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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)
STORY+

Welcome to the Display Case

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. The determination shown by “female firsts” of Fuller also reminds me why I don’t like being labeled “a woman writer” or a “woman artist” or a “woman filmmaker.”

The image of a lone female surrounded by men in a class, a board meeting, or a faculty gathering reminds me of my own chagrin at being the lone gender diversity representative of some conference or festival. I love giving women credit where it is due, yet I am squeamish about seeing them trapped behind glass—cabinet doors or ceilings—as if they were “other.”

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, from behind the glass. Six of them demanded a thing I wish we hadn’t forgotten.

The determination shown by “female firsts” at Fuller is stillness—and they, too, wanted out. “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!”

I am similarly moved to wonder there in the Payton Hall lobby, grateful to the curators of an exhibit that is so conflicting and inspiring to me. The whisper I hear combines 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. Their brave determination forced a busy administration to pay attention, but it intends that we flame out.

Laurel Nears

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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 explícita de Dios donde la diferencia se hace en comunión con Dios, los unos con los otros. "...[diversidad y unidad]" — esto es "bueno" y hecho en comunión con Dios, donde la diferencia no es una realidad dividida y monótona, sino una realidad donde la diferencia es un nuevo género del cuerpo. Los seres humanos no son hechos a un molde, pero cada uno es hecho "idolish" desde el principio. No existimos y no podemos existir el uno sin el otro y necesitamos que el otro sea verdaderamente diferente a nosotros mismos. Somos hechos para encuentrar la comunión en esta diferencia (Hécesis 2). Los seres humanos somos creados no porque Dios nos necesita, sino porque Dios es amor. Nosotros, por otro lado, no existiríamos y no podemos existir el uno sin el otro, efectivamente, si el otro no se hace verdaderamente diferente a nosotros mismos. Somos hechos para vivir en la diferencia y en la comunión. Por tanto, acordemos de que en otro tiempo vosotros, los gentiles, en cuanto a la carne, estabais sin Cristo, alejados de la ciudadanía de Dios (Salmo 139). Aun el llamado a conformarnos a la imagen de Cristo es una vocación que la vive en comunidad con la diferencia, no la vive en uniformidad. Todavía nos enfrentamos con el dilema de cómo o cuándo nos conformamos a la imagen de Cristo, pero no con el dilema de que debemos conformarnos a la imagen de Cristo. La diferencia es parte de la imagen de Cristo y aporta la riqueza de la comunidad de Dios. Si bien la diferencia es una realidad, no es un problema, sino una oportunidad para la creación de un nuevo género donde la diferencia es un nuevo género del cuerpo.
women in any form and place of Chris-
tian ministry, and women must enlarge and
indispensable contributions across the
range of Fuller’s life. We treasure God’s cre-
ative human diversity at Fuller, and we are
committed to empowering every person to
find opportunities in communion with God
and another to discover and live a full iden-
tity in Christ.

We are committed to women at every
level of leadership at Fuller. To state the ob-
vious, women bring the same intellectual
skill men bring to the tasks of leadership,
leadership, and administration, as well as
pastoral ministry. Women also bring per-
spectives about people, relationships, and
power that greatly enhance a class or a
meeting, a process or a decision. When I am
in settings deprived of women’s contri-
butions, their absence means a diminished
experience for me personally and for the
collective as well.

I am grateful that men and women stu-
dents express their appreciation of Fuller’s
theological affirmation of women in minis-
try and of that part of the ethos of our com-
mittee as an evangelical seminary. Yet, as
far as we have come in affirming and devolv-
ing women leaders, we cannot be and are
not yet satisfied with where we are in fully
demonstrating that commitment at Fuller.
Our board, faculty, and senior leadership
all need more representation by women.
This ongoing commitment needs to be
held before us continually, not least in ap-
pointments where a preponderance of male
candidates is often, more easily found or
obviously promoted. It is not about quotas
as much as it is about a rigorous and inten-
tional commitment to move toward parity
in our leadership.

Our explosively diverse world needs to
be able to grasp and trust the gospel. In
such a world the body of Christ must
embody God’s commonwealth with a
diverse humanity and world by display-
ing the profound creativity and
graciousness of our God. This means Jesus is
our type, the one in relation to whom all of
us are brothers and sisters in Christ. This is the core of the church’s social
identity and mission. Fuller is com-
mitment to the formation of leaders called
to global kingdom vocations—embarked
and embodied by women and men. Differ-
ence in communion—that is God’s way, and
we aim in all ways to make it ours as well.

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

As such, the club filled up within a few
days after its formation. Today, Roberta
lives in the semi-circle of friends she
made while she was attending Fuller. 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, friendly, 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 portraits are
symbolism used by reclaim
of found objects, and each work is
accompanied by the subject’s story.
The work, curated by Nate Risdon,
academic program manager of
Fuller’s Brehm Center for Worship,
Theology, and the Arts, and Jenn
Grafius, director of chapel, was
exhibited in Fuller Pasadena’s
Pattison Hall, where weekly chapel
is held.
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, multiethnic 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 me that he was only expecting a brief personal reflection from me: ‘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 her 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.”

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In the garden, left to right: K-Sone, Lawrence, DJ, and Juan.

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 draws 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, were challenging the women to think about their leadership roles inside the church as well as in the neighborhood, but mostly by just living out authentically who she is and who she is becoming. Deb is a shining example of what pushing through the walls looks like.—serving in key leadership roles inside the church as well as in the neighborhood, but mostly by just living out authentically who she is and who she is becoming.

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 take much.” K-Some, who lives across the alley behind the garden, has appointed himself “guardian angel,” keeping an eye on things when the gates are closed. DJ, pulling himself out of a life ensnared by drugs and time, keeps an eye on things when the gates are closed. DJ, pulling himself out of a life ensnared by drugs and time, is the garden’s managing board. Nancy, who lives next door, volunteers to water, finding it a contemplative escape from her struggles in and out of prison and prostitution. Says K-Some of the garden: “You walk outside the gates and there’s violence and crime and drug sales, and right inside the gate is peace and serenity. I see people out there on the street and I say come inside here, have a seat with us, come enjoy something that God gave us.”

“How I know that God has given me my own unique voice,” Deb says. “I tell others who question their leadership: ‘Look at your life, look at the fruit, and let that speak for itself.’”

“A leader is up-front personalities; some work behind the scenes. Some are visionary; others do the daily work of making things happen,” affirms Kurt Fredrickson, associate dean for Fuller’s DMin program. “There is no one style of leadership. Some leaders are up-front personalities; some work behind the scenes. Some are visionary; others do the daily work of making things happen. Ministry leaders need to be encouraged to live out their own style based on who they are.”

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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.

Needling 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 “magic formula of faith, ineptitude, and testosterone” to secure the way ahead of them.

Raised in Puerto Rico in a spiritualist household, Johnny has 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 frightful 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 Ramirez-Johnson family drove through rural territory held by guerrillas, insurgents, and rebels. They drove through Nicaragua, El Salvador, Guatemala, and all of Mexico, crossing the U.S. border into McAllen, Texas. There...
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.

controlled by five men—a guerrilla warlord, insurgents and rebels. They crossed Nicaragua, El Salvador, Guatemala and Mexico, driving across the frontiers with United States of McAllen, Texas. All took a left and traveled by 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 Ramirez-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 Ramirez-Johnson returned to Pasadena to join the faculty of the School of Intercultural Studies. It was a long journey, 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.”

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Al reflexionar sobre ese momento fue una sorpresa 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 Ramirez-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 Ramirez-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. Esos años están llenos de historias de la misma “fórmula mágica” de la fe, la inexperiencia y la testosterona subyugados por años de espera y fidelidad. Ahora, a los 57, con un poco más de experiencia debajo de sus hombros, 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.”

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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 Ramirez-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. Esos años están llenos de historias de la misma “fórmula mágica” de la fe, la inexperiencia y la testosterona subyugados por años de espera y fidelidad. Ahora, a los 57, con un poco más de experiencia debajo de sus hombros, 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.”

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 Ramirez-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 Ramirez-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.”
E

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 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.
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 colonialization. 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 by people with deep hatred for the Tutsi, who despised the success of power, executed the prime minister and the president of the Constitutional Court, and formed a “crisis government.” The next day, their temporary government broadcast a manifesto over the radio to the Hutu population: every Tutsi is a threat to Hutu security, and every man, woman, and child must be killed. The Rwandan Genocide began.

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The church by no means escaped unscathed or guiltless. The church had been in many forms, places, and times a reactive institution. Rutayisire wanted that to change. He is committed to that change. The church, he says, must become proactive, striking at the heart of injustice and complicity, opening its eyes to blind spots where it does 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 is about transforming people and communities. Rutayisire sees the real work of the church in reconciliation and healing after the genocide. Otherwise, pain festers and hatred reemerges and evil erupts again, as it has among the Hutus and the Tutsis. Refugees of the genocide—both victims and perpetrators—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 and church members and communities can do. They need to see the church as 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 Careers) 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 in molecular 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? 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. After receiving her degree, Katherine began thinking about her next step in life. Reorienting her family was a 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.

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

한 국교회에서 사역 경험과 신학대학원에서의 공부는 박종진 선교사가 가족과 함께 이집트 카이로에 도착하여 “이집트에 복음을 전하고 그 나라를 변화시키자”라는 확신을 갖기에 충분하였다. 하지만 곧 이슬람 국가에서는 공식적으로 감히 감히 복음을 전하는 것은 금하던 맥락에 혼란을 야기하고, 무슬림들이 그를 복음을 전하는 것을 본래부터 금하지 않았던 것이다. 이슬람 국가에서는 복음을 전하는 것이 금하던 맥락에 혼란을 야기하고, 무슬림들이 그를 복음을 전하는 것을 본래부터 금하지 않던 것이다. 그는 그러한 맥락에서 복음을 전하는 것이 어려웠던 까닭에 무슬림과의 관계를 잠재적으로 우승시키기 위해서는 혼란이 없고 그들의 문화를 이해할 수 있었으며 언어를 배우게 되었다. 그는 아랍어를 배웠고 그로 인해 그들과의 관계를 빠르게 형성하고자 노력하였다. 그는 언어를 배울 뿐만 아니라, 그들은 어떤 마음으로 대해해야 하는지를 잠재적으로 이해하였다.

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relationship with God. things for God but allowing the work to overflow from a deeper abide in God.” For Jongjin, mission work was no longer about doing God but participating in the triune God. What is mission work? To desire to understand Coptic monastic spirituality took root. The California, it wasn't long before his energy returned and a new productive evangelistic strategies. He worked like this for another two Jongjin says, “I understood their perspective, but how could I move and they encouraged him to move to a more receptive Asian culture. from South Korea—that they couldn't see enough visible growth to convert, he saw; they were people to learn from, people to love: for centuries. The Coptic Orthodox community weren't people to The more Jongjin learns, the more he sees his action-oriented missiological approaches as part of a larger problem of mission around the world. Doing ministry without an understanding of God's mission will only lead to burnout,” he stresses now. “We must minister from the true essence of ministry. Knowing God— and he found that the gospel had been quietly flourishing means to be a missionary.”

Coptic Orthodox Christianity changed my paradigm for what it did they really need him to evangelize? How were they able to adjust his perspective. Coptic Orthodox Christians were currently thrived in the Islamic context for centuries, prompting Jongjin to partner with the Coptic Orthodox Church, not try to evangelize them, though, he wanted to know more about their culture first. When he arrived halfway around the world in Pasadena, Jongjin went to Egypt intending to plant the seeds of the gospel, and he found that the gospel had been quietly flourishing for centuries. Public worship, to Arabic worship songs and visits local Coptic churches. Jongjin learned surprised him: unlike his own missionary efforts, they had Every week Jongjin would pass the nave, enter the classroom, and with weekly hikes in the mountains bordering the seminary with his because the Coptic Orthodox Church is unlike the Korean church, which is much more focused on the liturgy. For Jongjin, his educational journey was part of the spiritual journey of understanding God. He now uses each class as an opportunity to understand this looking for a place to be absorbed into the life of the church. Trying to understand Coptic spirituality was a way to explore this deeper relationship with God. What is mission work? To desire to understand Coptic monastic spirituality took root. The more he studied, the more he confirmed a striking difference between the Protestant paradigm he had learned and a new understanding of missiology. "Mission is not doing something for God but participating as the true foreign student to the work. What is mission work? To abide in God.” For Jongjin, mission work was no longer about doing things for God but allowing the work to overflow from a deeper relationship with God. This is the Institute of Coptic Studies at St. Mark's Cathedral. He now uses each class as an opportunity to understand this looking for a place to be absorbed into the life of the church. Trying to understand Coptic spirituality was a way to explore this deeper relationship with God. What is mission work? To desire to understand Coptic monastic spirituality took root. The more he studied, the more he confirmed a striking difference between the Protestant paradigm he had learned and a new understanding of missiology. "Mission is not doing something for God but participating as the true foreign student to the work. What is mission work? To abide in God.” For Jongjin, mission work was no longer about doing things for God but allowing the work to overflow from a deeper relationship with God.
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WOMEN
MUJERES
여성
40 YEARS ON . . .

40 AÑOS EN . . .

40년의 여성 그리고 . . .

John L. Thompson and Marianne Meye Thompson, Guest Theology Editors

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 presence, nor were their voices—numbers were significant, and the change was impossible to miss in the classes, 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.

F orty years later, Fuller continues to add women to its students, staff, administration and faculty. Our commitment to the preparation of men and women for the man
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Forty years later, Fuller continues to add women to its students, staff, administration and faculty. Our commitment to the preparation of men and women for the ministry of Christ and his church is embodied in all three of our schools—Theo-

ology, 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 Reforma
dion, as well as from the Great Awakenings in our country—and the stories of women and their ministries in these earlier centuries are part of Fuller’s story, too.

But the recognition of women’s gifts and callings is still deeply received by the complex and diverse cultures of the church 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 the global church’s commitment to celebrating and employing the gifts of women in the min-

istries of Christ’s church, carrying on the traditions begun with Priscilla, Phoebe, Philemon, and Lydia, and other early workers for the gos-
pel of Jesus Christ.

40년 전, 우리는 총 263명의 신학자들로 이루어진 학생집단이었습니다. 신학 분야의 학문적 재정비 과정에서 남성 중심의 전통적인 학문적 수단으로부터 벗어나 여성의 역할을 비판적으로 추구하는 학문적 성장 방향을 모색하였습니다. 이들은 유사한 학문적 장벽을 극복하게 되었으며, 학문의 역량을 높이기 위한 다양한 노력들을 다가왔습니다. 40년 후, 우리는 그 학문적 성장을 지속적으로 하는 동시에, 여성의 역할을 더욱 확대하고 성장하게 되었습니다.

40年 전, 我们是来自 263 名学生的学科学院。从传统学术研究的框架中摆脱出来，女性在学术研究中的角色被批判性地审视。我们正在努力克服这些学术障碍，并加强学术能力。40年后的今天我们继续这种努力。

40년 전, 우리는 총 263명의 신학자들로 이루어진 학생집단이었습니다. 신학 분야의 학문적 재정비 과정에서 남성 중심의 전통적인 학문적 수단으로부터 벗어나 여성의 역할을 비판적으로 추구하는 학문적 성장 방향을 모색하였습니다. 이들은 유사한 학문적 장벽을 극복하게 되었으며, 학문의 역량을 높이기 위한 다양한 노력들을 다가왔습니다. 40년 후, 우리는 그 학문적 성장을 지속적으로 하는 동시에, 여성의 역할을 더욱 확대하고 성장하게 되었습니다.

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

JBG: The words that come immediately to mind are partnership, mutuality, interdependence, and the like. Fuller’s statement of purpose 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 together, that 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 “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 evangelical gospel, which embraces men and women as full partners in the good news of Jesus Christ and as equal recipients of God’s grace for salvation, mission, and ministry, This means for us that the gospel is real- ized among God’s people such that we might take for granted (that of course) both men and women 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 prophetic voices. 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. When I was in college, though, as many of us were influenced by strong teaching affirming hierarchy and subordination (children of parents) and 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.

JBG: I remember well the turning point. In the summer between my first and second years of seminary, I was a coleader of a summer youth camp. The other coleader 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 ques- tions 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, Bib- le-believing church, one in which women, strong women, were involved in leader- ship, teaching, and so on. When I was in ju- nior 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. When I was in college, though, as many of us were influenced by strong teaching affirming hierarchy and subordination (children of parents) and to equip God’s people for ministry.

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JBG: In fact, when my wife raised those ques- tions 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?”

This was the beginning of a process of ex- ploration 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 an 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 wom- en whom God had called and gifted.

JBG: If Joel remembers his “turning point” well, I’m not sure I remember any turn- ing point at all. In the church in which I was raised through my college years, women and men worked side by side in most of the tasks of the church teaching Sunday school, serving on boards, sing- ing 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 theo- logian.” No one ever told me I couldn’t or shouldn’t do that.

In other words, the life of the church was carried on by the shared service of men and women together. No one ever ar- ticulated the reasons for this mutuality and partnership, so for as I remember it just happened, and I’m sure it must have

In support of Fuller’s theology, the George E. Ladd Professor of New Testament at Fuller, Joel B. Green is the dean of Fuller’s School of Theology, associate dean for the Center for Advanced Theological Studies, and professor of New Testament interpretation. Prior to Fuller, he served for ten years at Asbury Theological Seminary as professor of New Testament interpreta- tion, as dean of the School of Theology, and as provost. A prolific author, Green has written or edited more than 40 books and is the editor of the New International Commentary on the New Testament, co- editor of both the Two Horizons New Testa- ment Commentary and Studies in Theo- logical Interpretation, and is chair of Fuller magazine’s theology advisory board.

Marianne Meye Thompson was dean of the School of Theology, as well as professor of New Testament interpretation at Fuller, the Bible, and Women. She has written or edited more than 40 books and is the editor of the Two Horizons New Testament Commentary. Prior to Fuller, she served for ten years at Asbury Theological Seminary as professor of New Testament interpretation, as dean of the School of Theology, and as provost. A prolific author, Green has written or edited more than 40 books and is the editor of the New International Commentary on the New Testament, co-editor of both the Two Horizons New Testament Commentary and Studies in Theological Interpretation, and is chair of Fuller magazine’s theology advisory board.

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shaped me both in what I value in the life of a congregation and in what I think that ministry 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 Mmen as Male and Female and The Ordination of Women by Dr. Jewett [*see excerpt 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 partnership of men and women in the gospel. Those teachers, and many others, helped put the scriptural and theological foundations under the practices and beliefs I inherited in the congregation of my childhood.

**Which passages in Scripture are foundational as support for Fuller’s (and your) position?**

**JBG:** Two or three come to mind. The first is the creation account in Genesis 1. When God creates humanity, he creates them male and female, and it’s precisely as male and female that they’re created in God’s image. From the outset, from the very beginning, as Scripture begins to lay out the nature of humanity, we have this clear affirmation of male and female, together, in God’s image.

**Why I agree with Joel on the significance of the account in Genesis for thinking about gender relations and the roles of women in leadership among the people of God. I sometimes use the image of “trajectories” that run through Scripture on various matters, such as clean and unclean food or keeping Sabbath. We are guided by these trajectories to think with Scripture. I find a trajectory that begins in Genesis, with the creation of humankind in the image of God: “male and female, he created them” (Gen 1:27). That verse is of course cited by Jesus when he explains the significance of marriage (Matt 19:4) as the union (“one flesh”) of male and female. As Joel hints, the account of creation of humankind as “male and female” is also alluded to by Paul when he celebrates the reality that in Christ there “is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female: for all of you are one in Christ Jesus” (Gal 3:28). Even as Christ’s life, death, and resurrection breaks down enmity between those of various ethnicities and different status, so it (re)unites men and women together. In Christ, God’s purposes for humankind as “male and female” are brought to their fruition.

That’s the great arc or trajectory that runs from Genesis to Jesus to Galatians—an arc thatBeethoven, humanity, we have this clear affirmation of partnership of full equality between male and female. I think there’s an important sense in which that’s picked up again in Acts 2, when, in his Pentecost address, Peter draws on the language of Joel 2:28–32. Here we find Peter speaking of the coming of the Spirit on all people, with the result that “every tongue ... will prophesy,” “And they will prophesy,” Peter says. The same theme is in Galatians 3:28, where the divisors that separate people in the real world, slave or free, Jew or Greek, male or female—are simply flattened or leveled in Christ, as a consequence of God’s new creation.**

That is what I think needs to be modeled in the “manifold ministries of Christ and his church.” If in Christ, the church is the “new humanity” (Rph 2:13), it needs to model and embody the reconciliation and peace that Christ brings about. One of the ways in which we show this is in the mutuality of service shared by men and women.

We see this in the New Testament narrative, when Priscilla and Aquila instruct Apollos in the ways of the Lord (Acts 18:25). Paul later sends greetings to “Priscilla and Aquila, my coworkers in the ministry of Christ Jesus” (Rom 16:3). Paul doesn’t seem to distinguish between what Priscilla and her husband, Aquila, did or were allowed to do. Paul also commends many women for their work (see Rom 16:1, 6–7, 15). So far as we can tell, they simply regard them as his partners in the “manifold ministries of Christ and his church” with no distinction between men and women at that point.

**How 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?**

**BF:** We recognize that not everyone 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 creation 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 example, in his letter to Timothy, Paul writes that women are not to “teach or to have authority 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 legitimate translation too. 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 witnessing and instructing. Thus, this passage in 1 Timothy must present an exception to normal practice. Is Paul’s concern raised by those who deny the goodness of marriage (1 Tim 4:3)? Is he worried about women who “have already gone astray” (1 Tim 4:1)? I think we must fit Paul’s instruction here into the larger trajectory that runs from Genesis to Jesus to Galatians and beyond. That overarching trajectory teaches that any and all gender roles are to be shaped by the Lord’s grace and by our faith in the reconciling work of Christ, and not by our cultural assumptions.

**“People tend to think of me as a passionate preacher because I draw out the emotional, the heart-and-soul in the character that I prepare. Women say things in the text that everyone misses. If only men can speak, there are aspects that won’t be addressed. As a woman, I can speak to something in men that a man can’t speak to. Absolutely, as much as men can talk to me as a woman—but together we can speak to each other most fully. Men and women are able to reach the totality of the human experience.”**

—Lynn Fondahl, preacher and 6th year clinical psychology PhD student, reflecting on the importance of female voices in the classroom and from the pulpit during Fuller Seminary’s inaugural “Story Table.”

**Get it In 1948 Helen Clark McGregor enrolled as the first female theology student at Fuller, on condition of her signing a statement denying ordination and prohibiting her from taking homoeopathic courses. In 1952 she graduated with the degree Master of Sacred Theology. This degree program, which did not initially accept “women’s courses” of theology in the degree Master of Sacred Theology, was to continue until 1966 when women were invited to enroll in any of the degrees offered by the seminary.**
traversal shows us how to think about this one particular passage and marks it out as addressing a specific problem or issue.

186: We take seriously Scripture’s authority, 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 Bibles. Many people do make a good case that Paul did write 1 Timothy, irrespective of its author. I think this is supported by a number of arguments, including that the language of the letter is much more personal than one might expect from a letter written by a first-century Jewish-Roman author. Paul was a Roman citizen and his letters were written in Greek. The language of 1 Timothy is much more personal and intimate, which suggests that it was written by someone who knew the recipient personally.

We can now name at least four Latinas who are serving as pastors in churches outside the United States. Although the path to ordination for women has been uphill and “checkered,” the number and pace of women entering the ministry within their denominations is steadily forward.

Today, you can turn on Christian Spanish TV and easily find a megachurch in Puerto Rico, La Senda Antigua. Other Latinas, including the pastor of a mainline church, have also earned doctoral degrees that open doors for communal leaders. More and more Latinas are also earning nominations that do not ordain women but have opened the door for women to be heard and to carve out a place for themselves. What might this struggle look like in the future? We must struggle with it, 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 the echelons of leadership positions traditionally held only by men. We can now name at least four Latinas who are serving as pastors in churches outside the United States.

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Among his many essays and reviews is a study of Paul and women in the New Testament, which has been described as a milestone of feminist biblical criticism.

Luther’s most fundamental challenge was actually to the authority of the late medieval Roman Catholic Church as it had evolved to his day. That did not necessarily mean he wanted to eliminate the papacy, but he was immensely disturbed by all the ecclesiastical rules and practices—human traditions—for which the church had found no warrant in the Bible. There was much to lament: requirements such as Lenten fasting that were binding on all Christians, practices such as priestly ordination and monastic vows that elevated clergy above the laity and the celibate above married Christians, and a theology of penance that risked substituting human works for God’s forgiving grace. Worst, Luther found no warrant for these practices in the words of Christ or anywhere else in Scripture. Consequently, one of Luther’s first moves was to restore the Bible to its proper place as the preeminent authority for Christian faith and practice—a move that, looking back, we often describe with the catchphrase Christ alone (‘the Bible alone’). This move was undeniably risky for Luther. Yet it also precipitated a remarkable series of unexpected consequences.

A NEW PICTURE OF MARRIAGE AND FAMILY LIFE

One such consequence was a dramatic change in how Protestants thought about marriage.

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 exactly what happened. Preachers and laity alike found the logical doctrine of justification by faith proved to be a seedbed for a host of changes in the 16th century that affected the lives of women in particular, from then until now.

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themes as well, including the Pauline motif of how the gospel is especially addressed to women. The immigrant community needs to see powerful women who have a voice, who are in positions of leadership. The real issues of 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 emerged 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 women 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 rejoinder to the Roman Catholic condem- noraries who disputed how he extended the office of preaching to all Christians. The complaint was that women would then be in violation of 1 Corinthians 14:34. Luther’s response was to rattle off a host of passages where women have prophesied. To be sure, Luther insisted that normally the task of preaching should be filled by someone who is skilled in speaking, and that (for Luther) usually meant a man. “But if no man were to preach, then it would be necessary for the women to preach.”

Luther and Calvin thus stand with only a few other Protestant Reformers of the day, including Peter Martyr Vermigl and Francis Lambert. These men did not advertise any wholesale opening of the pulpit to women, but they saw every venture at least to open the topic for consideration. By recognizing the validity of the exception, they changed the way their contemporaries thought about the role of women in the church.

Other exegetical shifts were underway as well. One that could easily be overlooked is a passing remark from Wolfgang Musculus, rector of Berne. In his comments on 1 Timothy 2:14, seemingly another exhortation to women to be silent, he urges readers not to overgeneralize what is said about how Eve led Adam astray:

Care is to be taken that we do not extend this example of Adam and Eve further than the Apostle’s proposition requires, that is, lest we make what is specific into something general and perpetual. Indeed, while Adam was not misled by the serpent’s lie, the same cannot be said of every man. And what happened to Eve does not automatically happen to all women, many of whom strongly resist the lies and temptations of Satan.

Musculus protests against the “essentializing” tendencies of careless exegesis: not all women are like the stereotypical Eve in every way and on every occasion, just as men have no reason for complicity or amenity merely because they are related to Adam by gender. They may well be more like Eve! His patriarchy not-withstanding, Musculus voices an important insight: that gender is often a poor predictor of character, aptitude, or calling.

Looking back to look forward

This survey has highlighted the effects of the Protes- tant Reformation on the lives of women then and now has only scratched the surface of a complicated and unexpected history. As women’s history developed as a discipline in the 1970s and 1980s, some historians debated whether the Reformation really helped women much, whether Protestants also brought losses by abolishing female saints as intercessors, and whether it was Protestantism or Roman Catholicism that was ultimately better or worse—debates that ended in standoff. But it is just as likely that the Reformation’s “new” view of women was ultimately of benefit to Protestants and Catholics alike: as each group came to see the importance of lay disciplings among both men and women. What’s important for us as we move forward today, then, is that we see the continuity we share with our Protestant forebears in attempting to extend the fullness of the gospel’s ministry to women and men—that we recognize ourselves in our predecessors—and that we look back in gratitude.

FOR FURTHER READING


Themes and topics of interest for Jane Doe, a reader of the periodical

1. The role of women in the Church
2. The Reformation and gender roles
3. The influence of European revolutions on women’s rights

How might these themes be applied to modern society?

These themes are still relevant today, as we continue to fight for gender equality and women’s rights. The Reformation paved the way for new ideas about women’s roles in society, and these ideas continue to evolve and shape our modern understanding of gender. The influence of European revolutions on women’s rights is another important theme, as we see the ways in which historical events have shaped the experiences of women in different parts of the world. Understanding these themes can help us to better understand the complexities of gender and how it has evolved over time.
Princilla Pope-Levison teaches theology and women's studies at Seattle Pacific University. She has PhDs 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 include Women Evangelists in the Pulpit Loose: Two Centuries of American Women Evangelists (Walgreen Macmillan, 2004) and Evangelization from a Liberation Perspective (Peter Lang, 1991). Her most recent book, Building the Old Time Religion: Women Evangelists in the Progressive Era (NYU Press, 2014) was chosen to receive the Smith-Winthrop Book Award by the Wesleyan Theological Society and was listed as an Outstanding Academic Title for 2014 by Choice magazine.

With her husband, Jack Levison, she has published Sex, Gender, and Christianity (Wipf & Stock, 2012), Return to Rabbi: Global Perspectives on the Bible (WJK, 1999) and Jesus in Global Contexts (WJK, 1999). They also recently co-authored the United Methodist Women's 2014 Spiritual Growth and Holiness, How Is It with Your Soul? and Study, How Is It with Your Soul?

Princilla Pope-Levison is an ordained United Methodist minister and has served as a local church pastor and college chaplain.

AN ERA OF WOMEN AS INSTITUTION BUILDERS

With empty coffers and a faith promise, 93-year-old Mattie Perry opened the doors of Elkhart Training Institute in Muncie, North Carolina, a small farming community at the foot of the Blue Ridge Mountains. She confessed in her autobiographical memoir that she never expected success, as a woman to begin and oversee a religious training school:

I was an evangelist and still hoped to go to China as a missionary, but during the three years of waiting on God for a man to open an institution of this kind, the wall sunk deeper and deeper into my own heart. No man seemed forthcoming to take up the work, although I meet eight to ten people who claimed that God had given them a plan for a school like this, and had called them to it, but that they could not begin because they had not the funds.1

As she continued to pray, she believed that God directed her with the call to begin the school herself. She got to work quickly. Laboring alongside her father and brother, she refurbished 25 rooms of the former Catawba Hotel in time for the watchnight dedication service of Elkhart Training Institute on December 31, 1876.

A similar resolve ignited in 26-year-old Iva Durham Vennard during a summer camp in Tennessee. She claimed they had a splendid audience and that they could not begin because they had not the funds.2

Earlier in the 19th century, the women evangelists began to venture from home as itinerant preachers. In their zeal to preach the gospel, they braved opposition and ridicule from family and strangers, dangers in their travels, hunger and thirst, and sporadic sleeping arrangements, but they did not extend their evangelistic work beyond the meeting. Those touched by the message were on their own reconnoissance to locate a nearby church or prayer meeting for further fellowship. From venue to venue, by foot, horseback, stagecoach, or canal boat, they traveled alone, because they viewed themselves as strangers without a community, pilgrims on the move. “As if they knew they would one day be forgotten,” writes historian Catherine Beukus, “these women often described themselves as ‘strangers in a strange land’ or ‘strangers and pilgrims on the earth.’”3

The next generation of women evangelists, like Vennard and Perry, Shifted their tack from itinerancy to institution building. The challenges of establishing an institution were formidable work of building institutions to gather converts in, train them for further work in evangelism and outreach, and carry on the evangelist’s legacy for future generations. Each of their institutions exhibited a measure of permanence: complete with official incorporation, administrative structure, worker training, membership rolls, and scheduled activities, fundraising protocols, and an established location for meetings and services.

These institutions permeated large American cities as well as isolated reaches and settlements. In Boston, a Roman Catholic laywoman, Martha Moore Avery, founded the Catholic Truth Guild in 1871, the first evangelistic organization launched by Catholic laity on American soil. In the South, Mary Lee Eagle planted churches initially throughout Tennessee and Arkansas for a denomination founded by her husband, R. L. Harris, the “Texas Cow-Boy Preacher.” After his death from tuberculosis, she ventured into Texas where she received a letter with money enclosed from an immigrant settlement of Swedes, Norwegians, and Germans asking her to organize a holiness church in their town of Swedonia. She founded a church in 1897 with 31 charter members. Eventually, her denomination, the New Testament Church of Christ, joined with the Church of the Nazarene when it was founded in 1908.

In the Midwest, in Hicks Hollow, an impoverished enclave in Kansas City, former slave Emma Eurene Cagle spent many years building a rescue mission for African American children in Tennessee. She claimed they had a splendid audience and that they could not begin because they had not the funds.

In the 1920s, Reverend Louis Wright Cagle, founder of the Pentecostal Church of God, opened a school in downtown Portland and opened the Apostolic Faith Mission (AFC). By 1922, this church was publishing religious material in many languages and mailing it to destinations across the globe from Panama to China. Currently, its publishing department churns out over 2 million pieces of literature annually in three main languages—English, Spanish, and Portuguese.

Their evangelistic organizations attracted the stigma often attached to the word “evangelist,” but also stood at the helm of these institutions. They were, like Vennard and Perry, religious leaders for both women and men. Their institutions attracted male and female converts, members, and students. Church membership rosters listed male and female names. Church photographs captured female and male students sitting alongside each other in classrooms. Letters written from male and female workers back to denominational headquarters described their religious service and travel adventures as they crossed the continent to advance the institutional network. Church leadership positions were filled by both women and men. Those women evangelists, therefore, rank among the first American women to build—and lead—mixed-gender religious institutions.

To press this further by looking back to the stigma often attached to the word “evangelist,” these women stand as pioneering religious leaders in America who held the highest power and authority over their institution, even over the men who participated in them. Women preached, men listened in the pews. Women set doctrine and interpreted Scripture, men accepted their teaching. Women pastored, men joined their churches. Women gave orders, men obeyed. Women made real estate purchases, men contributed money. Women held the power within the institution, men submitted to the authority of the institution. The power women wielded within these institutions remained fierce and absolute. They dictated what their followers—male and female—should believe and not believe, wear and not wear, eat and not eat, even when and for how long.

Who were these women? By and large, they were, like Vennard and Perry, theologically conservative, with deeply held views on the necessity of conversion and sanctification and a deep trust in the inspiration of the Bible. Yet—and here lies the utter fascination of these women—despite an entrenched culture that kept women in their places, but also stood at the helm of these institutions, which they built, it is not to accommodate, to teach, and to equip women to stand as pioneering religious leaders in America who held the highest power and authority over their institution, even over the men who participated in them. Women preached, men listened in the pews. Women set doctrine and interpreted Scripture, men accepted their teaching. Women pastored, men joined their churches. Women gave orders, men obeyed. Women made real estate purchases, men contributed money. Women held the power within the institution, men submitted to the authority of the institution. 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ON APPLES, ELOCUTION, AND HOPE: ONE VIEW OF THE KOREAN AMERICAN CHURCH

The sound is clearly even, even after all these years: the tinkle of rolling out the tea.波音的铃声是清脆的，甚至在窗后，雨滴声终于被磨平了。The creak of the door of the kitchen is the middle of the quiet church kitchen. I was still digging. A glimpse of the shiny light shining through the glass door in the window before the counter, I knew I was in trouble.

It was just a Friday afternoon hanging out with friends in the youth lounge, getting music ready for the weekly Bible study. A in the church called us to the hall and handed me a black plastic bag containing the sides with round slices of large apples. Guards were passing the sous-chef’s kitchen quickly, peel and cut these for the guests. As he handed me the extra bag, the weight of the morning church service in the background was already quiet.

I knew the thickness of the air with a smile of confidence and made a hustle towards the door. I was towards the church kitchen, looking as if I knew exactly what I was doing.

The Korean-American church remains, for the most part, essentially private in its ecclesial life. In the church where the formation of its years of faith took place, men were the pastors, men were the preachers, men were the elders, but congregational prayers. Women were not granted the titles of two recent books, “everybody’s sister” and “the person responsible for the causes ministries” of women. When the founders died, men—often their successors—rose to prominence in their stead. In 1920, the church had to say about their prescribed roles.
РЕМЕМБЕРИНГ ЭВАНГЕЛИЗАЦИЙ ЖЕНЩИН

Catherine A. Brekus

We must remember how unusual Harriet Livermore’s 1860s career was. A woman白天 advocate and public speaker whose life was devoted to women’s, had nor been significant in American history. Harriet Livermore, a celebrated female preacher, had been invited to preach to Congress. The 39-year-old Livermore was a slight woman, "definitively" in appearance, who was reputed to be a forceful preacher who could make audiences fall to their knees or shout out 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..."

Despite their popularity in the 18th century, most of these remarkable women leaders were eventually forgotten. Few Christians today know their names, and most are surprised to learn that there was a long history of evangelical women’s religious leadership that stretches back to early America. Nor do most modern-day evangelicals know of the stories of the ordinary women who historically sustained and animated their churches with their money, their time, 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 more 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 evangelical women’s leaders in the past is that usually, few Christians wanted to remember them. Harriet Livermore’s story is typical. She rose to fame during the 1820s and was a role model for women and girls. Her influence spread throughout the United States. However, she was also an innovator and a controversial figure, who was criticized for her radical ideas. Her leadership was considered radical by many, and she was often criticized for her outspokenness and her support of women’s rights. She was also a prominent supporter of the Abolitionist Movement and a strong advocate of the rights of women. Despite her influence, her legacy has often been overshadowed by the more well-known figures of the evangelical movement.

In African American churches, women’s leadership is infrequent at all ages and sexes. In one study, from 2005–2014, women’s leadership was expressed not only by men, but also by women.

In a national sample of 1,863 African American churches across seven denominations, researchers (Barner 2005) found no differences in denominational openness to women’s clergy. Baptists, followed by Churches of Christ, are the least likely to support women’s leadership. A subsample was interviewed to determine the factors that influence support for women’s leadership. Women were more likely to support a change in denominational policy supporting women as pastors, but not at the same rate. The second entailed changes in theology, doctrine, or tradition. These findings highlight progress as well as challenges.

An important approach to addressing these challenges might build on women’s history and activism. It might help to identify the specific theological (based on theology, doctrine, or church traditions) that are barriers for women’s leadership. Discussions should strengthen gender inclusivity in African American churches and pastors and contribute to a deeper articulation of what persons are called to ministry. Seminary graduates have added more gender-inclusive theological voices to the discourse, including male colleagues who have been responding to challenges that are occurring due to courageous female leaders as well as male pastoral staff who are more gender inclusive. Churches that are folding are doing so because the strengths and gifts of these diverse leaders have a greater likelihood of surviving God’s call.

African American women have played and are playing a powerful role in the survival of the African American church. The needs of families, including specific goals for outreach to children, adolescents, and couples, have been responded to more fully because of women’s leadership. We have been challenged to examine more carefully the Scriptures to clarify God’s intent regarding male and female roles and distinguish the influence of tradition from Scripture.

WOMEN’S LEADERSHIP IN THE AFRICAN AMERICAN CHURCH

REFERENCES


AJE-0231037

African American churches may provide a helpful model for me. Women’s leadership has also been helpful in making me appreciate the importance of God and women’s leadership has also been helpful in making me appreciate the importance of God and women’s leadership has also been helpful in making me appreciate the importance of God and women’s leadership has also been helpful in making me appreciate the importance of God and women’s leadership has also been helpful in making me appreciate the importance of God and women’s leadership has also been helpful in making me appreciate the importance of God and women’s leadership has also been helpful in making me appreciate the importance of God and women’s leadership has also been helpful in making me appreciate the importance of God and women’s leadership has also been helpful in making me appreciate the importance of God and women’s leadership has also been helpful in making me appreciate the importance of God and women’s leadership has also been helpful in making me appreciate the importance of God and women’s leadership has also been helpful in making me appreciate the importance of God and women’s leadership has also been helpful in making me appreciate the importance of God.
established Christians. Visionary and anti-intellectual, they claimed that the most important qualification for ministry was a personal experience of God’s grace, not a college education. Although they did not allow women to be ordained, they cited the examples of biblical heroines such as Deborah, Miriam, Huldah, Phoebe, Priscilla, and Mary of Magdala to argue that God could call women as well as men to become leaders and evangelists. Many clergymen praised Livermore as a “Sister in Christ” or “Mother in Israel.”

These sects defended a woman’s right to keep silence in the churches. “Not only were large and powerful denominations, they eventually distanced themselves from the earlier support of female preaching. The Methodists, for example, grew into the single largest Protestant denomination by the 1870s, 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 they prided themselves on their respectability. Their well-imposing churches, founded schools to educate ministers, and encouraged anything that seemed “disorderly.” During the 1870s and 1880s, Methodists seem to have been so embarrassed by the Freewill Baptists had ever sanctioned female preaching. The Methodists, during the 1870s and 1880s, for example, many women who belonged to the Evangelical Free Church and the Church of the Nazarene became traveling sulphites, but they were eventually forgotten by church authorities who were opposed to women’s ordination. Similarly, many early Fundamentalist women became preachers, but by 1943, when John R. Rice published his infamous treatise against women’s rights, Bobbie Hat, Bossy Wives, and Women Preachers: Significant Questions for Honest Christian Women Settled by the Word of God, they were no longer welcome in the pulpit. Recapitulating the stories of women like Sally Thomson and Harriet Livermore, these women were ignored and forgotten by their churches. 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 women’s historians. Since the rise of women’s history in the 1960s and 1970s, thousands of articles and books have been published about women in American religious history. The scope and quality of this scholarship has been remarkable. In addition to writing about women’s religious leadership, historians have explored women’s beliefs and practices. To give one example: R. Marie Griffith’s sensitive study of the Women’s Aglow movement, God’s Daughters: Evangelical Women and the Power of Submission, has brought their faith to bear on their everyday lives. Yet despite the number of excellent books and articles that have been published, women’s history has not yet attained full acceptance within the fields of either religion or history. While Judith M. Bennett, a historian, has expressed concern about the “ghettoization” of women’s history (it is “a separate but not recoverable women’s relationship in favor of a model of partnership. According to Bennett, man and woman are properly related when they accept each other as equals where difference is mutu-ally incompatible in all spheres of life and the human endeavor.

FROM THE “ABSTRACT OF THE ARGUMENT” IN THE GEMINUS 1755 TEXT MAN AS MALE AND FEMALE

A vexing problem has appeared on the so-called ‘woman question’. While much of this effort reflects a Christian point of view and all of it bears on issues vital to human life, it is not always written from that perspective of Christian dogmatism as such. And what has been written in this, too, often fails to marshal (save its less palpable elements of the traditional approach. Moreover, what is genuinely new is sometimes lost in the larger discussions as to which dogmatic theology is given. In this, I have sought to gather together in a single essay what has been said by the theologians about the man and female, both of which reflect the traditional view and that which seeks to go beyond it.

I take the position that the ‘woman question’ is a real, unanswerable problem, and I begin, in the doctrine of the incarnation. While I do not reject the classical view of the image of man as having to do with man’s special gifts of self-transcendence by which he exercises dominion over creation as God’s vicegerent, I do insist that man’s creation in the divine image is so related to his creation as man and female that the latter may be looked upon as an expression of the former. His sexuality is not simply a mechanism for procreation which man has in common with the animal world, it is rather a part of what it means to be like the Creator. As God is a fellowship in himself (Trinity) so man is a fellowship in himself, and the fundamental form of this fellowship, so far as man is concerned, is that of man and woman. This view of man’s being, I argue, implies a partnership in life; and the proper understanding of the account of woman’s creation from and for the man is in every way incompatible with such a theology of sexual partnership.

I therefore expect a hierarchical model of the man/woman relationship in favor of a model of partnership. According to the creation narrative, man and woman are properly related when they accept each other as equals where difference is mutually incompatible in all spheres of life and the human endeavor.
Edwin Gaustad and Leigh Schmidt have observed which is widely used in undergraduate classes, but we are only a few of many, and they hoped that they would act as a lever for increasing interest in the field of historical scholarship. They have revealed many things: the power of faith, the suffering and self-sacrifice that marks the Christian journey, and most of all, God's transfiguring grace.

If historians must recover women's stories in order to write good history, Christians have an obligation to be faithful witnesses to God's people who ministered as evangelists, Bible study leaders, and even a bishop. Mrs. Alna White had been a popular Methodist preacher who participated in the Methodist Episcopal Church. She was one of many such Holiness associations. Ultimately, Alna left both groups and founded the Full Gospel Church. She was consecrated a bishop by the Holiness evangelist William Godbey.

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 F. Parham trained women in ministry in his Apostolic Faith Church from 1900 onward. His sister-in-law, Littlefield, held meetings of her own throughout the midwest and appeared with him at many of his meetings. Other women, including Parham commisioned a number of women to establish church plants and serve as pastors.

The African American preacher William Issac Bussey, who was appointed as pastor of the Azusa Street Mission in Los Angeles in 1906. His Azusa Street Mission quickly became known as an international meeting place for African Americans who had been influenced by an African American pastor, with capable women and men providing leadership for several years. Women were often identified by the Holiness movement. By 1909, women could not officiate in ceremonies, or funerals, the normal sacerdotal function. In 1910, women were allowed to serve in all offices except that of bishop. In 1910, the question of whether women should serve as bishops was not considered, but debated by a wide margin. More women, however, have been appointed as bishops of the Full Gospel Church (Portland, Oregon) with congregations before. It is the same Holy Spirit who will honor and bless us as never before. It is the same Holy Spirit in the woman as in the man.

Women’s participation in church and society has not been without some setbacks. Some Pentecostal denominations have found increasing resistance regarding the role that women should play in church. Often these pressures have come from younger men—those who have come to church and are passionate about the conserva-tive identity that has been going on since the early 1940s.

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ENDNOTES
1. Dr. Harriet Livermore and other 19th-century women preachers, such as Catharine A. Drinker, Strangers and Strangers (Philadelphia: Elm Street, 1846) or Morning Star Office, 1831), reprinted in Marilla Marks, 220–22.
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 a growing evangelical church in Asia country as well as in places like China, Peru, Cambodia, Ethiopia, the Philippines, South Korea, and Colombia, where she is living signs of the kingdom of God. She has also served as a minister in places like China, Peru, Cambodia, Ethiopia, the Philippines, South Korea, and Colombia. Her first tenured position, and her family while copastoring a small urban congregation without salary, benefits, or opportunity for advancement. She has access to theological education and serves in a mainline denomination that ordains women. Still, the obstacles are real and discouraging.

Though 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. For example, in many churches, and particularly in pluralistic denominations, women are not considered as potential candidates for ordination. In addition, women may face discrimination and prejudice when attempting to move “up,” even though a few more women are entering seminary to do so than ever before. Women who are engaged in ministry may also experience isolation and lack of support, whether they are serving in congregations that are exclusively female or are part of larger congregations with predominantly male leadership. Though the obstacles are real and discouraging, many women continue to serve in these challenging contexts, often with great faith and resilience.

Among the many factors that contribute to the continued underrepresentation of women in ministry roles, one of the most significant is the lack of access to education and training. Women may face barriers to pursuing higher education, such as lack of child care, financial constraints, or discrimination in hiring practices. Additionally, women may face obstacles in obtaining necessary credentials, such as ordination, which is required for many ministry positions. The lack of access to these resources can limit women’s ability to pursue their calling in ministry and contribute to the underrepresentation of women in these roles.

Despite these obstacles, women have made significant progress in recent decades. There has been an increase in the number of women serving as solo or part-time clergy, as well as in the number of women serving as senior clergy. There has also been a rise in the number of women serving in denominations that ordain women. However, there is still a long way to go to achieve full equality in ministry opportunities for women.

One example of the progress that has been made is the increase in the number of women serving in denominations that ordain women. In many cases, women have been appointed to positions of leadership, such as senior pastor, associate pastor, or head of the mission. These appointments represent significant milestones in the fight for gender equality in ministry.

But there are also significant obstacles that women continue to face. Women may face discrimination and prejudice when attempting to move “up,” even though a few more women are entering seminary to do so than ever before. Women who are engaged in ministry may also experience isolation and lack of support, whether they are serving in congregations that are exclusively female or are part of larger congregations with predominantly male leadership. Though the obstacles are real and discouraging, many women continue to serve in these challenging contexts, often with great faith and resilience.

The struggle for gender equality in ministry is ongoing, and there is still a long way to go. However, the progress that has been made is a testament to the persistence and determination of women who seek to serve in ministry roles. The continued work towards full equality in ministry is essential for the vitality and flourishing of the Church and the kingdom of God.
Church in America, from 319 to 3,003 in the United Methodist Church, and was at 2,832 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 13,900 active and retired female clergy. Even smaller and more conservative denominations like the Church of the Nazarene, Evangelical Covenant, Christian Reformed Church, Wesleyan, Requencer, 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 4,000 people. Pastor Yoishiki McKinzie became the first woman bishop of the African Methodist Episcopal Church in 2004. In 2011, three large historic tall-steeple churches called women as senior pastors—Fourth Presbyterian in Chicago, Riverside Church in New York City, and Founders 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 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 hidden from view and difficult for outsiders to grasp, making generalizations dangerous, overly 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 too many are stuck on a very sticky floor that holds them firmly in place, even as others are straining 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-

REMEMBER, MINISTRY MEANS “SERVICE”

Women have contributed much to the ministry of the Church throughout its history. However, their role in this area has never been free from controversy... Crucial to these discus-

### Women in Ministry, including extensive texts and video interviews with core faculty members, to be found online. Named by beloved past faculty member David M. Scholer. This excerpt, as with much that will be found there, is adapted, with permission, from The Covenant Companion issues from December 1, 1983, December 15, 1983, January 1984, and February 1984.

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+ David M. Scholer, 1994–2008, was professor of New Testament for 34 years and associate dean for the Center for Advanced Theological Studies at Fuller. He was an articulate and outspoken advocate for women...
I am an evangelical woman serving as an ordained associate pastor in a church, I am aware that the church I serve in is one of the few evangelical denominations to really, really encourage me to step forward and join all the other women in my church who hold长老's call. Even those who believe that women are to be encouraged are reluctant tofully release their leadership hands. Every time I am called to give a challenging sermon, I must get permission and I must have approval of all the men. Even all the elders have to approve me. In my church, we have a policy called the ‘understanding of essentials’ that says, ‘In essentials, unity; in non-essentials, liberty; in all things, charity.’ We believe that we must be unified about some things and divisions about others. To me, an important difference is that there are some things where women are encouraged. In the church that I serve, the pastor’s wife is called to be a public speaker and she also teaches our women’s Bible study. But women are not encouraged to serve in any other capacity, such as in leadership roles in Sunday School. Women are well-represented on our national committees, and 2 women out of 10 are on our regional governing board. Women serve as moderators of Presbytery and as Presbytery Stated Clerks, the highest officers in our Presbyteries. Women vote as commissioners of our national assemblies and are included on national committees and on committees that are church-wide. As soon as the men in the church realize that this is actually possible, they start to see women as possible associates in large churches, but we also have a few women who are on our regional committees of elders. As women continue to advocate, masculine definitions will change, there will be more women pastors in the Western United States and fewer in the Southern United States. Over the last 5 years or so, the number of women pastors has increased by 300 percent. That only means that we are a church that really considera8tion, the church must support our churches and their children’s future. I will express them in the form of questions and tentative partial answers:

1. With the relative decline of “mainline” denominations and increasing significance of non-mainline institutions, how do we need to reorient our work of leadership and visibility—where will role models and advocacy for women in ministry and ordination come from? Women must find their voices 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.51

2. Where church growth is marked by “passive and practical” messages, along with a widespread rationale of centers of recovery, how and where will primary changes be made? This church must support marriages and families and, at the same time, address women and men of all ages and stages from a biblical worldview. Shambaugh’s statement, “Women’s education and specific teaching times with opportunities for discussion are important. Christian higher education and theological seminaries have a critical role to play.”

3. With women holding more and more high-level responsible positions in business, industry, politics, education, and government, what does the church face here for women—how do we respond? I have a suspicion that women are more capable than ever of taking advantage of the competitive advantage that women and their families hold today. Women should be viewed as a resource to make the church brave and strong. The church must be able to understand the ways in which women and their families can be used for the growth of the church.

4. What are some of the major social and cultural trends that impact women’s roles in the church today? The church must be able to respond to these changes in a way that is consistent with its mission and values. We must understand the ways in which we can work together to transform society and open up new opportunities for women and their families in the church.

5. How do we respond to the increasing diversity of women in the church today? The church must be able to respond to the increasing diversity of women in the church. We must understand the ways in which we can work together to transform society and open up new opportunities for women and their families in the church.

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References

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’s 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. It is 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 workspaces, 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, Chaps, 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.

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Rev. Dr. Alan T. “Blues” Baker [MDiv ’87] is a retired Rear Admiral in the United States Marine Corps. Image courtesy of Jason Hofnberger [MDiv ’09], above, with guitar. Chaplain Hofnberger 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.

“Chaplaincy 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.”

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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 Alhambra 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.

“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. Communon 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, and “The Body of Christ, broken for you” has special meaning when a man serving 25-to-life says it to you.”

Bill Barlow (MSTM student) is a volunteer chaplain at the California Men’s Colony, a correctional facility in San Luis Obispo.

“I was 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 minister “on location” after doing an ethnographic study on Hollywood studios. After graduating, he hopes to synthesize his experience and education to develop a studio chaplaincy program.

Kevin Anthony Deegan [MDiv student] saw an opportunity to partner with a therapist to create an installation of over 1,000 prayer flags. Patients offered their 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.”

Jordan Henricks [MDiv ’14] assists the pastoral and administrative offices of the Army Reserve Chaplain and local pastor. On weekends, he serves the elderly community at California Mission Inn in Rosemead, California.

“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, or I might ask for pastoral support, and they have become one of our ever-growing group of people. An assisted living community asked me for pastoral support, and they have become one of our bioethics committee, and when a patient’s dignity or 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.”

Lisa Nelson [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.

“Tears and talk are safety valves. 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.”

Lisa Nelson [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.
“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 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.

Above: Adam Waldon [MA ’14] participated in the new fire chaplaincy internship this past summer at Fire Station 191 in Peoria, Arizona, where Chaplain Kyle Layne [MA student] was his supervisor. Photo by Rev. Layne.

“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.

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.

CLASS: Fundamentals of Chaplaincy with Alan T. “Blues” Baker
Doctor of Ministry Path for Air Force Chaplains
Doctor of Ministry Path for Army Chaplains
Doctor of Ministry Path for Navy Chaplains
Students Serving Veterans Student Group

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"The work Cruciformity [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.

"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 where 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.”

Bethany Fox (PhD ’14) is the director of Student Services and an adjunct professor at Fuller. She is one of the founding leaders of the Able Theology student group, and the quote comes from her article “Beyond the Broken Body: An Ethic of Healing in the Way of Jesus,” published in the Journal of the Christian Institute on Disability.

"My vision for Fuller is that it becomes a place where students with disabilities are welcome and belong, a place where students with disabilities thrive 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.”

Thom Vetman (SIS PhD student), coleader of the Able Theology student group, from “Making a Welcoming and Inclusive Place for People with Disabilities,” a panel held on the Pasadena campus. Last February, the student group invited Dr. Brian Brock ( pictured), who teaches moral and practical theology at the University of Aberdeen, to lecture on disability, ethics, and mission.

"All students should recognize that developing a theology of disability is not something that is a side issue but instead, thinking about and wrestling with disability in the light of Scripture is something that every Christian leader ought to do. We at Fuller need to do a much better job of integrating disability into our theological curriculum.”

Esther S. Lee (’14) was a founding member of the Able Theology student group at Fuller.

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“It is too easy in our modernist logic to devalue Christian solutions to the realm of the inner subjective experiences of the self, the soul, and to ignore the embodied realities of disability and what might be done to minimize those limitations. We need to envision the needed transformation to realms of the immaterial at the expense of the acknowledgement of our own animality and the necesssity of this for what we might be able to imagine and 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 context of the Gospel, and Care: Interface Science and Disability in Real Life,” and a joint panel will present their findings in October 2016.

“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.

“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]
“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—something 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 missing 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, uninterrupted tunnel of green was like exhaling a long-held breath. (See online for a contemplative video.)

VOICES ON Stillness

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Further Reading

That Their Work Will Be a Joy: Understanding and Coping with the Challenges of Ministry
Cameron Lee and Kurt Fredrickson (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 (DMin)
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

“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 Theological Seminary, in an interview with the National Association of Christian Recovery

From a Crazy City Girl to a Mad Farmer

I know nothing of trees.
Of 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 those 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.

That Their Work Will Be a Joy: Understanding and Coping with the Challenges of Ministry
Cameron Lee and Kurt Fredrickson (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

Further Reading

Available Classes

Spiritual Formation and Discipleship in a Postmodern World (DMin)
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

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 toEric Tai (MAICS student), Jenn Graffius, and Si Law, (for a special video write-up.)
The Roots of Religion: Exploring the Cognitive Science of Religion

Edited by M. Boyatzis, "Empathy in Group Therapy: A Constructive Theology for the Church in the Pluralistic World"

Veli-Matti Kärkkäinen, 2014

Nikos Kleanthous, K. Asamoah-Gyadu, Regnum Edinburgh Centenary Series 20 (Regnum, 2014)

God’s Wider Presence: Reconsidering General Revelation

Robert H. Johnstone (Baker Academic, 2014)

Creation and Humanity, vol. 3 of A Constructive Christian Theology for the Church in the Pluralistic World

Veli-Matti Kärkkäinen (Regnum, 2014)

Pentecostal Mission and Global Christianity

Edited by Nikos Kleanthous, Veli-Matti Kärkkäinen, and F. Anuar Azumah-Gyadu, Regnum Edinburgh Centenary Series 20 (Regnum, 2014)

THE EVANGELIST’S GUIDE TO SPIRITUAL WARFARE

Charles W. Kraft (Chosen Books, 2015)

Marriage PATH: Peacemaking at Home for Christian Couples


Stewardship in the 21st Century Mission (English version)


MISSEON GWEON

Director of Clinical Training for Marriage and Family and Administrative Instructor in Marriage and Family

Gweon is a licensed marriage and family therapist who joined Fuller in September 2014. She has diverse clinical training background, having worked at a CMH-contracted agency, at a community mental health agency, in church and school-based settings, and in private practice. She has a private practice in Pasadena and has special interests in intergenerational family dynamics and immigrant cultural issues, as well as divorce care, interfaith marriages, and blended families. Her areas of expertise include posttraumatic stress and training, clinical skills and interventions, and familiarity with the Restoration Therapy Model.

THE LONG ROAD TO RECONCILIATION

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GUEST THEOLOGY EDITORS

William E. Pannell and Joy J. Moore
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 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 employee went for more help.

10:00 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, harmonious act of kindness.

We stood three strangers in very different backgrounds together for the benefit of a woman who will never even know.

Matthew Schmitt [MDiv student] is the director of OOP, Hollywood, a faith-based network responding to issues in urban environments.

THE HARMONICS OF PRAISE AND LAMENT

Benediction: Acts that Speak the Good Word
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.