Fuller Magazine, Issue 005, 2016 - Integration of Psychology and Theology

Fuller Theological Seminary

Lauralee Farrer

Follow this and additional works at: https://digitalcommons.fuller.edu/fuller-magazine

Part of the Religious Thought, Theology and Philosophy of Religion Commons

Recommended Citation
https://digitalcommons.fuller.edu/fuller-magazine/6

This Periodical is brought to you for free and open access by the Fuller Seminary Publications at Digital Commons @ Fuller. It has been accepted for inclusion in FULLER Magazine by an authorized administrator of Digital Commons @ Fuller. For more information, please contact archives@fuller.edu.
“As Christians, we are enjoined to love God and love people. Part of the love of both is sharing the gospel, drawing more people to God through Jesus Christ. Muslims are people—they are people God loves. It’s not that God will love them when they become Christians; God loves them now. We are called to do the same. How can we love them if we don’t know about them?” (story on p. 12)

—J. DUDLEY WOODBERRY, DEAN EMERITUS AND SENIOR PROFESSOR OF ISLAMIC STUDIES
We are pleased to offer a mini-exhibition of the work of Fuller Northwest Artist in Residence Trung Pham, with two other pieces bracketing the theology section on pages 34–35 and 74–75. We happily discovered Trung through the forward-thinking Fuller Northwest Gallery and its inaugural exhibition of his work which was curated by program manager Martín Jiménez and sponsored by the Brehm Center for Worship, Theology, and the Arts in partnership with Cascadia Worship & Arts.

Crack 10 and poetic description by Trung Pham
oil on canvas, 30" x 40", 2013
www.trung-pham.com
Integration as a Core Value

When Brad Strawn was asked by the faculty advisory board of FULLER magazine to guest edit on integration, considerable conversation took place around integration as a basic tenet of Fuller life. Integration of theology and art, science, work, culture, and psychology—these are arenas that we focus on specifically. In the Theology section of this magazine, pages 34–75, Strawn and his colleagues consider in greater detail how theology integrates with psychology at Fuller.

Fuller, however, is committed to an ethos of integration, something more than overlapping one category with another like a Venn diagram. We intend to apply theology to the whole of life, and the whole of life to theology, so that this commitment informs and gives meaning to everything we study.

This is evidenced specifically in that our curriculum requires every Master of Divinity and Master of Arts student to take four integrative study courses. More generally, our entire curriculum is concerned with integration among the academic disciplines, with “academics” increasingly defined not simply as expertise in a topic but in terms of formation within our Christian tradition. As School of Theology Dean Joel Green explains it, “Today, ‘biblical studies’ and ‘ethics’ are two separate things in many places of the academy in the West. Outsiders might consider many things to be ‘theology’ without knowing that theology itself is a fractured discipline. Among some, the distance between theology and science is minor compared to the distance between theology and biblical studies.” For Fuller, though, integration means that “theological” disciplines talk to each other and “get in each other’s business,” says Green.

Faith and life, Church and academy. Prayer and politics. The contexts for integration are as infinite as the scope of human life. Cultural or religious or political differences, racial divides, technology, and city life—all of these exegetical theological commitments and invite theological reflection. Recognizing those commitments, and engaging them as evangelicals, is the undercurrent of seminary life. Not, does God exist? but where is God at work, and why and how does it matter?

This defining value—and the “reckless love” that it engendered in him as a boy—is what drove Senior Professor of Islamic Studies Dudley Woodberry, for example, to listen and learn about the Muslim culture as a path toward evangelism (see p. 12). That hospitable path, it so happens, is fueled by the belief that “Muslims are people—they are people God loves,” as he says on our cover. And so the cycle returns to Christian theology, or rather its center: the good news of Jesus Christ.
En un viaje reciente a China, conocí a un pastor joven que estaba tratando de juntar las piezas de su vida, su ministerio y su mundo. Justo como su país está atravesando cambios rápidos y dramáticos, también el está atravesando los suyos de la misma manera. Así como su país está atravesando cambios y piezas de su vida, su ministerio y su mundo. Tournier había sido la misma ayuda para mí. El sentido de una vida fracturada y desintegrada me había dejado confundido y necesitado de ayuda. Yo era un joven adulto emergente, un niño en la fe, un joven perplejo, y la fuente más importante y valiosa que he encontrado, dijo entusiasmado, “¿Cómo es que tú sabes de él?”

Mi sorpresa surgió del hecho de que yo era un nuevo cristiano, tratando de juntar piezas de su vida, su ministerio y su mundo, Tournier había sido la misma ayuda para mí. El sentido de una vida fracturada y desintegrada me había dejado confundido y necesitado de ayuda. Yo era un joven adulto emergente, un niño en la fe, un joven perplejo, y la fuente más importante y valiosa que he encontrado, dijo entusiasmado, “¿Cómo es que tú sabes de él?”

“Esto fue el más importante de mis hallazgos y vivencias en el campo de la regeneración. Tournier había sido la misma ayuda para mí. El sentido de una vida fracturada y desintegrada me había dejado confundido y necesitado de ayuda. Yo era un joven adulto emergente, un niño en la fe, un joven perplejo, y la fuente más importante y valiosa que he encontrado, dijo entusiasmado, “¿Cómo es que tú sabes de él?”

El joven pastor, a quien dio un apoyo durante una época difícil, comentó que se sintió desorientado y vacío. Un amigo de él, un psiquiatra, le recomendó a Tournier. El joven pastor expresó su gratitud por esta recomendación y comentó que el libro de Tournier fue una gran ayuda para él. El joven pastor también mencionó que Tournier había sido una fuente de inspiración y un guía para él, y que sus enseñanzas le habían ayudado a entender mejor su propia vida y su ministerio.

La experiencia del joven pastor se refleja en la vida de muchos otros cristianos en todo el mundo. Tournier, con su ética de vida integrada, brinda una guía valiosa para aquellos que buscan comprender y integrar su propia vida con sus creencias religiosas. Su libro, "The Meaning of Persons", ha sido una fuente de inspiración para muchos, incluyendo a este joven pastor.

En un viaje reciente a China, conocí a un pastor joven que estaba tratando de juntar las piezas de su vida, su ministerio y su mundo. Justo como su país está atravesando cambios rápidos y dramáticos, también el está atravesando los suyos de la misma manera. Así como su país está atravesando cambios y piezas de su vida, su ministerio y su mundo. Tournier había sido la misma ayuda para mí. El sentido de una vida fracturada y desintegrada me había dejado confundido y necesitado de ayuda. Yo era un joven adulto emergente, un niño en la fe, un joven perplejo, y la fuente más importante y valiosa que he encontrado, dijo entusiasmado, “¿Cómo es que tú sabes de él?”

¿Cuál es el sentido de una vida integrada? Tournier, con su ética de vida integrada, brinda una guía valiosa para aquellos que buscan comprender y integrar su propia vida con sus creencias religiosas. Su libro, "The Meaning of Persons", ha sido una fuente de inspiración para muchos, incluyendo a este joven pastor.

La experiencia del joven pastor se refleja en la vida de muchos otros cristianos en todo el mundo. Tournier, con su ética de vida integrada, brinda una guía valiosa para aquellos que buscan comprender y integrar su propia vida con sus creencias religiosas. Su libro, "The Meaning of Persons", ha sido una fuente de inspiración para muchos, incluyendo a este joven pastor.

En un viaje reciente a China, conocí a un pastor joven que estaba tratando de juntar las piezas de su vida, su ministerio y su mundo. Justo como su país está atravesando cambios rápidos y dramáticos, también el está atravesando los suyos de la misma manera. Así como su país está atravesando cambios y piezas de su vida, su ministerio y su mundo. Tournier había sido la misma ayuda para mí. El sentido de una vida fracturada y desintegrada me había dejado confundido y necesitado de ayuda. Yo era un joven adulto emergente, un niño en la fe, un joven perplejo, y la fuente más importante y valiosa que he encontrado, dijo entusiasmado, “¿Cómo es que tú sabes de él?”

¿Cuál es el sentido de una vida integrada? Tournier, con su ética de vida integrada, brinda una guía valiosa para aquellos que buscan comprender y integrar su propia vida con sus creencias religiosas. Su libro, "The Meaning of Persons", ha sido una fuente de inspiración para muchos, incluyendo a este joven pastor.

La experiencia del joven pastor se refleja en la vida de muchos otros cristianos en todo el mundo. Tournier, con su ética de vida integrada, brinda una guía valiosa para aquellos que buscan comprender y integrar su propia vida con sus creencias religiosas. Su libro, "The Meaning of Persons", ha sido una fuente de inspiración para muchos, incluyendo a este joven pastor.

En un viaje reciente a China, conocí a un pastor joven que estaba tratando de juntar las piezas de su vida, su ministerio y su mundo. Justo como su país está atravesando cambios rápidos y dramáticos, también el está atravesando los suyos de la misma manera. Así como su país está atravesando cambios y piezas de su vida, su ministerio y su mundo. Tournier había sido la misma ayuda para mí. El sentido de una vida fracturada y desintegrada me había dejado confundido y necesitado de ayuda. Yo era un joven adulto emergente, un niño en la fe, un joven perplejo, y la fuente más importante y valiosa que he encontrado, dijo entusiasmado, “¿Cómo es que tú sabes de él?”

¿Cuál es el sentido de una vida integrada? Tournier, con su ética de vida integrada, brinda una guía valiosa para aquellos que buscan comprender y integrar su propia vida con sus creencias religiosas. Su libro, "The Meaning of Persons", ha sido una fuente de inspiración para muchos, incluyendo a este joven pastor.

La experiencia del joven pastor se refleja en la vida de muchos otros cristianos en todo el mundo. Tournier, con su ética de vida integrada, brinda una guía valiosa para aquellos que buscan comprender y integrar su propia vida con sus creencias religiosas. Su libro, "The Meaning of Persons", ha sido una fuente de inspiración para muchos, incluyendo a este joven pastor.

En un viaje reciente a China, conocí a un pastor joven que estaba tratando de juntar las piezas de su vida, su ministerio y su mundo. Justo como su país está atravesando cambios rápidos y dramáticos, también el está atravesando los suyos de la misma manera. Así como su país está atravesando cambios y piezas de su vida, su ministerio y su mundo. Tournier había sido la misma ayuda para mí. El sentido de una vida fracturada y desintegrada me había dejado confundido y necesitado de ayuda. Yo era un joven adulto emergente, un niño en la fe, un joven perplejo, y la fuente más importante y valiosa que he encontrado, dijo entusiasmado, “¿Cómo es que tú sabes de él?”

¿Cuál es el sentido de una vida integrada? Tournier, con su ética de vida integrada, brinda una guía valiosa para aquellos que buscan comprender y integrar su propia vida con sus creencias religiosas. Su libro, "The Meaning of Persons", ha sido una fuente de inspiración para muchos, incluyendo a este joven pastor.

La experiencia del joven pastor se refleja en la vida de muchos otros cristianos en todo el mundo. Tournier, con su ética de vida integrada, brinda una guía valiosa para aquellos que buscan comprender y integrar su propia vida con sus creencias religiosas. Su libro, "The Meaning of Persons", ha sido una fuente de inspiración para muchos, incluyendo a este joven pastor.
affected as it often is by pop-psychology-influenced culture—can easily be psychologically unhealthy. Though denial, deflection, and scapegoating are hardy crucial in challenging circumstances, true integration requires looking at the problem of evil up-close and personal, for our own sakes and for the sakes of others. It is very hard work and requires tremendous courage.

As pastor, leader, theologian, and preacher, I want my work to be psychologically responsible. Only God knows the vulnerabilities of those I might influence, and the Good Shepherd would want me to be a truthful, kind, and loving expression of the gospel—integrated and ever-maturing in forma constante. Nousotros and nousotras lideramos desde el quebrantamiento, y la integración de la teología y la psicología pueden ayudarnos a encontrar un enfoque que permita no tener más que el quebrantamiento a nuestras relaciones y vida laboral. La integración, ya personal o intelectual, nunca finaliza, pero ‘Aquello que ha comenzado una buena obra en nosotros y nosotras la completará en el día de Jesús.” Esto también significa que nuestro viaje nunca lo hacemos por nuestra cuenta. Ya sea en Pekín, Paris, Beirut o Pasadena, aquel que nos integra en el amor está también con nosotros y nosotras.

Use Peter Brook’s [MAICS ‘15] “Heaven and Earth” collection, a series of paintings he completed for his capstone theology and art thesis project. Inspired by abstract expressionists and traditional iconography, he sees his creative process as a form of worship and uses painting, he says, to “convey spiritual meaning and theological ideas.” Peter’s work is currently exhibited in Fuller Paideia’s Payton Hall in an exhibit curated by Maria Fee, adjunct faculty for Fuller’s Brehm Center for Worship, Theology, and the Arts. Hear Peter’s “Heaven and Earth” presentation online.

† Encounter (2015) by Peter Brook, acrylic and gold leaf on canvas, 40″ by 60″, peterbrookarts.com

In order to become a more knowledgeable and responsible person in my work as a pastor and theologian, I have to be willing to admit my own weaknesses and sins. The most difficult part of this is to be able to say “I am a sinner.” It is much easier to blame others or ourselves for the problems we are confronting. However, when we are able to acknowledge our own failings and mistakes, we are able to move forward and grow in our walk with the Lord. This is not easy, but it is necessary if we are to have a healthy and productive relationship with God and others.

Theological and pastoral care involve not just a focus on the immediate challenges and difficulties that people face, but also on the underlying issues that may be contributing to those challenges. It is important for both pastoral and theological formation to be aware of these underlying issues, and to work with individuals to help them understand and address them. This requires a willingness to be open and honest with ourselves and with others, and to be willing to seek help when we need it. It also requires a willingness to learn from others, and to be open to new ideas and perspectives.

In conclusion, integration on a personal level is necessary. It requires willingness to admit our own weaknesses and sins, and to be open to new ideas and perspectives. It also requires a willingness to learn from others, and to be open to new ideas and perspectives. This is not easy, but it is necessary if we are to have a healthy and productive relationship with God and others.
The Extraordinary Life and Work of Dudley Woodberry

In 2014, an American evangelical missionary walked into the Foreign Ministry buildings in Tehran, at the invitation of the Iranian Foreign Minister, to facilitate understanding between those countries at the beginning of nuclear negotiations. The last time he had received a similar invitation was almost 35 years before—when US government personnel asked him to help prepare an overview of the Muslim world for President Carter after the capture of 52 American hostages in Tehran, and to suggest ways of improving the relationship.

Now he was on the other side of a teaching career building bridges between the Western world and the Middle East, leading the way in a new age of Islamic studies, and training countless evangelical missionaries to work in the Islamic world. Even as a member of an academic bridge-building team, a Christian missionary was the last person anyone expected to see as a guest in the heart of the Ayatollah’s domain. Fuller’s senior professor of Islamic studies carried a briefcase of gifts for the Iranian dignitaries he would meet. When subsequently he was introduced to one of the religious leaders, the Iranian exclaimed, “Yes, Professor Woodberry, we have read all about you!” The moment perfectly captured the surreal nature of Dudley Woodberry’s life as a missionary and scholar in places where few others had dared to go.

SAVED FOR A PURPOSE

Born to second-generation missionaries to China, John Dudley Woodberry carries a reckless love for other human beings in his blood. This selflessness—which led his grandparents to leave their mother country and his father to serve as a chaplain for Chinese POWs during the Korean War—was infused in Dudley’s veins and would direct the course of his life.

Having first become a Christian “in a childlike way” when he was three years old, Dudley says that the freezing waters of the Yantai Harbor catalyzed his faith in the winter of 1939. Five-year-old Dudley fell through the ice, which led to pneumonia. Barely surviving the illness, Dudley became convinced that divine intervention saved his life. Even at five years of age, “I had a sense,” he says, “that I had been saved for a purpose.”

It was not the first nor the last providential moment in his life, a life that would read as much like an adventure novel as a memoir. Two years later, when the Japanese bombed Pearl Harbor and declared war on the United States, Dudley and his family were made prisoners of war by the occupying Japanese army in China. Parents and children were separated; Dudley and his siblings became POWs in a different part of the country from their parents. Months later, a civilian prisoner exchange was negotiated between the United States and Japan. A Japanese officer arranged for a long journey by bus and train for the four siblings to reunite with their parents. At one point their train was delayed on a side track to allow another train to...
run ahead on the same track. The next morning the train stopped again, and the children were told to walk on foot. They eventually walked past the wreckage of the previous train, which had been derailed over a large embankment by Chinese guerrillas.

Once reunited with their parents they traveled to Shanghai, where they boarded an Italian ship bound for Portuguese East Africa—and subsequently learned that an American submarine named Plunger was on the verge of torpedoing that ship when it received word that it contained American civilians. In East Africa they exchanged ships with Japanese civilians from the United States and Canada who had come on a Swedish ship. Then, shortly before landing in New York, they passed the burning remains of an American freighter destroyed by a German U-boat. Through all this, Dudley perceived confirmation that he was being preserved for a specific task: that God was keeping him around for something.

**LEARNING TO DO**

Dudley discovered that “something” at age 13, when he heard the missionary pioneer Samuel Zwemer say, “If you want the most difficult but most rewarding work in the world, minister among Muslims.”

In 1955 Dudley enrolled in the Bachelor of Divinity program at Fuller, as the School of World Mission would not be founded to train missionaries and missiologists until a decade later. Students at Fuller and Princeton Theological Seminary at that time collaborated to create the International Studies Program, which gave the opportunity for two students from each school to travel to a mission field and complete studies in indigenous cultures. Dudley, one of the program’s founders, was selected; for the next two years he studied at the American University of Beirut, where he began a master’s degree in Arab Studies.

In Lebanon, Dudley focused on formal Islam. There was a lack of teaching on “folk Islam”—the systems of belief and practice of many Muslims in their local contexts. These more pedestrian views fascinated Dudley, but studying them was simply not an option; the academic focus was on erudite traditionalists and imams. Yet when he actually hit the ground as a missionary years later, he realized how much he had missed. At times, those bridges were used for dialogue and mutual respect; at other times, they were used for bringing Muslims to the Christian faith. It was a tremendous accomplishment for Dudley and his colleagues in the area, particularly because of a hurdle that Dudley’s graduate studies had failed to address—the ubiquity of folk Islam.

Folk Islam was a dominant form of practice in places where Dudley ministered. Not having taken seriously the ordinary expressions of ordinary people’s religion, the Western world had not prepared its international representatives—diplomats, missionaries, aid workers—to successfully interact with a significant segment of Muslims. The religion of many of the Muslims Dudley encountered extended beyond the Qur’an. They prayed to ancestors and worshipped spirits. They practiced magic and believed in demonic powers at work in their lives. It was unlike anything Dudley had ever been taught. Academic resources on these phenomena were few and far between, so Dudley set about recording the facets of what is now called “Muslim popular piety.” He collected talismans, books, and prayers, and in the meantime discovered a world outside the mosque that believed in and feared magic, spirits, demons, and curses.

**REACHING THE UNREACHABLE**

Finally it happened when he graduated from Harvard: after years of training and discernment, two master’s degrees, one doctorate, and two children, Dudley and Roberta became full-time missionaries to Pakistan, funded by the Presbyterian Church. Dudley worked at the Christian Study Centre in Rawalpindi, just outside the capital of Islamabad. Determined to work closely with Muslims, he made great progress in building bridges between Christianity and Islam. At times, those bridges were used for dialogue and mutual respect; at other times, they were used for bringing Muslims to the Christian faith. It was a tremendous accomplishment for Dudley and his colleagues in the area, particularly because of a hurdle that Dudley’s graduate studies had failed to address—the ubiquity of folk Islam.

Westerners often saw Muslims as an unsophisticated people, completely ignoring their highly varied and developed cultures rich with art, tradition, and theological reflection. Dudley still had the heart of a missionary, but his time in Lebanon convinced him that rigorous intellectual preparation would lead to more effective witnessing.

When he graduated from Fuller, Harvard accepted him to study under the preeminent Western scholar of Islam Sir Hamit Gibb. Dudley did well in his studies, writing his dissertation on the theology of Hasan al-Banna, the founder of the Muslim Brotherhood—and meeting secretly with some of its leaders—but again found an absence of material on folk Islam. Furthermore, his commitment to missions was sometimes frowned upon. It was thought by some that one should appreciate Arab culture, not convert it. His missional commitment was not crushed, but it was modified. Dudley learned to love and appreciate the indigenous culture of the Islamic nations for what they were, while still yearning to bring the redeeming love and light of Christ to them.
thus gradually coming to faith in Christ as Savior. The Qur’an within trusted groups of fellow Muslims, and church or to Christians—but also in a “transformational impact was perhaps greatest in the study of Muslims mission (SWM) as its dean from 1992 to 1999, Dudley’s research filled gaps in the discipline, and their contexts. His research in Muslim popular piety church in the capital of Riyadh and elsewhere grew at an astounding rate, to an extent that made the government uncomfortable. To help ease tensions, Dudley showed them letters ascribed to Muhammad that gave Christians the right to worship in their own churches as long as they were loyal and met certain financial and other obligations. The Christians were then allowed to continue a lower-profile worship. When Dudley and his family returned to the United States because of Roberta’s health and their children’s educational needs—after 11 years of ministry in Pakistan, Afghanistan, and Saudi Arabia—King Khalid thanked him for his work. Dudley began teaching in Michigan in 1979, during the Iranian Revolution: when the American Embassy personnel in Tehran were taken hostages, the Grand Mosque in Mecca was taken over by militants, and the American Embassy in Pakistan was burned down. Subsequently he and his family moved to Pasadena, where he initially taught at Fuller while serving at the Zwemer Institute, then became a full-time professor of Islamic Studies in Fuller’s School of World Mission in 1985.

Though he oversaw key initiatives in the School of World Mission (SWM) as its dean from 1992 to 1999, Dudley’s impact was perhaps greatest in the study of Muslims and their contexts. His research in Muslim popular piety and their contexts. His research in Muslim popular piety studies in SWM. Later Dudley was privileged to be asked to edit the most comprehensive study to date of how Muslims were coming to faith in Christ, entitled From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues among Muslims (2008, 2011).

Because Dudley is quick to tell a story and slow to take credit, it bears telling that he influenced movements in missions, academia, and diplomacy that affect the discussion of how Christians and the West interact with Muslims. When Provost Doug McConnell, then dean of the School of Intercultural Studies, was asked how he could possibly replace Dudley at Dudley’s retirement, McConnell responded he already had—but it required four new faculty members to do it. “We would have gone nowhere in Islamic Studies without him,” McConnell says. “He has always led by bringing others around him and asking them to join him on the journey.”

STILL ON THE JOURNEY

The tale of Dudley’s incredible life is exceeded only by the extraordinary depth of his work. It’s been suggested that he write a memoir: three arrests in three countries, hitchhiking from New York to Ecuador and through Iran, Pakistan, and India, working as a deckhand for passage from Panama to the United States, negotiating on behalf of hostages, weaving through civil wars and revolutions: all this surely warrants some sort of literary commemoration.

“Oh, no,” says Dudley, shaking his head. “I don’t think I’ll have time. I have too much work to do.”

SCHOLAR, PASTOR, ADVOCATE

Dudley’s scholastic endeavors also unexpectedly proved crucial for his own safety and the safety of others. During his first tour in Afghanistan, two missionaries were arrested for distributing copies of the Gospel of Luke. Though he never appeared in court, Dudley hired a defense lawyer and developed the defense himself, based on Qur’anic verses that allowed Christians and Muslims to coexist peacefully. The missionaries were released.

A similar situation presented itself in Saudi Arabia, where Dudley was called to serve as the first sanctioned resident pastor in the Arabian interior since shortly after the Islamic conquests of the seventh century. The church in the capitol of Riyadh and elsewhere grew at an astounding rate, to an extent that made the government uncomfortable. To help ease tensions, Dudley showed them letters ascribed to Muhammad that gave Christians the right to worship in their own churches as long as they were loyal and met certain financial and other obligations. The Christians were then allowed to continue a lower-profile worship. When Dudley and his family returned to the United States because of Roberta’s health and their children’s educational needs—after 11 years of ministry in Pakistan, Afghanistan, and Saudi Arabia—King Khalid thanked him for his work. Dudley began teaching in Michigan in 1979, during the Iranian Revolution: when the American Embassy personnel in Tehran were taken hostages, the Grand Mosque in Mecca was taken over by militants, and the American Embassy in Pakistan was burned down. Subsequently he and his family moved to Pasadena, where he initially taught at Fuller while serving at the Zwemer Institute, then became a full-time professor of Islamic Studies in Fuller’s School of World Mission in 1985.

Though he oversaw key initiatives in the School of World Mission (SWM) as its dean from 1992 to 1999, Dudley’s impact was perhaps greatest in the study of Muslims and their contexts. His research in Muslim popular piety and their contexts. His research in Muslim popular piety

There are parallels between the first century and today. The fulness of time for the Prince of Peace to come to the first century involved the persecution, harassment, and eventual death by crucifixion of Jesus. When the Islamic State was formed in the first century by Jesus, the world was used to the tools of the social sciences to see how various Muslims of every culture.” This purpose statement represents our call to serve the incarnation of the gospel among Muslims by our lifestyle, humor, live virtual witness, and pointing to the communities of faith that entirely the love of Christ. In these troubled times, with the increased interest in peacebuilding between Muslims and Christians and the increased responsiveness of the gospel among Muslims by our lifestyle, humor, live virtual witness, and pointing to the communities of faith that entirely the love of Christ. In these troubled times, with the increased interest in peacebuilding between Muslims and Christians and the increased responsiveness of the gospel among Muslims by our lifestyle, humor, live virtual witness, and pointing to the communities of faith that entirely the love of Christ. In these troubled times, with the increased interest in peacebuilding between Muslims and Christians and the increased responsiveness of the gospel among Muslims by our lifestyle, humor, live virtual witness, and pointing to the communities of faith that entirely the love of Christ. In these troubled times, with the increased interest in peacebuilding between Muslims and Christians and the increased responsiveness of the gospel among Muslims by our lifestyle, humor, live virtual witness, and pointing to the communities of faith that entirely the love of Christ.
A s a clinical community psychologist serving in places all over the globe, Cindy Scott (PsyD ’99) finds deep reward and, sometimes, unpredictable intensity in her work—and shares a story to illustrate. At one health center where she was offering training support, a child was brought in after she saw her father violently attack her mother. “She didn’t know yet that her mother died after that attack,” Cindy remembers. The health worker and family asked for guidance navigating a situation that seemed overwhelming. Cindy felt the shock of it herself: “How do you tell a girl that her father has murdered her mother?”

“Even though this was one of the most horrible things imaginable,” says Cindy, “it was a privilege for me to say to one of the health workers, you can handle this: to sit down with her, coach her through the process with the child and her family, and see her leave that evening knowing she’d done a good job.” That staff member learned how to be helpful to the stunned and grieving family, says Cindy, and knew she could be just as helpful to other families in the future.

Over the years Cindy has been drawn to people and places seared by trauma, with work that has taken her to such far-flung locations as Papua New Guinea, Uzbekistan, Ethiopia, Sierra Leone, and now the Solomon Islands. As she equips local counselors, nurses, and other providers to offer psychological help to those affected by trauma, the impact of her work is both powerful and enduring.

“I don’t do the work of psychosocial support directly; I train and sit with those who are doing the work,” she explains. “Because psychology is quite new in these contexts, my joy is when I see the lights going on—when my trainees say, Oh! Now I get it!” But the learning goes both ways, she stresses: “I can do the counseling training, but I have to learn the culture from them.”

FACING DISCOMFORT HEAD ON

The spark that launched Cindy on her vocational trajectory came early. “When I became a Christian as a child, I loved stories about missionaries,” she recalls. “People working cross-culturally, translating the Bible into local languages—it drew me in.” She thought she might become a missionary herself: “I wanted to help people.” That yearning to help led her, as a teenager, to start volunteering in a local child-abuse receiving facility. “Why they allowed me as a teen to volunteer I don’t know, but they did,” she says. Her role was to draw pictures with the abused kids, and the more she sat with them, the more fascinated she became with their recovery process. She watched how the staff helped the children start talking about the trauma they had experienced, and the impact of that on young Cindy was great. She chose to continue working at the home as a staff member and even began taking classes in psychology to further inform her work, leading eventually to a bachelor’s degree in criminal justice and psychology.

Not long after graduating, Cindy took a job with an inner-city job training program in the “Little Havana” district of Miami, Florida, offering support services and lay counseling for youth who were African American, Cuban, Caribbean, and South American. It was a pivotal time, she says, in her cross-cultural understanding and approach. “I was pretty much the only white person around, and that could be very challenging,” she recounts. “The miscommunication—sensing that others are uncomfortable but not knowing why—it wasn’t an easy thing. And I realized that if I was able to tolerate it, I could actually learn from those uncomfortable moments and find ways to begin building trust. It came down to this: Do I run when people don’t like me, or do I ask, how am I interacting that reinforces stereotypes? Can I embrace the situation, let there be awkwardness, and talk about it? In fact, yes, I could, and people wanted me to.”

After several years in this work Cindy felt the need for more training and, in 1989, enrolled in Fuller’s School of Psychology. “I had been feeling that my psychology and my Christian faith were moving farther apart, and I needed to struggle with becoming more congruent. What would it mean to integrate my faith and psychology?”

At Fuller she found a place that allowed her to grapple with her questions, with support and insight from such faculty members as longtime School of Psychology professors Judy and Jack Balswick and Professor of Theology and Ministry Ray Anderson. She also found
something she didn’t expect: culture shock. After being immersed in Miami’s inner city for seven years, the move into a scholarly community that was largely white knocked her off kilter. “I looked like I fit in, but I didn’t feel like I fit in,” she says. The diversity she sought in Miami immersed her in a world beyond the master’s level and got a PsyD.

**A MUTUAL LEARNING PROCESS**

Cindy has since worked in postings around the world, most often with humanitarian organization Doctors Without Borders—or, as it’s known in French, Médecins Sans Frontières (MSF). She has typically served as part of a medical team in places experiencing medical emergencies, training local counselors and healthcare workers to provide psychosocial support and psychological first aid. The most intense of those assignments came in 2014, in the midst of the Ebola outbreak in Kailahun, Sierra Leone, where she was shocked, Cindy says, to see “the entire collapse of the country’s medical infrastructure.” She found herself supporting “a heroic group” of local counselors who assisted Ebola patients and their families, as well as other health care workers who faced death daily.

“It was a life changer, working with Ebola,” says Cindy of a time that was both wrenching and redemptive. But as impactful as that experience was, her deepest calling—including Francis Kamau [PhD ’97], a pastor from Uzbekistan, Ethiopia, Sierra Leone, and the Solomon Islands.

In the last year the government has expanded its network of services to victims of sexual and family violence, and Cindy now spends time wherever she’s needed: assisting clinic staff to do psychological first aid when a rape survivor comes in; coaching volunteers who man a new 24-hour hotline for abuse victims; training mental health nurses to provide counseling care.

“It’s about building trust; it’s a mutual learning process. They have a lot to teach me about the culture,” Cindy says, and offers an example. Shortly after the 2014 flood that left 10,000 homeless, she worked closely with a nurse to offer psychological first aid in the evacuation camps as part of the emergency medical response. They began to notice that children were coming to the groups, but few adults. “We also discovered that the medical team was getting a lot of patients with ambiguous body pain that was not responding to medical interventions,” Cindy says. “So the nurse and I decided to do what we called a body pain group.”

That group did attract adults to its first meeting, “but the nurse told me, ‘Cindy, they’re going to expect you to give them medicine.” So on the first day, we drew a picture of the body and I asked them to mark the places where they felt fear and sadness in their bodies. Then I said, ‘I have bad news for you: there’s no medicine for fears and worries, but there are things you can do to help your body feel better.” We introduced simple relaxation techniques and information about traumatic stress reactions. People were so engaged with the process! They said, “Yes, my body really does feel better!” It was humbling. Traditional mental health practices sometimes don’t work. Instead, together, the nurse and I adapted our intervention in a way that was culturally appropriate.

**UNPREDICTABLE BUT FULFILLING**

“I told staff, the next time you have a case, let me sit with you, walk you through it. They said, ‘you’d really do that?’”

In the last year the government has expanded its network of services to victims of sexual and family violence, and Cindy now spends time wherever she’s needed: assisting clinic staff to do psychological first aid when a rape survivor comes in; coaching volunteers who man a new 24-hour hotline for abuse victims; training mental health nurses to provide counseling care.

“It’s about building trust; it’s a mutual learning process. They have a lot to teach me about the culture,” Cindy says, and offers an example. Shortly after the 2014 flood that left 10,000 homeless, she worked closely with a nurse to offer psychological first aid in the evacuation camps as part of the emergency medical response. They began to notice that children were coming to the groups, but few adults. “We also discovered that the medical team was getting a lot of patients with ambiguous body pain that was not responding to medical interventions,” Cindy says. “So the nurse and I decided to do what we called a body pain group.”

That group did attract adults to its first meeting, “but the nurse told me, ‘Cindy, they’re going to expect you to give them medicine.” So on the first day, we drew a picture of the body and I asked them to mark the places where they felt fear and sadness in their bodies. Then I said, ‘I have bad news for you: there’s no medicine for fears and worries, but there are things you can do to help your body feel better.” We introduced simple relaxation techniques and information about traumatic stress reactions. People were so engaged with the process! They said, “Yes, my body really does feel better!” It was humbling. Traditional mental health practices sometimes don’t work. Instead, together, the nurse and I adapted our intervention in a way that was culturally appropriate.

**UNPREDICTABLE BUT FULFILLING**

“If God had told me in my earlier years that this is what I’d be doing, I think I would have run!” Cindy says with a laugh. “This work is unpredictable—I never know what my next assignment will be—and it’s hard. Honestly, it’s outside my comfort zone.” But it’s the work God has for her.

A study Fuller offered last year on calling, Cindy remembers, made the point that God is continually calling us to a life we never imagined—and that resonated with her.

“Life has been so full of surprises and challenges in my faith and walk, and yet it’s been so fulfilling,” she affirms. “I don’t know what’s next. But God has been faithful to provide all I need to serve him, and I know he’ll continue to teach me how to represent his love in the world.”
Imagine a storyteller by morning, a regional campus director by day, and an affiliate professor of intercultural studies by night. Suppose this man, let’s call him Mike, finds all three areas of his life filled with truth, grit, and a little mystery—and that nearly everything he does is an occasion to wrestle with deep questions of faith.

Author C. S. Lewis used a tactic he called “the supposal” in his writing to ask a series of “what if” questions. When he posed the question, “Suppose that God’s reconciling work happened not in our world but in a fanciful world?” The Chronicles of Narnia were born. Orange County regional campus director, faculty member, and novelist Mike McNichols uses the same tactic whenever he is working on a new book. His immersion in the world of theology sparks all kinds of “supposals” for his novels. “Suppose you have someone whose life and vocation is in the world of faith as a pastor or religious studies professor. And let’s say he loses it all on a desperately self-destructive path to alcohol poisoning. Would God still be with him? Suppose there were supernatural creatures involved, or a murder?”

While Mike has always been interested in writing stories, he never really put pen to paper until he started working on his dissertation at George Fox University. That’s when he learned to love the adventure of storytelling. “You have characters, you have a general idea of how things are going to go, and then the characters seem to drive it—they come alive. You start to love them or hate them, and you feel compelled to get to the end of the story or you’ll leave these people in limbo.” His doctoral project became his first published novel, The Bartender: A Fable about a Journey.

Resisting the sanitized storylines of many Christian authors, Mike found the gritty stories of Ray Bradbury, Stephen King, and similar writers compellingly authentic. Growing up immersed in classic stories of monsters, vampires, and werewolves allowed Mike to unlock a secret strength in these archetypes. “There is a wonderful thing you can do with mysteries and even tales of horror that allow good and evil to interplay.” The legend of the vampire embodies evil in Mike’s stories by inverting the meaning of the Eucharist. “In the vampire story, the blood of many is taken for the benefit of the one,” he says, “whereas in the Eucharist the blood of the one is given for the sake of the many.”

Like C. S. Lewis, who imagined the interior lives of children enduring the deprivations of war, Mike’s grandchildren inspired the “supposals” for many of his stories. After learning more about his grandchildren’s interest in the Twilight saga, Mike determined to set the record straight about the “true” character of vampires. One short story written for his family led to an entire trilogy of vampire-inspired tales whose characters encounter the deeper realities of evil, suffering, forgiveness, and atonement: This Side of Death, A Body Given, and On Turpin’s Head.

Mike’s pastoral experience also generated all kinds of “supposals” for his stories. A conversation with a church member in recovery became the skeletal structure for The Haunts of Violence, a story about a man and his alcohol-induced hallucinations of Jesus. In writing his most recent, not-yet-published novel, Mike found healing for the grief he experienced closing the church he pastored for many years. That tale—a murder mystery about a man who moves into a house haunted by a crime committed 100 years earlier—helped Mike sort through his feelings of loss.

Mike enjoys the rhythm of starting his day writing stories. While he may wear many hats as a tri-vocational professional, there is a wonderful unity in all that he does. “What I love about Fuller is that it’s a place where someone like me, who likes to write serious stuff, can also write crazy weird horror stuff and nobody wants to kick me out!”

Ultimately, Mike hopes that his stories allow readers to wrestle with hard questions without the undertones of a moral agenda. “I would like people who are struggling with loss and wondering, ‘Where is God in the midst of this pain?’ to read my first vampire book,” Mike says. Which leads to the final “supposal”: Suppose that a story about a vampire, a hallucinating alcoholic, or even a mysterious murder reveals the truth of God’s relationship to humankind in the most unexpected way.

MEGGIE ANDERSON, storyteller, is an MDiv student and FULLER magazine’s story table coordinator. NATE HARRISON, photographer, is FULLER magazine’s senior photographer and video storyteller. Find his work at NateCHarrison.com.
Speaking the Language of Art and Ministry

Div student Humberto Rebollo’s greatest struggle of faith began when he was given a gift any artist would dream of: the keys to an art gallery. When the owner—an established painter “who adopted me into the arts,” he remembers—was diagnosed with cancer, Humberto worked late into the nights to keep it running. By the time she passed away, he had slowly taken over the whole operation, and with the blessing of the surviving family, Humberto took ownership of what would soon become Highland Art and Studio, the first Latino gallery in Melbourne, Florida.

At the same time, Humberto and his wife, Yolanda, were planting a church in Fellsmere, a small Latino community a few miles south. They met weekly in a local school, teaching art classes, performing dramas, and doing crafts with the local children. “I got rejected a lot of times. I knocked on a lot of doors, and one time a father almost hit me,” he says. The support was running low, and the denomination of Humberto’s church offered little in terms of spiritual or emotional support. “I felt like a missionary in my own country,” he says. "I was building a church all on my own, the church hasn’t really given me any support.

When he was offered the chance to start a new art gallery, Humberto was at the end of his rope. "I didn’t even know where to start," he says. "When I went to the Brehm Center for Worship, Theology, and the Arts, they told me to start looking at Ecclesiastes, a book they use as a reference to meditate on the rhythms of change. Humberto’s painting is both a reflection on Scripture and a self-portrait: student, artist, and minister, all in God’s timing.

Humberto stands next to Time to Paint, a painting for an exhibition on Ecclesiastes by the Brehm Center for Worship, Theology, and the Arts. The exhibit showcased work from an increasing number of students who come to Fuller to reflect theologically on their art. With a title referencing Ecclesiastes’ meditation on accepting rhythms of change, Humberto’s painting is both a reflection on Scripture and a self-portrait: student, artist, and minister, all in God’s timing.
세계 여러 라틴계 화가들의 작품을 한 자리에 모아 소개할 수 있었던 컬러리는 그 첫 전시를 통해 Humberto 자신의 작품을 포한한 지역 예술잡지의 편집장은 웹사이트를 시작하도록 힘을 보태 주었습니다. 이 이어지게 됩니다. 임대주는 법적 서류 작성을 맡아 도와주었고, 지역 이었습니다. "로 하산을 봐서서 빼는 200수의 병 임수의 하산할 수 있도록 첫발을 내딛기"라고 칭해진다.

Faith, exposed to Latin church history and liberation theology, deepened in unexpected ways. Fuller broadened his thinking, he says, “especially in terms of a global context.”

He’s also found time to teach a painting class for his peers, and he’s created a few murals for local churches. Still, Humberto is not able to paint as much as he wants to, and with much of his work stored under the bed, he has learned to see his time at Fuller as another season of preparation: “It’s uncomfortable, but sometimes God tells you to wait, because he’s preparing you for greater things.”

“Being biocultural is a blessing to the community, and it’s a language that can only come after years of moving between two cultures, and—with his Bible and paintbrush in hand—a language he’s ready to speak.”

**Bible and paintings do not usually go together within Latin evangelical churches—they want a church with an outreach to go among groups and pay a visit to “el cuarto de los jóvenes” (youth ministry room) in a Hispanic church that owns its facilities. Christian art in the form of painting and literature is yet to be discovered as a gift to evangelistic faith in the Latin church. Latin culture, on the other hand, is overwhelmingly artistic, visual, ever creative, and diversified. This seems to be a contradiction, and it is.”

Conservative Protestant mission efforts targeted Latin art across the Americas (Latin America and the Caribbean) as something to be used to communicate the gospel; nearly all forms of art were re- duced to singing hymns and playing classical instruments. Anglican, African, and European artistic traditions would certainly react to this Protestant denial of cultural beauty, and so a few local Protestant expressions—especially Pentecostal—have opened ways to gradually experience what the Latin theologian Alejandro García-Rivera called “the community of the beautiful.” The denial of beauty to the Latin Christian community is something that we, as educators, theologians, and pastors, have to come to with a new mindset. “It is a beauty that issubversive yet graceful, hoping and fresh, (that) crosses barriers and creates com- munity by difference, and this is something we must learn to do, it is possible the impossible and (makes) visible the invisible: Beauty can (cross) differences made long ago. Indeed, beauty is the great duality of the Christian faith (the Beautiful, the Pious). God, beauty, and the beauty of God that we have to come to know through other theologians and artists and have yet to be discovered as an artistic product of culture.”

García-Rivera points to an evident case, popular religion, where faith happens without much formal and Western regulation. At Fuller Seminary’s Center for the Study of Hispanic Church and Community, we have embraced Humberto’s artwork as a beautiful gift of God and a gift of and to our Latino culture. In Humberto’s paintings and murals, we have found a way to break barriers and violent borders by blending inspiration from Latin artists—Diego Rivera and Picasso—and modern art, an art form that has the potential to find a path in Humberto’s biblical and evangelical imagination. Stumblingly, his visual faith is bringing beauty into church ministry—the very thing our Protestant ancestors felt afraid of and thought impossible to achieve. “Beauty makes possible the impossi- ble and visible the invisible,” just as García-Rivera has said.
Stuck Between Religion and Race
During his 1963 speech in Detroit, Michigan, “Message to the Grass Roots,” activist Malcolm X once said, “Be peaceful, be courteous, obey the law, respect everyone; but if someone puts his hand on you, send him to the cemetery. That’s a good religion.” As I read another statistic on how many black people have died at the hands of police this year, I feel conflict. Deep down inside I believe there is another way, but sometimes I have my doubts. It raises an important question during a time when the reality of racial injustice most easily breeds anger—As a Christian, how can I preach “love your neighbor” when my instinct is to fight back? That was the question on my mind as I entered into a dialogue with second-year MD student Caleb Campbell on a rare cloudy afternoon in Pasadena, California. As accounts of offenses toward black bodies continue to permeate my online news feed, how do I reconcile the black community’s approach to justice that often seems so different from the church’s? Caleb’s answer to the question is consistent—it always comes back to love. “That’s the responsibility of black Christians because we have to navigate these two worlds,” he says, urging that we have to bring the reconciling power of the gospel to our black brothers and sisters to see this is the key that we need. “It always goes back to love,” he insists. “There’s so much hope in that. Love has the power to overcome darkness.”

His words serve as a reminder of my own hopes that love will indeed prevail in the end. I hold onto this aspiration as our only option, true love is demonstrated when both sides reconcile, says Caleb, requiring the unity of black and white communities. “It’s very easy to point the finger at others’ race, being a black student at Fuller, and grappling with the appearance of ‘respectability politics.’”

Caleb grew up in Westmont, a neighborhood in the South Central area of Los Angeles only about 20 miles south of Pasadena, yet he had never heard of Fuller Seminary. It wasn’t until he started researching seminaries with high academic standards that Fuller emerged as a graduate institution committed to the fundamentals of Christian faith and rigorous scholarship. That scholarship has its blind spots, however, and we both acknowledge our disappointment with the lack of inclusion of the African American experience and its contribution to church history within the classroom. Yet some exceptions—such as Lewis B. Smedes Professor of Christian Ethics Hak Joon Lee’s course “Theology and Ethics of Martin Luther King Jr.”—have strengthened Caleb’s resolve to revisit Christian principles that have inspired justice movements in the past. Martin Luther King Jr. and the Civil Rights movement used the Christian faith as their framework for fighting oppression, but Caleb sees a new need for effective strategy in addition to Christian principles. We need to fight injustice with new strategies that reflect contemporary waves of thought, he feels, while continuing to look to those who came before us for cues on effectiveness. “King was able to make creative protest a powerful force against injustice. They used their imaginations, they prayed, they sought God’s help, and their demonstrations—freedom rides, marches, etc.—were creative. We have to be just as creative, while keeping love at the center,” he says, relishing the fact that many of the efforts to spark change that he admires were birthed out of the black church.

For both of us, this rekindles the frustration that the black theological narrative has largely been absent in our education as well as in culture at large. Though Caleb believes that the #BlackLivesMatter movement has been evolving creativity and imagination resonant with Dr. King’s, on a local level he and a group of students are responding to the call toward creative protest by forming Onyx, a student group committed to empowering and developing black male students at Fuller. As vice president of the newly formed campus organization, Caleb reflects on self-determination, self-agency, and the ways in which African Americans can shift others’ perceptions of black men. “It’s very easy to point the finger away from ourselves, but at the same time we have to reflect on ourselves,” he believes. “We have to look at behaviors, patterns of behavior, that do not help our situation and that simply perpetuate stereotypes.”

Some critics would label Caleb’s approach a form of respectability politics, or criticizing one’s own community in order to appear more acceptable to mainstream culture. After all, the thinking goes, why should the onus be on black people to behave nicer, instead of calling white people to task for their racism and implicit bias? The task of reconciling, says Caleb, requires the unity of black and white Christians working together. “It’s not about attacking white people. This is a call to task for their racism and implicit bias in different ways, and in one way or another, we’re all complicit.” That responsibility needs to be exercised in the classroom as well. Caleb recalls times when white classmates have insisted that current examples of racial violence are merely isolated incidents, with no implied undercurrent. On the other hand, he also remembers when his American church history professor James Bradley led a devotional at the beginning of class on the day it was revealed that the white police officer who shot unarmed black teenager Michael Brown was acquitted. “He showed genuine, sincere grief over the whole matter,” Caleb remembers. “He prayed over it and brought Scripture to us to help us make sense of it. I saw deep concern and compassion, and that touched my heart.”

Love and compassion are two-way streets, and even though it can be a humbling reality, Caleb is determined to enter conversations on race with grace—at Fuller and elsewhere. We have to begin with the Christian context, he says, pointing out that who one defines as “neighbor” determines how one will treat others. “When you see that the biblical understanding is that all of humanity—everyone that you are sharing this world with—is your neighbor, that obliges you to show love to everyone,” he insists. As we seek to tear down walls, Caleb reminds me that even though current events make it seem as though retaliation is our only option, true love is demonstrated when both sides put their armor down and look for ways to understand each other. I think that is something worth fighting for, and my prayer is that hope in that truth will sustain us in the hard road ahead.
When two different entities come to interact with each other, a potency lies within the spaces that are in-between. The difference between these entities creates vital tensions and suspension of ambiguity. The dynamic interactions of the difference and potency of the space of "in-between" inspire me to create my work.

"Exposing the space 'in-between' reveals a deeper understanding about the complex, incomplete, and unsteady reality of human nature. Revealing these suspended spaces suggests that there is no such thing as fixed boundaries, extreme difference, hierarchy, or purity in race, ethnicity, or culture. Fluidity, dialogues, and exchanges are part of the nature of interaction. Translation and negotiation become necessary during their vital encounter. Hybridity is a sure path to transformation.

"To represent this dynamic interaction, I use biomorphic forms in my paintings. These natural organic forms are embedded in the visible brushstrokes of nature, yet the forms also suspend and integrate with their surroundings, thereby creating a sense of movement. They have a sense of an illusion of space, but still reflect the two-dimensional surfaces on which they are painted. These organic forms vary in composition in order to create dynamic spaces for visual interaction. The precise ways in which these binary forms interact now symbolically rely on the viewer's perception."

—Trung Pham, artist
Evelyn and Frank Freed Professor of the Integration of Psychology and Theology

Guest Editor

THE INTEGRATION OF PSYCHOLOGY AND THEOLOGY AT FULLER

Brad D. Strawn,

It might be called “reintegration” began way theology were in fact kindred disciplines Fuller offered the first accredited doctoral program in clinical psychology with a Christian faith that could not be measured empirically. Critics’ questions always seem to circle around the same theme: “When psychology and Christian faith are integrated, what trumps the other?”

The Fuller School of Psychology has never approached integration with this adversarial posture. While a number of different integration models have been developed within or alongside Fuller (several are described in the articles that follow), the enduring central commitment of our work has been to bring the best of Christian theology (faith and practice) into honest conversation with the best of psychology (science and practice).

The articles that make up this theology section of FULLER magazine demonstrate that commitment. You will read of science and as it is used in the service of developing Christian virtues; how neuroskepticism does (and does not) inform religious experience; how psychology can equip those in min-

isterial settings to care for themselves in order to more effectively share and embody the gospel; what Christian faith has to add to the clinical practice of counseling; and even how we can use theology to critique psychology as it plays out in cross-cultural settings. Through it all, one should see that the integrative project is not a debate but a dialogue in which genuine learning, growth, and transformation take place as these two ancient disciplines of study, under the Lordship of Jesus Christ, attempt to serve the kingdom of God.

In the courtyard of the building where I teach, there is a bronze sculpture of a Greek god combined with a Christian cross. A plaque nearby reads, “Planting the cross in the heart of psychology.” From its begin-
ings in the School of Psychology at Fuller has been about this endeavor known as “integration.”

Decades ago, some found it outlandish when Fuller offered the first accredited doctoral program in clinical psychology with a Christian emphasis. Philosophy, psychology, and theology were in fact kindred disciplines until they were unlinked from one another in the late 19th century. The work of what might be called “reintegration” began way back then. Nevertheless, some in the Chris-
Brad D. Strawn is an Associate Professor of Psychology at Point Loma Nazarene University and also practiced as a clinical psychologist. Strawn was professor of psychology (faculty member). Prior to joining the Brookhaven Institute for Psychoanalytic Psychotherapies and Society for the Exploration of Psychology and Wesleyan Studies, Strawn is a member of the Christian Association for Psychological Studies, author of the book "Religious Psychology. Integration historian Hendrika Vande Kemp notes that the term integration was picked up by the editors of the journal Pastoral Psychology and was applied to both Kunkel and later to famous American psychologist Gordon Allport. Since the 1970s the term integration has been used in diverse ways, including (but not limited to) the integration of psychology and Christianity, psychology and religion, and psychology and theology (faith and practice, belief and life). Psychology and Christian faith, psychology and spirituality, psychology and theology, and even psychotherapy and spirituality. While the term integration is relatively young, the scientific study of the "psychology of religion" has been around for some time. The psychology of religion uses the science of psychology to study religion and religious experience. While some have worried that this approach may reduce religion to "nothing-but" psychology, it has produced fascinating and helpful findings on everything from the development of culture, the experience of spiritual transcendence, and religion and health to brain science and religious phenomena. For these reasons, the psychology of religion remains an important avenue of study.

The field of integration, however, is a more superordinate concept. While it may include the psychology of religion, it may also include the religion of psychology. Here religion, theology, or spirituality might be used in an attempt to explain/critique some branch of psychology (e.g., humanistic clinical psychology) or psychological experience (e.g., struggle with sin). From the perspective of the religion of psychology, it has been argued that integration has been going on in theological circles for a long time.

Integration may also include the application of psychological findings to areas that have long been areas of overlap for Christian theology and life such as virtue acquisition, forgiveness and reconciliation, spiritual formation, life and health of the church and its ministers and missionaries (see the article by Erikson, Wilkins, and Tiersma Watson). Christian marriage and families, health issues, and public sanctification, and growth in holiness—just to name a few. Integration in counseling and therapy has also gained momentum as scholars study Christian therapists working with Christian clients, develop unique Christian counseling approaches, and explore ways to understand God's activity in the counseling moment (see the interview with Tani).

It is safe to say that the field of integration has exploded since the early 1950s with the development of master's and doctoral level training programs specifically aimed at integration training, and with the development of professional organizations of Psychology and international conferences specifically focused on integration. Even secular organization such as the American Psychological Association and the American Psychological Association and the American Psychiatric Association are now recognizing the important role religion and spirituality in mental health, and the publishing houses produce books and journals every year on integrative topics. It could be argued that integration is a subdiscipline in the larger field of psychology.

Despite the long history and work in integration, the task has not been without its detractors and critics. Some have simply argued that Christianity, faith, and theology should have nothing to do with psychology. They have seen psychology as a secular enterprise whose agenda was usually incompatible with Christianity and at worst was in the business of the eradication of religion. Practitioners from this school of thought, such as the "biblical counseling" proponents, argue that they find everything needed for mental health in the pages of the Bible and subsequently reject theories and findings emerging from secular psychology.

It should also be noted that there are some in the field committed to relating psychology and theology that don’t care for the term integration. They worry that integration sounds like making one discipline out of two, perhaps forcing one on the other while doing violence to both. Or they may question the primary integrative assumption that we are dealing with two separate disciplines to begin with.

Still others, while not rejecting the project outright, have recognized a persistent and unanswered question. The question boils down to which, if either, of the two disciplines is privileged, and what are the implications of such privileging? On one end of the continuum, psychology explains away theology/Christian faith and trumps any conflict between the two by relying on the power of science while never acknowledging science’s limitations. On the other end of the spectrum, theology is conceived as the queen of the sciences and trumps psychology whenever there is a conflict, relying on the power of revelation and ultimate Truth, while never acknowledging that theology is an interpretive process.

MODELS

With this question operating in the background, it is understandable why the early years of the integration task (like the development of any new scientific discipline) included building models of integration. The Graduate School of Psychology at Fuller Theological Seminary was established in the years 1954–1956 with the primary goal of integration; to make sense that faculty began to build models of integration. Paul Clement, one of the early faculty members in the School of Psychology, developed a tripartite model of integration based on “theory, research, and practice.” Integration meant that theology must impact a psychologist’s work at each of these three levels. Newt Malony, who joined the psychology faculty in 1978, also had a tripartite model; he discussed “integration at the level of principles, of profession, and of person, the 3P’s.” The diagram [above] indicates that these two models can be combined, suggesting that theory, research, and practice may be important at each of Malony’s levels of principles, profession, and person, while theology influences all.

“I When I gave the integration lectures years ago, the title was the somewhat dated term ‘the nature of man.’ I argued that it wasn’t the nature of man, it’s the nature of people. There’s no such thing as a person alone. . . . It is indeed the life of the church where Jesus is expressed, where we learn about him; that’s where we’re corrected through comments other people make, enemies and the like, and that’s really a place where we need to grow.”

+ RICHARD GORSUCH is a senior professor of psychology. This quote is taken from an Integration panel convened for the School of Psychology’s 50th anniversary. More online.

Brad D. Strawn is the Evelyn and Frank Fried Professor of the Integration of Psychology and Theology and Chair of Integration, Department of Clinical Psychology, in Fuller’s School of Psychology. Strawn is the dean of the chapel at Southern Nazarene University and also practiced as a clinical psychologist. Strawn was professor of psychology (faculty member). Prior to joining the Brookhaven Institute for Psychoanalytic Psychotherapies and Society for the Exploration of Psychology and Wesleyan Studies, Strawn is a member of the Christian Association for Psychological Studies. Hendrika Vande Kemp notes that the term integration was picked up by the editors of the journal Pastoral Psychology and was applied to both Kunkel and later to famous American psychologist Gordon Allport. Since the 1970s the term integration has been used in diverse ways, including (but not limited to) the integration of psychology and Christianity, psychology and religion, and psychology and theology (faith and practice, belief and life). Psychology and Christian faith, psychology and spirituality, psychology and theology, and even psychotherapy and spirituality. While the term integration is relatively young, the scientific study of the “psychology of religion” has been around for some time. The psychology of religion uses the science of psychology to study religion and religious experience. While some have worried that this approach may reduce religion to “nothing-but” psychology, it has produced fascinating and helpful findings on everything from the development of culture, the experience of spiritual transcendence, and religion and health to brain science and religious phenomena. For these reasons, the psychology of religion remains an important avenue of study.

The field of integration, however, is a more superordinate concept. While it may include the psychology of religion, it may also include the religion of psychology. Here religion, theology, or spirituality might be used in an attempt to explain/critique some branch of psychology (e.g., humanistic clinical psychology) or psychological experience (e.g., struggle with sin). From the perspective of the religion of psychology, it has been argued that integration has been going on in theological circles for a long time.

Integration may also include the application of psychological findings to areas that have long been areas of overlap for Christian theology and life such as virtue acquisition, forgiveness and reconciliation, spiritual formation, life and health of the church and its ministers and missionaries (see the article by Erikson, Wilkins, and Tiersma Watson). Christian marriage and families, health issues, and public sanctification, and growth in holiness—just to name a few. Integration in counseling and therapy has also gained momentum as scholars study Christian therapists working with Christian clients, develop unique Christian counseling approaches, and explore ways to understand God's activity in the counseling moment (see the interview with Tani).

It is safe to say that the field of integration has exploded since the early 1950s with the development of master's and doctoral level training programs specifically aimed at integration training, and with the development of professional organizations of Psychology and international conferences specifically focused on integration. Even secular organization such as the American Psychological Association and the American Psychological Association and the American Psychiatric Association are now recognizing the important role religion and spirituality in mental health, and the publishing houses produce books and journals every year on integrative topics. It could be argued that integration is a subdiscipline in the larger field of psychology.

Despite the long history and work in integration, the task has not been without its detractors and critics. Some have simply argued that Christianity, faith, and theology should have nothing to do with psychology. They have seen psychology as a secular enterprise whose agenda was usually incompatible with Christianity and at worst was in the business of the eradication of religion. Practitioners from this school of thought, such as the “biblical counseling” proponents, argue that they find everything needed for mental health in the pages of the Bible and subsequently reject theories and findings emerging from secular psychology.

It should also be noted that there are some in the field committed to relating psychology and theology that don’t care for the term integration. They worry that integration sounds like making one discipline out of two, perhaps forcing one on the other while doing violence to both. Or they may question the primary integrative assumption that we are dealing with two separate disciplines to begin with.

Still others, while not rejecting the project outright, have recognized a persistent and unanswered question. The question boils down to which, if either, of the two disciplines is privileged, and what are the implications of such privileging? On one end of the continuum, psychology explains away theology/Christian faith and trumps any conflict between the two by relying on the power of science while never acknowledging science’s limitations. On the other end of the spectrum, theology is conceived as the queen of the sciences and trumps psychology whenever there is a conflict, relying on the power of revelation and ultimate Truth, while never acknowledging that theology is an interpretive process.

MODELS

With this question operating in the background, it is understandable why the early years of the integration task (like the development of any new scientific discipline) included building models of integration. The Graduate School of Psychology at Fuller Theological Seminary was established in the years 1954–1956 with the primary goal of integration; to make sense that faculty began to build models of integration. Paul Clement, one of the early faculty members in the School of Psychology, developed a tripartite model of integration based on “theory, research, and practice.” Integration meant that theology must impact a psychologist’s work at each of these three levels. Newt Malony, who joined the psychology faculty in 1978, also had a tripartite model; he discussed “integration at the level of principles, of profession, and of person, the 3P’s.” The diagram [above] indicates that these two models can be combined, suggesting that theory, research, and practice may be important at each of Malony’s levels of principles, profession, and person, while theology influences all.
A seminal book in the recent history of integration is the edited volume by Eric L. Johnson, first published as Psychology & Christianity: Four Views, now in its second edition with a fifth view added. In this book, integration is considered one particular view of engaging psychology and theology while advancing at least four others. This has been a widely used text at both the graduate and undergraduate level, although it could be argued that this approach further complicates an already complicated terrain. Perhaps it is best to continue to speak of integration as a superordinate principle with many available methodologies for how to practice it. And while this approach and the views have been critiqued (even by each author, which was the format of the book), it has opened up the idea that there is more than one way, or more than one correct way, to conduct integration. Perhaps we should speak of “integration methodologies” rather than the singular “integration.”

Classic model building, however, seems to be running out of steam. In their quest for clarity models often minimize uniqueness and particularity. As the title of this article implies, if one is integrating two disciplines, with what is one integrating? There are numerous branches in psychology and theology. What branch of theology (e.g., systematic, practical, ethical, etc.) is being integrated with what branch of psychology (e.g., research, clinical, developmental, etc.)? The permutations are numerous and the exercise is not semantic, as the outcomes have real-life implications.

Integration can also be problematic when integrators don’t particularize their theological tradition. Much of the early work in integration was conducted from a Reformed theological tradition, which left Christians from other traditions feeling perplexed by some of the assumptions and conclusions. Books and articles have been written on clinical and counseling theories, psychopathology, family therapy, and even particular psychological approaches with subtitles such as “A Comprehensive Christian Appraisal,” or “Toward a Comprehensive Christian Approach,” or “A Christian Perspective.” And yet it is clear that it is impossible to do a comprehensive Christian anything as that would mean including all theological differences. The theological tradition and commitments of the integrator have enormous implications for how one understands and goes about the integrative task. So we have argued for “tradition-based integration,” in which integrators begin with a confessional theological stance. For example, think of the differences between Reformed and Wesleyan traditions when it comes to understanding counseling and its relationship to human freedom and God’s sovereignty. Because no integrative model is encyclopedic or monolithic enough to handle all the differences in both theological traditions and the various branches of psychology and theology, perhaps we could be more humble when it comes to some of the integrative “views” or “models” we espouse. Perhaps we should recognize that our view may be more or less equipped to aid in specific types of integrative endeavors (e.g., clinical settings, research settings, or ecclesial settings) and even within particular theological traditions.

INTEGRATION AS PROCESS, RELATIONAL, DIALOGICAL, AND INTRAPERSONAL: WHO ARE WE INTEGRATING WITH?

The complexity of the integration task above has moved some thinkers away from classic model building and toward process, relational, dialogical, and intrapersonal integrative ways of thinking. Integration as process. Warren Brown has advanced a process of integration based on the idea of resonance. This approach is...
Although not limited to it, Brown also notes a particular Christian tradition (Wesleyan) that while there is such a thing as “truth” it modern sensibilities in that Brown recognizes clarity of truth indicates the right use of each that (a) it provides a functional nature of the brain. Brown’s ap- of human nature any more than we can ask that each domain has information limits. We bring truth into greater clarity. Brown notes each of these domains can be imagined as for methodological differences between em- tical concepts. This process implies that each relational process. This anthropological approach is not only process, relationally, and diagnostically oriented, but implies that integration is hard and long work! It is hard to learn another lan- gage, let alone the dialects, customs, meta- phors, and humor they contain. Hopefully one can see in these later approach- es—tradition-based, resonant, relational, and cultural—the commonality of process (i.e., how one goes about the task), relationali- ty (i.e., it is people/cultures that integrate, not disciplines), and dialogue (i.e., integration is so big that it can’t be done by solitary individuals but requires groups of people and cultures in dialogue with one another). With whom are we integrating? We are integrating with a distinct other that speaks a different language (e.g., theological tradition and disciplinary dialect) a real person, not just a theory, but a stranger with whom we can both be changed. In fact, this is one of the unique contributions of the School of Psychology at Fuller Theological Semi- nary. There is great heterogeneity among the psychology faculty theologically, clinically, in terms of research, etc. And there are also the built-in dialogue opportunities of being situated within a three-school seminary (theology, psychology, and intercultural studies). While those cultural differences can be challenging, at times leading to miscommunication and even hurt feelings, they can also provide the opportunity for a Pentecost experience where differences are celebrated and new learning takes place.

While it is impossible in such a short space to adequately describe historically or culturally the integration project between psychology and theology, hopefully the reader has gained a glimpse of the work that has gone on over the years, the issues at stake, and an appreciation of the seriousness with which those in the field approach the task. Integration is a calling for many, and the articles in this section of FULLER magazine will give further glimpse into the integrative world of research, clinical practice, and theory. Integration as interpersonal. But as noted above, disciplines don’t integrate—people do, which brings us to integration as intrapersonal. For many years thinkers and writers have recognized that integration is about character, which includes the personal formation of the therapist, professor, or researcher. A Chris- tian integrator is someone who is working on his or her own integrative journey of faith. Christian integrators will take personal responsibility to thoroughly engage their particular faith traditions and practices in holistic ways that bring about theological and psychological formation. If Dupee is right that inner disciples must immerse themselves in both cultures, then integrators are anthropologists who are changed by this immersiveness. It is not enough to be objective observers outside the fray. Christian integrators are embodied and embodied, in that they pray, read Scripture, and serve the needs of the neighbor with other believers in the body of Christ. This is the only way to bring integration from intellec- tual contemplation into day-to-day living. In this way we will be better equipped to know what we are integrating, with what, and with whom.

ENDNOTES
2. For example, see The Virtues of Religious Experience by Al Dueck.
5. While this has been true of many writers, perhaps none so popularly captured the public’s imagination as Sigmund Freud himself, who saw religion as an illusion that a mature society would eventually outgrow.
9. Ibid., 125.
11. For a similar approach (the “criticalÜ “dialogue”), see R. G. Gurley.
12. Ibid., 109.
13. Ibid., 116.
15. Ibid., 123.
18. Ibid., 118.
19. Ibid., 125.
22. Ibid., 120.
23. Ibid., 125.
24. Ibid., 125.
25. Ibid., 125.
26. Ibid., 125.
27. Ibid., 125.
28. Ibid., 125.
29. Ibid., 125.
30. Ibid., 125.
31. Ibid., 125.
32. Ibid., 125.
33. Ibid., 125.
34. Ibid., 125.
35. Ibid., 125.
36. Ibid., 125.
37. Ibid., 125.
38. Ibid., 125.
39. Ibid., 125.
40. Ibid., 125.
I recently received a phone call from a producer of the TechKnow program on Al Jazeera. She was doing a story about research going on at the University of Utah involving imaging of brain activity during religious experiences, and she wanted me to comment on the research. She had read my article on the neuro-sciences of religiousness on the website of the International Society for Science and Religion, and wanted my perspective on the relationship between brain function and religiousness, and on what this sort of research can tell us about religion. What is the nature of religiousness and what does it have to do with the brain? Being a neuropsychologist at a theological seminar, this is the sort of issue about which I am often asked to comment. We are in a scientific era in which functional magnetic resonance imaging (fMRI) is making it possible to observe distributions of activity throughout the brain while people are mentally doing interesting cognitive, social, and emotional tasks such as viewing pictures showing social interactions, solving moral dilemmas, or imagining an emotional experience. We are in a cultural phase in which brains and neuroscience are buzzwords invoked in many conversations with a certain degree of cachet. The answers I give to questions about the brain and religiousness constitute a part of my contribution to the larger work of the School of Psychology on the integration of theology and psychology. As described on “The Religious Brain Project” website, this study at the University of Utah aims to find “answers to fundamental questions: ‘What happens in the brain during religious or spiritual experiences?’ and ‘How is the brain changed by religious experience?’ We also want to understand how brain networks contribute to religious feeling.” This study is similar in design and experimental questions to a number of other studies of the neurosciences of religiousness. Typically, these experiments involve having persons see, hear, and/or meditate on religious stimuli or themes, during which the patterns of activity in the brain are measured using fMRI or other measures of brain activity. For example, studies of brain activity have been done with respect to modalities (both Christian and Buddhist), prayer, listening to Scripture passages, and judging theological statements to be true or false. Since it is pretty clear that all of human life and experience is tied up in some way with the functioning of our brains, it is not surprising that something is seen in each of these brain imaging studies. However, each study finds a different pattern of brain activity associated with the religious condition, and thus different forms of religious activity or experiences are related to different patterns of activity in the brain. There is not a particular area of the brain that is always active during mental processing that is experienced as religious. There are two implicit assumptions of this sort of study that I find questionable. One is that brain activity associated with a religious experience will be functionally unique—that is, that the brain will function in a way that is unique to religious experiences and distinct from other forms of brain functioning. The other problematic assumption is that human religiousness can be adequately telescoped into a form of subjective internal experience elicited by certain “religious” stimuli. The presence of these assumptions means that “religious” brain activity or neural patterns is involved with a particular form of religious stimulus or task, it when a particular pattern of brain activity is found to be relatively consistently present across individuals when they are processing a specific form of religious stimulus or task, it is concluded that this pattern of activity must be the neural basis of all religious thoughts and experiences. The complexities of religious life are thereby reduced to patterns of brain activity associated with a temporally and situationally limited event. An important background presupposition driving this research is the assumption that there must be an evolutionarily endowed tendency for “religion” in these research projects—i.e., to substitute “baseball” for “religion” in these research projects. This presupposition is false. Since it is pretty clear that all of human life and experience is tied up in some way with the functioning of our brains, it is not surprising that something is seen in each of these brain imaging studies. However, each study finds a different pattern of brain activity associated with the religious condition, and thus different forms of religious activity or experiences are related to different patterns of activity in the brain. There is not a particular area of the brain that is always active during mental processing that is experienced as religious. The point of using baseball as a comparison was to signal the fact that the religious lives of people are incredibly complex and diverse, involving all sorts of situations, responses, engagements, and life perspectives. In this respect religiousness is much like baseball, which also encompasses a great many engagements, behaviors, and experiences. So, what form of engagement with baseball would one choose to study? Playing baseball? But what sort of playing: small-scale friendly games or professional baseball? And what aspect of playing: fielding, batting, pitching? Watching baseball? But what sort of watching: watching a group of friends playing, attending a professional game, or watching on TV? Would one study being the umpire, talking about baseball with friends, betting on the outcome of games? All of these events and experiences will have different and diverse patterns of neural activity and bodily engagement. One cannot imagine that a particular neural or neural pattern is involved with all of baseball, or even that the various patterns will always include particular brain areas—a “baseball module” somewhere in the brain. The point is that it would not make much sense to go looking for a unique and particular neural code for “religion.” Human religiousness is at least as wide-ranging in its contexts, behaviors, and experiences—such that, though it is embodied (I believe), there is not a particular aspect of brain activity that is universally related to religious experience or behavior. The problem with studies of the neurosciences of religiousness or religious experience is that, when a particular pattern of brain activity is found to be related to religiously present across individuals when they are processing a specific form of religious stimulus or task, it is concluded that this pattern of activity must be the neural basis of all religious thoughts and experiences. The complexities of religious life are thereby reduced to patterns of brain activity associated with a temporally and situationally limited event.
tive considerations involving neurology and neuropsychology, this view is reasonable and certainly not incoherent.

However, for many (me included), this Cartesian framework is inadequate when faced with the impact of brain disorder on many forms of religiousness and religious-like experiences. For example, temporal lobe seizures are, in some cases, accompanied by deeply religious subjective experiences. For example, temporal lobe forms of religiousness and religious-like life get concatenated to some pre-existing memory system that is isolated and, very diminished event or stimulus, with respect to the research at hand, come to stand for the whole of religious life.

RELIGIOUS LIFE AS EMBODIED, EMERGENT, AND EXTENDED.

So, may I respond to the producer from Al Jazeera was to try to sort out for her the Cartesian and biological reductionism alternative hypothesis that we hold some elements of truth, but are in the end inadequate. However, there are other pos-
sibilities than those alternatives that are both reasonable and more consistent with what is known about brain processes. The view that I and others are proposing is that the nature of emerging properties can be captured from within the system when we are engaged in religious activity. While this idea of emergence seems to be one of the most interesting ways that are not functionally different from the neuroscience of religious experience of ongoing interpersonal interactivity.

The concept of embeddedness leads to a recent idea in the philosophy of mind—ontology of consciousness. The idea is that we frequently become engaged with objects and persons in our environment such as the human religious life. While such engagements are temporary and transient, nevertheless the capacities of mind are for the moment enhanced and extended by persons or Cage outside of the individ-
ual person. For example, a notebook or smart phone can expand our memory capacity in ways that are not functionally different from the neuroscience of religious experience. In this view, once such engagement occurs, there is no clear functional boundary between the brain, the body, and the environment. While such engagements are temporary and transient, nevertheless the capacities of mind are for the moment enhanced and extended by persons or Cage outside of the individ-
ual person. For example, a notebook or smart phone can expand our memory capacity in ways that are not functionally different from the neuroscience of religious experience. In this view, once such engagement occurs, there is no clear functional boundary between the brain, the body, and the environment. While such engagements are temporary and transient, nevertheless the capacities of mind are for the moment enhanced and extended by persons or Cage outside of the individ-
ual person. For example, a notebook or smart phone can expand our memory capacity in ways that are not functionally different from the neuroscience of religious experience. In this view, once such engagement occurs, there is no clear functional boundary between the brain, the body, and the environment. While such engagements are temporary and transient, nevertheless the capacities of mind are for the moment enhanced and extended by persons or Cage outside of the individ-

ENDNOTES


3. Quote from Jeff Anderson, MD, “New Religious Brain Project,” The Physical Neuroscience of Religious Experience, and the Work of the Spirit of God. If these concepts are true, what are the implications for the nature of human religiosity, spirituality (and baseball) do not exist inside individual persons, but exist within coupled persons who are engaged with other persons, or with God?

An important Theological Catechism

My answers to the journalist from Al Jazeera, as well as the context and content of the discussion in this article are admittedly naturalist. That is, the discussion has been about the nature of persons (anthropology), concentrat-

engagement of our attention on the sort of persons God has created. What has not been included in this discussion is recognition of the presence and work of the Spirit of God. God’s Spirit is engaged with us in the manner of the religious and spiritual lives of his human creatures. This, then, this essay has left bracketed the nature and work of the Spirit of God within his creatures and created world.

Through the neuroscience of religious experiences we can know a bit about ourselves as creatures, but due to the limits of scientific investigations, we can only know about a contributing part to a larger whole that is religious life. What this means, this research will leave unainted (and un-

repeatably). The deepest theological questions about the nature and work of the Spirit of God within its creatures and created world.

*We are in a cultural phase in which brain and neuroscience are buzzwords invoked in many conversations with a certain degree of cachet. The answers I give to questions about the brain and religiousness constitute a part of my contribution to the larger work of the School of Psychology on the integration of theology and psychology.* —Warren S. Brown
SELFIES, UPWARD MOBILITY, CONVERSION, AND THE GOSPEL OF WESTERN INDIVIDUALISM

Jenny H. Pak, Kenneth T. Wang, and Alvin Dueck

Our young Chinese guide was explaining various points of historical and cultural interest around China’s scenic Huangshan Mountain—all the while taking “selfies.” She admired all things Western. She had taught herself English by watching American movies; and when we asked her who she admired, she asked for a definition and put it in her personal “dictionary.” Given her more collective (Chinese) upbringing, behavior seemed more incongruous. What appears to be happening is that, globally, interdependent cultures and selves are simultaneously becoming more independent. How does the fact of shifting culture influence the dialogue between our faith and practice as psychologists?

Too often we assume that within the person there is a central core processor that is universal. Culture adds only a few local flourishes. Over the past 40-plus years, psychological research that takes the social and cultural context seriously has provided us with a treasure trove of findings that support the notion that differences in cultures and communities are reflected in the individual. But how do cultures and communities vary? Some communities/cultures are thick, saturated with thick relational communities may be composed of families, lifelong friends and at the same time have a broad range of acquaintances and social circles. Persons in thick relational communities may be capable of controlling his or her own emotions, sacrificing on behalf of the other, belonging, fitting in, maintaining harmony, and promoting others’ goals.

It seems apparent that our thoughts, feelings, actions, and relationships are constituted in a dynamic relationship with one’s cultural environment. How we think, feel, and act is culturally shaped. People develop both styles of self-construal, but the societal context in which people live shapes their development. They differ in the time spent together, emotional intensity, level of intimacy and transparency, and support and reciprocity. One’s style of being the church have been shaped by their cultural context. So when it comes to the task of integrating psychology and theology, culture and psychology in the Department of Clinical Psychology. They differ in the time spent together, emotional intensity, level of intimacy and transparency, and support and reciprocity. One’s style of being the church have been shaped by their cultural context. So when it comes to the task of integrating psychology and theology, culture and psychology in the Department of Clinical Psychology.

If cultures and communities are powerful factors in shaping personal experience, one would expect that the psychological nature of religious experience would reflect the cultural context. So when it comes to the task of integrating psychology and theology, culture and psychology in the Department of Clinical Psychology. They differ in the time spent together, emotional intensity, level of intimacy and transparency, and support and reciprocity. One’s style of being the church have been shaped by their cultural context. So when it comes to the task of integrating psychology and theology, culture and psychology in the Department of Clinical Psychology.

The Korean immigration to the United States was prompted in large part by the 1987 reform of US immigration law and a desire to escape the political, economic, and social upheavals of war. As a result of the new wave of immigrants, Korean churches grew from only 30 in the late 1960s to 4,233 by 2015. A significant growth brought the unintended problem of increasing individualism in Korean ethnic churches. To understand the Korean immigrants in the United States, the church has been its partner in the conversation between theology and psychology.

The Korean immigration to the United States was prompted in large part by the 1987 reform of US immigration law and a desire to escape the political, economic, and social upheavals of war. As a result of the new wave of immigrants, Korean churches grew from only 30 in the late 1960s to 4,233 by 2015. A significant growth brought the unintended problem of increasing individualism in Korean ethnic churches. To understand the Korean immigrants in the United States, the church has been its partner in the conversation between theology and psychology.

Societies also differ in the number of communities that prioritize the flourishing of the individual or value the common good. In the first, where the person is the center of attention, it is hoped that this individual will grow to be autonomous, authentic, respectful of others, and from this position of independence, to develop significant relationships with others. At best, this individual possess- es a confident “self” and is unique, assertive, expressive, and intentional.

In other communities, and even within the same individual, there is an emphasis on the whole of the individual is a part. Here social harmony is highly valued. The healthy individual is one who is aware of the needs of the other and willing to accommodate. The larger whole is acknowledged more often than the individual part. The model individua- l is one capable of controlling his or her own emotions, sacrificing on behalf of the other, belonging, fitting in, maintaining harmony, and promoting others’ goals.

But how do cultures and communities vary? Some communities/cultures are thick, saturated with thick relational communities may be composed of families, lifelong friends and at the same time have a broad range of acquaintances and social circles. Persons in thick relational communities may be capable of controlling his or her own emotions, sacrificing on behalf of the other, belonging, fitting in, maintaining harmony, and promoting others’ goals.

As a partner in the conversation between theology and psychology, culture and psychology in the Department of Clinical Psychology. They differ in the time spent together, emotional intensity, level of intimacy and transparency, and support and reciprocity. One’s style of being the church have been shaped by their cultural context. So when it comes to the task of integrating psychology and theology, culture and psychology in the Department of Clinical Psychology.

Alvin Dueck, the Distinguished Professor of Cultural Psychologies in the Department of Clinical Psychology, teaches on culture, psychology, and theology.
focus on obtaining economic security has, unfortunately, reinitialized the traditional Korean class structure that separated the haves and have-nots. This division within the church inevitably created a fragmented community, vulnerable to interpersonal conflict. While needing to reconcile structural isolation and social marginalization in this country as a minority, the congregation also needed to transform itself to establish a community articulated by a history of trauma and immigration experience within the group.

In the 1970s when the Korean community was in early stages of development, Korean churches provided assistance to facilitate immigrant families’ adaptation to America by offering information about housing and employment, language assistance, and enrolling children in school. By catering to those pressing needs, the church inadvertently nurtured a self-servicing dependency. Many Korean immigrants came to the church with the misguided notion of one-sided receiving and only healthy individualism. By emphasizing what people can “get” from God or the church, the church promotes a one-sided relationship with their church, thereby making socially uncomfortable for some, who were not happy, they left the church, leaving the church, promising immediate satisfaction. Failure to address church belonging was a lost opportunity for Korean congregations to work through differences and embody Christ relationally by developing mutual trust, commitment, and maturity.

Rather than correcting the problem of self-interest, the sermons in Korean churches often lack a particular cultural context in trying to understand the Apostle Paul as a generic human being rather than one deeply embedded in his Jewish culture. Krister Stendahl pointed out that Paul’s conversion was less like Luther’s and more like a vocation, a call to reconcile Jews and Gentiles.2 Paul was an authentic and faithful Jew. He read the doctrine of justification by faith through the eyes of Habbakkuk, not the failure of the Catholic Church. Like a good Jew, Paul believed we are saved by God’s faithfulness. So again culture matters. To assume that Paul’s ethos was the same as that of the Reformation or that people in different cultures are all the same thing to understand the richness of human experience, whether Jews or Gentiles.

In many Asian communities, coming to faith is not simply the individualization process common in the Western world. In more collectivistic communities, we often see families converting to Christianity as a unit rather than simply as individuals. Chinese folk religions and Daoism incorporate ancestors worship and the concept of the family. Thus, when a person converts to Christianity, they may be excommunicated from this family. Hence, in deeply relational cultures one can be disowned for betraying the family by taking on new beliefs and practices as a Christian.

My (S.W.) wife was the first member of her family to become Christian after enduring a serious kidney disease. Initially, her conversion was not well accepted by her family. She was on a spiritual path different from her family members, and practically, she was no longer able to participate in traditional customs of ancestor worship. It was not until the wedding day that my wife’s family came into contact with Christianity. Upon finding out that the wedding would be held at our church, my parents-in-law felt the need to check our church out. Through their interaction with our church, they became socially comfortable there, which gradually melted the initial reluctance toward Christianity. Despite leaving Taiwan after our wedding, my parents-in-law continued on their own to stay connected socially with our former church. A part of it was related to a form of social reciprocity ( reciprocation) since our church community had hosted our wedding. Several years later, my wife’s parents and her two sisters’ families became Christians.

The example of my wife’s family is in line with Katrin Fiedler’s essay that examines the communal nature of Protestant Christianity in China.3 She does so from a variety of angles: accessibility, group dynamics and perceptions, Christian gatherings as a leisure option, and religious life. Not all Chinese are collectivistic. Although China has a traditionally collectivistic culture, there are more individualistic influences in urban city settings. Many younger individuals in urban China explore Christianity because they view it as a trendy Western way of living. The urban churches may look a little bit more like those in Western settings compared to the ones in China’s rural areas. In sum, although we provide examples to illustrate the communal nature of Chinese Christians, the diversity in Christianity should not be overlooked. This makes the task of thick integration of culture, faith, and practice a complex endeavor. Overgeneralizations about culture can lead researchers, therapists, and ministers working cross-culturally to make mistakes.

THICK CULTURAL INTEGRATION

If cultures are all the same, we can then export our theology and psychology without qualification. The integration of the two is then the same in all cultures. While cultures differ on many dimensions, we have focused on societies with thick relational networks versus thinner market-driven, individualistic communities. We have argued that these cultural and psychological differences impact the conversation between culture and faith differently for Korean Americans and for new Protestant Christians in China. While not all Korean churches are individualistic, cultural, and church policies have colluded to increase individualism in many Korean immigrant churches. In China the embodied community of Christ is attractive precisely because it is more collective than individualistic.

Our hope is that the church would transcend the extremes of individualism and collectivism.4 Being the body of Christ requires emphasizing Jesus’ teachings calling for humility and courage. Only when the message of the cross is fully embraced can strong individuals in the church point to the kingdom of God in a world seeking justice and peace. Just as Christ calls us to be in union with him, the church can only be built through unity. Our brokenness at the individual, family, and societal levels can be healed and brought to wholeness if we prioritize community building and consciously resist divisiveness. Whether individualistic or collectivistic, unless self-serving human tenencies are regenerated in Christ, churches and communities function as the living community of God that seeks to be salt and light in a broken world.

ENDNOTES

The nexus where theology and psychology integrate is more than a philosophical juncture; it is a place where people meet. The bricks and mortar of Fuller’s C. Davis and Annette Weyerhaeuser School of Psychology complex serve the people engaged in those meetings. There, people gather for therapy, classes, lectures, informal dialogue, research, study sessions, prayer, and conversation. A host of resources makes this possible, including grants totaling nearly $5 million managed by Fuller’s Thrive Center. These grants enable research on topics as diverse as virtue development, spiritual formation, psychology of religion in Chinese society, and academic and social emotional functioning in ethnic minority youth. This robust activity is evidence of the widespread application of a commitment to integration between theology and psychology at Fuller.
THE WORK OF THE HOLY SPIRIT AND THE CHRISTIAN THERAPIST

A WRITTEN INTERVIEW WITH INTEGRATION PIONEER SIANG-YANG TAN BY BRAD STRAWN

STRAWN: Dr. Tan, you have written widely on the integration of psychology and theology, helping integrators think about principled integration (which includes theoretical concept and research), professional integration (clinical/practice), and personal integration (i.e., the spirituality of the integrator or Christian therapist). In addition, you have made important contributions to the field in areas such as lay counseling, clarifying the difference between implicit and explicit integration in clinical practice, and the importance of informed consent when practicing as a Christian therapist. But as you know, some critics have worried that psychotherapy or counseling, even practicing as Christians, is not really Christian. In other words, what differentiates a Christian therapist from a secular therapist? This is where I think your work on the Holy Spirit is so important. So I want to ask you about your understanding of the Holy Spirit in the realm of professional integration.

TAN: The Holy Spirit is essential when it comes to the work of the Christian therapist. The Holy Spirit is called the Counselor, Comforter, Helper, or Advocate in John 14:16–17. The work and the ministry of the Holy Spirit can be understood as taking place in three major ways: the Spirit’s power, the Spirit’s truth, and the Spirit’s fruit. The Holy Spirit can assist the Christian therapist to discern the root of the client’s problem through the gifts of knowledge and wisdom (1 Cor 12:8). Second, the Spirit can provide spiritual direction as a therapist and client participate in more explicit integration by using Christian practices such as prayer or engaging Scripture. Third, of course, the Spirit can touch a client and bring powerful experiences of grace and healing at any time during the counseling work. This may be gradual or occur during “quantum change” when epiphany brings about sudden transformations. Sometimes this happens when the therapist makes use of inner healing prayer to those patients where it is appropriate and there has been informed consent. Fourth, the Spirit can assist the Christian therapist to discern the presence of the demon. While this is a controversial topic in some areas of Christian integration, I have written that one of the spiritual gifts of the Holy Spirit is discerning of spirits (1 Cor 12:28). The Spirit will not only enable the Christian therapist to discern spirits and make differential diagnoses between demonization and mental illness, but will also help the therapist know when prayer and deliverance should be a part of the therapy or whether a referral to a pastor or prayer ministry team is also called for. Finally, the Spirit is involved in deep spiritual transformation of both client and therapist into greater Christlikeness as they participate in the spiritual disciplines with the Spirit’s help and enabling. Some of these disciplines may be practiced as part of the session and some may be given as homework assignments between sessions. But either way, these disciplines help us access the presence and power of the Spirit leading to growth and healing.

STRAWN: If I am understanding you, then, the Christian therapist/counselor assures that what he or she is doing is Christ-centered and biblically based by staying steeped in the work and ministry of the Holy Spirit. This is what brings about real change—which I think I also hear you saying is growth in Christlikeness for both client and therapist. Yes, that is correct. The Holy Spirit is crucial for Christian therapy! Of course training and competence and professional ethics and all that are needed, but the Christian therapist will use those in dependence on God the Holy Spirit.

TAN: Yes, while those three aspects are crucial in both Christian life and Christian therapy, they need to be present in biblical balance. Power without love can result in abuse. Power without truth may lead to heresy. But power based in biblical truth and steeped in Christ-like love can produce renewal, revival, and deep healing of broken lives. The context of this written interview is taken from Dr. Tan’s writings and approved by him in this form.

FOR FURTHER READING

R. NEWTON MALONEY is professor emeritus of psychology in Fuller’s School of Psychology. This quote is taken from an integration panel convened for the School of Psychology’s 50th anniversary online.
CARING FOR PRACTITIONERS: RELATIONSHIPS, BURNOUT, AND SUSTAINABILITY

Cynthia Erickson, Ashley Wilkins, and Jude Tiersma Watson

L et’s start with a question. Before you begin reading this article, take a minute to stop and reflect. In your work and ministry, what is it that you are called to be serving? What is the healing or wholeness that you desire for the people to whom you minister? Write those thoughts down.

Now, consider that list for yourself. How does your life reflect that place of wholeness or healing? God desires that you also live in a way that is connected intimately with the knowledge of who you were created to be, that you know how much God loves you, and that you are transformed and healed. God wants you to have a ministry plan that can sustain you. Is that the plan you follow?

WHOLENESS AND BROKENNESS

Ministry with shalom at its center is a mutually transforming ministry. As we pursue a life of service that seeks to live out shalom for others, God seeks to transform us so that we live in dynamic relationship with our self, God, our loved ones, and our community. Our participation in ministry is then a reciprocal involvement in redemption and restoration; we are restored as we participate in the restoration of others.

Yet how often does the work of ministry, health care, or psychotherapy lead to the experience of exhaustion, disillusionment, or despair? It is not uncommon to hear colleagues say that they are “burned out.” Is this what you desire for the people you are serving? Is your goal for them to be as invested in their work and ministry that they do not have time to pause and rest? How can this be what God desires for you?

In this article we will explore the association between burnout and shalom, and the ways that human relationship to God, self, others, and community are interwoven in these experiences of wholeness and brokenness. We assert that it is within the transformative power of relationship that we move toward shalom, and when we break down in our authentic connection to God, self, and others we are prone to burnout. In fact, we do violence to ourselves and others, and we violate God’s plan for shalom when we do not value the authentic needs of self and of others.1

WHAT DOES PSYCHOLOGY SAY ABOUT BURNOUT?

There are many reasons to embark on thoughtful, quality integration of psychological science and intercultural and theological reflection. However, one pressing reason may be that the use of psychological research on burnout in conversation with ministry leaders may help us protect a whole generation of ministry leaders from an orientation that violates shalom. Social psychologist Christina Maslach, in her early research and writing on burnout, emphasized that “what is unique about burnout is that the stress arises from the social interaction between helper and recipient.”2 Burnout is relational; it is in the context of relationships that the stress develops. By connecting with others in need and experiencing the emotional burden of another’s pain and suffering, the caregiver is required to give of herself emotionally to create an opportunity for healing—for shalom. Experience of burnout is also relational as it is connected to one’s sense of relationship to self, which is influenced by one’s relationships with colleagues and leaders within the ministry or care setting. This primary relational context joins our understandings of ministry burnout to the concept of shalom.

Maslach’s theory includes three components of burnout: “emotional exhaustion, depersonalization, and reduced personal accomplishment.”3 These components are associated with the three components of burnout: emotional exhaustion, depersonalization, and reduced personal accomplishment.4 The theory suggests an interactive relationship between these three components.

The emotional demands of serving people in helping or roles can cause workers to extend themselves beyond their capacities. Needs may feel urgent and ever-present, and the worker can begin to feel “used up,” that there is “nothing left” and no source for gaining energy for the work. When emotional exhaustion sets in, one possible way to try to conserve energy is to not extend oneself as much to the relationships. This can move the worker to a place of distancing from or depersonalizing those whom he/she is caring for. While a certain balanced amount of detachment may be necessary a boundary in emotionally charged work, a worker who is burning out becomes emotionally cold and unfeeling or cynical about the needs of the client. Finally, these experiences of distance and exhaustion can be exacerbated by a sense of limited personal accomplishment, and perhaps even self-recrimination that one has “failed” or “become like the other burned out workers.”4

The impact of burnout moves beyond these internal experiences of exhaustion and lack of accomplishment. Research suggests that burnout is associated with lower work productivity, lesser commitment or loyalty to an organization, more sick days, more stress-related illness, and finally, attrition.5 There may be more than simply risk of personal misery when a health professional experiences burnout; it ripples outward and affects professional relationships, organizational culture, and morale.6 Maslach and her colleagues have identified six specific areas within the work setting that contribute to the risk of developing burnout: “workload, community values, personal control, reward, and fairness.”7 We will briefly describe these constructs and connect them with the overall framework of relationship. As might be expected, workload is a critical factor in burnout, particularly with respect to emotional exhaustion. When the work demand is beyond one’s capacity, and when there are not season of respite work to allow for recovery, exhaustion can develop.8 Community is the general quality of relationships within the workplace or organizational support from peers can increase one’s sense of accomplishment and effectiveness in work. While support from supervisors can buffer against exhaustion.

PERSONAL CONTROL IN WORK IS EXEMPLIFIED IN THE ABILITY TO CONTRIBUTE TO ORGANIZATIONAL DECISIONS AND HAVING CLARITY AND LIMITS IN JOB ROLES. MORE CONTROL IS ASSOCIATED WITH LESS BURNOUT. WHILE THERE MAY BE LIMITS TO THE ABILITY TO CONTROL OUTSIDE CIRCUMSTANCES OR RESOURCES, THE ABILITY TO PARTICIPATE IN DECISIONS AND PROBLEM SOLVING MAY HELP TO BUFFER THE IMPACT OF THESE LIMITATIONS. THE IMPORTANCE OF REWARD IS ALSO ASSOCIATED WITH BURNOUT—not only financial compensation, but also recognition for work accomplished. Fairness in the job setting is the perception that decisions are equitable, processes of decision making are unbiased, and one’s efforts, time investment, and skills are justly acknowledged and compensated. In a longitudinal study, Maslach and Leiter found that for those already at risk of burnout, unfairness was a key predictor for them actually experiencing burnout a year later.8 Finally, we consider worker values. Those ideals and principled people to a particular job, motivate them for their work, and set expectations for what they want to accomplish. When these personal values align with organizational values, burnout is less likely.9 This requires us to be able to reflect and identify what our personal values and motivations for ministry truly are.

RELATIONSHIPS AND BURNOUT

Because relational stress in work correlates

1. If we were to take Jesus more seriously, we would take the body of Christ more seriously. We need to learn it is in the body of Christ that we are formed, and that character formation shapes the way in which we are therapists, researchers, and educators. 10 It is such a temptation professionally to move beyond the provincial church into the rarified soil of scientific, popular, or academic institutions. We must help students and scholars learn to think we have a profound responsibility as followers of Christ to take care of the body of Christ.

2. ALVIN DUECK is the Distinguished Professor of Cultural Psychologies in the School of Psychology. This quote is taken from a Fuller panel convened for the School of Psychology’s 50th anniversary. More online.
How can whole-shaham-oriented relationships contribute to a work or ministry model that can more past burnout into a sustainable min-
istry? Clearly shalom cannot be attained by addressing only one aspect of our lives or work but rather requires a dynamic understanding of our relationships. Routinely, even when we desire to embody a reciprocal transforma-
tive model of ministry, there may be seasons in which we are overloned. However, at-
tending to the warning signs of those seasons of stress allows ministry workers to create time for continued refinement and transfor-
mation. Facing burnout remains an opportu-
ity to grow in understanding more about ourselves as well as others. In order to more deeply explore this interaction, we begin with a model of human relationship.

Martin Buber offers a theological framework for humanness that reflects the relational image of God and the value of persons. In a simple way, his “I-Thou” understanding of personhood reflects the fact that we are a true self only within relationship; the self is divided and limited only in relation to another.1 In the frame-
work that follows, Buber connects this idea to having an “experiencing of a person, rather than authentic connection, represent.
ed as “I–T”.16 Balwark, King and Reimer exposed on Buber’s theological anthropology to present a model of relatedness with four quadrants, based on the framework of an x-axis that represents value of self (from low, insecure sense of self, “I,” to a high, secure sense of self, “I”) and a y-axis to identify the value of the other (from low recognition of the unique humanness of the other, “T,” to a high regard for the other, “Thou”). This model then identifies four quadrants or types of relations depending upon the location on the axes: I-Thou (upper right quadrant); I-T (lower right); T-Thou (upper left); and I-T (lower left). The I-Thou relationship is then the best description of a whole and healthy relationship with self and with other. God’s intention is that we be fully ourselves and fully acknowledge the wholeness of another in relationship. Shalom is based on an I-Thou model, a developing self that is secure in an understanding of both our particular identity and value in relation with both “I” and “other,” with unique being and identity. Burnout as just described is represented in the quad-
rants where either the “I” or the “Thou” has become an “It.” When we live out of a place of limited self-awareness and self-identity, our own needs and values can become submerged in the caring relationship, demonstrated, for example, when it feels impossible to say “no.” When we thus become exhausted by the emotional demands of those in need, the other may become an “It” in an effort for the “I” to survive. We may feel it is too much to relate to the unique value of each person in need and may disconnect from our ministry relationships.

We enact I-Thou or I-It relationships within our ministry contexts. In these conversations, we must seek to reinforce the value of self and value of other within them. An organization that esteems its own workers (or its ministry identity) over recipients often lacks sensitivity to the unique needs of the community and cultural context that fails to embody mutuality and the reciprocal nature of all ministry. Orga-
nizational cultures that value the recipient over the worker oppress their own workers and impede their health and transformation.

This is clearly not participation in God’s shalom.

IMPLEMENTING PRACTICES FOR SHALOM

How might Buber’s I-Thou model enrich our understanding of shalom? We consider the personal, social, and organizational impacts of this model. First, within the mutual transfor-
mation model of ministry, each self is of value; we must commit to the challenging work of authentically relating both self (I) and other (Thou). Transformational ministry also recognizes the ongoing mutual healing of both the caregiver and the care-receiver. Finally, institutions bear responsibility for creating an organizational culture of shalom, places that encourage and reward relation-
ships of mutual enrichment rather than burnout and oppression.

Personal Impact of the Absence of Shalom

A dynamic model of shalom reminds us that we are in the midst of transformation, and we each bear a personal responsibility to pursue well-being and spiritual maturi-
ty. We have already argued against the idea that burnout is merely a matter of personal weakness. Nonetheless, we do participate in our transformation. In this regard, Miner and colleagues have identified an “internalized orientation to ministry” that serves as a buffer to burnout in clergy. This empha-
sis on an internal sense of identity, role, and competence highlights the importance of a secure sense of ministry self—an “I” as min-
istry worker, not an “It.” Having a secure ministry identity challeng-
es the temptation to a messiah complex. A messiah complex springs from an overex-
traverted sense of agency in which we consider our role to be greater than it actually is. We are not truly connected to our own unique

gifts and needs; in surprising ways we may be creating ourselves as an “It.” Of course, caregivers do not wake up in the morning and decide that today they will become the messiah to those for whom they care. Rather, this savior complex subtly (or not so subtly) enters in when caregivers find it difficult to let God be God and thus take on more than they intend. At this point we are not participating with God but rather have taken on God’s role as well as our own.17 When we are unable to stop or say no to the requests of others, we may be acting as re-
courses rather than as coworkers with the one true Savior who redeems us for shalom. The messiah complex prevents us from realizing our own need for transformation, instead seeing transformation as something that needs to be accomplished “out there” and “not in here.”

The principle of Sabbath is one way to regain perspective on our identity and role in our work. Sabbath means not only resting but also participating in the work of authen-
tically regarding both self (I) and other.20 This empha-
sis on a communal event that is best and most fully shared with others. Once Sabbath thus alters our orientation, it is not so much an isolated day as an atmosphere, a climate in which we live all our days.18 Importantly, Sabbath offers a forecast of what is to come, when all will live in shalom. Messianic Rabbi Stuart Dauermann writes, “In fact, the standard Jewish ashlutah at the end of conversations or letters or the weekly Sabbath approaches is ‘Shabbat shalom,’ wishing someone ‘Sabbath wellness/whole-
ness/restoration as an anticipation of that Day when all is altogether shalom.”21

Caring for ourselves and living out Sabbath rest in community impacts how we are able to truly care for our team, our family, and those we seek to serve. Through the ongoing trans-
formation of a commitment to pursue shalom, we maintain an accurate sense of self.

Shalom in Organizations

The call to shalom and healthy community relationships requires a countercultural perspective. Culturally, values of progress and productivity directly threaten healthy rela-
tionships. Sabbath counteracts this. Health care or any minister who rigidly follows managerial culture by primarily valuing numerical growth or monetary cost runs the risk of treating others as “It”—one more cancer patient, one more family in economic need. What happens when the cancer patient does not get better? What is felt when the economic needs become more complex? We are not advocating an unreal or idealistic atmosphere in which ministry rests, but we are asking for an organizational commitment to eschewing an orientation that considers progress or produc-
tivity the ultimate goal of service.
Organizational leaders seeking shalom rec-
ognize that viewing progress and produc-
tivity as their highest values will not create an
organizational culture that supports workers’
choices for margin, rest, and resto-
rution. 1 In a shalom-oriented organization,
leaders model keeping the Sabbath, they encourage staff to take their vacation time.
Leaders need to uphold a high view of the
value of each worker as well as each person
they serve while themselves exemplifying healthy
“I-Thou” relationships. Mutual transformation
can then occur at all levels of the agency.

CONCLUSION
We violate God’s plan for shalom when we de-
value to ourselves and others through burnout.
While this statement may seem extreme,
we contend that the experience of burnout
represents a violence of self-deception and expec-
tations of others that extend beyond ca-
pacity for health. Let us commit to enacting
a ministry culture that lives in shalom and
creates mutual transformation in ministry.

Originally published in a slightly different form in
Health, Healing, and Shalom: Frontiers and Chal-
lenges for Christian Health Missions, ed. Bryant L.
Myers, Erin Duval-Hunter, and Isaac B. Voss

ENDNOTES
1. Bryant L. Myers, “Health, Healing, and Wholeness: The-
ological Reflections on Shalom and Sabbath,” in Health,
Healing, and Shalom: Frontiers and Challenges for Christia n
Health Missions, ed. Bryant L. Myers, Erin Duval-Hunter,
and Isaac B. Voss (Pasadena, CA: William Carey Library,
2015).
2. See also Bryant L. Myers, Working with the Poor: Princi-
3. Christina Mialoch, Burnout: The Cost of Caring (Englewood
4. Ibid., 3f.; Christine Mialoch, Wilmer B. Schaeck, and
Michael L. Lester, “Job Burnout,” Annual Review of Psychology
6. Christine Mialoch and Michael L. Lester, “Early Predictors
of Job Burnout and Engagement,” Journal of Applied Psychol-
7. Ibid., 100.
8. Ibid., 1029.
9. Ibid., 100.
of Social Relationships and Adaptation to Stress,” in Advances in
Personal Relationships, ed. M. H. Jones and D. Perlman,
11. J. E. Prin, M. M. Fisk, K. H. Scharf, A. J. Van der Heijde, 
B. J. B. Verhaar, and J. F. M. Verdier, “The Role of Social 
Support in Burnout among Dutch Medical Res-
12. Randal D. Ross, Elizabeth A. Atteberry, and Daniel W.
Russell, “Job Stress, Social Support, and Burnout among 
Counseling Center Staff,” Journal of Counseling Psychology
Study of Compassion Fatigue, Burnout, and Self-care in Clin-
icana Working with Trauma Survivors,” Trauma, Violence, 
Health 14, no. 2 (2008): 42.
14. Neal Krause, Christopher G. Elsen, Benjamin A. Shaw, 
John P. MORA, and Jason D. Brandyman, “Church-Based
Social Support and Religious Coping.” Journal of the Scientif-
02164.
15. Jonathan R. Reimink, “Sources of Social Support and 
Burnout: A Meta-Analytic Test of the Consensus of Resource 
and Perceptions of Concurrence among Healthcare Personnel: A Pilot Study,” Nursing Ethics 17 (2010): 34,
doi:10.1177/0969733010371960. (Sanaz Poldi and Louise 
Petersons, “The Relation of Perceived and Received Social 
Support to Mental Health among First Responders: A Meta-
Analytic Review,” Journal of Community Psychology 38 
Sara Dauwin, Amy Lobson, and Kevin F. Street, “Needs of Elder 
Caregivers of Patients with Advanced Cancer,” Journal of the 
0002-8614.2009.02542.x; Ross, Atteberry, and Russell, “Job Stress, Social Support,” 469.
17. Cynthia B. Ericksen, Jeff P Bjork, Lovely C. Larson, 
Sherry M. Welling, Gary A. Trice, John Farnworth, Alex J. Al-
Lemmy, and David W. Fisk, “Social Support,
Organizational Support, and Religious Support in Relation
To Burnout in Experienced Humanitarian Aid Workers,” Mental 
18. Martin Bobek, J. and Thou: A New Translation, with a 
Preface and Notes by Walter Kaufmann (New York: Charles 
Schribn & Sons, 1970), 539.
19. Jack B. Balowick, Pamela Eldaly King, and Kevin S. 
Reimert, The Reciprocal Self: Human Development in Theo-
ological Perspective (Downers Grove, IL: InterVarsity Press, 
2000), 414.
20. Warren W. Miller, Martin Dawson, and Sam Stander, 
“Ministry Orientation and Ministry Outcomes: Evaluation of a 
New Multidimensional Model of Clergy Burnout and Job 
Satisfaction,” Journal of Occupational and Organizational Psy-
21. Juan Tamina, “Who Dies It Mean to Be Incarcational 
When We Are Not the Messiah?” in Gulf So Low the Op: 
Seeking a Theology for Urban Ministry, ed. Charles Van Engen 
and Jose Emma (Eugene, OR: Wipf & Stock, 2005), 15.
22. Warren Gray, Anaching the Sabbath Wholly, Caring, 
Repeating, Embracing, Feasting (Grand Rapids: Eerdmans, 
1985), 29.
23. Abraham Heschel, The Sabbath (New York: Farrar, 
Straus & Giroux, 1951), 21.
24. Personal communication with Rabbi Stuart 
Dauermann, August 14, 2012.
25. Richard A. Swenson, Margin: Reclaiming Emo-
tional, Physical, Financial, and Time Reserves to Over-
whelm: Live a Richer Life in Less Time (New York: Riverhead 
Books, 2009), 100.
26. “In an academic institution like Fuller, I believe 
that my work as a faculty member in the School of
Psychology will help me integrate mind and heart 
in the work of spiritual formation as I continue my 
own study and teach courses that will explore this 
topic from many perspectives.”—Laura Robinson 
Harbert, dean of the School of Psychology, in her 2014 
Baccalaureate address.
DO YOU NEED JESUS TO BE A GOOD THERAPIST?
Cameron Lee

It was nearing the end of the academic year, and one of our graduating family therapy students came to my office for a chat. She sat across from me, beaming, full of enthusiasm for her newfound clinical skills. To be frank, I don’t remember much of the conversation. But one sentence lodged forever in my mind. With a glow of delight on her face, she reported what for her was a new and surprising insight: “I don’t need Jesus to be a good therapist!”

Something in me cringed as she said this.

I didn’t take her to mean “I don’t need Jesus, period,” and to some extent, I could agree with what she said. Many excellent therapists aren’t Christians, and Christians have much to learn from them; conversely, being a follower of Christ is no guarantee of clinical wisdom or competence. Nor would I want to endorse the kind of instrumental thinking in which a relationship with Jesus becomes a mere means to some other end, even as worthy an end as becoming a skilled clinician.

Still, I couldn’t suppress the feeling that I had failed somehow in my own vocation as a teacher. I had taken too much of our students’ personal and spiritual formation for granted.

We talked for a while, but I doubt that I had much of anything constructive to say. Eventually we said farewell at my office door, and I never saw her again. But her words haun ted me. Something was missing. I wasn’t sure what. But I knew that in some way it had to do with this thing we call “integration.”

But what is integration? And why does it matter?

INTEGRATION AS INTEGRITY
I have often asked our students, “How many of you came to Fuller because of our emphasis on integration?” Invariably, nearly every hand goes up.

The problem, of course, is that the word integration can connote quite different things to different people. Moreover, it’s easy to forget that the terms psychology and theology each represent a wide range of personal and professional meanings. Part of the difficulty is that, by its very nature, the academy encourages specialization and sub specialization. Expertise, as they say, consists in knowing more and more about less and less. This sets a practical limit on the extent of integration that can occur within each discipline, let alone across them.

That’s not a counsel of despair. Psychology, for example, encompasses a vast domain of empirical research, a complex array of theories of personality and behavior, and an eclectic mix of clinical practices. But no one would seriously suggest that the whole enterprise be abandoned simply because researchers, theorists, and practitioners can’t always agree. Productive and insightful work continues to be done, and many hold out the hope of greater synergy. In recent decades, for example, neuroscience has begun to serve as a common platform for discussion between professionals of quite different stripes, a trend that seems likely to continue.

But there’s an alternative to thinking of integration primarily in cross-disciplinary terms. What, we might ask ourselves, is the perceived problem to which integration is the proposed solution?

To begin with, there is the practical problem suggested above. The state of knowledge in well-established disciplines such as the social and behavioral sciences and biblical studies and theology continues to grow apace. It’s difficult enough for scholars and practitioners to keep abreast of developments in their own fields; it’s more difficult still to develop anything approaching expertise in other domains. The problem is felt keenly by dissertation students. Even if their curiosity extends across disciplines, the pragmatic reality is that they are rewarded more for specialization than cross-bench thinking.

Much of what drives the interest in integration, however, is personal and in some sense political. The relationship between the church and the profession of psychology has often been fraught with mutual suspicion. Many early writings in integration had an apologetic tone, as if a certain level of justification was needed for dabbling in such dark arts as psychology and psychotherapy. The need for such defensiveness seems to have lessened over the decades. But many of our students still come to Fuller over someone’s objections: By all means, study to be a pastor or missionary— is the message they receive, directly or indirectly, but why be a therapist?

The matter can be put in more personal terms. First, students arrive at Fuller with a set of preunderstandings shaped by their families, churches, and other social contexts. For many students, seminary is a profoundly enriching experience. But even enrichment can come at the price of deconstruction, as students have their habits of thinking about God, the Bible, and even themselves challenged in destabilizing ways.

Second, psychotherapeutic practice is neither uniformly nor unilaterally determined by empirical research (nor can we be sure that most therapists are dedicated to keeping up with their academic journals)! Theories of psychotherapy, therefore, with their assumptions about human nature and the well-lived life, often function as worldviews, or “cultures of healing.” To some extent, therapy consists of socializing clients into new ways of thinking and being that hopefully lead to greater satisfaction and fewer problems.

This assumes that therapists themselves have been thus socialized, quite possibly into multiple cultures of healing, and in ways that may clash with their pre-understandings. This can lead to a fragmented imagination and a compartmentalization of experience in which a person thinks one way in one context (e.g., church) and another way in the next (e.g., the clinic). The problem is thus one of “coherent construed,” to use Walter Brueggemann’s term: of being able to interpret and experience reality whole, to tell a coherent story about what is happening, how one should respond, and why.

Beyond more intellectual interest, therefore, one of the motivations for integration is the sense that one’s personal integrity is at stake: Is there any conflict between being a Christian and being a psychotherapist? The question isn’t unique to the practice of therapy; many Christians experience some degree of compartmentalization of faith and work, confession and profession. But therapists, who are involved in helping people correct the course of their lives, may feel the question more keenly.

Thus, there is an important sense in which “the integration of psychology and theology” can be understood in academic and interdisciplinary terms, and much fruitful work has been done on that basis. To think of integration as a matter of integrity, however, emphasizes a more personal dimension.

“A part of our role is how does God use us in that transformative process (of therapy) to challenge, to question, and to help people see the consequences of their choices.”

Another part is this beautiful intimacy when people share their lives with you in that very sacred place where, because you’ve given them that faithful, unconditional love and support, now they can truly share their hearts and their secrets at a level of knowing and being known at the very core of their being. That is a sacred privilege for therapists... We’re on our knees before God here.”

+ JUDY BALSWICK is a senior professor of marital and family therapy. This quote is taken from an Integration panel convened for the School of Psychology’s 50th anniversary. More online.
The high-water mark of the Beatitudes is the call to be peacemakers (Matt 5:9), rooted in the context of Jesus’ teaching about the kingdom of heaven (Matt 5:3, 10). All of his disciple must understand themselves as citizens of that kingdom, making peace by participating in the ongoing work by which God is restoring shalom to creation. Disciples who would also be peacemakers must bring that kingdom orientation to their work. What we thus call the clinical virtues are not ad hoc character qualities that simply make one a better therapist; they draw their unity from the internal logic of the Beatitudes.

Jesus holds up a surprising list of people exemplifying God’s kingdom—at least surprising to those whose imaginations have not been shaped by a right understanding of prophecy (see, e.g., Luke 4:14–30; Isa 61:1–2). In Matthew 5:1–9, Jesus calls the poor in spirit and the meek blessed, together with the mourners and the hungry. In Luke 6:20–22, it’s the poor and the hungry, the distraught and disenfranchised, God’s kingdom, in other words, comes by grace rather than merit and must be received as a gift. It does not belong to those whom we would vote as most likely to succeed.

The clinical virtue appropriate to such a state of affairs is humility. It is not necessarily those who come from privileged backgrounds and model families, for example, who make the best therapists. People who aspire to assist others in navigating their brokenness must know their own and make clear-eyed honesty. Against the modern, almost gnostic worship of technical know-how, the humble Christian therapist stands amazed—Who, me?—at the privilege of helping others find and nurture moments of wholeness and peace.

This is active work: peacemakers are not peace-wishers. People who humbly grieve brokenness—both their own and that of others—hunger to see God make things right. This is active work: peacemakers are not mere technicians; they do not merely have technical know-how, the humble Christian therapist understands—and for which they need self-compassion!—Burnout and emotional exhaustion, feelings of futility and meaninglessness are ever-present possibilities, and the therapist’s own hope-full or hope-less attitude will be communicated to clients through the therapeutic relationship.

For Christians, hope entails cultivating the enduring ability to imagine present changes in the terms of the future promised by God. Even small steps toward peace can be celebrated for their participation in the divine work of restoring wholeness to creation. Every therapist faces days or weeks in which clients seem stuck with no progress in sight, tempting therapists to blame their own shortcomings. We can’t just think of spirituality as an experience of transcendence. It’s something that radically changes lives, that changes the way we understand ourselves and the way we act in this world. Here is the School of Psychology’s 50th anniversary. More online.

“Ah, my life continues to unfold. God seems to be combining my passion for mentoring graduate students with his vision to reach hurting people. I’ve long been in solidarity with Hispanic people, and I have been uniquely placed to provide clinical supervision as Fuller Psychological and Family Services (FPFS) has begun over the past year to provide therapy services in Spanish.”—Anna Turk Notley, assistant professor of clinical psychology.
Moreover, we rest, and grant rest to others, rather through Sabbath rest, we cultivate a sacredness and piety—may be just what a Christian vision of a hopeful future under the sovereign promise of God—knows—this time I might have something more constructive to say.

Today, marriage and family students are introduced to the peacemaking framework in their first quarter. Simultaneously, in the first and second quarters, they participate in small groups, led by faculty, to explore their own personal narratives in connection with peacemaking and the virtues. Then, in the spring quarter of both their first and second years, the students, staff, and faculty of the program gather off-campus for a day of worship, meditation, and conversation. It is indicative of the graduate school's emphasis that many of us enter the day feeling too busy to take that time away from our work. But it's a sign of renaissance of Sabbath that by the end of the day, we wonder why we waited so long.

Integration as integrity is essential to our formation. Whether we intentionally engage in formational practices or not, the fact remains that students will be formed by their seminary experience, sometimes in ways that pose unintentional challenges to a coherent sense of identity and vocation. As suggested earlier, this kind of challenge may be not unique to the study of psychology or even to seminary. Nor is peacemaking only relevant to Christians training as therapists. If it is right, then the challenge of defining a piemercal sense of identity is more and more becoming the norm in highly technology-dependent societies. Graduate school may exacerbate the condition, and training to be one is who is paid to guide people through the ups and downs of their lives raises the stakes. Integration matters because integrity and a coherent sense of identity is one whom Jesus has called to be a peacemaker. Do you need a relationship with Jesus in order to be a good therapist? Well, in some sense, no. But that's asking the question the wrong way around. Can the rigors and challenges of learning to be a good therapist become the testing ground for a coherent identity as a peacemaker? Yes. And if I had a chance to do that falsely conversation over again—who knows—this time I might have something more constructive to say.

ENDNOTES

T

eenagers have tremendous capacity for spiritual growth and thriving when they are embedded in a context telling them they have a purpose in life and that they are valuable and capable members of society. Many minority youth growing up in urban economic-disadvantaged neighborhoods, however, are at much higher risk for outcomes such as incarceration and emotional disruption. Consider for a moment the hypothetical lives of two teenagers: Trevor and Evan.1 Both young men attend a high school on the south side of Chicago and live in a neighbor- hood replete with challenges that can hinder positive development. Many people would consider their odds of becoming flourishing adults quite low; however, their experiences as adolescents have the power to shape and even transform their life paths.

About a year ago, the trajectories of those fictitious boys’ lives began to diverge. Trevor heard about a group called Team World Vision (TWV) from one of his friends. He went to a TWV meeting and found out that he could make a difference. He started volunteering and soon found that he could make a difference for others. He started developing virtues like character development, we won what it is about the experiences of these two boys that are most predictive of their divergent pathways. We surmise that it is the transcen- dent purpose and spirituality embedded in Trevor’s athletic involvement that enables him to develop virtues in the TWV context, whereas the focus on the self and personal performance on Evan’s team stunts character development.

As researchers who study thriving and character development, we won what it is about the experiences of these two boys that are most predictive of their divergent pathways. We surmise that it is the transcen- dent purpose and spirituality embedded in Trevor’s athletic involvement that enables him to develop virtues in the TWV context, whereas the focus on the self and personal performance on Evan’s team stunts character development.

As much as these are compelling anecdotes of the war spirituality can influence the trajec- tory of an adolescent’s development, it is difficult to know if Trevor is just an exceptional human being, or if the ability of spirituality to build character in the lives of youth is replicable across individuals and contexts. To answer this question, researchers in the School of Psych- ology’s Thrive Center have been engaging in scientific inquiry to understand the nature of thriving and how religion and spirituality might affect thriving in adolescents.

THEOLOGY OF HUMAN THRIVING

What does it mean for a person or community to thrive? In many ways the idea of thriving has become a buzzword in popular culture, but very few people (psychologists included) can clearly define it. As the science of human thriving has expanded over the past 15 years, it has become apparent that it is impossible to create a value-neutral definition of thriving. Instead, philosophy, ethics, and theology are highly relevant to understanding the good life in a meaningful way.

Given the vast theological resources available to us at Fuller, a team of faculty from the Thrive Center (Drs. Pam King, Justin Barrett, Jim Furrer, and Sarah Schnitker) along with some theology colleagues (Drs. Oliver Crisp, Jim Furrow, and Matt Jensen) began constructing a new def- inition of thriving based on Christian theolo-

A COACH’S PERSPECTIVE

If you ever participated in a sport, would you say you played a significant role in the develop- ment and enhancement of that experience? Most people think of a coach. As a track and field coach of 12 years, I have sought to provide formative experiences for my athletes. As a student researcher at the Thrive Center, I want to know how to make sports a positive formative experience for all athletes.

Competition can often evoke the worst in people, so how might a coach use competi- tion to build virtue? A coach can provide a narrative to an athlete’s experience, especial- ly a young athlete experiencing a difficult loss or making a tough decision on the field. This narrative involves framing the competition as a test of one’s character and a learning opportunity, and at the same time avoiding narratives that frame the competition as a test of one’s worth. I teach my athletes that we can’t test what we have learned in practice, and we can learn from the experience.

However, it is important to note that devel- oping virtue and character in the midst of wins and losses begins before competition. This narrative must be told from the begin- ning of the season and reinforced across time. For example, the disappointment of a loss is a prime opportunity to work on the virtues of patience coupled with the charac- ter strength of perseverance. I share with my athletes that hard work does not end and begin with each challenge; it is an ongoing process. The ways in which a coach discus- ses disappointment can impact how athletes process their experiences. I’ve heard coaches say, “Remember the disappointment and pain you feel now and work hard to never feel it again.” I avoid this kind of negative motivational at all costs. It may motivate some kids, but not a healthy, sustainable way. Instead, I tell my athletes, “If you find your best, that is all anyone can ask of you. You think you can win the race. You think you can win the race.”

A DEVELOPMENTAL TAKE ON SPIRITUAL FORMATION

Sarah A. Schnitker and Benjamin J. Houltberg

Sarah A. Schnitker is associate pro-

fessor of psychology in the Depart- ment of Clinical Psychology at Fuller.

Sarah A. Schnitker is associate pro-

fessor of psychology in the Depart- ment of Clinical Psychology at Fuller.

Sarah A. Schnitker is associate pro-

fessor of psychology in the Depart- ment of Clinical Psychology at Fuller.

Sarah A. Schnitker is associate pro-

fessor of psychology in the Depart- Department of Marriage

Fuller’s Department of Marriage

Fuller’s Department of Marriage

Fuller’s Department of Marriage

Fuller’s Department of Marriage

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.

Benjamin J. Houltberg is assistant professor of human development in Fuller’s Department of Family and Marriage.
The Holy Spirit is essential when it comes to the work of the Christian therapist. The Holy Spirit is called the Counselor, Comforter, Helper, or Advocate in John 14:16-17. The work and the ministry of the Holy Spirit can be understood as taking place in three major ways: the Spirit’s power, the Spirit’s truth, and the Spirit’s fruit.” —Siang-Yang Tan

**How Do Virtues Develop? Considering the Importance of a Spiritual Purpose and Context**

Since the late 1990s, the field of positive psychology has been investigating how character strengths and virtues are developed, and numerous positive psychological interventions that foster character strengths such as gratitude, forgiveness, self-control, and compassion have been empirically validated. However, these interventions are often presented in the popular press as a means to attain personal happiness in a context devoid of moral meaning. Researchers warn against the dangers of pursuing happiness for its own sake because pursuing virtues and hedonic purposes can actually undermine both virtue development and well-being. It is important to avoid seeing virtues as a means to end happiness, but instead to view them as important outcomes in their own right.

But who assigns significance and worth to virtue development? Historically, the development of virtues has been located in religious contexts for the purposes of honoring deities or the community. In modern times, virtue development has shifted to secular or therapeutic contexts for the purpose of individual well-being. Our research team asks: do virtue-building activities differ when practiced in a secular context rather than a religious context? Has modern shift undermined virtue formation in our society—especially for adolescents and emerging adults—and can we facilitate the formation of virtues by imbuing interventions with spiritual purpose and meaning?

**Using Experimental Methods to Test Spiritual Framing Effects**

One approach our research group has adopted to answering such questions is using experimental research designs to directly test if framing an intervention activity with a spiritual versus instrumental purpose will affect the efficacy of the activity to build virtues. For example, Dr. Schnitker’s doctoral student Kelsy Richardson conducted a study in which emerging adult participants engaged in a gratitude journaling exercise for five weeks. The participants were randomly assigned to either pray thanks to God (imbuing the activity with spiritual meaning), read thanks to another person, or to read thanks to himself or herself. Findings showed that those in the prayer condition experienced greater gains in virtues and well-being than those in the other conditions, suggesting that gratitude may be more effective when practiced as a spiritual versus psychological exercise.

At present, our team is engaged in a large-scale experimental study to examine the effects of framing interventions that builds self-control and patience in adolescents as spiritual, moral, or instrumental in its purpose. A plethora of recent studies have shown that the ability to regulate one’s behaviors and emotions has a major positive impact on nearly all life domains, and a variety of interventions have been empirically validated to build patience and self-control. In many ways, self-control is like a muscle; it is a domain-general resource that is depleted after use but can become stronger with regular exercises. Many of the interventions that build self-control and patience seem to have corresponding spiritual disciplines that engage the same type of activity. For example, regulating one’s diet or spending more time in religious activities (praying), or even practicing gratitude, can be understood as having the same underlying effect as engaging in spiritual activities, the spiritual disciplines of fasting and tithing to draw on those same basic actions but also include a higher purpose.

In our study, we are recruiting 480 adolescents to engage in a two-week self-control and patience intervention. The intervention is delivered in a game-like and interactive way through the CharacterMe smartphone app we have developed with Matt Lappin and Matthew Geddert (see p. 86 for more). The app includes challenges meant to build basic regulatory resources (e.g., the “hand swap” challenge builds self-control by having participants use their nondominant hand to use their phones as well as activities that build emotional fluency and help people solve interpersonal conflicts (e.g., the “softer” challenge helps participants recognize their own emotions, and the “taking perspective” challenge helps participants reappraise negative interactions). Participants are random- ly assigned to different versions of the app in which the language and framing of the activities emphasize how building strengths (or fixing weaknesses) will help them connect with something bigger than themselves (e.g., God, spiritual context), or to read thanks to himself or herself. Findings showed that those in the prayer condition experienced greater gains in virtues and well-being than those in the other conditions, suggesting that gratitude may be more effective when practiced as a spiritual versus psychological exercise.
**VIRTUES IN SPORT, EMphasizing SPIRITUALITY, IDENTITY, AND COMMUNITY**

Although experimental studies provide a rigorous means to examine the effects of spiritual integration on virtue development, it is also important to examine how spirituality and religion affect character development across time in real-world contexts to increase generalizability and applicability of findings. A specific context of virtue and spiritual formation is on our team campuses. Athletics are often presented as a crucible of character formation, but empirical studies that examine spiritual integration (symbolism, identity formation of celebrity athletes) suggest that sports do not always promote virtues. Similarly, athletes of faith may be trained in religious or spiritual practices that are disconnected from their athleticism, but the ways this is done may actually cause psychological harm or be theoretically flawed. Thus, we are engaged in several studies to specifically examine virtue and spiritual formation in the context of sport.

As described in the story of Trevor and Evan at the beginning of the article, we are studying adolescents running half and full marathons worldwide for World Vision. By tracking adolescents from the time they sign up to train for the marathon through three months after they achieve the race, we are examining the effects of rigorous training on virtues like self-control, patience, and persistence. In addition, we are examining holistic transformation (e.g., honoring God, raising money for clean water, or getting physically fit) and social relationships with other runners and leaders who reflect the views of the John Templeton Foundation. This would be an example of “through athletes rather than ministering to” athletes. In context, the latter focuses on sport as a means to promote spiritual transformation as a part of one’s vocation, which includesgifts that (a) remind one of God’s unchanging love, (b) provide a source of joy, and (c) create opportunities to connect and serve others.

This spiritual framework holds potential for promoting character virtues and emotional health even in stressful environments such as elite competition. It is clearly not based in established in God’s unconditional love and connection to something greater than self creates a freedom to perform at one’s best without the fear of failure or the need to prove oneself. A sense of worth contingent on outcomes and feelings of comfort from God when experiencing a disappointing performance. This research has important implications for parents, coaches, and youth organizations that desire to see sports be used as a mechanism for character development. Perhaps Christian schools and organizations would benefit from a more intentional approach that promotes connection to God, others, and purpose in sports and counter the natural tendency toward performance orientation, anxiety, and fear of failure. This research should be operationalized by coaches and team leaders to minimize these effects and maximize the positive benefits of athletic performance. This type of research would be critical when these expectations are not met. 7

It might be assumed that Christian athletes would not struggle as much with biases in their perception of performance, but the heart of the Christian gospel is the unconditional love of God demonstrated through the sacrifice of Jesus that is clearly not based on human performance. However, in collaboration with Dr. Kenneth Wang, our preliminary research exploring the holistic, theistic views of God to performance-based identity and negative emotional outcomes (e.g., depression, anxiety) among collegiate athletes. These findings find several questions about the connection of spiritual and emotional health of young athletes and why performance-based identity is also prevalent in sport. One explanation of this might be an application of “muscular” Christianity to sporting performance. In other words, for some Christian athletes, winning is not just a matter of proving their own worth and value in sport but also ap- peasing an audience who expects perfection in order for them to be deemed worthy. Therefore, God’s love is not only earned through performance but also their dominant identity is to bring glory to God’s name. This can also have evangelistic appeal, as some Christian organizations may see creating successful Christian athletes as spokespersons because of their athletic success. Although winning can create a pedestal to preach the gospel, it can also leave Christian athletes feeling that they must attain athletic success to be useful to God’s kingdom. This would be an example of “through athletes rather than ministering to” athletes. In context, the latter focuses on sport as a means to promote spiritual transformation as a part of one’s vocation, which includes gifts that (a) remind one of God’s unchanging love, (b) provide a source of joy, and (c) create opportunities to connect and serve others. This is especially true in the period of adolescence and emerging adulthood, a time of active identity development in which young people feel and know that their personal experiences are not always flourished in highly competitive environments, particularly when performance outcomes become the determinant of human worth. High-pressure training for elite athletes may impose unrealistic expectations for performance, which results in becoming overly critical and perfectionistic expectations are not met.3 4 A sense of worth contingent on outcomes and expectations of perfection can create a moral stress that can create a self-control and patience interven-

**ENDNOTES**

1. The accounts of Trevor and Evan featured, but their stories are loosely based on the experiences of many of the participants in our research studies.


4. N. J. Wright, After You Believe: Why Christian Character Matters More Than We Think (Grand Rapids: Zondervan, 2010).


1. “This is the best time in the history of America for people . . . the issue of friend -ship . . . All of us need people who understand us and love us, who know us . . . We are all alone in our lives, we need to feel that we are not alone.”

2. Neil Clark Warren, the second Fuller School of Religion, is also focused on affirming, an online relationship service. His company hopes to use phenomenological research to address loneliness in contemporary American culture. This quote is taken from a Fuller panel convened as part of the Fuller School of Psychology’s 50th anniversary. More online.
“I painted wounds to depict beauty in vulnerability and brokenness. These paintings enthral the grotesque, deformed, contorted look of wounds, yet through the ruptured and punctured appearance, the beauty of their tenderness and fragility emerges.

“My desire is to point one’s sensitivity to the brokenness, open the viewers’ sense of compassion and understanding, and inspire them to perceive beauty in the most unexpected and unimaginable. I believe that vulnerability has the power of transformation.”

— Trung Pham

Wound19 by Trung Pham, Oil on Canvas, 30” x 30”, 2015
Not only does Christian theology point to cooperation and partnerships in mission, but the size and complexity of global concerns to which the church should speak requires this partnership. No one individual, church, or even national church can solve the major issues of violence and human trafficking, nor can they alone reach the mass of unreached people in the world. The missio Dei requires that we work together as the body of Christ, not building personal kingdoms, but looking forward in our ministry to the city built by God.

Scott W. Sunquist, dean of the School of Intercultural Studies, from his book Understanding Christian Mission.

The last fifty or sixty years have seen a radically changed world, and many of the older patterns are no longer relevant or even possible. On the other hand, the Church has grown enormously in the former ‘mission fields’ since 1945. We are seeing new personnel as well as new approaches to mission today. The Christian mission remains the same, but our context is very different, . . . (and) that fact calls us to sensitivity to each culture, hard thinking, and openness to the creativity of the Holy Spirit.

Dean Emeritus Paul E. Pierson, second from right, from his book The Dynamics of Christian Mission.

Theological task as we have come to know it in the West is facing a transformation of its cartography and of its historical archives. The territory, texture, and phenomena of Christian practice . . . are shifting to include a theological self-representation coming out of decolonial theological categories that neither necessarily abandon nor depend on Western culture but instead seek autonomy of thought.

Oscar García-Johnson, associate dean for Fuller’s Centre Latino and professor of theology and Latinx studies, in Theology Without Borders: An Introduction to Global Conversations, coauthored with William Denevan, professor of theology and culture. Pictured is a world globe made with precious materials presented by Dean Emeritus Dudley Woodberry for the 50th anniversary of the School of Intercultural Studies. See the ceremony of its dedication online.


Theological task as we have come to know it in the West is facing a transformation of its cartography and of its historical archives. The territory, texture, and phenomena of Christian practice . . . are shifting to include a theological self-representation coming out of decolonial theological categories that neither necessarily abandon nor depend on Western culture but instead seek autonomy of thought.

Oscar García-Johnson, associate dean for Fuller’s Centre Latino and professor of theology and Latinx studies, in Theology Without Borders: An Introduction to Global Conversations, coauthored with William Denevan, professor of theology and culture. Pictured is a world globe made with precious materials presented by Dean Emeritus Dudley Woodberry for the 50th anniversary of the School of Intercultural Studies. See the ceremony of its dedication online.

Theological task as we have come to know it in the West is facing a transformation of its cartography and of its historical archives. The territory, texture, and phenomena of Christian practice . . . are shifting to include a theological self-representation coming out of decolonial theological categories that neither necessarily abandon nor depend on Western culture but instead seek autonomy of thought.

Oscar García-Johnson, associate dean for Fuller’s Centre Latino and professor of theology and Latinx studies, in Theology Without Borders: An Introduction to Global Conversations, coauthored with William Denevan, professor of theology and culture. Pictured is a world globe made with precious materials presented by Dean Emeritus Dudley Woodberry for the 50th anniversary of the School of Intercultural Studies. See the ceremony of its dedication online.
“If God is opening new horizons by radically shifting Global Christianity, what is the Holy Spirit speaking to us, and what is the possibility? I suggest ‘democratization’ is the word that we should play. The vision of mission in our time can be summarized as democratization— or even liberation—of mission. Democratization is a theological concept referring to a process through which a privileged status or call initially granted to a small group of selected people is eventually expanded to include the whole community of God’s people. This idea of democratization has an important agenda for revisioning mission.”


“These quotes represent a variety of international voices in missiology speaking during the School of Inter-cultural Studies 50th Celebration. Hear more online.

“The Christian mission in the coming years will become multidirectional, from everywhere to everywhere. This reflection demands us to discard the old positions and habits of thought formed within colonial frameworks.”

Moonjang Lee, senior pastor of Oasis Church, South Korea. Hear his lecture on Korean perspectives of Christian mission online.

“A three-dimensional understanding of the reality of missions suits better our globalizing understanding of reality. This linear understanding that differentiates between sending countries and receiving countries has been replaced by a more dynamic polyhedral network of multiple relationships, in which all send and all receive at the same time under the lordship of Jesus Christ.”

Pablo Deiros, vice president at International Baptist Theological Seminary, in Buenos Aires, Argentina. Hear his lecture on a Latin American perspective of eschatology online.

“I see within the church a preoccupation with power, so there is a call to let go of our power and control and to recover the redemptive power of the gospel message of the cross that we are challenged to accept as a minority. . . . We must accept the shift that we are no longer the center of Western Christianity; we in Europe are a part of the periphery of global Christianity, and this calls us to strengthen our attitude of waiting on God to deep humility.”

Anne-Marie Kool, associate professor of missiology at Baptist Theological Academy in Budapest, Hungary. Hear her reflections on changes in missiology in European contexts online.

“The Christian mission in the coming years will become multidirectional, from everywhere to everywhere. This reflection demands us to discard the old positions and habits of thought formed within colonial frameworks.”
“To affirm that the Reign of God has cultural manifestations is to recognize that cultures there are many cultures. The Reign of God does require one to choose which culture’s views.”

“Since we live in an age when economy and politics transcend national borders, it stands for us to ask what the scope of our ethical responsibility is now more than ever before. We must yield to the plurality of perceptions and experiences. A genuinely globally minded church must incorporate a diversity of principles and views.”

“It’s important for us to recognize the positions of privilege we’ve come from. We may not have enacted violence in certain situations, but we may have benefited from it. What privilege do I have as a white woman? What privilege do I have as an academic? We need to be living out a recognition of that so that we can say, ‘join me in this’ and so that we’re raising each other up. What parts of my privilege can I give to you? What parts of my privilege are unearned and I can let go of?”

“In the light of religious resurgence, complex flows of migrants, capital and technology, and the dramatic growth of Christianity in some areas and its retraction in others, we believe we are in the midst of a massive re-formation of the Christian church at the global level. . . . The way forward in a globalizing world, we believe, is to acknowledge this diversity of Christian difference.”

“Since we live in an age when economy and politics transcend national borders, it stands for us to ask what the scope of our ethical responsibility is now more than ever before. . . . We must yield to the plurality of perceptions and experiences. A genuinely globally minded church must incorporate a diversity of principles and views.”

“We need to be living out a recognition of that so that we can say, ‘join me in this’ and so that we’re raising each other up. What parts of my privilege can I give to you? What parts of my privilege are unearned and I can let go of?”

“It’s important for us to recognize the positions of privilege we’ve come from. We may not have enacted violence in certain situations, but we may have benefited from it. What privilege do I have as a white woman? What privilege do I have as an academic? We need to be living out a recognition of that so that we can say, ‘join me in this’ and so that we’re raising each other up. What parts of my privilege can I give to you? What parts of my privilege are unearned and I can let go of?”

“Since we live in an age when economy and politics transcend national borders, it stands for us to ask what the scope of our ethical responsibility is now more than ever before. We must yield to the plurality of perceptions and experiences. A genuinely globally minded church must incorporate a diversity of principles and views.”
Professor Christopher B. Hays and PhD student Anna Lo use Reflectance Transformation Imaging (RTI) to translate 4,000-year-old Sumero-Akkadian tablets from Mesopotamia for the first time into English. The technology, the result of a partnership with USC’s West Semitic Research Project, uses digital photography and multiple light sources to help them interpret the ancient surface. The artifacts “give more context for the Bible,” says Hays. “They help us understand how the ancient Babylonians lived their lives, and even what gods they worshiped.” The tablet pictured records the sale of animals for a festival, and even reveals the scribe’s fingerprints. Read more online, including Hays’ story of leading an immersion course in the Holy Land.

“Technology

“We are the stories we tell. From the flickering flames of the campfire to the video captures of the humiliating or hilarious, stories have guided tribe and tradition. A community’s canon, whether an ancient Holy Book or a viral blog post, influences how one imagines the identity of those within their community and how the community imagines outsiders... The mandate for the followers of Christ to go into all the world will not be fulfilled by riding a donkey through Jerusalem but going into the virtual spaces made available through digital technology.”

Joy Moore, assistant professor of preaching, in her essay “Social Media and the Church,” available online. Above: a student works on an online class in front of Fuller Pasadena’s Payton Hall. See more about innovations in Fuller’s courses online.
"We tend to think of technology as more science than art, or at least an applied science dependent on art. Could this be a key for holding arts and sciences together? Heidegger links techne to a bringing forth, to the notion of possession. At its best, technology is a creative act, merging thought with matter and time. Creation can be seen as God's poetry, the realization of word and image, ideas made manifest."


"We’re now in a culture that flows through networks, and to understand a person, you need to map the networks they’re a part of. If you drew a circle around my street to understand the people in my neighborhood—and that’s all you looked at—you wouldn’t know us very well. You’d have to study the global networks we are connected to. . . . We’re sharing emotional space, connected space, completely outside the face to face relationships we have. This is a new aspect of culture we haven’t had before."

Ryan Bolger, associate professor of church in contemporary culture, in a lecture on church communities and technological change.

"The reenchantment of the world is linked to our use of technology. The access to the fruits of modernity, the age of scientific nationalism, is what allows us ultimately to reenchant our lives. Technology, both the written word that perhaps marks the dawning of the modern-ism, is what allows us. . . . We’re sharing emotional space, connected space, completely outside the face to face relationships we have. This is a new aspect of culture we haven’t had before."

Craig Detweiler, in his book Our Spiritual and Social Lives. He recently taught Fuller’s DMin course “Theology and Pop Culture.”

"Pastors and Christian educators must consider the fact that students and congregants are not only engaging in Christian formation within the walls of churches and institutions, but also online. . . . Not only are United States citizens being formed by the media-saturated culture they are embedded within, in general, they are participating and socializing in ways that they are participating or socializing in churches or classrooms."

Angela Gomez (PhD student) from her research on social media and community formation. Her interview at The Gathering Place, a resource for Anabaptist youth nomads, online.

"I’m thrilled when I walk by a Pasadena classroom and see class-rooms from our remote campuses made present to each other by our videoconferencing technology. I smile when I see administrators across our campuses communicating synchronously in one of our conference rooms. . . . As Fuller moves forward, the technological possibilities for extending its educational resources to more people, including those less privileged, is a very exciting prospect to me, and I look forward to being a part of that initiative."

Walli Wofford, director of Fuller’s technology support services.

"We have students connecting from 60 different countries speaking a number of different languages. Ten years ago, the only way we could bring these people together would have been meeting in one person of the communication, and our halls would have been less rich and basic forms because the distance becomes a debilitating factor. With technology, it is easier and faster to cross borders and bring every person of the Christian faith, no matter where we're in their location or their resources, together at a single table to learn and teach together."

Jeff DeSonne, instructional designer in Fuller’s distributed learning

"When I was initially approached to teach my course, Pastoral Care and Addictions, via Fuller Live!, I was apprehensive. The class addresses highly sensitive material and includes a great deal of self-disclosure and personal testimonies. I was concerned that due to the distance learning medium, there would be a lack of personal connection, but thankfully this has not been an issue. I have taught my course twice using Fuller Live!, and despite the many miles that separate us, it has been an easy, relaxing, and meaningful experience. I was concerned that students who are self-disclosing and sharing highly sensitive material might feel that they are not receiving adequate support.

Shanae Anderson, adjunct professor for pastoral care and addiction courses.

"Even as a firm believer in online interaction, I know there is often no substitute for face-to-face communication. With that attitude we often achieve some technological thinking to blend in the way of ‘real’ human connection. But it’s worth asking ourselves, especially in the contexts of ministry or education: Does this tool provide us with a connection we would otherwise not have?"

Cory Villa, online community coordinator for Distributed Learning and developer for the Quad, Fuller’s online student forum.
"As a person who builds new technologies, I feel as though the church is standing at the edge of a vast ocean of new connected, potentially faith-transforming technologies. It can feel overwhelming. But we can temper any fears we might feel with the knowledge that the faith we now hold came to us through earlier technologies. Like the first scribes and the printing-press reformers after them, we have a responsibility, with God’s help, to see the technologies at hand in ways that are both daring and faithful... We need to design systems that pay attention to how that power is forming people—both the good and the bad.

Technology has the potential to connect people across the world and quickly communicate ideas and stories that transcend both the good and the bad. Technology has the potential to connect people across the world and quickly communicate ideas and stories that transcend. And just like working out, when we perceive our training as a game, it’s more fun and we’re more inclined to do it regularly. So we’ve designed an app to empower young people who are looking to develop their character by giving them a path to get there and have some fun while they’re doing it.

CharacterMe is a mobile app developed by the Thrive Center that combines technology and cognitive behavioral therapy to help teenagers practice emotional regulation while also delivering real-time data to researchers. (See pp. 68–73 for an article explaining more in detail the purpose and use of this app.)

“Because of social media, Black Lives Matter has been able to disrupt the public sphere and become a movement with a global scope. The justice issues they address, powered through new social platforms, have resulted in some tangible change. I contend that the church has yet to seize this opportunity. While technology fuels social transformation, the church is largely on the sidelines. What might it look like if we had a platform where... truth and theological thought leadership had more followers than Facebook or Instagram? Where we could create a connected Christian church bound by a network of love?”

"Conflicts in the church over the use of ‘technology’ in worship rarely have anything to do with technology and often have everything to do with our collective (mis)understanding of the meaning and purpose of worship. For example, some Christians believe that Sunday morning is a time of theological education, others see it as a time for aesthetic entertainment, still others see it as an opportunity for private spiritual enrichment. In this end, Christian communities will purchase and implement liturgical technologies to serve their perspective goals for worship. What we have in the church is not a technology problem—we have a worship problem. Education, aesthetics, and enrichment might all play a proper role in worship but none of them constitute the true end of worship. If the true purpose of worship is the glory of God and the formation of God’s people for mission, we must ask ourselves first and foremost how these liturgical technologies either serve and distract from the people’s worship.”

"Conflicts in the church over the use of ‘technology’ in worship rarely have anything to do with technology and often have everything to do with our collective (mis)understanding of the meaning and purpose of worship. For example, some Christians believe that Sunday morning is a time of theological education, others see it as a time for aesthetic entertainment, still others see it as an opportunity for private spiritual enrichment. In this end, Christian communities will purchase and implement liturgical technologies to serve their perspective goals for worship. What we have in the church is not a technology problem—we have a worship problem. Education, aesthetics, and enrichment might all play a proper role in worship but none of them constitute the true end of worship. If the true purpose of worship is the glory of God and the formation of God’s people for mission, we must ask ourselves first and foremost how these liturgical technologies either serve and distract from the people’s worship.”

“Conflicts in the church over the use of ‘technology’ in worship rarely have anything to do with technology and often have everything to do with our collective (mis)understanding of the meaning and purpose of worship. For example, some Christians believe that Sunday morning is a time of theological education, others see it as a time for aesthetic entertainment, still others see it as an opportunity for private spiritual enrichment. In this end, Christian communities will purchase and implement liturgical technologies to serve their perspective goals for worship. What we have in the church is not a technology problem—we have a worship problem. Education, aesthetics, and enrichment might all play a proper role in worship but none of them constitute the true end of worship. If the true purpose of worship is the glory of God and the formation of God’s people for mission, we must ask ourselves first and foremost how these liturgical technologies either serve and distract from the people’s worship.”
“There are many, many ways God is at work in the urban context, and we really need to develop eyes to see that. I think part of working in the city is asking God, ‘God, show us what you see.’ The city can be the place not just where hard things happen. The transformation of God’s kingdom means that those hard things can produce amazing character and real beauty. I think part of my desire . . . is for us to learn to see those things. For us to see differently.”

Jude Tiersma Watson, associate professor of urban mission, speaking with Fuller Youth Institute on developing sustainable practices for caring for the city. Above: a student looks over the city of Los Angeles from Mt. Wilson.

“Beyond mere survival, beyond job function, bureaucratic specialization, or social role, is a wide scope of human concern and responsibility. We are all given gifts for which we all must care. Just as we’re learning the importance of taking care of our environment to leave the earth healthy for future generations, so we must all care for culture so future generations can thrive.”

Mako Fujimura, visual artist and director of the Brehm Center for Worship, Theology, and the Arts, from his recent book Culture Care. He is pictured challenging staff and faculty at Fuller to cultivate a new engagement with culture.

“As Christian leaders it is the mission of the Clergy Community Coalition (CCC) to work with the community to improve the quality of life for all people through spiritual transformation and creative solutions that enhance educational advancement, economic empowerment, and health and wellness. . . . This year the CCC celebrates 10 years of instilling hope in our community through reconciliation, spiritual transformation, and collaborative relationships for the shalom of our city and the surrounding areas.”

Jean Borch (MAGL ’75) has lived in Pasadena and been an advocate for churches and the community. The CCC was founded in 2005 and currently has a membership of over 40 pastors and leaders within the Pasadena community. She is pictured at Fuller where she met with student leaders who want to foster new relationships with the city.

“I spent my first year here at Fuller just listening to people in City Hall, the school district, and nonprofits, and as I heard from people in the city, I would look for partners within the Fuller community who were doing that kind of work. I wasn’t trying to create a program or make Fuller create them—I was looking for any natural connections that we could make and trying to create linkages. My hope is that Fuller will have committed relationships to people in Pasadena, that it will be a part of our DNA, and that there will be more ways for us to share our stories with each other—stories about what God’s doing in us and through us by being willing to serve our neighbors.”

Janet Labberton—a veteran Young Life leader—volunteers with Pasadena High School students, and, as part of a commitment to Fuller and the city of Pasadena, works to facilitate new partnerships between them.

This content is curated from ongoing conversations taking place throughout the Fuller community. Visit fullermag.com for full videos, articles, and more.
Matthew Whitney, pictured in “Self Portrait” (watercolor and ink on paper, 2014), “writes text into the urban grid” by praying as he walks carefully planned patterns on Seattle streets. He then paints or illustrates those grids as a completion of his prayer for those neighborhoods. Whitney is a Cascade Fellow, a new initiative started by Fuller’s Institute for Theology and Northwest Culture in partnership with Seattle-area churches and marketplace ministries. See more of his work online.

“Multiethnicity is not essentially a problem to be solved. It’s part of the plan. From the get-go, God has been creating a people in which diversity is not simply tolerated but advanced. . . . In the New Testament, the Holy Spirit unites people by opening them out to each other, unblocking closed minds and hearts, unlocking those otherwise locked in.”

Jeremy Begbie, from his lecture at the inaugural event for Brehm Texas. Pictured above: President Mark Labberton speaks with Mark Lanier inside the Lanier Theological Library and chapel facility in Houston, Texas, where the event was held.

“Many churches have deserted French neighborhoods such as the ones in which the attackers grew up. I often think of the transformation that could happen if those places would know that Jesus is the Prince of Peace. When I stood at the sites of the attacks where row after row of flowers, signs, candles, and other tributes had been left, I was surprised to see so many notes longing for peace, harmony, and love. What if interconnectedness also meant including Jesus, the Prince of Peace and the Giver of Life, as our partner in opposing terrorism and bringing hope to our world?”

Evelyne Reisacher, associate professor of Islamic studies and French citizen, after the recent shootings in Paris. Reisacher took written prayers with her from the Fuller community offered in solidarity and grief from thousands of miles away. Read her full reflection online.

It Matters to Us!

We are still here and if we ever become grandparents we will tell our little ones: “It was worth it living here!”

Now it’s our turn to give our very best. We will not be indifferent, selfish, cynical spectators.

Hey, Hey!
Hey, Hey!
It matters to us!
This is home!

“I want to do more than protest and pray. I want to be part of an effort to take even a small step toward healing and justice in my community. I want to give voice to people who are usually told that they are the problem. I want for people on all sides of the issue to be humanized instead of stereotyped or vilified. I want to find a way to be faithful to a gospel in which Jesus focuses on people that society has abandoned and left for dead in order to touch them, heal them, listen to them, and restore them into a loving community. It’s a sacred story that says Jesus gave his everything, including his life, just to love those whom others considered unloveable. For me, the Trust Talks are a first step toward creating that kind of community and that kind of love.”

Delonte Gholston [MDiv ‘15], a pastoral intern at New City Church in downtown Los Angeles, responded to the violence he saw around him by creating the Trust Talks, a parachurch event that gathers community leaders and members of the police force together to discuss issues of race, police violence, and poverty. More online.

Cristian Cazacu [MAICS ’10] that became a rallying cry in Romania during a recent presidential election, calling on people to be committed and hope-filled participants in the public sphere rather than withdrawing in fear and cynicism. Hear the song sung by Cristian in the original language online.
Fuller Seminary’s Office for Urban Initiatives equips students to develop and participate in strategies of social justice, following the tradition of past and contemporary Christian reformers. Founders Joe Colletti and Sophia Herrara (see left) teach students to address local and global issues of injustice. (At right: a student works for the yearly homeless count facilitated by the Office of Urban Initiatives and the City of Pasadena. Students canvas the city in groups gathering information from the homeless population in order to provide more robust social services. More online.)

“We have giant populations of people who live in the shadows of our culture. That affects our schools. That affects our communities. That affects the history of who we are. . . . How are we going to pay attention to the entire city as a whole—and not just the pretty parts?”

Billy Thrall [MAT ’87] leads CityServe AZ, a parachurch initiative to connect resources and social services to impoverished families in the cities of Arizona. More online.

Resources

Walking With the Poor
Bryant Myers (Orbis Books, 2011)
The Dangerous Act of Loving Your Neighbor
Mark Lauterbie (WP, 2010)
God So Loves the City: Seeking a Theology for Urban Mission
ed. by Charles Van Engen and Jude Tiersma (Wipf and Stock, 2009)

“On the essence of incarnation is embedded in the indwelling of God in us through the Holy Spirit. . . . Standing with the poor as we stand with Christ requires time and the building of mutual trust as well as commitment. (This kind of) incarnational solidarity requires a long-term commitment. In the beginning when you’re working with the poor, you often feel like you do not have enough resources. It feels like all you have are a few loaves and a few fish—and five thousand problems. However, the longer you stay. . . . the resources miraculously multiply.”

Joe Colletti is an affiliate associate professor of Urban Studies, the cofounder of the Office for Urban Initiatives, and the founder of the Society of Urban Monks. Find more information on this and many other initiatives throughout the city online.

“... My own life has been transformed by the many urban social issues that I became involved in over the past 25 years and by infusing my Christian faith and spiritual practices into every one of them. This integrative experience has led me to call myself ‘an urban monk.’ . . . I so wanted to move from the state of beginners that St. John of the Cross talked about to the ‘purified soul’ that I eagerly sought to climb the ‘mystic ladder of divine love’ that purified the soul rung by rung through prayer, love, and forgiveness. At the same time, I began to fashion my own ladder of service to homeless persons based upon my deeper understanding and experiences of compounding complications such as mental illness.”

Sofia Herrera is a licensed clinical psychologist and co-founder of the Office for Urban Initiatives (OUI). Hear her entire lecture at the 2010 Integration Symposium and more information on OUI’s many initiatives throughout the city online.

Available Classes

Encountering the City with Jude Tiersma Watson
Complex Urban Environments with Jude Tiersma Watson
Urban Church Planting with Jude Tiersma Watson
Integration of Spirituality and Urban Ministry with Joe Colletti
Homelessness, Congregations and Community Partnerships with Joe Colletti
Introduction to Urban Studies with Joe Colletti

“We have giant populations of people who live in the shadows of our culture. That affects our schools. That affects our communities. That affects the history of who we are. . . . How are we going to pay attention to the entire city as a whole—and not just the pretty parts?”

Billy Thrall [MAT ’87] leads CityServe AZ, a parachurch initiative to connect resources and social services to impoverished families in the cities of Arizona. More online.
New Faculty Books

As Ethiopian Reading of the Bible: Biblical Interpretation of the Ethiopian Orthodox Tewahido Church
Keon-Sang An (Pickwick Publications, 2015)

Canoeing the Mountains: Christian Leadership in Uncharted Territory
Ted Bingen (IVP Books, 2015)

Youth Ministry in the 21st Century: 3 Views edited by Chad Clark (Baker Academic, 2015), with contributed chapter, “The Holistic View of Youth Ministry”
Jonathan Edwards among the Theologians
Oliver D. Crisp (Eerdmans, 2015)


Youth Ministry in the 21st Century: 5 Views edited by Chad Clark (Baker Academic, 2015), with contributed chapter, “The Adoption View of Youth Ministry”
Jonathan Edwards among the Theologians
Oliver D. Crisp (Eerdmans, 2015)

Youth Ministry in the 21st Century: 3 Views edited by Chad Clark (Baker Academic, 2015), with contributed chapter, “The Holistic View of Youth Ministry”
Jonathan Edwards among the Theologians
Oliver D. Crisp (Eerdmans, 2015)

Youth Ministry in the 21st Century: 5 Views edited by Chad Clark (Baker Academic, 2015), with contributed chapter, “The Adoption View of Youth Ministry”
Jonathan Edwards among the Theologians
Oliver D. Crisp (Eerdmans, 2015)


Theology without Borders: An Introduction to Global Conversations
William Dysness and Oscar García-Johnson (Baker Academic, 2016)

Joel B. Green (Baker Academic, 2015)

Questions for Proper Christian Living—Answers from Dr. Seyoon Kim [a collection of interview articles]
Seyoon Kim (Seoul: Duranno, 2015)

Religion in the History of Psychology: Selected Comments and The Psychology of Religion: Revisited
H. Newton Malony (Xlibris, 2015)

The Unexpected Christian Century: The Reversal and Transformation of Global Christianity, 1900–2000
Scott W. Sunquist (Baker Academic, 2015)

John A Commentary

Research Design in Counseling, 4th ed.

The Unexpected Christian Century: The Reversal and Transformation of Global Christianity, 1900–2000
Scott W. Sunquist (Baker Academic, 2015)

John A Commentary

Research Design in Counseling, 4th ed.
In September 2015, Peter Lim joined the School of Intercultural Studies faculty at the Paracoea campus. He comes from Washington, where he taught for Fuller as an adjunct associate professor of intercultural leadership and served as a consultant on leadership development and cultural exchange with the Outreach Foundation/China Mission.

ANNE TURK NOLTY
Assistant Professor of Clinical Psychology

Although well known in Fuller’s School of Theology, having taught here for four years, Anne Turk Nolty officially joined the faculty as of September 1, 2015. Along with teaching and student advising, Nolty’s ongoing research includes projects to understand resilience of humanitarian aid workers and first responders, and investigation of Cognized, a computerized, interactive working memory training program.

Recent Faculty Journal Articles

Working in a Christian environment was something I’ve always wanted, but at the same time I didn’t understand why God had me here at Fuller when I was so used to being the only Christian at work. It was quite an adjustment, I remember telling my wife Lilian as we went home one day, “I don’t know why God has me here. I haven’t figured it out yet.” She asked me, “Well, do you enjoy it?” I loved it.

I think the issue was this: at my other jobs, I was the new kid, so always the one people would come to with questions. Here, I was surrounded by professors and students who obviously already knew Christ, and they all had way more education than I had. So during that first year, I was constantly asking, “What am I doing here?” It was an ongoing process, but one day when God finally answered me, I said “I’m walking around campus, doing my rounds, and when I walked by the corner, I met a former student and staff member. From our earlier conversations I knew she was engaged to be married, and as we were walking she started telling her story. She and her fiancé had broken up. I thought of all the things you could say, but nothing seemed appropriate. All I could think of was that I could pray for her. So after we talked, she headed off to the bookstore, and as I walked to the 250 Madison building, it occurred to me that God answered my prayer: my job was to pray. So as I would go to each office on my daily rounds, I started praying for my coworkers.

Whenever staff members became sick, I would especially pray for them. Tsai and Sam Perkins, Flute Yung, Juan Martinez and his wife Maria—they both had their offices I would quietly pray for them if I came by twice, I would pray twice. If people were getting married, I would pray that things would go smoothly. Now whenever I was sent the mail, I would start praying for people as I see their names, and whenever I see a check, I’d pray. “Okay, Lord, let this be a blessing for this for your glory!” It’s been one year since I started praying here, and I’ve been doing it ever since.

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

Fuller offers 18 degree programs at 8 campuses—with Spanish, Korean, and online options—through our Schools of Theology, Psychology, and Intercultural Studies, as well as 20 centers, institutes, and initiatives. Approximately 4,000 students from 90 countries and 110 denominations enroll in our programs annually, and our 41,000 alumni have called to serve as ministers, counselors, teachers, artists, nonprofit leaders, businesspeople, and in a multitude of other vocations around the world.

**Benediction: Acts that Speak the Good Word**

El Seminario Teológico Fuller es una de las instituciones eclesiásticas más influyentes del mundo, el seminario teológico más grande, y una voz principal para la fe, la cortesía (civility en inglés) y la justicia en la escena global y la cultura en general. Con ricas fundaciones en la ortodoxia y las renovaciones, estamos comprometidos a formar mujeres y hombres cristianos a servir fidelmente, valientes, innovadores, colaboradores y líderes de éxito que tendrán un impacto exponencial para Jesús en cualquier contexto.

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

Fuller offers 18 degree programs at 8 campuses—with Spanish, Korean, and online options—through our Schools of Theology, Psychology, and Intercultural Studies, as well as 20 centers, institutes, and initiatives. Approximately 4,000 students from 90 countries and 110 denominations enroll in our programs annually, and our 41,000 alumni have called to serve as ministers, counselors, teachers, artists, nonprofit leaders, businesspeople, and in a multitude of other vocations around the world.

**¿Qué es Fuller?**

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

Fuller offers 18 degree programs at 8 campuses—with Spanish, Korean, and online options—through our Schools of Theology, Psychology, and Intercultural Studies, as well as 20 centers, institutes, and initiatives. Approximately 4,000 students from 90 countries and 110 denominations enroll in our programs annually, and our 41,000 alumni have called to serve as ministers, counselors, teachers, artists, nonprofit leaders, businesspeople, and in a multitude of other vocations around the world.

**Benediction: Acts that Speak the Good Word**

El Seminario Teológico Fuller es una de las instituciones eclesiásticas más influyentes del mundo, el seminario teológico más grande, y una voz principal para la fe, la cortesía (civility en inglés) y la justicia en la escena global y la cultura en general. Con ricas fundaciones en la ortodoxia y las renovaciones, estamos comprometidos a formar mujeres y hombres cristianos a servir fidelmente, valientes, innovadores, colaboradores y líderes de éxito que tendrán un impacto exponencial para Jesús en cualquier contexto.

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

Fuller offers 18 degree programs at 8 campuses—with Spanish, Korean, and online options—through our Schools of Theology, Psychology, and Intercultural Studies, as well as 20 centers, institutes, and initiatives. Approximately 4,000 students from 90 countries and 110 denominations enroll in our programs annually, and our 41,000 alumni have called to serve as ministers, counselors, teachers, artists, nonprofit leaders, businesspeople, and in a multitude of other vocations around the world.

**Benediction: Acts that Speak the Good Word**

El Seminario Teológico Fuller es una de las instituciones eclesiásticas más influyentes del mundo, el seminario teológico más grande, y una voz principal para la fe, la cortesía (civility en inglés) y la justicia en la escena global y la cultura en general. Con ricas fundaciones en la ortodoxia y las renovaciones, estamos comprometidos a formar mujeres y hombres cristianos a servir fidelmente, valientes, innovadores, colaboradores y líderes de éxito que tendrán un impacto exponencial para Jesús en cualquier contexto.

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

Fuller offers 18 degree programs at 8 campuses—with Spanish, Korean, and online options—through our Schools of Theology, Psychology, and Intercultural Studies, as well as 20 centers, institutes, and initiatives. Approximately 4,000 students from 90 countries and 110 denominations enroll in our programs annually, and our 41,000 alumni have called to serve as ministers, counselors, teachers, artists, nonprofit leaders, businesspeople, and in a multitude of other vocations around the world.

**Benediction: Acts that Speak the Good Word**

El Seminario Teológico Fuller es una de las instituciones eclesiásticas más influyentes del mundo, el seminario teológico más grande, y una voz principal para la fe, la cortesía (civility en inglés) y la justicia en la escena global y la cultura en general. Con ricas fundaciones en la ortodoxia y las renovaciones, estamos comprometidos a formar mujeres y hombres cristianos a servir fidelmente, valientes, innovadores, colaboradores y líderes de éxito que tendrán un impacto exponencial para Jesús en cualquier contexto.

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

Fuller offers 18 degree programs at 8 campuses—with Spanish, Korean, and online options—through our Schools of Theology, Psychology, and Intercultural Studies, as well as 20 centers, institutes, and initiatives. Approximately 4,000 students from 90 countries and 110 denominations enroll in our programs annually, and our 41,000 alumni have called to serve as ministers, counselors, teachers, artists, nonprofit leaders, businesspeople, and in a multitude of other vocations around the world.

**Benediction: Acts that Speak the Good Word**

El Seminario Teológico Fuller es una de las instituciones eclesiásticas más influyentes del mundo, el seminario teológico más grande, y una voz principal para la fe, la cortesía (civility en inglés) y la justicia en la escena global y la cultura en general. Con ricas fundaciones en la ortodoxia y las renovaciones, estamos comprometidos a formar mujeres y hombres cristianos a servir fidelmente, valientes, innovadores, colaboradores y líderes de éxito que tendrán un impacto exponencial para Jesús en cualquier contexto.

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

Fuller offers 18 degree programs at 8 campuses—with Spanish, Korean, and online options—through our Schools of Theology, Psychology, and Intercultural Studies, as well as 20 centers, institutes, and initiatives. Approximately 4,000 students from 90 countries and 110 denominations enroll in our programs annually, and our 41,000 alumni have called to serve as ministers, counselors, teachers, artists, nonprofit leaders, businesspeople, and in a multitude of other vocations around the world.
ENGAGING MUSLIMS: STORIES OF HOPE

“What stories are we going to tell about Muslims? Of despair or of hope? Like the prophet Zechariah, I am a hostage of hope. Why? Because I’ve seen God doing amazing things in the Muslim world for over 50 years.”

—Evelyne Reisacher Associate Professor of Islamic Studies and Intercultural Relations, at Urbana 15

At Fuller we see a need for biblically grounded Christians with a sophisticated knowledge of Islam, ready to engage with Muslims in ways that contribute to the spiritual and social transformation of today’s most challenging realities. If this is your call, explore our Islamic Studies emphasis. You’ll learn from Dr. Reisacher, who is eager to share her depth of expertise—whether it’s with thousands at the Urbana Student Missions Conference, or one-on-one with her students.

Learn more at Fuller.edu/IslamicStudies