind of conversion—from the assumption that all male leadership team at a youth camp simply represented the way things should be to an assumption that no station, no role, no ministry was off limits for women whom God had called and gifted.

MRT: If Joel remembers his “turning point” well, I’m not sure I remember any turning point at all. In the church in which I was raised through my college years, men and women worked side by side in most of the tasks of the church: teaching Sunday school, serving on boards, singing in the choir, leading in prayer, serving communion. The missionary whom our small church supported was a woman who served in India; the Sunday school teacher who taught me the fundamental narrative of Scripture was a woman. In fact, it was in this woman’s class that I answered the question “What do you want to be when you grow up?” with the reply “A lady theologian.” No one ever told me I couldn’t or shouldn’t do that.

In other words, the life of the church was such that the shared service of men and women together. No one ever articulated the reasons for this mutuality and partnership, so far as I remember it just happened, and I’m sure it must have
shaped me both in what I value in the life of a congregation and in what I think that mutual-ship should look like in the church.

There were professors during my student years at Fuller who, in their articulation of support for women in ministry, further helped me to get my bearings. Among the many I could cite, I think of David Hubbard, Dan Fuller, and Paul Jewett. I remember reading both Mm as Male and Female and The Ordination of Women by Dr. Jewett [* see ex-cerpt on pg. 55*]. Listening to Dan Fuller interpret 1 Corinthians 11 and the case for women in ministry, and hearing President Hubbard articulate Fuller’s commitment to the part-nership of men and women in the gospel. These teachers, and many others, helped put the scriptural and theological foundations under the practices and beliefs I inherited in the congregation of my childhood.

**WHY DO YOU UNDERSTAND PASSAGES IN THE NEW TESTAMENT OR ELSEWHERE IN THE SCRIPTURES THAT APPEAR TO BAR WOMEN FROM TEACHING OR POSITIONS OF LEADERSHIP WITHIN THE CHURCH?**

**WHY?** We recognize that no one sees things the way that we have just set them forth, not everyone reads the arc or grand story of Scripture to begin with this cre-ation of men and women for each other and then ground this mutual service of men and women together in the reconciling work of Christ. For some interpreters, there are texts that point in other directions. For ex-ample, in his letter to Timothy, Paul writes that women are not to “teach or to have au-thority over a man.” At least that’s what a number of translations say. Here’s another version: “I don’t allow a wife to teach or to control her husband” (CEB). That’s a legiti-mate translation. But what is curious is that this passage in 1 Timothy seems to push in a different direction than many of Paul’s other statements, as well as against the grain of some other New Testament texts. What do we do with that? My view—given the trajectory of Scripture from and toward mutuality and partnership—is that in Paul’s other letters he seems to regard women as full partners in the work of the gospel, and that other books of the New Testament show women prophesying and witness-ing and in-structing. Thus, this passage in 1 Timothy must present an exception to normal prac-tice. Is Paul’s concern raised by those who deny the goodness of marriage (1 Tim 4:3)? Is he worried about some women who “have turned aside from the faith” and have “gone astray” (1 Tim 5:2)? Is he worried about some women who “have already gone astray” (1 Tim 4:2)? I think we must fit Paul’s instruction here into the large, or trajectory that runs all the way from Genesis to Jesus to Galatians and beyond. That overarching...
trajectory shows us how to think about this one particular passage and marks it out as addressing a specific problem or issue.

JBG: We take seriously Scripture’s authority, so the easiest option for dealing with those passages isn’t available to us! That is, we can’t just ignore them, or write them out of our consciousness, as some mainline theologians have done. We claim, say, that if 1 Timothy isn’t written by Paul then we need to take it seriously. Apart from the question of authorship, what makes 1 Timothy a good case that Paul did write 1 Timothy, irrespective of its author? 1 Timothy is included among the New Testament Scriptures.

To embrace Scripture’s authority sometimes means struggling with it. It is precisely because we affirm Scripture’s authority that we must struggle with it, rather than ignore or dismiss texts that trouble us. What might this struggle look like? We might take note of those descriptions that promote the status of women in positions of leadership in families, groups, and churches. We might account for the historical contexts within which these documents were written. We might listen to how the global context in which church across time has heard and reflected on these texts. We might also look to understand individual text within the whole of Scripture’s testimony.

What can we do, as one who reads, is isolate one text as though it speaks authoritatively by itself. To take that same passage that Marianne pointed to, I find myself puzzled by some verses of 1 Timothy 2:11-12: “Let a woman learn in silence with full submission. I permit no woman to teach or to have authority over men, for the man is the head of woman, as also the Christ is the head of the church; for as the church is subject to Christ, so is the man to his wife, and the church is so subject to Christ.” We can now name at least one passage that Paul might take note of that promotes the status of women in positions of leadership in families, groups, and churches. We might account for the historical contexts within which these documents were written. We might listen to how the global context in which church across time has heard and reflected on these texts. We might also look to understand individual text within the whole of Scripture’s testimony.

We’ve come a long way and still longer to go, so help us, God! WE’VE COME A LONG WAY AND STILL LONGER TO GO, SO HELP US, GOD!

To embrace Scripture’s authority some- times means struggling with it. It is precisely because we affirm Scripture’s authority that we must struggle with it, rather than ignore or dismiss texts that trouble us. What might this struggle look like? We might take note of those descriptions that promote the status of women in positions of leadership in families, groups, and churches. We might account for the historical contexts within which these documents were written. We might listen to how the global context in which church across time has heard and reflected on these texts. We might also look to understand individual text within the whole of Scripture’s testimony.

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At the same time, I have to admit that my first concern isn’t dialogue. I want for women to find at Fuller Seminary a place where their gifts and grace can be discerned and explored, and where hard questions are asked and thoughtful answers provided. First and foremost, I want women to seek at Fuller a community, including a com- munity of people who care about the promotion and empowerment of women and men for the manifold ministries of Christ and his church, in the church, in the marketplace, and in the world.

WMT: At Fuller, whether in the classrooms or for churches, we try to model and encourage what we’ve been talking about: a gracious mutuality between men and women that re- spect the authority of Scripture and seeks to strengthen the body of Christ in every way. We recognize that not all our Chris- tian brothers and sisters agree with the way that we seek to model and encourage what we’ve been talking about: a gracious mutuality between men and women that respects the authority of Scripture and seeks to strengthen the body of Christ in every way. We recognize that not all our Chris- tian brothers and sisters agree with the way that we seek to model and encourage what we’ve been talking about: a gracious mutuality between men and women that respects the authority of Scripture and seeks to strengthen the body of Christ in every way.
Change is often unexpected. Five centuries ago, when Augustinian friar Martin Luther posted his 95 Theses against the practice of indulgences, he probably saw the changes to come in his own life and career. He surely would not have expected that discovery to lead to a revaluation of marriage and family, of leadership in the church, and of the potential contributions of women in general. But that is what happened. Protestant theologians firmly believed that all transitions in theological doctrine and practice are of God’s doing. Nothing could be more profoundly disturbing to the Atomist tradition of scholasticism, which had been the dominant school of thought since the 13th century. Luther’s work not only undermined this tradition but also cast new light on the role of women in the life of the church. Indeed, this is one of the most intriguing puzzles of the Reformation: the extent to which the new Protestant tradition was inspired by and responsive to the demands of women who were doing precisely what traditional society expected of them: caring for home and family, teaching the next generation, ensuring the spiritual welfare of those who lived in their care. What is more, the social, economic, and cultural shifts that had been occurring in Europe for centuries may have prepared the ground for the new religious challenges. Women were increasingly called to roles that were traditionally reserved for men. The new roles required new skills, new perspectives, and new insights into the nature of God’s work in the world. 

The Reformation was a time of transformation and change. Women were not only affected by the changes brought about by the Reformation, but they were also an integral part of the reform movement itself. They played a role in spreading the new ideas and in challenging the old ones, and they were instrumental in shaping the future of the church. The Reformation was a time of change and transformation, and women played a significant role in this process. They were not only victims of change, but also agents of change, and their contributions to the reform movement cannot be overlooked.

John L. Thompson has taught historical theology at Fuller since 1989, currently as the Gaylen and Susan Byler Professor of Reform Theology. A specialist in the writings of John Calvin, he has focused especially on how the history of interpretation serves as a resource for the proclamation of the gospel.

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themes as well, including the Pauline motif of how the gospel is especially addressed to women as well as Matthew 10:32–33, which confusingly Jesus before others is a prerequisite to Jesus confounding us before his heavenly father. All three are clearly aware of biblical women depicted as speaking in public and exerting leadership. Yet it is just as important, if not more so, to recall that for each of these three, defending her gender was utterly secondary, even at the risk of scandalizing male contemporaries. The real issues for them were threats to the doctrines and practices of the Reformation that ensnared the salvation they believed they had received by faith and by the grace of the Lord whom they served and proclaimed.

Natural, one would like to know more about how the activities of these women were received—for which one might fruitfully consult some of the recent works that have translated and chronicled their writings. But some suggestive correlates can be drawn from the evolving exegesis of a few key texts that emerges during the early Reformation. Of particular interest are the texts that either endorse or restrict women’s speech in a Christian assembly—texts that are usually interpreted by male Reformers in ways that limit women's speaking to private or domestic gatherings. Calvin mostly follows this pattern. But Calvin also gives voice to a distinctive minority view that there are exceptions where a woman may or even must speak a word of gospel proclamation. He is maddeningly terse on this point, and it is hard not to wonder if he is giving belated recognition to Marie Dentière. Either way, Dentière's apocalyptic efforts to share the gospel in Geneva look a lot like what Calvin was describing: an emergent situation where there was no male minister on hand to proclaim the gospel.

Calvin was not the first to voice this opinion. More famous, probably, was Luther's earlier reprimand where heittal about the Roman Catholic contempt for complacency or smugness merely because of the change in demographics in this.' Esther’s words really stick with me because of the change in demographics in the immigrant community needs more role models—particularly of women who are in positions of leadership. The immigrant community needs to see powerful women who have a voice, who have healthy marriages, who have healthy, loving kids. It’s extremely important. I see Fuller similarly—I need to say to our students who come from different ethnic backgrounds, you can be here, yet you can lead. I want to tell them, 'You can do it, come on. Wrestle with your ghosts, wrestle with your minority status as a Latina, as a woman.' I want to tell them, ‘You can do it, come on. Wrestle with your ghosts, wrestle with your minority status as a Latina, as a woman.’

FOR FURTHER READING

[47] Right! When Fuller leaders determined that a change in Christian education was needed to complete curriculum offerings, Elizabeth Price was invited to join the faculty—the first female faculty member in Fuller’s then-five-year history. After much soul-searching, Price joined Fuller’s faculty in 1952. Twenty years later, faculty member Roberta Neumann (then pg. 589) changed the title of the degree program to reflect some of the recent works that have translated and chronicled their writings. But some suggestive correlates can be drawn from the evolving exegesis of a few key texts that emerges during the early Reformation. Of particular interest are the texts that either endorse or restrict women’s speech in a Christian assembly—texts that are usually interpreted by male Reformers in ways that limit women's speaking to private or domestic gatherings. Calvin mostly follows this pattern. But Calvin also gives voice to a distinctive minority view that there are exceptions where a woman may or even must speak a word of gospel proclamation. He is maddeningly terse on this point, and it is hard not to wonder if he is giving belated recognition to Marie Dentière. Either way, Dentière’s apocalyptic efforts to share the gospel in Geneva look a lot like what Calvin was describing: an emergent situation where there was no male minister on hand to proclaim the gospel.

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Priscilla Pope-Levison teaches theology and women’s studies at Seattle Pacific University. She has held MDivs from Duke Divinity School (1983) and her PhD from the University of St. Andrews (1989). Her interdisciplinary publications combine theology, gender studies, church history, and mission and interdisciplinary publications on the theme of the Pulpit Loose: Two Centuries of American Women Evangelists (Palgrave Macmillan, 2004) and Evangelization from a Liberation Perspective (Peter Lang, 1991). Her most recent book, Building the Old Perspective (Peter Lang, 1991), described themselves as ‘strangers in a strange land’ or ‘strangers and pilgrims on the earth.’

As she continued to pray, she believed that God provided her with the call to begin the church. She got work as a local church pastor and college chaplain. As a woman, she was not expected to be a leader, yet she found herself called to lead in the church. She overcame the challenges of being a woman in ministry and continued to grow in her call to serve Christ. She sought to equip both men and women to serve in leadership roles, and her work focused on the development of women and men in the faith. She believed that God had given her a calling to help others find their purpose and place in ministry. Her work continues to inspire and challenge others to follow in her footsteps and to serve Christ in their unique callings.

Priscilla Pope-Levison was listed as an Outstanding Academic in 2015 by Jacob’s Pillow. Her work has been recognized for its contributions to the field of women’s studies and the role of women in church leadership. She has authored and co-authored numerous books and articles that have impacted the understanding of women’s role in ministry and leadership. Her work continues to inspire and challenge others to follow in her footsteps and to serve Christ in their unique callings.
The island is clearly visible, even after all these years, the tangle of rope lines bordering the bay. Below that, the middle of the quiet church kitchen, I was just drifting. Catching a glimpse of the shiny long island of a wall. Below that, again, and below the counter, I knew I was in trouble.

It was a Friday afternoon hanging out with friends in the youth lounge, getting music ready for the weekly Bible study. I drove to the church and walked into the lobby and handed a black plastic bag stretching across the sides with round lumps of large apples.

Church visiting the spiritual needs of those quick, pale and out for the guests. As he handed me the heavy bag, the weight of the moment was familiar. I knew how close he would know the thickness of the air with a smile of confidence and made a husky noise and headed to the counter of the church kitchen, looking as if I knew exactly what I was doing.

The Korean-American church remains, for the most part, untouched by the sociocultural shifts that characterize the church in the West. The historical legacy of its forms, its practices, and its structures are not something that can simply be transplanted. The church is a community of people, a place where people gather to worship, to pray, to learn, and to grow in their faith. It is a place where people come together to support one another and to share in the joys and sorrows of life. And it is a place where people are challenged to live out their faith in the world, to make a difference in the lives of others, and to be transformed by the love of Christ.

But what is the legacy? And how can we discern it in our context?

The Korean-American church is a place where faith is deeply rooted in the individuals who make up the community. It is a place where the beliefs and values of the community are passed down from generation to generation. It is a place where people come together to share in the joy of being part of something larger than themselves.

And so it is with the Korean-American church.

In the Korean-American church, the name of the Lord is exalted and the Word of God is proclaimed. It is a place where people come together to worship, to sing, to pray, to learn, and to grow in their faith. It is a place where people are challenged to live out their faith in the world, to make a difference in the lives of others, and to be transformed by the love of Christ.

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REMEmbering evANGeLiCAL wOmen

Catherine A. Brekus

In January of 1867, on a cold Sunday morning in Washington, DC, more than a thousand people assembled in the Capitol to witness one of the most remarkable events of the era—a woman took her place in the Hall of Representatives. Harriet Livermore, a celebrated female preacher, had been invited to preach to Congress.

The 39-year-old Livermore was a slight woman, “definitive” in appearance, who was reputed to be a forceful preacher who could make audiences fall to their knees or shout aloud for joy. Ascending into the Speaker’s Chair, she sang a hymn, offered a prayer, and then delivered a sermon for more than an hour and a half—a text from 2 Samuel 23: “He that ruleth over men must be just, ruling in equity.”

Despite their popularity in the 19th century, most of these remarkable women ministers were eventually forgotten. Few Christians today know their names, and most are sure to be surprised to learn that there is a long history of evangelical women’s religious leadership that stretches back to early America.

Nor do most modern-day evangelicals know the stories of the ordinary women who historically have sustained their churches with their time, their money, and their prayers. Countless numbers of women have sat in the pews every Sunday and raised their children in the faith, keeping the Christian tradition alive across the centuries. Yet even though there would be no churches today if not for these women, they are virtually invisible in our histories of Christianity.

Why do both historians and the general public know so little about the history of Christian women, including famous leaders like Harriet Livermore? And why is it important to remember their stories?

THE FRAGILITY OF HISTORICAL MEMORY

Part of the reason that we know so little about African American women, African American churches, women’s leadership in all areas of society, and women’s history in general is that the historical record has been selectived. From the time of the Reformation onward, men were allowed and even encouraged to preach to women. These teachings, including the Methodist, the African Methodist Episcopal, the Free Will Baptists, and the Chris-
As evangelicals increasingly pushed women to keep silence in the churches. Not only were female preachers condemned as "bold," "wild," or "eccentric," but hostile crowds sometimes threatened them with physical harm. Ellen G. White, an African Methodist, remembered preaching while a group of angry white men stood at the back of the church "with their hands full of stones." On another occasion she was taunted by "an unusually stout and ferocious looking man" who circled the room as if he intended to strike her. Yet despite this opposition, she and other women refused to stop proclaiming the gospel. They testified that they were willing to sacrifice everything— their good names, their comfort, and even their safety—for the glory of God.

But as small, struggling sects turned into large and powerful denominations, they eventually distanced themselves from their earlier support of female preaching. The Methodists, for example, grew into the largest Protestant denomination by the 1830s, and they were ambivalent about their radical history. The first Methodists had been uneducated farmers and artisans, but their children and grandchildren were upwardly mobile, and as these stories illustrate, historical memory is fragile. We remember only those women whom we want to remember. As these stories illustrate, historical memory is fragile. We remember only those whom we want to remember.

RECOVERING WOMEN'S HISTORY

Today we know the stories of these evangelical women because of the painstaking research of many women historians. The same story was repeated later in the 19th and 20th centuries among other groups of Christians. During the 1870s and 1880s, for example, many women who belonged to the Evangelical Free Church and the Church of the Nazarene were traveling the states, and they were eventually forgotten by church authorities who were opposed to women's ordination. Similarly, many early Fundamentalist women preachers became known as "Sister" Wiard. But these women were ignored and forgotten by those who opposed them.

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If historians must recover women’s stories in order to write good history, Christians have an obligation to help them. For example, the position of women in the Church has been a constant of church history. Christianity is a religious history that is based on the life of a historical person, Jesus. As the position and authority of women and men became a second, definite work of the church. The movement was very active in the 19th century, but not limited to various church organizations, international work, temperance, and education. In the 1850s, it produced a number of women who ministered as evangelists. Bible study leaders, and even a bishop. Mrs. Alma White had been a popular Methodist preacher who participated in the Methodist Episcopal Church. Many of them, though, were not “women’s historians” in the strict sense of the word.

American religious historians rarely feature their choice to exclude women from their narratives, but must do so because women’s history as such is a disservice to it, treating it as a separate topic that they can safely ignore. Like Thomas Carlyle, who argued that “history is the history of men,” many still seem to assume that women did not “make” history. Since women could not own property or vote until the middle of the 19th century, nor could they vote or hold public office until the Nine-

women’s history remains so tenacious in the academy. Since the 1960s and 1970s, many historians have tried to broaden our understanding of what constitutes “women’s history.” But only a few historians have examined the ways in which people make similar decisions about their lives, set events in motion that have consequences, and are responsible for major events. Women, like men, are sometimes responsible for major events. When we look at the lives of people, we see that women have played a significant role in shaping history. And while many women have contributed to shaping history, they have been excluded from the mainstream of history. The Holiness movement was very important, notes Charles Fox Parham trained women for

With this kind of backdrop to the Pentecostal movement in the United States, it would seem likely that women would play a significant role. And so they did. Charles Fos Parham trained women in ministry in his Apostolic Faith Mission from 1900 onward. His sister-in-law, Lillian Thistlethwaite, held meetings of her own throughout the midwest and apparent

women and men to become proclaimers of the gospel. This position was strengthened

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women to the work of missions and ministry

women have found it in-
Robert Hestenes taught for 12 years and was the first tenured woman faculty member in the School of Theology at Fuller, and the first woman to serve World Vision US and International as a board chairman. She is also a residential pastor, and the first ordained woman in the PCUSA to serve World Vision. She presently serves as pastor a church of 2,000 members. She presently serves as a teaching pastor at Bayside Church, a megachurch near Sacramento, California.

STAINED GLASS CEILINGS AND STICKY FLOORS

Beth is 48, a Fuller alumna, and ordained as “a Minister of the Word and Sacrament” in the Presbyterian Church (USA). Her first clergy position was as associate pastor in an aging evangelical congregation, responsible for “congregational care and small groups.” It turned out to be her only clergy position. She loves the Lord, loves being in ministry, and has passion and gifts for preaching, innovative outreach, and leadership. She finds herself with limited opportunities to use these gifts as fully as she feels called and able to do. Recent financial pressures may result in the loss of her full-time position. With some hesitation, she has been ready for several years to follow the example of many of her male seminary colleagues to become the solo or senior pastor of a mid-sized or large church, but no doors have opened for her, even after an avid search. She can move to part-time or “sideways” roles but is unlikely to “move up” even though a few more women are beginning to do so than before. Her pluralistic denomination is splitting apart and she finds herself torn, too. Like many other Christian women she has discovered that along with the joys of ministry, it can be surprisingly difficult to overcome traditional views and patterns of church life that limit a woman’s influence, opportunity, and opportunity for service in the cause of Christ.

Through their contexts, denominations, cultures, and particular circumstances vary greatly, ecumenical and evangelical Christian women continue to face external and internal barriers to full participation in ministry. Traditional gender assumptions, opposing biblical paradigms, changing cultural dynamics, denominational battles, the rise of megachurches, and lack of advocacy to limit ministry opportunities even for women in denominations officially support the ordination of women as clergy. Women like Beth sometimes describe themselves as “stuck in place,” or “all dressed up and nowhere to go,” with no idea what to do next. “I want to keep growing and keep stepping up or stepping out. They can fear disapproval or be discouraged from taking the risks necessary to venture beyond the safety of familiar roles. Women are in every church and find significance and meaning there. Some women, however, could do much more if they had the freedom and support to do so. There is too much need in the world for women to hold back, or be held back, from making their full contribution to the fulfillment of the missional commands of Christ; simply because they are female.

Beth is not alone in the challenges she faces as a woman in ministry. In fact, she is one of the more fortunate ones. She entered ministry at a time of unprecedented change for denominational women seeking to serve Christ as ordained clergy in the local church. Although some fellow students criticized her choice of vocation, she usually received encouragement and support. Unlike women trapped in poverty or in congregations that deny any role for women as preachers, teachers, or leaders outside of children’s or women’s ministries, she has had access to theological education and serves in a main-line denomination that ordains women. Still, the obstacles are real and discouraging.

At the same workshop for Christian women in leadership where I met Beth was Lucinda, an African American woman who works full time in a low wage job to support herself and her family while completing a master’s degree in Christian education, or missions. Injustice is also a sticky floor. Silence in the face of injustice can leave women with little hope and few options. “Sticky floors” describe patterns and habits that showcase or promote “men only” as role models, senior pastors, leaders, or speakers in retreats and conferences, youth groups, denominational meetings, leadership gatherings, and inter-denominational events. Women can also be hindered by insecurities, inner uncertainties, and negative self-talk that keep them from stepping up or stepping out. They can fear disapproval or be discouraged from taking the risks necessary to venture beyond the safety of familiar roles. Women are in every church and find significance and meaning there. Some women, however, could do much more if they had the freedom and support to do so. There is too much need in the world for women to hold back, or be held back, from making their full contribution to the fulfillment of the missional commands of Christ.

I first entered Fuller Seminary in 1979 as a 29-year-old newly married student wife, grateful and eager to be allowed to audit classes for free. Along with one other wife, I sat in the front row of President and Provost Edward John Carmalt’s course on Prolegomena. I found it intellectually and spiritually powerful but for one thing: He opened most class sessions looking over my head to the male students behind, intoning the sentence, “Gentlemen, let us pray.” I felt invisible and silenced. By 1973 it was my turn to stand in front of a class of about 200 male students as their new speech instructor—and the only woman faculty member at Fuller. It was awkward, difficult, and often lonely, but it was also wonderfully challenging and immensely rewarding for a married mother of three. There were only about 70 women students then, mostly studying marriage and family counseling, Christian education, or missions. Meanwhile, faculty, administratores, and trustees were deeply engaged in the debate over Paul Jewett’s controversial book Man as Male and Female, and I sat in on many, many meetings as not a single woman’s voice was sought out or heard.

But things were already beginning to change in dramatic ways for women both in Europe and American culture and the in American and American church. At Fuller, within a few short years, by the late 1970s and early 1980s, there were more than 700, then more than 1,000, women enrolled—with women in faculty in all three schools of theology, psychology, and world mission, with opportunities for women to be ordained as clergy in more than 80 Protestant denominations. Denominational decisions often took decades of vigorous study, advocacy, counter-societal views, and somewhat ragged paths to acceptance for women as clergy. Looking back, the pace of change seemed slow. From the radical Reformation with the Society of Friends’ (Quakers) acknowledgement of women’s equality with men,1 the ordination of Congregational Antoinette Brown in 1835,2 to the women of the Pentecostal movement with the first ordained woman Brown in the 1870s,3 roles for women in the church expanded, but in a very limited way. The movement for women as clergy rapidly accelerated in the last quarter of the 20th century and into the 21st century. During the first decade of the 21st century, the number of women serving as solo or senior pastors doubled.4 One example: In 1979, when I was ordained as a Minister of the Word and Sacrament in the Presbyterian Church (USA), I was only the 100th ordained woman, even though female ordination had been approved since 1952. At the time of my own ordination I had never seen nor heard another ordained clergy woman. By 2013, 45% of ordained female clergy in the PCUSA alone, about 36 percent of the total active clergy.5

A Harvard Seminary study found that during the period from 1977 to 1994, female clergy increased ninefold in American Baptist Churches, from 94 to 1,394 in the Episcopal Church USA, from 388 to 988 in the Christian Church (Disciples of Christ), from 73 to 1,530 in the Evangelical Lutheran...
Church in America, from 319 to 3,003 in the United Methodist Church, and was at 2,892 in the UCC in 2002. These numbers have grown, although they may be leveling out or even slightly decreasing in recent years. The United Methodists today boast of more than 10,300 active and retired female clergy. Even smaller and more conservative denominations like the Church of the Nazarene, Evangelical Covenant, Christian Reformed Church, Wesleyan, Presbyterian, and a relatively small number of Southern Baptist congregations ordain women clergy that serve in a wide variety of roles.

Notable African American women leaders include Cynthia L. Hale, the founding and senior pastor of the Bay of Hope Christian Church, who grew an 8,500-member church in Decatur, Georgia, and Pastor Gina Stewart of Christ Missionary Baptist Church in Memphis, who leads a church of more than 5,000 people. Pastor Yashiki McKinzie became the first woman bishop of the African Methodist Episcopal Church in 2004. In 2014 three large historic tall-steeple churches called women as senior pastors—Fourth Presbyterian in Chicago, Riverside Church in New York City, and Foundry United Methodist Church in Washington, DC. Although research is incomplete and reporting systems vary, a Barna report in 2009 estimated that female clergy lead to 50 percent of all congregations in America, with 58 percent affiliated with a mainline church. These changes have occurred but not without deep polarization and controversy—within congregations and denominations and also within the evangelical movement as a whole. As a strong supporter of both women and men in ministry I am personally encouraged by the large numbers of women clergy. Numbers alone, however, no matter how impressive, do not begin to tell the whole story around women and ministry. With all the good things that have happened, there are still enormous challenges. I have traveled widely in more than 90 countries, visited hundreds of communities of extreme poverty, and have spoken frequently at Christian leadership and pastors’ conferences and at denominational and interdenominational meetings in the United States, Latin America, Eastern and Southern Africa, Europe, and Asia. Each of these contexts and cultures has unique elements, often has less view and difficult for outsiders to grasp, making generalizations dangerous, over-simplistic, and necessarily incomplete. Each person has a story. Each church has a history. Each crisis or instance of struggle or suffering has multiple causes. Christian women do amazing things all over the world, but way too many are stuck on a very sticky floor that holds them firmly in place, even as others are trying to break through the crusts of a stained glass ceiling.

Poverty is a “sticky floor” that holds many women captive. I have visited women and girls who have been so victimized and brutalized by violence and war that I have been sorely tempted to despair. I have walked among groups of women lit-
I am an evangelical woman serving as an ordained associate pastor in a church. I am a member of the governing body of my denomination’s regional governing body. Every evening, it offers me such a powerful place to serve because all of us—male and female alike—share a common mission to love and to serve. My current EPC Presbytery includes about 13 Presbyterian churches, but we also have a few women serving as associate pastors in large megachurches—with almost totally male membership. Where church growth is marked by “positive progress, while others see it as falling far behind,4 the number of female senior pastors in protestant churches in our denomination has doubled in the past decade.5 I work alongside those who differ on what the church’s mission is or who understands Scripture differently. While I would love to be a part of a congregation that leaves no room for removing women from the ordination debate completely.6

I have prayed with women leaders of Chinese Christians. Pentecostal women served, with entropy, awe-inspiring women serving, with stigmatized women dying of AIDS who nourished infants vainly trying to nurse at the breast, and women within mainline denominations and those who self- identify as independent or non-denominational churches have chosen to ordain women7. Women must find their voices, they cannot do it alone. Men who hold power to speak up for their sisters in Christ, but they are not- fazed.

Women pastors, and churches in the other denominations view women’s ordination as non-essential. We are involved in ministry to think about the way we ordain women, but we also have a few women serving as associate pastors in large churches, but I was the only woman in the room. I work alongside those who see ordination is a special position. In our denom- ination misinterpret our position by evaluating us benefitted from a culture that encour- ages both in church and society be addressed? The church must support marriages and families and, at the same time, address women and men of all ages and stages from a biblical worldview. Women’s education and specific teaching times with opportuni- ties for discussion are important. Christian higher education and theological seminaries have a critical role to play.


1. With the relative decline of “mainstream” de- nominations and increasing significance of smaller, alternative denominations,3 local churches play a central role in the development of leadership and visibility—where will role models and advisors for women in ministry appear? Women must find their place in the world to speak up for their sisters in Christ, but they cannot do it alone. Men who hold power must take active leadership in discipleship, mentoring, encouraging, and advocating for women. They must listen and help.8

2. Where church growth is marked by “positive progress,” while others see it as falling far behind, the number of female senior pastors in protestant churches in the other denominations view women’s ordination as non-essential. We are involved in ministry to think about the way we ordain women, but they are not-fazed. I have prayed with women leaders of Chinese Christians. Pentecostal women served, with stigmatized women dying of AIDS who nourished infants vainly trying to nurse at the breast, and women within mainline denominations and those who self-identify as independent or non-denominational churches have chosen to ordain women.


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On Tuesday, November 18, 2014, Fuller Theological Seminary installed Mari Clements as the sixth dean of the School of Psychology and the first female dean in the seminary’s history.

“I’m not only a woman, I’m from the South, which has an influence on people’s perception of me. We can sound tentative. I will often ask others what they think, or ask someone if they would please do something when it’s within my right to tell them. It is a style of collaboration that can be taken as weakness. I’ve had people counsel me on how to lead otherwise, saying ‘you really need to do this.’ Well, no, I don’t think so. Still, I can be tempted to question myself, ‘Am I doing this right?’ even when I know better. Psychopharmacological research shows that men and women don’t even respond cellularly the same way—so to not include voices that are diverse is not only to cut off half of your problem solvers but also to not understand the problems in the first place. Life is not fair, and we have not always been treated well on the path to where we are now, but sometimes we just need to say to ourselves, ‘I’m here now and I need to do this.’”

—Dr. Mari Clements, dean of the School of Psychology, on discovering and supporting new spaces for women in leadership, during FULLER magazine’s inaugural “Story Table.”

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Chaplains are noncombatants and do not carry a weapon. We not only care for service members and their families, but are a part of the commander’s special team. We offer a wide spectrum of support by acting as moral compasses, assist with improving morale, and care for the spiritual needs of all soldiers regardless of their religious background.

+ Anne Jordan [MDiv student] is a chaplain candidate in the California Army National Guard, active member of the Students Serving Veterans group, and is the first female for the California Guard to graduate with Distinguished Honors from the Army Chaplain Basic Officers Leadership Course (CH-BOLC, 2012).

Navy Chaplains work with Sailors, Marines, and Coast Guardsmen. It is an incarnational and relational ministry. For most military, the mission is the priority—for chaplains, the mission is the people. Building relationships is key. One hundred percent confidentiality is the law, so we are a safe harbor for people to share their hearts without fear of repercussion—we will listen and not judge.

A chaplain, unlike a pastor, practices the ministry of presence in a congregation that is not a church environment. I would not be a good Navy chaplain if I hid in the office all day. If a chaplain is on a ship, he or she will spend a good deal of time walking around, stopping briefly in the work spaces, eating with others and spending time chatting with Sailors in the smoking pit (one of the best places for conversation). Because I go where they are, it is not unusual for a Sailor to approach me and say, ‘Hey, Chap, while you’re here, can I talk to you about something?’ We do not wait for Sailors to come to us; we go to them. In the Navy, we call this ‘deck-plate ministry.’ Chaplains, especially those on deployment and active duty, live, eat, and sleep alongside the people they care for. We are embedded with our people.”

+ Mareque Ireland is affiliate assistant professor of theology at Fuller, faculty adviser for Students Serving Veterans, and a Navy Reserve Chaplain assigned with Commander, Naval Air Forces (CNAF) in San Diego, California. Her thoughts represent her opinion, and are not the official position of the US Navy.

“What we do as chaplains is radical incarnational ministry. All chaplains, whether they’re Buddhist or Muslim, understand ministry of presence. As Christians, we are the physical manifestation of Christ’s love, and this is what is specific about Christian chaplaincy. Ray Anderson used to talk to me about it like this: it’s incarnational ministry and church outside the walls. Your office is in your boots.”

+ Rev. Dr. Alan T. “Blues” Baker [MDiv ’87] is a retired Rear Admiral in the United States Marine Corps. Image courtesy of Jason Hohnberger [MDiv ’09], above, with guitar. Chaplain Hohnberger served at Arlington National Cemetery for 18 months as an Army chaplain and has recently begun serving as a prison chaplain stationed at Fort Leavenworth, a military prison in Kansas.

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“It is immediately interested in pursuing chaplaincy in the film studio environment. Most Hollywood ministries are operated off studio lots and are aimed at meeting the needs of entertainment believers. As Dr. Richard Peace shared in his evangelism class, ‘Look at the recent movies—we are still making them today.’ Photo by Thomas Brown.

"Tears and talk are safety values. Time, just as necessary, works indirectly. We conventionally speak of time as a healer. Yet a wound heals over time only with proper tending. In a similar way, time creates room for the processing of grief, and it is this processing that holds out hope of healing. I take time for the mind to catch up with the heart."

Rev. Virginia Christman [MDiv '08] is a chaplain at a cancer research hospital in Los Angeles, and she recently partnered with a local artist to create an installation of超过1,000 prayer flags. Patients and their family members can place flags on their beds in memory of a lost loved one. All of this is rich, meaningful work. I pray my patients experience God’s love through me, but the one being most transformed is me.”

Rev. Cassie McCarty [MDiv '03] works as a chaplain for Pikes Peak Hospice in Colorado. She uses storytelling to lessen anxiety and create sacred space for end-of-life care.

"As a chaplain I recognize the importance of remembering people’s names and their stories. I call this my theology of personhood. Knowing a person’s story is one way to touch people at their core, to remind them of their humaness, and to be able to offer support. It’s not just about remembering a person, it’s about connecting to people in the deeper areas of their lives, and helping a person feel valued for who they are. In my ministry as a hospice chaplain I often use storytelling or guided imagery to connect to a patient and help them find a place of peace where they can relax. When a patient is lying there, I often empathize with them of their story, and the ways they are connected to others and to God’s story. For my patients in hospice, death is another chapter in their story.”

Lisa Nation [MDiv '09] works as a chaplain for Pikes Peak Hospice in Colorado. She uses storytelling to lessen anxiety and create sacred space for end-of-life care.

ASSISTED LIVING
“Tears is a space between retirement and hospice, and it’s an ever-growing group of people. An assisted living community asked me for pastoral support, and they have become one of God’s greatest blessings to me and a source of immense joy for our family. We spend a few hours of every Sunday with our elder sisters and brothers in residence, offering a worship service and intergenerational fellowship. It grieves me when I hear elderly adults saying, ‘I don’t know why I’m here. What does God want for me? Why am I still alive?’ I want to tell them that they are here because we can learn so much from their past experiences, but there’s no one listening.”

Joshua Hernandez [MDiv '14], assistant to the provost and administrator of academic systems, is an Army Reserve Chaplain and local pastor. On weekends, he serves the elderly community at California Mission Inn in Rosemead, California.

HOSPITAL
“Daily I encounter patients and families of diverse cultures and spiritualities, all of whom react to crisis, suffering, and death in numerous ways. Today I might find myself responding to a code blue where a patient’s heart stops unexpectedly, and I minister to the family as they anxiously await the outcome. The next hour I might baptize a critically ill newborn baby; and the hour after that I might provide support to a patient diagnosed with clinical depression, wondering where God is in this deep pain. I also serve on our bioethics committee, and when a patient’s dignity or best interests are in question (in other words, are we doing the right thing?), I offer ethical reflection and guidance. All of this is rich, meaningful work. I pray my patients experience God’s love through me, but the one being most transformed is me.”

Rev. Cassie McCarty [MDiv '03] is the director of mission integration and spiritual care services for Dignity Health Glendale Memorial Hospital and Health Center. She is a board-certified chaplain with the Association of Professional Chaplains.

POLICE
“The scriptures in Philippians 2 where Paul writes of Jesus’ considering others before himself came alive to me when I started to serve as a police chaplain. I intended to serve them and yet time after time, officers put themselves in harm’s way to protect me, their chaplain. Every day they put their uniforms on with the possibility that they may not go home at the end of their shifts. Police chaplains serve police and community but our priority is the department. We provide emotional and spiritual care, active listening, and clergy confidentiality. A ministry of presence can bring comfort and express care without words, encompassing physical, emotional, and spiritual care. This is sacramental presence. It is a revelation of Jesus’ care and compassion through listening, being with, and affirming.”

Mary Glenn [MDiv '03], Fuller adjunct professor and senior chaplain of the Anaheim Police Department, leads partnerships of police chaplains in the Greater Los Angeles area. This quote is taken from her reflection on the ministry of presence for the Fuller Youth Institute—available online.

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“Chaplaincy is a unique calling—prison chaplaincy seems more unique still. I am in prison most Sundays as a volunteer chaplain at the California Men’s Colony. Most of my eight to ten weekly volunteer hours there are spent meeting with the inmates—most of them ‘lifers,’ men serving life sentences—discussing their spiritual development. Communion is celebrated once a month. I do not preach there; the inmates run their service. I am still really moved every time I worship with them. I am especially moved when they serve me communion. Taking communion from a convict brings me to tears every time only with proper tending. In a similar way, time creates room for the processing of grief, and it is this processing that holds out hope of healing. I take time for the mind to catch up with the heart.”

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BUSINESS
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THERE ARE MANY KINDS OF CHAPLAINS.
"One night I arrived at a hospital emergency room to help with a family whose loved one had just died. I usually go to the Emergency Medical Services room first to talk to firefighters, get the lowdown on the call, see if they’re ok. This night as I got to the room one of the firefighters—a good guy, despite his rough exterior—said, ‘Oh, good, God’s here.’ He was making a joke, but it really resonated with me. It reminded me that I am the presence of Christ in the world. A training captain once invited me to go into a live burn while they were training a new recruit class. While we were cooling off he turned to me and said, ‘You know Kyle, I don’t believe in God, but I do believe in you.’ I was truly humbled.”

Capt. Kyle Layne (MA student) is the Chaplain for the City of Peoria Fire Department and supervisor for a new fire chaplaincy internship at Fuller Arizona.

"I call it the dance. When I am about to step into one of these difficult situations, I offer up a prayer for wisdom and strength; I take a deep breath, and then I engage, taking my cues from those who are hearing the news. Every situation is different. There is no script. I don’t offer easy answers or empty platitudes. The situation is bad. It is horrible, a tragedy. So we dance—whatever the grieving people need at that moment, we offer. Through words of sympathy or silence, and simple acts like getting someone a glass of water or making a difficult phone call, we sit and we seek to care. We who deliver this bad news want to do it well—with compassion and sensitivity. We are humbled to be present in the midst of these raw emotions."

Kurt Fredrickson [PhDICS ’09], associate dean for the Doctor of Ministry and Continuing Education and assistant professor of pastoral ministry, from his blog reflecting on the delivering of death notifications [more at fullermag.com]. He is the supervising chaplain with the Simi Valley Police Department.

The military chapel served 4,500 Marines during Gulf War One. Because the regulation Chapel Pennant could not be flown, the Marines chose a “fish flag” to represent their faith to fly continuously over what they affectionately called “Cammie Cathedral.” Picture by Rev. Dr. Alan T. “Blues” Baker.

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Capt. Cameron Fish (DMin ’14) is the senior command chaplain at the Naval Submarine School in Groton, Connecticut. Here, he is delivering remarks at the school’s Blessing of the Bikes ceremony.

Capt. Kyle Layne (MA student) is the Chaplain for the City of Peoria Fire Department and supervisor for a new fire chaplaincy internship at Fuller Arizona.
When people with severe mental illness or certain types of developmental disabilities are part of a worship gathering, it is quite likely that at some point they may speak or shout or make noise during a time in the service when those actions are deemed inappropriate. In those moments, they are often compelled to silence either by direct order or harsh glances from those around them. When their silence is not possible, they are often either internally or externally compelled to leave the gathering. This resultant exclusion from the community is severely out of step with the healing narratives of Jesus, whose actions resulted in honor and inclusion for people with disabilities who were unwilling or unable to follow the behavioral standards of the time. An ethic of healing in the way of Jesus is a call to hold the inclusion of a person with disabilities above standards of socially appropriate behavior. If there comes a point where members of a church are asked to dismiss either a person with disabilities or their social standards, then if they seek to follow in the way of Jesus, it should always be the code of behavior and never the person with disabilities that is dismissed.

Contemporary American culture, to which its churches are anything but impervious, tends to value independence, prestige, good looks, and wealth, intellect, and efficiency. These values do not create a welcoming environment for people with disabilities. People with developmental disabilities, in particular, are often dependent on others for their daily living in many ways. So, in order to form a community of healing—accessible not only in its architecture of building but in its architecture of values—there needs to be a radical subversion of the dominant social paradigm.

Followers of Jesus are invited to shift their healing focus beyond the bodies and minds of the people with disabilities in their midst, and onto healing the larger Body of Christ. Then it can become a place where everyone with differing abilities and disabilities can worship, love, and serve together as growing disciples of Jesus. In order to heal in the way of Jesus, it is the ways in which the people of God sometimes offer healing that need correction. Let us go and do likewise, following the one who offers healing in a way that truly does heal."

"My vision for Fuller is that it becomes a place where students with disabilities are welcome and belong, a place where students with disabilities are not instead of having a high dropout rate, and a place where students with disabilities can get their needs met without needing to navigate a black hole with invisible authorities. I have a similar vision for people with disabilities in our society at large."

“*The work Crucifery [above] was birthed from visual studies of the various renditions of the crucifixion of Christ. In my own journey with a congenital neuromuscular disease, the term ‘I am crucified with Christ’ is more than a theological confession, it is more of a literal identification with my crucified Lord. The fragility and bodily vulnerability of Jesus on the cross brings comfort to my spirit in knowing that in some mysterious way, my body is participating in the death and life of Christ. In the words of Saul of Tarsus, ‘We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body.’”

Inspired by cruciform theology, artist Bea Rios [MAT student] uses her background in studio art and her love of photography to engage her own experience with disability, giving voice to people often overlooked by society.

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Inspired by cruciform theology, artist Bea Rios [MAT student] uses her background in studio art and her love of photography to engage her own experience with disability, giving voice to people often overlooked by society.
“It is too easy in our gnosticism to relegate Christian solutions to the realm of the inner subjective experiences of the self or the soul, and to ignore the embodied realities of disability and what might be done to minimize these limitations. We easily relegate the needed transformation to realms of the immaterial at the expense of the acknowledgement of our own dependent animality and the implications of this for what we might be able to imagine and to do for those who suffer disability.”

Warren Brown, director of the Travis Research Institute (TRI) and professor of psychology, from his article “Physicalism, Suffering, and Disability,” Journal of Psychology & Christianity. TRI is currently partnering with Caltech to research L’Arche communities in the United States, and Core: Indiana Science and Dignity in Real Life, a joint panel, will present their findings in October 2015.

“God called us to Fuller. What? What about Jen’s health? What about leaving our jobs and finding new doctors? If God called us, would he provide for us? What about leaving our family and friends? In January, we will celebrate eight years of marriage, and in two weeks it will have been seven years of battling epilepsy. You can see that the questions have not ended. The journey continues. It’s had its ups and its downs, but here at Fuller we have found new friends, new support networks. And so one step at a time, we keep pressing on—believing, hoping, awaiting. You see, the life of faith is a journey, not a destination. And there is this tension. We have a taste of the presence of God, and we still have this longing for more.”

Ryan Showalter [MAICS ’14], from a reflection at All-Seminary Chapel in which Ryan and his wife, Jen (pictured at left), shared their experience with epilepsy. Last year they led a team at the Rose Bowl for the Walk to End Epilepsy.

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Ryan Showalter (MAICS ’14), from a reflection at All-Seminary Chapel in which Ryan and his wife, Jen (pictured at left), shared their experience with epilepsy. Last year they led a team at the Rose Bowl for the Walk to End Epilepsy.

Further Reading

Disability in the Christian Tradition
Brian Brock and John Swinton (Eerdmans, 2012)

The Bible, Disability, and the Church: A New Vision of the People of God
Amos Yong (Eerdmans, 2011)

Theology and Down Syndrome: Reimagining Disability in Late Modernity
Amos Yong (Baylor University Press, 2007)

Available Class
Disability and Mission with Amos Yong

“How powerfully will the love of God be manifest to the world when it sees the church not only seeking to care for those who are the most vulnerable in their midst, but actually valuing how such people contribute to shaping the very nature of the church as an inclusive and hospitable community? At this point, ministry to people with profound disabilities becomes a means of ministering the love of God with them in an otherwise inhospitable world. The result is a renewed church, one that is inclusive of the lives and gifts of those who have previously been the most extremely marginalized members of the human community. But beyond this, when the church stands in solidarity with such people, it fundamentally alters its own self-understanding and identity in light of the weakness and foolishness of the cross of Christ.”

Amos Yong, the director of the Center for Missiological Research and professor of theology and mission, from his book The Bible, Disability, and the Church. Dr. Yong spoke at a recent Fuller Arizona conference on disability. [Photo by Fully Alive Photography]

“How can we be a place of support and encouragement? How can we incorporate the gifts and wisdom of the special needs community into our churches? How can your church welcome families, children, teens, and adults with special needs?”

Fuller Arizona reflected on these questions at “Is There Room at the Table?” a conference on theology, ministry, and disability. Discover more online.

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Amos Yong, the director of the Center for Missiological Research and professor of theology and mission, from his book The Bible, Disability, and the Church. Dr. Yong spoke at a recent Fuller Arizona conference on disability. [Photo by Fully Alive Photography]
“Hearing God requires that we listen to God. Finding the time and place in which to do this listening is proving harder and harder. Most of us live in an over-rich sensory environment, filled to the brim with sights, sounds and experiences. We dash from event to event; always wired so we can keep up with what is happening in the world and with our friends. Too much stimulus. It is hard to hear God’s voice in the midst of such a cacophony. If, as I have come to believe, God’s voice is usually quiet and unobtrusive, we are apt to miss it with so much inner chatter. So we have to find the right place and time in which to listen... We need to develop a taste for silence, a comfort in the midst of silence. We also need the tools to reach out to God in that silence as well as the ability to notice God’s voice.”

Richard Peace [MDiv ’64], professor of evangelism and spiritual formation, in his book Noticing God

“Stillness is not just about being quiet—there’s something deeper to stillness than silence. We tend to minimize rest, but it’s okay to experience God by slowing down and enjoying creation. We made the Stillness Tent because I think we needed a visual interruption. Our lives are so busy and we need those interruptions that call us to stillness. I wanted something to stumble upon—a place that was hard to ignore. Even on the weekends, I’ve seen people lying around inside it just resting—we don’t do that naturally, and it’s accomplished what we wanted. This tent has brought up a lot of good conversations. Someone asked me if it was okay that a group of mums with their kids were having a picnic inside the tent. The kids were playing, and this person thought it was misusing the space. But even that kind of play is a part of our lives here—their children were using the tent in the way a child would use it. It’s been an interesting experiment for our community. It’s fascinating what a space like this can cause people to do.”

Jenn Graffius, director of All-Seminary Chapel, on the Stillness Tent—a project by FULLER Magazine and the Chapel team creating space for prayer and reflection during Lent in the center of the Pasadena campus. Blocking the view down Fuller’s quad created a chance to stop and observe. When the tent was removed during Holy Week, seeing the familiar, unobstructed tunnel of green was like exhaling a long-held breath. (See online for a contemplative video.)

VOICES ON Stillness

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

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Richard Peace [MDiv ’64], professor of evangelism and spiritual formation, in his book Noticing God
“Thank you for this wonderful space that you’ve created. I brought my two young children here and had a chance to enjoy it. It was just what I needed—a time to be still and know that he is God.” The blankets and journals you provided made the time here even more special. I wondered what I could contribute and noticed there were no pens left, so I added some. I hope this can carry on the purpose of blessing those who enter in.”

From a community member in a note entitled “To the Creators of the ‘Tent of Stillness.’” This note was hidden in the basket, along with a drawing from one of her children.

 “[If my life is constantly in a frenzy of noise and chatter or if I’m compelled to be doing something, there’s a sense in which ‘maybe if I just do a little more of it, my life will achieve some type of equilibrium, balance, or happiness.’ I forgot who said this: the human species is the only animal that when they’re lost they increase their speed. I think that when we feel lost we don’t know what to do, so we just increase speed and noise. I think it’s scary to be quiet.”

Rev. Matt Russell [MAT ’98], adjunct professor at Fuller Texas, in an interview with the National Association of Christian Recovery

Further Reading

That Their Work Will Be a Joy: Understanding and Coping with the Challenges of Ministry
Cameras Lee and Matt Finck-keen (Cascade, 2012)

Life Is Not Work/Work Is Not Life: Simple Reminders for Finding Balance in a 24/7 World
Robert K. Johnston and J. Walker Smith (Wildcat Canyon Press, 2001)

Noticing God
Richard Peace (InterVarsity Press, 2012)

Rest: Experiencing God’s Peace in a Restless World

Available Classes

Spiritual Formation and Discipleship in a Postmodern World (Offering Spiritual Traditions and Practices with Richard Peace (and other faculty)
Integration of Spirituality and Urban Ministry with Joseph R. Colletti

The Spiritual Disciplines with Richard Peace

From a Crazy City Girl to a Mad Farmer

I know nothing of trees.
Or tending the land
Or of the feel of soil between my fingers.
But if you teach me how to plant,
Maybe I, too, will learn to grow.
I know nothing of stillness.
Of taking unconditional breaths of unconditioned air,
Or the sounds of rivers rushing.
But if you teach me silence
Maybe I can make some sense of the noise.
I know too much of violence.
Am all too familiar with what it means to defend one’s own.
But if you teach me what I am fighting for,
Maybe I can put down the sword.
If you remind me of the paths beneath these mads
Or the land beyond these buildings
Maybe I can re-imagine what abundance really looks like.
So never stop telling the stories of the land
Or inviting others into that beautiful silence
Because if you teach them life
Maybe they, too, can practice resurrection.

This poem by Tamisha Tyler [MDiv ’14] was written for “A Wendell Berry Reading,” hosted by Fuller’s sustainability student group and featuring professor Tommy Givens.

The Stillness Tent was installed in the public thoroughfare on Pasadena’s campus. Blank notebooks, pens, and blankets were provided, and counselors and chaplains were often available. Special thanks to Eric Tai [MAICS student], Jenn Graffius, and TJ Lee, who also arranged the special video screening.

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Fuller Faculty News

The Family: A Christian Perspective of the Contemporary Home
(Athlone Press, 2014)


God’s Water Presence: Reconsidering General Revelation
Robert K. Johnston (Baker Academic, 2016)

Creation and Humanity: vol. 3 of A Constructive Christian Theology for the Church in the Postmodern World
Veli-Matti Kärkkäinen (Edinburgh Central University Series 20, Beguignem, 2014)

The Evangelist’s Guide to Spiritual Warfare
Charles H. Kraft (Chesapeake Books, 2015)

Marriage PTSD: Pecuniary at Home for Christian Couples
Caroline Lee, foreword by Tod Bolsinger (Fuller Bookshelf Press, 2016)

Reconciliation in the 21st Century Mission (English version)

comes to slightly and clings to them. depiction delicately pick the woman up, explaining, “We can’t leave her like this—she’s breathing, and nods to me that she is alive. “Call for help,” he instructs. She is oblivious to the sounds and environments.

A Native American young man notices as he is about to exit and tries to wake her. She does not respond, does not even move. He leans in to see if she is breathing, and nods to me that she is alive. “Call for help,” he instructs. She is oblivious to the sounds and environments.

I realize the call button doesn’t work, and wave down a Metro employee coming down the platform instead. Remembering this, the tender care of those two young men still moves me. They carefully adjusted her shirt so that she was no longer exposed. They secured all of her belongings and so that she was no longer exposed. They gingerly laid her down on the platform bench. They saw her in all of her vulnerability, and stopped what they were doing to ensure her safety. Then, we stood sentinel as the Metro employees went for more help.

9:00 p.m.: I pray my Examen for the ride home. God, I lament whatever happened that led to the woman’s situation, and I am thankful I was able to witness and participate in such a committed, harmonic act of kindness, to benefit of a woman who will never even know.

Matthew Schmitt [MDiv student] is the director of DOOR Hollywood, a faith-based ministry to serve as ministers, counselors, teachers, artists, nonprofit leaders, businesspersons, and in a multitude of other vocations around the world. Fuller offers 19 degree programs in 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 4,000 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 eclesiásticas más influyentes del mundo, el seminario teológico más grande, y una voz principal para la, la cortesía (civility en inglés) y la justicia en la iglesia global y la cultura en general. Con raíces profundas en la ortodoxia y sacralizas en innovación, estamos comprometidos a formar mujeres y hombres cristianos a ser fieles, valientes, innovadores, colaboradores y líderes de éxito que tendrán un impacto esencial 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, Sociología y Estudios Interculturales juntamente con 16 centros, institutos e iniciativas. Más de 4,000 estudiantes de 80 países y 110 denominaciones ingresan anualmente a nuestros programas y nuestros 41,000 ex alumnos y ex alumnas han sido atendidos el llamado a servir en el ministerio, la consejería, educación, las artes, en organizaciones sin fines de lucro, los negocios y una multitud de diferentes vocaciones alrededor del mundo.
IGNITE THEIR LEADERSHIP

Fuller students are eager to faithfully and courageously lead in a world that needs them. They come to Fuller for the distinctive formation we offer—and they leave to serve in churches, mission organizations, counseling centers, urban neighborhoods, corporate offices, and countless other settings in 50 US states and 127 countries.

Many students, however, are able to attend Fuller only with scholarship support. Your partnership enables more of these women and men to be formed for their callings—and make a transformative impact for Christ across the globe.

Join us in igniting the next generation of leaders.