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Fuller Theological Seminary
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“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 Martin Jiménez and sponsored by the Brehm Center for Worship, Theology, and the Arts in partnership with Cascadia Worship & Arts.

Crack10 and poetic description by Trung Pham
oil on canvas, 30" x 40", 2013
www.trung-pham.com
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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.

“Today, ‘biblical studies’ and ‘ethics’ are two separate things in many places of the academy in the West,” 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 eschew 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.
On a recent trip to China, I met a young pastor who was trying to put pieces of his life, his ministry, and his world together. Just as his country is undergoing dramatic and rapid change, so is he. Having come from a rough background, he finds it unlikely that he would have become a Christian, let alone that he would serve—as does now—as a pastor in the registered, Three-Self church. As a father, still further complexities and anxieties plague him for his family. This young brother spoke honestly with me about many personal needs, and then he said, “The most helpful thing for me has been reading Paul Tournier.”

That the name of a Swiss Christian psychiatrist would suddenly appear in a conversation in the middle of China was a thunderbolt. Paul Tournier? I wondered aloud: “How do you know of him?” The psychiatrist’s name popped up in my friend’s Internet search, which led him to reading Tournier’s book The Meaning of Persons.

“My amazement arose from the fact that when I was a new Christian, trying to put pieces of my life, ministry, and world together, Tournier had been the same help to me. Since becoming a Christian, fractured life had left me confused and hungry for help. I was an emerging young adult, a baby in faith, a perplexed young man, an inquiring student, and it seemed that college classes and new friendships only took me into deeper question. I was looking for help from someone far more insightful and informed than I was when I heard from a friend about the integration of theology and psychology stoked by Paul Tournier’s clinical experience and thoughtfulness Christian wisdom. I proceeded to read everything he had written. Though the details of what I faced back then were dramatically different than those of my Chinese friend, both our searches were driven by the same question: What does it take to live a truly human life? Even more than Tournier’s writings, it was that introduction to theological and psychological integration that proved the most meaningful to me in the years since. Marriage, parenting, death of loved ones, pastoral ministry, struggles with two seasons of depression, and the myriad challenges of middle age—all have provided plenty of opportunity for integration to prove its vital role in my life.”

From Mark Labberton, President, Fuller Theological Seminary

“Living an Integrated Life” by Mark S. Labberton, President, Fuller Theological Seminary. Used by permission of Fuller Publishing House. All rights reserved.

Fromception to completion, this project was a team effort. The story was written by Mark S. Labberton, President, Fuller Theological Seminary (FTS). I wrote the introduction for this issue. The entire project was made possible by the support of my FTS colleague, Mary Alice Leinonen, who is a very generous and enthusiastic supporter of this kind of work. The images were provided by the Fuller Publishing House. If you would like to know more about this project or the work of Fuller Seminary, please visit their website at fuller.edu.
The integration of psychology and theology is necessary on a personal and pastoral level. Although psychology is not my academic discipline, I continue to read within the social, intellectual, and pastoral levels. Though psychology is not my academic discipline, I continue to read within these contexts as a psychologist.

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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.

The Extraordinary Life and Work of Dudley Woodberry

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 pass.
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 GO

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 pervasive folk Islam was. In his mission fields he would find that many followed some mixture of orthodox Islam and superstition, which proved to be a massive obstacle in mission work. In particular, 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.

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. Dudley was on the verge of making a serious decision. He 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.

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.

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.
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 strategy, 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 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 hostage, 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 Zwaner 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 poetry built on the study of Folk Religion already taught in SWM. Muslims were seen as combining the formal tenets of the faith with the superstitions and fears of their environs. Dudley’s field research filled gaps in the discipline, greatly influencing Fuller’s own approach. He further demonstrated that 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.”

There are parallels between the first century and today. The fullness of time for the Price of Peace to come in the first century revealed the risen Jesus to non-believers and Christians by showing them that God was accomplishing something greater than their expectations. For Christians, this meant “loving your enemies” and providing the means for peace with God.

Recently we have seen the beheading of 21 Egyptian Christians in Libya, thousands of refugees falling into death, a dead two-year-old Kurdish boy on a Greek beach, and the conquests of the Islamic State (ISIS). Yet since the Reformation and the height of the Islamic State, there has been an increase in peacebuilding between Muslims and Christians, in the words of the apostle Paul (see p. 90). Faculty members in the Islamic Studies Program here developed as their purpose statement “to equip leaders to understand Islam and Muslims and to be the ambassadors of great among Muslims of every culture.” This purpose statement can be illustrated by an image of an emerald professor’s chair in a United Nations Mosque in Cairo, where the practice of endowing mosques is a charitable practice, as shown in the above image. The legs of the chair illustrate the four components of the Islamic Studies Program at Fuller. The first leg represents the study of the great texts of Islam. The second indicates the use of the tools of the social sciences to see how various perspectives actually understand and practice their faith. Having listened to Islam and Muslims on their own terms, we turn to the third leg, which represents studying them from the perspective of biblical revelation. The fourth leg represents our call to serve the incarnation of the gospel among Muslims by loving them both by verbal witness, and pointing to the communities of faith that embody the love of Christ. In these troubled times, with the increased interest in peacebuilding between Muslims and Christians, and the increasing recognition of the gospel to the among Muslims, it is evidently the fullness of time for Muslims. Let us as individuals and as institutions actively participate in what God is doing.
As 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, the impact of her work is both powerful and enduring.”

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. “I had to draw pictures with the abused kids, and the more she sat with them, the more she learned how to help them 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 begin 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—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 me off kilter. “I looked like I fit in, but I didn’t feel like I fit in,” she says. She found the diversity she sought in what was then the School of World Mission, and made international friendships that became pivotal to her calling—including Francis Kamau (PhD ‘97), a pastor from Kenya, whose faith inspired her to continue her training beyond the master’s level and get 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 is to longer, ongoing missions, ones that allow her to build capacity, she says, “by training local people to offer psychological support for the long haul.” That is what she is doing now, in the Solomon Islands. Initially part of an MSF team responding to a devastating flood there in April 2014, Cindy learned about a serious need for longer-term psychological help among the area’s people.

“There are high levels of sexual and family violence in the Solomons,” she says, citing the findings of a 2009 study by the Secretariat of the Pacific Community: 64 percent of the country’s women reported being victims of intimate partner violence, and 37 percent had been sexually abused by the age of 15. Yet there are no trained psychologists in the country. “Seventy percent of study respondents had never told anyone about their abuse,” she says, “and most do not know that essential medicine and psychological first aid are available!” Instead, 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, you’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 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.”
I 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.
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, Yolandá, 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.”

Speaking the Language of Art and Ministry

Humberto Rebollo 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.
Humberto found himself caught between his ministry and his art. "I didn’t know what to expect at first," he recalls. "Launching the gallery was a step of faith—" a step that was, as it turned out, endorsed by others. His landlord guided him through the legal paperwork, an editor at a local arts magazine helped him build a website, and artists and gallery owners came out to the first showing that featured the work of over a dozen local Latino artists, including Humberto’s own art.

Yet Humberto struggled as an artist just as much as he did in his church ministry. While he was learning new painting techniques, he saw his own work as too commercialized and lacking the deeper purpose he felt was needed to strengthen and deepen both.

"Launching the gallery was a step of faith—away from my art gallery, the editor of a local arts magazine helped him build a website, and artists and gallery owners came out to the first showing that featured the work of over a dozen local Latino artists, including Humberto’s own art.

With support from others, Humberto decided to apply to the MDiv program at Fuller Seminary through its Centro Latino. It was a new leap of faith—away from his art gallery and ministry, and toward a new season in life as a student. Once he was accepted, he began to understand his time in Florida as forging into new territory: "It was the stage of my life when I was pioneering. God permitted me to see a glimpse of what these two lives were like."

"Lanzar la galería fue dar un paso de fe—" un paso que, al final, terminó recibiendo el apoyo de otras personas. El editor de una revista de arte local le ayudó a construir su sitio web, y artistas y dueños de galerías de arte lo acompañaron en su primera exhibición donde presentó la obra de más de una docena de artistas locales de la comunidad latina, incluyendo su propia obra.

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Según Humberto, la galería fue un nuevo territorio para explorar. "Cuando una amistad cercana lo entusiasmó para mudarse a la costa oeste para comenzar de nuevo, Humberto decidió aplicar al programa de Maestría en Divinidad del Seminario Fuller a través de su Centro Latino. Fue dar un salto de fe—" una decisión que, al final, recibió el apoyo de otras personas. "Fue la etapa de mi vida en que estaba incómodo, Dios me permitió vislumbrar lo que esas dos vidas serían." Humberto se encontró con un nuevo territorio para explorar en el Centro Latino de Fuller. Se asombró de la diversidad de culturas en su programa: "Mis horizontes se expandieron cuando llegué. Diócesis. Conocí un experimentado pastorado de culturas tan ricas como las de Chile, Perú, Puerto Rico y Argentina—y su propia fe—expuesta a la historia de la iglesia latina y la teología de la liberación—se profundizó de manera inesperada.

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Two artists share about their calling to cross cultural contexts and the challenges and possibilities that come with it.

Fuller’s blowing a new way of looking at teaching, but Humberto says, “art and education, theologians, and pastors, who have to cope with and rectify. It is a beauty that is transformative yet graceful, offering hope and fresh, (that) crosses barriers and creates community, especially in places that are violent and borders by blending inspiration from Latin artists—Diego Rivera and Picasso—and modern abstract expressionism, the Community of the Beautiful seeks to find a path in Humberto’s biblical and evangelical imagination. Sunkissed, his visual faith is bringing beauty into church ministry—this very thing our estant ancestors felt afraid of and thought impossible to achieve. ‘Beauty makes possible the impossible and visible the invisible,’ just as Garcia-Rivera has said.

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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 conflicted: 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 our 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 lengthy conversation wades through the muddy waters of 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 revive 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 reminds 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 human problem, reflected in many 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 in that truth we sustain us in the hard road ahead.
“When two different worlds 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 spaces 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 that 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
I n the courtyard of the building where I teach is a bronze sculpture of a Greek letter, psi. I teach in the building where the School of Psychology at Fuller offers the first accredited doctoral program in clinical psychology with a Christian emphasis. The sculpture is a circle around the same theme: “When psychology and Christian faith are integrated, which trumps the other?”

The Fuller School of Psychology has never approached the task of 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 reason as it is used in the service of developing the virtues christiana; how neuroscientific discovery (and does not) inform religious experience; how psychology can equip those in ministerial 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 how psychology and theology play it 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.
INTEGRATION: WHAT WITH WHAT? AND WITH WHOM?

Brad D. Strawn

In 1953 psychologist Fritz Kunkel first used the term “integration” as a description of the interdisciplinary activity between theology and psychology. Kunkel was a major pioneer in the integration movement in the 1950s and 1960s, establishing a Christian counseling center in Los Angeles as well as the Foundation for the Advancement of Religious Psychology. Integration historian Hendrikia 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, psychology and theology (faith and practice, belief and life), psychology and Christian faith, psychology and spirituality, psychotherapy 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 cults, the experience of spiritual transcendence, and religion and health to brain science and religious phenomena. For these reasons, the psychology of religion continues to be 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 significant impact on Christian theology and life such as virtue acquisition, forgiveness and reconciliation, spiritual formation, lifestyle and health of the church and its ministers and missionaries (see the article by Erikson, Wilkins, and Thoma Watson), Christian marriage and families, health issues, and overall sanctification, and growth in holiness—just to name a few. Integration in counseling and therapy has also grown 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 Tai).

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, all of which is producing exciting and international conferences specifically focused on integration. Even secular organizations such as the American Psychological Association and the American Psychiatric Association are now recognizing the importance of religion and spirituality in mental health, and their 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 eradicating 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, so it makes 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 1969, also had a tripartite model; he discussed “integration at the level of principles, of profession, and of person, the 3Ps.” 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.

NEWT MALONY’S MODEL OF INTEGRATION

NEWT MALONY’S MODEL OF INTEGRATION

PRINCIPLES

THEORY

PRACTICE

PROFESSION

RESEARCH

PERSON
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 “integration methodologies,” 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: WHOM 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...
founded on the Wesleyan quadrilateral developed by Albert Outler. 10 Outler attempted to capture John Wesley’s implicit procedure when dealing with multiple authorities in the search for Christian truth. The four domains are Scripture, tradition, reason, and experience. These four domains are put into conversation whenever one is trying to capture the truth about God, humans outside of logical concepts. This process implies that each source of authority has a valid voice and that truth is a conceptual process where the ideas of all sources intersect. While it is certainly true that Wesley privileged Scripture, at times he relied on the other domains to assist him in interpretation. Brown separates “reason” into two categories, reason and science, to allow for methodological differences between empirical science and philosophy and logic.

As the diagram indicates [following page], each of these domains can be imagined as radios emanating sound waves toward one another with truth residing at the intersection. Brown suggests that when the waves become resonant, truth comes into focus. If our understanding of truth is fuzzy it indicates that the domains are not resonant, and we will need to “fine tune” one or more of the domains to bring truth into greater clarity. Brown notes that each domain has information limits. We can’t ask neuroscience to speak to the telos of the brain, for example. Each domain has information limits. We can’t ask neuroscience to speak to the telos of the brain, for example. Each domain has information limits.

In which integrators learn the language of the other culture—having actual dialogues with and learning from the other. Integration becomes a cross-cultural dialogue. For Dueck, integration is a kind of peacemaking process between cultures. See his article “Peacemaking as a Metaphor for Integrative Therapy” for more on this. Several authors have charted the different domains and their characteristics. We will only touch on four—Scripture, tradition, reason, and experience.

Integration as relational. In a recent article, Sundage and Brown point out that disciplines don’t integrate, people do. 11 They argue for what they call “relational integration,” in which relational issues take center stage. Their challenge is for integrators to think overtly about which concepts and practices of the relational dynamics that occur between psychologists and theologians who attempt integration. If integration is truly communal and relational, it will include interpersonal conflict, destabilizing of one’s perspective, recognition of the other, and the practice of such virtues as humility, justice, and forgiveness. They advocate for a “differentional relationality,” which is integration “that prioritizes relational connections between differentiated integrators. … [that] highlights a dialectical balance for interdisciplinary work in [then] maintaining personal identity and disciplinary integrity and [in] fostering authentic relationship, dialogue, and mutual influence across disciplinary boundary.” 12 They refer to this process as “relating with differences,” and clearly it is not for the faint of heart. Like Warren Brown’s approach, this relational model resonates monolithic understandings or explanations of integration but requires groups of people and cultures in dialogue with one another. With whom are we integrating? We are integrating with a distant 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 become acquainted. Integrators must immerse themselves in both cultures, then integrators are anthropologists who are changing us. It is not enough to be objective observers outside the fray. Christian integrators are emboldened and emboldened, in that they pray, read Scripture, talk to 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.
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 various aspects of brain activity during religious experiences, and she wanted me to comment on the research. She had read my article on the neuroscience 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 neuroscientist 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 or 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 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.

As described on “The Religious Brain Project” website, this study at the University of Utah aims to find “answers to fundamental questions like: ‘What happens in the brain when we have religious or spiritual experiences?’ and ‘How is the brain changed by religious experience?’ We also want to understand how brain function works contribute to religious feeling.” This study is similar in design and experimental questions to a number of other studies of the neuroscience of religiousness. Typically, these experiments involve having persons see, hear, and/or mediate 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 meditation (both Christian and Buddhist), prayer, listening to Scripture passages, and judging theological statements to be true or false.5 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 religiousness is an indivisible, unidimensional concept. The brain process that is so fundamental to this subject must be uniquely human, and everything that is uniquely human must have come through a history of natural selection of genetic mutations expressed in biological organization. Thus, there must be something we can find in brain activity and organization that is the expression of the genetics of this characteristically human behavior. Entangled in this assumption is also a commitment to “inside-out” with respect to human behavior—the idea that the causes of all behavior originate inside the individual.

PHILOSOPHICAL PERSPECTIVES

Philosophical ideas about brain and mind (or brain and religiousness) have their root in one of two basic positions. One idea quite common in religious circles is that religiousness is not about “the body or the brain at all. That is, our religious lives are the manifestation of a non-bodily, nonmaterial thing or property called a “soul” or “spirit.” This idea has a long history in philosophy and Christian thought, extending back from Rene Descartes to St. Augustine and eventually back to Plato, with lots of manes and variations along the path. Since the soul/mind is understood as inner, this position also entails a view of religion as inside-out. Considered on its own, and outside of integrative...
As you might expect, there are some significant problems with this sort of answer as well, some of which are built into the premises of reductionism and emerge from the limits of the results of neuroscience research. The first problem is that there is a lot of talk about concepts and experiences in what they experience during the experiment. Averaging patterns of interactions among neurons, for example, easily draws us into over-simplification and assumptions about uniformity in brain processes. Second, it is never the case that these studies are able to test all of the mental and experiences that are similar to the religious variable in the experiment but that prove to be unmanageable. Thus, the thesis of a dual nature, and experiences. The dulling of life in Par- Dementia confuses not only everyday cog- nitions than these alternatives that are both extended and diminished event or stimulus, which, with the impact of brain disorder on many necessities of research design, religiousness and religious life get concatenated to some predefined, contextually isolated, and very limited view of the whole religious life. RELIGIOUS LIFE AS EMBODIED, EMERGENT, EMBodied, and EXtended. So, my first response to the producer from Al Jazeera was to try to sort out for her the Cartesian and biological reductionism alternatives, the idea that all the properties of the human mind are nothing but the firing of neurons. However, this idea becomes increasingly implausible in current research and theory, where behavior, experiences, thoughts, ideas, motivations, and so on cannot be reduced to the firing of neurons or even activity in neural subsystems without the disappearance of the important properties of mind one wishes to explain. Nevertheless, the higher properties of the human mind emerge from broad patterns of interactions within the brain, and between the brain, the body, and the world. The interesting properties are not in the parts (neuronal), but in their vastly complex and temporally extended interactions. The idea of emergence, therefore, means that out of the neural patterns of interaction emerges the rational, intelligent, and interpersonal mental prop- erties. While this idea of emergence seems mysterious, it is also supported by descriptive and theoretical arguments regarding how individual parts (like individual neurons) can form systems (like the brain) in a way that cannot be reviewed and discussed herein.6 However, I will try to sort out these ideas in a brief and comprehensible way. To say we are embodied is to move away from the Cartesian idea of a disembodied soul as the source of our religiousness and spiritu- ality, and toward the idea of humankind as nested in God’s physical creation. We were created by God and are thereby implicated with the physical and biological world. What is more, a lot of recent research and theories suggests that embodied cognition is a highly emer- ged and not just em-brained. That is, our thoughts, ideas, beliefs, memories, etc. are grounded in our embodied existence. We think by remembering, rehearsing, and simulating sensations and actions from our history of bodily interactions with the world—by making sense of the world. Thus, what we experience as inner thought (or religious experiences) is built upon, and continues to draw upon, our memories of ourselves as behaving and inter- acting bodies. While religiousness may be considered a part of the op- eration of these embodied mental capacities, it is more true to say that all of our capacities participate in our religiousness and which capacities participate depends on which of the great variety of religious contexts that engages us at the moment. As we have seen, it is possible that we are embodied in ways that support a reduction- ist view that all the properties of the human mind are nothing but the firing of neurons. However, this idea becomes increasingly implausible in current research and theory, where behavior, experiences, thoughts, ideas, motivations, and so on cannot be reduced to the firing of neurons or even activity in neural subsystems without the disappearance of the important properties of mind one wishes to explain. Nevertheless, the higher properties of the human mind emerge from broad patterns of interactions within the brain, and between the brain, the body, and the world. The interesting properties are not in the parts (neuronal), but in their vastly complex and temporally extended interactions. The idea of emergence, therefore, means that out of the neural patterns of interaction emerges the rational, intelligent, and interpersonal mental propo- sitions. The concept of embodiedness leads to a recent idea in the philosophy of mind—or religious cognition. The idea that we frequently become engaged with objects and persons in our environment such that they become an in-distinguishable part of the processes of mind. 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 by awareness of or passage outside of the individ- ual person. For example, a notebook or smartphone can expand our memory capacity in ways that are functionally different from using the memory structures in our brains. Even more so, when we are extended into the organism or organization of the great deal of what constitutes our mind at the moment emerges from the nature and expe- rience of the organization or organization, the community. My mind is sized for the moment by my engagement with other persons in conversa- tion. The reason we may extend into the life of Brad Straw and I have been doing consid- ers the embodied, embodied, and extended nature of persons, the properties of mind that result from the nature of Christian life. If these concepts are true, what are the implications for the Christian view of the human person? Can the embodiedness of religious 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 CAVEAT My answers to the journalist Al Jazeera, as well as the context and content of the dis- cussion in this essay, are admittedly natural- istic. That is, the discussion has been about the nature of persons (anthropology), concentrat- ing 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 not embodied in the manner of the religious and spiritual lives of his human creatures. This, thus, essay has left bracketed the nature and work of the Spirit of God for the sake of this discussion of the relationship between religiosity and brain function. However, if in- teractions with a physical or social world are so critical for the nature of the human mind and religious experiences, then it is coherent to consider our interactions with the Spirit of God as the critical context for the emergence of spirituality in embodied persons. Through the neuroscience of religious experiences we can know a bit about our- selves as creatures, but due to the limits of scientific investigations, we can only know about a contributing part to a larger whole that is the religious life. What is more, this research will leave unattended (and un- researchable by neuroscience) the deeper theological questions about the nature and work of the Spirit of God within his creatures and created world.

ENDNOTES
4. Some of this research is reviewed in P. McMahan, ed., Realities about Human Nature (Minneapolis: Fortress, 1998); Brad Strawn and I have been doing consid- ers the embodied, embodied, and extended nature of persons, the properties of mind that result from the nature of Christian life. If these concepts are true, what are the implications for the Christian view of the human person? Can the embodiedness of religious 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 CAVEAT My answers to the journalist Al Jazeera, as well as the context and content of the dis- cussion in this essay, are admittedly natural- istic. That is, the discussion has been about the nature of persons (anthropology), concentrat- ing 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 not embodied in the manner of the religious and spiritual lives of his human creatures. This, thus, essay has left bracketed the nature and work of the Spirit of God for the sake of this discussion of the relationship between religiosity and brain function. However, if in- teractions with a physical or social world are so critical for the nature of the human mind and religious experiences, then it is coherent to consider our interactions with the Spirit of God as the critical context for the emergence of spirituality in embodied persons. Through the neuroscience of religious experiences we can know a bit about our- selves as creatures, but due to the limits of scientific investigations, we can only know about a contributing part to a larger whole that is the religious life. What is more, this research will leave unattended (and un- researchable by neuroscience) the deeper theological questions about the nature and work of the Spirit of God within his creatures and created world.

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O ur young Chinese guide was explain-

An informal term that has been widely used to describe the process of adapting to new cultural contexts.

Selfie: A photograph taken with a smartphone or camera to be shared on social media.

Identity, emotions, and relationships, and this is the way we think individuals have become 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 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 a network of relationships that provide mutual support, while other communities are thin, providing few significant relationships with most of those relationships judged by their usefulness. However, it is possible for a given individual to have both a small social circle of family and trusted friends and at the same time have a broad range of acquaintances and social interactions. They differ in the time spent together, emotional intensity, level of intimacy and transparency, and support and reciprocity. The love work group is different in relational quality from a circle of stamp collectors. Persons with thick, upward mobility, conversion, and the gospel of the soul are simultaneously becoming more independent. How does the fact of shifting culture influence the dialogue between our faith and practice as psychologists?

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Prayers to God that focus exclusively on per-
receive God’s blessing often feed into un-
terest, the sermons in Korean churches that
work through differences and embody Christ
remained at a church if the individual needs
the guided notion of one-sided receiving and only
churches provided assistance to facilitate im-
experience within the group.

As mentioned earlier in this essay about the
seitas taken by the tour guide, China is an evolv-
ig society strongly influenced by
Western and individualistic values in secular
religion. Not all Chinese are collec-
tivists. Although China has a traditionally
collectivist culture, there are more indi-
vidualistic 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 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
texture of Chinese Christians, the diversity in
Chinese culture should not be overlooked.
This makes the task of thick integration of
culture, faith, and practice a complex 
undervestigated about culture that
lead researchers, therapists, and ministers
working cross-culturally to make efforts.

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, individualis-
tic 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 individualis-
tic, cultural and church policies have colluded to increase individualism in
many Korean immigrant churches. In China the
embraced 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 collec-
tivism. Being the body of Christ requires emphasizing Jesus’ teachings calling for hu-
mility 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 social levels can be healed and
brought to wholeness if we prioritize com-
munity. Whether individualistic or
collectivistic, unless self-serving human ten-
tencies are regenerated in Christ, churches
will function as the living community of
God that seeks to be salt and light in a broken
world.”

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Dutch situation on the Generation Gap,” in Diversity of Growth in
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.
Siang-Yang Tan is professor of psychology in the Department of Clinical Psychology at Fuller, and later an active member of the seminary faculty since 1985. He also serves as pastor of First Evangelical Church in Glendale, California. A licensed psychologist and Fellow of the American Psychological Association, he has published numerous articles and books, including Counseling and Psychotherapy: A Christian Perspective (Baker Academic, 2011).

### THE WORK OF THE HOLY SPIRIT AND THE CHRISTIAN THERAPIST

**STRAWN:** Dr. Tan, you have written widely on the integration of psychology and theology, helping integrators think about principled integration (which includes theoretical con- ceptual and research), professional integration (clinical/practice), and personal integration (i.e., the spirituality of the integrator or Chris- tian therapist). In addition, you have made important contributions to the field in areas such as lay counseling, clarifying the differ- ence between implicit and explicit integration in clinical practice, and the importance of in- formed consent when practicing as a Chris- tian therapist. But as you know, some critics have worried that psychotherapy or counsel- ing, even practiced by Christians, is not really Christian. In other words, what differentiates a Christian therapist from a secular one? 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.

**STRAWN:** Tell us about those three areas.

**TAN:** First of all is the Holy Spirit's power. As Christians we understand that the Spirit is essential to life and ministry and we are commanded to be continuously filled with the Spirit (Eph 5:18). To be filled with the Spirit is to yield to the Spirit, allowing the Spirit to take control and shape us to become more like Jesus and to empower us to do the works of Jesus—which can include counseling. As we are in tune with the Spirit, we are given spiritual gifts that enable us to be fruitful in the area of counseling. The spiritual gifts that are most salient for counseling include exhort- ation or encouragement (Rom 12:8), healing (1 Cor 12:9, 31), knowledge (1 Cor 12:8), discerning of spirits (1 Cor 12:24), mercy (Rom 12:8).

**STRAWN:** So the source and power of our work as Christian counselors emanate from the Spirit. What about the Spirit's truth?

**TAN:** The Holy Spirit as the Spirit of truth (John 14:16 and guidance as to all things (John 14:26; 16:13), which includes psychological truth. Because we know that the Holy Spirit inspired God's Word, we can be certain that the Spirit will never contradict the truth of Scripture when interpreted properly. This means, for Christian counselors who are abiding in the Spirit, that they can be certain that the Spirit will enable their work to be consistent with the moral and ethical aspects of biblical teaching.

**STRAWN:** So when the Christian therapist is in tune with the Spirit, that therapist can be certain that his or her practice is truly Chris- tian, Christ centered, and biblically based. What about the Spirit’s fruit?

**TAN:** Of course the Spirit produces the fruit of the Spirit, as we see in Galatians 5:22–23: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. When the Spirit is involved in Christian counseling, we can expect that the therapist will evidence such fruit toward his or her clients and that the outcome of the therapy will be a person who is more and more exhibiting Christlike fruit. Shorthand for the Spirit’s fruit is agape, or Christlike love. The Spirit’s fruit of agape is powerful in Christian counseling.

**STRAWN:** You have also written about how those three aspects of the Spirit’s work need to be in balance.

**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.

**STRAWN:** Can you tell us a little bit more about how you see the Holy Spirit’s activity in the current actual setting?

**TAN:** I talk about this and have written about this in five ways. First, the Spirit can empower the Christian therapist to discern the root of the client’s problems through the gifts of knowledge and wisdom (1 Cor 12:8). Second, the Spirit can provide spiritual di- rection as a therapist and client participate in more explicit integration by using Chris- tian practices such as prayer or engaging Scripture. Third, of course, the Spirit can touch a client and bring powerful experien- ces of grace and healing at any time during the counseling work. This may be gradual or occur during “quantum change” when epiphanies bring about sudden transforma- tions. Sometimes this happens when the therapist makes use of inner healing prayer with those patients where it is appropri- ate and there has been informed consent. Fourth, the Spirit can assist the Christian therapist to discern the presence of the demonic. 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 12:24). The Spirit will not only enable the Christian therapist to discern these spirits and make differential diagnoses between demonization and mental illness, but will also help the therapist know when prayer for 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 trans- formation of both client and therapist into greater Christlikeness as they participate in the spiritual disciplines with the Spirit’s help and enabling. Some of those disciplines may be practiced by 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?

**TAN:** Yes, that is correct. The Holy Spirit is crucial for Christian therapy! Of course train- ing and competence and professional ethics and all that are needed, but the Christian therapist will use those in dependence on God the Holy Spirit.

The content of this written “interview” is taken from Tan, T. Y. (2012). Written and approved by him in this format.

### FOR FURTHER READING


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**Siang-Yang Tan** is professor of psychology, Fuller’s School of Psychology. This quote is taken from his 50th anniversary interview online.

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He used to talk about the 50-minute hour, but what is the use of that 50 minutes? That 50 minutes before the Christian therapist might be thought of as a time you lift up to God this person you’re going to be dealing with and that you also lift up yourself… The issue is—and I’ve become consumed with this—is spiritually every minute you have—whether it be at a consultation or for 30 minutes before the next therapy session, we must be so preoccupied with what is happen- ing but be open to the Holy Spirit—that’s what the Spirit is there for!

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R. NEWTON MALONEY is professor emeritus of psychology and Fuller’s School of Psychology. This quote is taken from an Integration panel con- ducted for the School of Psychology’s 50th anniversary. More online.

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“Siang-Yang Tan is professor of psychology in the Department of Clinical Psychology at Fuller, and later an active member of the seminary faculty since 1985. He also serves as pastor of First Evangelical Church in Glendale, California. A licensed psychologist and Fellow of the American Psychological Association, he has published numerous articles and books, including Counseling and Psychotherapy: A Christian Perspective (Baker Academic, 2011).”
CARING FOR PRACTITIONERS: RELATIONSHIPS, BURNOUT, AND SUSTAINABILITY

Cynthia Eriksson, Ashley Wilkins, and Jude Tamson 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 the cost that you see you pay for those you are 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 so invested in work to allow for recovery, exhaustion can develop. 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.

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 settings 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.” 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 the work of ministry. The 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 understanding of ministry burnout to the concept of shalom.

Maslach’s theory includes three components of burnout: “emotional exhaustion, depersonalization, and reduced personal accomplishment.” The theory suggests an interactive relationship between these three components. The emotional demands of serving people in healing or helping 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 dehumanizing those whom he/she is caring for. While a certain balanced amount of detachment may be a necessary boundary in emotionally charged work, a worker who is burning out becomes emotionally cold and unfailing 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.

The impact of burnout moves beyond those internal experiences of exhaustion and lack of accomplishment. Research suggests that burnout is associated with lower work productivity, lessened commitment or loyalty to an organization, more sick days, more stress-related illness, and finally, attrition.1 There are more than simply risk of personal misery when a health professional experiences burnout; it ripples outward and affects ministry relationships, organizational culture, and morale.

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.”2 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 sources of lost work to allow for recovery, exhaustion can develop.3 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.

Personal control in work is exemplified in the ability to contribute to organizational decisions and having clarity and limited conflict 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 fairly 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.4 Finally, we consider worker values. Those ideals and principles people align with and the unique qualities people bring to their work, and set expectations for what they want to accomplish. When these personal values align with organizational values, burnout is less likely.5 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

“"If we were to take Jesus more seriously, we would take the body of Christ more seriously. We need to learn it is the body of Christ that we are burned, and that character formation shapes the way in which we are therapists, researchers, and educators… It is such a temptation professionally to move beyond the provincial church into the rarified settings of therapists, researchers, and educators...”

+ ALVIN DUECK is the Distinguished Professor of Cultural Psychologies in the School of Psychology. This quote was taken from a Fuller panel convened for the School of Psychology’s 50th anniversary. More online.

Cynthia B. Eriksson is associate professor of psychology in the Department of Clinical Psychology at Fuller. Ashley Wilkins is a third-year PhD student in Fuller’s Clinical Psychology program. Jude Tamson Watson is associate professor of urban mission in Fuller’s School of Intercultural Studies.
The presence of social support can both contribute to a work or ministry model 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 minis- terly worker, not an “It.”

Having a secure ministry identity challenges us, in the midst of transformation, to maintain an accurate sense of self. Shalom in Organizations

The call to shalom and healthy community relationships requires a counter-cultural perspective. Culture’s values of progress and productivity directly threaten healthy relational- ships. Sabbath counters this. Health care or any miniscule that 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 in our lives, we are reminded of our role and God’s role; we can refrain from the temptation to be God in the lives of those for whom we feel responsible. Sabbath creates a time and space in which we seek to serve. Through the ongoing trans- formation of a commitment to pursue shalom, we maintain an accurate sense of self.

The presence of social support can both prevent and buffer against the effects of burnout, as “social support not only reduces the likelihood of strain, but social support is mobilized as a coping mechanism when strain does occur.”23 Research with samples of healthcare workers, first responders, and colleagues have identified an “internalized orientation to ministry” that serves as a buffer to burnout in clergy. This emphasizes an internal sense of identity, role, and competence that helps to maintain an accurate sense of self. Shalom in Organizations

The call to shalom and healthy community relationships requires a counter-cultural perspective. Culture’s values of progress and productivity directly threaten healthy relational- ships. Sabbath counters this. Health care or any miniscule that 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 in our lives, we are reminded of our role and God’s role; we can refrain from the temptation to be God in the lives of those for whom we feel responsible. Sabbath creates a time and space in which we seek to serve. Through the ongoing trans- formation of a commitment to pursue shalom, we maintain an accurate sense of self.

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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 refraining from the temptation to be God in our lives.”22
Organizational leaders seeking shalom recog-
ize 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-
ration.15 In a shalom-oriented organization,
leaders model 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 eradicate God’s plan for shalom when we de-
evolve 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
expectations of others that extend beyond ca-
picity 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-

ENDNOTES

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dam census, H. B. Van de Wui, F. Spragens, F. C. A. Jaspers, and F. M. Van der Heijde, “The Role of Social Support in Burnout among Dutch Medical Res-
13. Ayis D. Kilian, “Holding up the Hurst: A Multimethod Study of Compassion Fatigue, Burnout, and Self-care in Civ-
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Resting, Embracing, Feasting (Grand Rapids: Grand Rapids: Zondervan,1989), 25.
24. Personal communication with Rabbi Stuart Dauermann, August 14, 2012.
25. Richard A. Swenson, Margin: Resisting Emo-
tional, Physical, Financial, and Time Reserves to Over-
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“\textit{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 first by continuing own study and teach courses that will explore this topic from many perspectives.”} — Laura Robinson Harbert, chair of chapel and spiritual formation and assistant professor of clinical psychology.
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 exciting 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 haunted 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 subspecialization. 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 might we ask ourselves, is the perceived problem to which integration is the proposed solution? To begin with, is there 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 pragmatist 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 transformative 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 construal,” to use Walter Brueggeman’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 intimately 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 comfort, now they can 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 marriage and family therapy. This quote is taken from an Integrative panel convened for the School of Psychology’s 50th anniversary. More online.

Cameron Lee is professor of marriage and family studies in the Department of Marriage and Family in Fuller’s School of Psychology.

Lee has been a member of the Marriage and Family program faculty since 1986. While teaching marriage and family studies courses on the Fuller campus, he also speaks off-campus as a Certified Family Wellness Trainer and a member of the National Council on Family Relations. Lee’s current project is the development of the Fuller Institute for Relationship Education (FIRE), which seeks to help congregations create sustainable marriage and relationship education ministries through the low-cost training of volunteer leaders. Lee maintains a personal blog entitled Spinning Through Fig, a series of reflections on the Christian life (available online).
Social psychologist Ken Greggor has called it "multiphenia": a problem of identity, a "splitting of the individual" called it "multiphrenia": a problem and individual violation of moral norms. What's needed is a coherent narrative and coherent framework, and we believe that peacemaking, along with what we call the attendant "clinical virtues"—humility, compassion, hope, and Sabbath rest—provides one that is true to the narrative of Scripture. I sketch that framework briefly below.

**PEACEMAKING AND THE CLINICAL VIRTUES**

The early chapters of Genesis provide a biblical motif that runs through the biblical narrative. What God creates is good, even very good—but sin spoils and defaces what good creation, and humanity bears the consequences. A doctrine of sin should require by the biblical motif of shalom. Other models, of course, are possible. But formation requires some coherent framework, and we believe that peacemaking, along with what we call the attendant "clinical virtues"—humility, compassion, hope, and Sabbath rest—provides one that is true to the narrative of Scripture. I sketch that framework briefly below.

The high-water mark of the Beatitudes is the call to be peacemakers (Matt 5:9), nestled in the context of Jesus' teaching about the kingdom of heaven (Matt 5:3, 10). All of his discipline 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 psychotherapists 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 as 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 5:3–10, Jesus calls the poor in spirit to be compassed; the humility that shapes them and forms them, and that connects and propels them to go out and serve in this world.

+ **PAMELA EBYTNE KING** is the Peter L. Boris Associate Professor of Applied Developmental Science. This quote is taken from an Integration panel convened for the School of Psychology's 50th anniversary. More online.

"We can’t just think of spirituality as an extension of transcendence. It’s something that radically changes lives, that changes the way we understand ourselves and the way we are in this world. Here in the School of Psychology that’s something that the faculty are very committed to doing: enabling our students to have an educational experience that is transformative to who they are as people, that shapes them and forms them, and that connects and propels them to go out and serve in this world."

"As we listen to people, as we witness people’s stories, the theological imagination begins to be stretched. It’s this stretch that is the image of God, and we’re uniquely equipped to help people glimpse this image in others—hunger to see God make things right. And they are not content to sit idly by. Blessed through the knowledge and experience of God’s mercy, they in turn embody that mercy for others (Matt 5:7).

This is expressed through the clinical virtue of compassion, a word whose root means "to suffer with." A therapist's compassion, motivated by the desire to see one's client move toward wholeness, is the foundation of the healing relationship. Many who seek counseling will say that their therapist is the first person who truly listened to them, who truly understood. No longer invisible, no longer isolated in their suffering, troubled clients begin to perceive glimmers of hope. Therapists face hopelessness on a daily basis, and therefore need the virtuous disposition of hope themselves. Compassion, after all, is difficult to sustain. In addition to the emotional demands of what happens inside the therapy room, therapists have their own personal concerns with which to contend (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 challenges 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 personal concerns with which to contend (and for which they need self-compassion!).
The clinical virtues of humility, compassion, hope, and Sabbath rest are narrative-dependent. In other words, their meaning and unity derive from their place in a shared story. We can consider them as character qualities, but only in the sense that they are appropriate to being a character in a particular story: the story of God’s ongoing restoration of shalom.

### Integration Matters

The model of integration as integrity, within the narrative organicity of peacemaking, is the product of a departmental history that is too long and complicated to tell here. Suffice it to say that Marriage and Family was once a ministry program within the School of Theology; changes to state licensing laws prompted us to relocate to the School of Psychology in 1987. The troubling conversation mentioned above happened during the early years of that transition, when we were still adjusting to our new institutional home and trying to identify our distinctive voice.

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’s indicative of the graduate school subculture that many of us enter the day feeling too busy to take that time away from our work. But it’s also indicative of Sabbath and other sabbaths to which we are called to be a peacemaker. 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 false conversation over again—who knows—this time I might have something more constructive to say.

### Endnotes

4. I get this idea of discipleship and pastoral care as relational, intentional, and ordinary from Exod. 6:5–9.
5. Peterson, The Pastor, 137.
6. “Being a pastor in Simi Valley, California, for 24 years, students who study at Fuller benefit from faculty who teach in the areas of theology, intercultural studies, and psychology. This allows us to better equip those who serve in the church. By my master’s level class, Pastoral Ministry, bring in the best voices from our Schools of Psychology and Theology to give students new lenses to attend to issues that arise in the life of a congregation. Fuller’s Doctor of Min- istry program offers courses taught by leading psychologists and theologians in order to enhance the skills of ministry leaders as they focus on people in their care.

### The Local Church: A Work in Progress

Before joining the faculty at Fuller, I was, for 24 years, a pastor. The congregation I served, and all congregations, are mostly-jumbled expectations, people experiencing times of great joy and of deep sorrow, hurted discussions at board meetings, caseworkers, preaching, and weekly critiques on just about anything. Congregations are messy places for one simple reason—they are an assembly of people. Being a pastor is tough, but most of the time, it is the best life.

The work of a pastor is to help people grow as disciples of Jesus Christ leading people from sickness to healing, from immaturity to maturity, and from being set to being sent. The Apostle Paul described his work with the churches in Galatia this way: “My little children, I am going through labor pains again until Christ is formed in you” (Galata- tians 4:19). This labor towards discipleship happens as pastors go about their routines of ministry. This work happens when the church gathers, but most often it happens in the midst of ordinary life, in relationships, as pastors intentionally pay attention to what God is doing, or seeks to do, in the life of a person when they shear.

In the church I served, we would often say: “All of us are broken people, some of us have better masks.” With “bubbles on the outside, ears in the inside” (2 Corinthians 5:17), we gather as church. We are defined not by problems, but defined as those loved by God in the process of being formed into the image of Christ.

To do this work, theology is not enough. Certainly, pastors need to study the Bible, church history, and doctrine, but the work of a pastor is the lives of people. The Word becomes real in the lives of people, not in isolation, but in community.2 As suggested earlier, this kind of challenge allows pastors to do a better job of detecting concerns, referring people to professionals, and simply being able to care in a more in- formed way.

**ENDNOTES**

2. “I get this idea of discipleship and pastoral care as relational, intentional, and ordinary from Exod. 6:5–9.”
4. Ibid., 230.
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**+ KURT H. FREDRIKSON is associate dean of Fuller’s Doctor of Ministry and Continuing Education Programs and assistant professor of pastoral ministry. Before he came to Fuller in 2003, he was a pastor in Simi Valley, California, for 24 years.**
Teenagers have tremendous capacity for spiritual growth and thriving when they are embodied in a context telling them they have a purpose and that they are valuable and capable members of society. Many minority youth growing up in a poverty-stricken, economically disadvantaged community, 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. Both young men attend a high school on the south side of Chicago and live in a neighborhood 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 these fictitious boys’ lives both 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 30–40 teens from his school would be running 26.2 miles in the Chicago Marathon to raise money for clean water in Africa. Although Trevor had never really thought about raising money for kids halfway around the world (his family had barely enough money to get by), he was really inspired by the passion of the group leaders and decided to sign up for the marathon. Over the next few months as Trevor began to train with his team, others began to observe changes in him. He was spending more time on his homework and was more patient with annoying kids in class. Trevor also seemed better able to manage his anger and began to care about others. He started developing virtues like patience, self-control, and generosity.

Evan began participating in athletics, but he had a different type of experience. He became the basketball team at his high school. His coach emphasized winning at all costs and would abuse him if he was not as good as his last game. Evan was the top player on the team and began to dream of a professional basketball career. He was doing well, however, and really enjoy his newfound social status at school and attending parties where drugs and alcohol were abundant. He felt like he deserved a break after working so hard in practice, so he didn’t feel bad about drinking a lot. Evan did improve in self-control during bas- ketball season, but he was very focused on himself and what he served him.

Both of these young men began to engage in athletics, but the effect of their sport participation differed significantly. Trevor began to derive worth from his relationships with others and God as well as the contribution he could make to the world. Evan began to derive worth from his personal status as an athlete and future success. Both boys demonstrated short-term benefits from their athletic involvement, only Trevor seems to be developing character strengths and virtues that will enable him to make a contribution to his community as he gets older.

As researchers who study thriving and character development, we wonder 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 embodied 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 Psychology’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 25 years, it has become apparent that it is impossible to create a value-neutral definition of thriving. Instead, philosophers, ethicists, and theologians 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 (Dr.s: Pam King, Justin Barrett, Jim Furrow, and Sarah Schnitker) along with some theology colleagues (Dr.s: Oliver Cripp, William Whitney, Bill Dyrness, Joel Green, Veli-Matti Karkkäinen, Jason McMartin, and Matt Jonason) began constructing a new def- inition of thriving based on Christian theolo- gy and various psychological theories. After examining various psychological perspec- tives in connection with Christian doctrines, including creation, Christology, theological anthropology, soteriology, and ecclesiology, among others, the group concluded that thriv- ing is a state of growing toward that which something is supposed to be . . . and given this definition, thriving can only be evaluated in relationship to some purpose or other. But what is our God-endowed troth—both corpo- rate and individual?

Personality psychologists hold the truism that “every [person] is in certain respects (a) like all other [people], (b) like some other

Sarah A. Schnitker is associate pro- fessor of psychology in the Depart- ment of Clinical Psychology at Fuller.

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Sarah A. Schnitker and Benjamin J. Houltberg

BUILDING VIRTUES IN YOUTH: A DEVELOPMENTAL TAKE ON SPIRITUAL FORMATION

A COACH’S PERSPECTIVE

If you ever participated in a sport, you would say it 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.

Sports can offer a platform for providing the opportunity to develop character, passion, and purpose in young athletes. As researchers who study thriving and character development, we want to know 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 embodied 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.

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Personality psychologists hold the truism that “every [person] is in certain respects (a) like all other [people], (b) like some other...
The Holy Spirit is essential when it comes to the work of the Christian therapy. The Holy Spirit is called the Comforter, Helper, Advocate, or Advocate in John 14:16-17. The work and ministry of the Holy Spirit can be understood as taking place in three major ways: the Spirit’s presence, 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 an 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 purpose 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 this 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 Kelsey Richardson conducted a study in which emergent 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 might have more adaptive effects 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 an intervention 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 depletable 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 or practices that engage the same type of activity. For example, regulating one’s diet or spending less time empirically validated self-control interventions: the spiritual disciplines of fasting and tithing 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 Lampkin 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 “selfie” challenge helps participants recognize their own emotions, and the “taking perspective” challenge helps participants reappraise negative interactions). Participants are randomly 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 purpose), will help them become a better person (moral condition), or will help them do better in school and athletics (instrumental condition). We are tracking the adolescents’ self-reported character from before they begin the intervention through six months after they complete it. We are also collecting ratings of the adolescents’ virtues from parents, friends, coaches, and teachers because those individuals may be better able to report true change. Our hypothesis is that

[persons] and (c) like no other [person].

The same may be true for God’s purpose in our lives. There are ways that all men and women are to be identified to the face of God and glorify him; there are ways he has given specific gifts and callings to groups of people; and there are ways he has made each of us to uniquely reflect his image and serve his kingdom.

Although scholars should examine all of these levels of human purpose, our research team has chosen to focus on the telos of thriving that all people share. We ask, who does God intend to develop and thrive? Although theology points to multiple answers to this question, a strong case can be made that God desires all of us to become virtuous people, demonstrating his kingdom.

Why Christian Character Matters: After You Believe

T. Wright describes the centrality of virtue in his kingdom.

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The spiritual framing will load greater and longer-lasting development of patience and self-control.

VIRTUES IN SPORT: EMPHASIZING SPIRITUALITY, IDENTITY, AND COMMUNITY

Although experimental studies provide a rigorous means to examine the effects of spiritual discipline and 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 that our team examined is college sport. Athletes are often presented as a crucial character of formation, but empirical studies have been limited in examining whether spiritual disciplines and other religious or spiritual practices shape into their athleticism, but the ways this is done may actually cause psychological harm or be theologically 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 adolescence running half and full marathons with the Global Vision. By tracking athletes and beacons from the time they sign up to train for the marathon through three months after they have competed in the race, we are able to examine the effects of rigorous training on virtues like self-control, patience, and perseverance. In addition, we are examining how spiritual and religious training (e.g., honoring God, raising money for clean water, or getting physically fit) and social relationships with other runners and leaders affect virtue development as well as athletic and fundraising outcomes.

In addition to examining virtue and spiritual development in amateur sport, we are especially interested in examining responses among elite athletes. The high-pressured environment of elite athletics provides unique challenges to character and virtue development. Competition plays an important role in our society. It can help individuals maximize their potential by cultivating positive character virtues as well as creating mental and spiritual frameworks of resilience, purpose, and joy. However, humans do not always flourish in highly competitive environments, particularly when performance outcomes become the determinant of human worth. High-stakes environments, where individuals may impose unrealistic expectations for performance, which results in becoming overly critical of our expectations are not met. A sense of worth contingent on outcomes and expectation of perfection can create a perpetrator of emotions that can carry detrimental effects on emotional health. It doesn’t take long for children to discover their giftedness in sport and take notice of the affirmation that comes with accomplishing outstanding athletic performances. The natural reaction of a talented young person is to begin to derive a sense of meaning and worth solely from athletic performance. The idea that throughout the period of adolescence and emerging adulthood, a time of active identity development and spiritual reflection, youth may develop with heightened sensitivity to social rejection. The challenge of self-worth being based in performance can be perceived as a threat that carries the same physiological and emotional processes that occur with a threat to one’s sense of safety. A performance-based identity is not sustainable over time and often leads to emotional difficulties and challenges. It might be assumed that Christian athletes would not struggle as much with basing their self-worth on performance, yet 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 suggests that some negative, sport-based identity is not sustainable over time and often leads to emotional difficulties and challenges. We have found evidence that athletes who have an experience 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 appears to be an achievement that expectations in other (e.g., parents, youth pastors, coaches) who play a critical role in shaping the lives of young people. Perhaps the late Peter Reineke captures the essence of the communities that we want to create: “Thriving is about communities where men and women feeling at any given moment. They may not have in their consciousness, but sometimes they can feel what they’re thinking and feeling at any given moment. They may not have in their consciousness, but sometimes they can feel what they’re thinking and feeling.”

SScott SUNQUIST is the dean of the School of Intercultural Studies and professor of world Christianity at Fuller.

ENDNOTES

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

“Neil Clark Warren: The second Fuller’s School of Psychology, is also known as ‘the place of the future’, an online relationship service. This company hopes to use phenomenological research to understand loneliness in contemporary American culture. This quote is taken from a Fuller panel convened as part of the School of Psychology’s 50th anniversary. More online.”
I painted wounds to depict beauty in vulnerability and brokenness. These paintings enfold 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 viewer’s 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
“The 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 de-colonial 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 Centro Latino and professor of theology and Latinx studies, in Theology Without Borders: An Introduction to Global Conversations, coauthored with William Dyrness, 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.

“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.
“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 Overseas 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.

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“To affirm that the Reign of God has cultural manifestations is to recognize that even 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?”

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“The future of Christian theology lies in global sensitivity: theologizing can no longer be the privilege of one culture, neither Western nor any other. Systematic theology is fast becoming a collection of various voices from all over the world, often a cacophony of discordant sounds. What would a genuinely African ecclesiology look like? Or an Asian one? Or Latin American? . . . Classical Western theology may benefit in an unprecedented way from the encounter with these contextual and global voices. At its best, this dialogue may become an ecumenical exchange of gifts.”

“I must learn there is no safe way of serving or encountering Jesus. His touch leaves no one person, no culture, no politics, no economics unchallenged or unchanged. That is what it means for him to be Lord.”

“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.”

“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?”

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“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?”

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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.

—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 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.”

—from 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? Theologians like [name] to a bringing forth, to the notion of possess. 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 draw 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, in its absolute or socializing in churches or classrooms.”

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 immersed within, in general, they are participating and socializing online the same way they are participating or socializing in churches or classrooms.”

Angela Gomez (PhD student) from her research on social media and community formation. Near her interview at The Gathering Place, a resource for Arab/Arabic youth members, online.

“Technology at Fuller allows us to think of students and staff in places like Seattle, Phoenix, Houston, and many more around the country and around the world as our neighbors, as part of a community which we call Fuller. My job at Fuller becomes a matter of hospitality, helping create spaces of welcome for people who would otherwise be on the margins of this community. By entering the spaces between us, technology becomes a medium through which we may be present to one another.”

Eric Mulligan, Fuller videoconferencing support coordinator

PRAXIS

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

Interview with Jeff DeLucia, instructional designer in Fuller’s distributed learning programs.

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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 sophistication, thinking them to have in the way of "real" human connection. But it’s worth asking ourselves, perhaps especially in the contexts of ministry or education: Does this tool provide us with a connection we would otherwise not have had?”

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 connective, potentially faith-transmitting 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 bad.

Technology has the potential to connect people across the world and quickly communicate ideas and stories that transform our society and individuals in radical ways. And just like working out, when we perceive our training as a game, it’s more fun and 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.”

When it comes to the use of digital technology in the church, we should be missional, creative, and faithful. What we do with technology should be motivated and guided by our mission as the people of God called into God’s service for the sake of the world. Our use of technology should also be creative and not merely an imitation of secular patterns and practices. Wouldn’t it be wonderful if the church actually created new technologies that reflect the grace, rhythms, and justice of God? We need to be thinking critically about how that power is forming people—both daring and faithful. . . . We need to design systems that pay attention to how that power is forming people—both the good and bad.

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“Conflict 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 case, 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 and 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.”

“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?”

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“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.

VOICES ON
The City

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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’s 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 fullemag.com for full videos, articles, and more.

# THEOLOGY # 2016 # ISSUE #5 INTEGRATION
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.

“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 unlovable. 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.

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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.
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 Meyers (Orbis Books, 2011)
The Dangerous Act of Loving Your Neighbor
Mark Labberton (IVP, 2010)
God So Loves the City: Seeking a Theology for Urban Mission ed. by Charles Van Engen and Jude Tiersma (Wipf and Stock, 2009)

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

“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.”

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.

“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.”

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

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New Faculty Books

- *Theology without Borders: An Introduction to Global Conversations* by William Dyrness and Oscar García-Johnson (Baker Academic, 2015)
- *Questions for Proper Christian Living—Answers from Dr. Seyoon Kim* (a collection of interview articles) by Seyoon Kim (Seoul: Duranno, 2015)
- *Paul Tillich and Pentecostal Theology: Spiritual Presence and Spiritual Power* by Nimi Wariboko and Amos Yong (Orbis Books, 2015), with Amos Yong article “Why is the ‘Correlation’ between Pentecostal Theology and Paul Tillich Important, and Who Cares?”
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, remembering 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 only Christian. But here, as the only person in the office, everyone would come to me with questions. Here, I was surrounded by professors and students who already knew Christ, and they all had way more education than I had. So many things I was constantly asking—“What am I doing here?” It was an ongoing process, but after that day I felt that God finally answered me.

I was walking around campus, doing errands, 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 Larry Puga had been working at Fuller since 2007. Although he’s stopped walking the route, he still prays for people every day as he sorts the mail, and as I would go to each office on my way: my prayer: my job was to pray. So often I wondered why God had me here. I started praying for the people I see their names, and whenever I see a check, “I’ll pray. ‘Okay, Lord, at his/her passing today, I’ll pray for this,” I’ve been doing it ever since.

Larry Puga has been working at Fuller as a mail worker since 2007. Although he’s stopped walking the mail route, he still prays for people every day as he sorts the mail and walks on people from behind the mail window. He understands why God had him here. He was sent to Fuller in order to pray for people, for his work is to pray. I started praying for people as I see their names, and whenever I see a check. I’ll pray. ‘Okay, Lord, at his/her passing today, I’ll pray for this.” It’s been nine years since I started praying here, and I’ve been doing it ever since.

Benediction: Acts that Speak the Good Word

May 21 | Pasadena campus

Christ our Prince, Ruth Vuong, Juan Martínez

Altered Egos: Gospel, Pop Culture, and Asian American Identity

May 6–7 | Arizona campus

“The Theology, Spirituality, and Practice of Singleness”

April 6–7 | Pasadena campus

“Reading John Missionally” with Michael Gorman

School of Theology Payne Lectures:

March 31 | Pasadena campus

“Reading John Missionally” with Michael Gorman

April 6–7 | Pasadena campus

“Brehm Worship Event with David Gungor, The Brilliance, and Mako Fujimura

March 4–5 | Pasadena campus

“Culture Care: Music, Beauty, and Creativity

February 28–March 1 | Fuller Koreatown

Q Commons at Fuller: A Live Learning Experience

March 11 | Fuller left campus

Commencement

May 21 | Pasadena campus

For more: fuller.edu/events

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2016 ISSUE 5 INTEGRATION

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FULLER Theological Seminary is one of the world’s most influential evangelical institutions, the largest multid denominational 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 been called to serve as ministers, counselors, teachers, artists, nonprofit leaders, businesspersons, and in a multitude of other vocations around the world.

Fuller's mission is to form Christian leaders who cultivate wisdom, artistry, and justice in the power of the Holy Spirit for the good of the church and the world.

What is Fuller?

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Fuller's mission is to form Christian leaders who cultivate wisdom, artistry, and justice in the power of the Holy Spirit for the good of the church and the world.

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—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.

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