Pastor Albert Tate leads a community of people on Sunday who go out to a diversity of workplaces on Monday—where, whether baker or lawyer or builder, each is called in turn to ministry. As Colossians 3:17 urges, “Whatever you do, in word or deed, do everything in the name of the Lord Jesus.”

READ MORE ABOUT ALBERT TATE ON P. 28
Carol Singing at Dawn on Christmas Day

by Hak Soo Kim, 2007; artwork used as part of the opening celebration for Fuller's Korean Studies Center
In the world of Fuller, Max De Pree (1924–2017) was longtime chair of Fuller’s board, generous donor, and confidante of our third president, David Allan Hubbard. Beyond Fuller, he cut a prestigious figure as CEO of furniture company Herman Miller and was among Fortune magazine’s national business hall of famers. I met Max recently when FULLER studio went to his home in Holland, Michigan, to film a conversation with him and fellow board members John Ortberg and Sam Reeves (video available online). Though Max was surprisingly robust, he was very ill at the time. He fell asleep less than three months later. Though his commitment to the seminary was well known, I was still surprised to hear this titan of business say that his life’s priorities were family and Fuller. A remarkable success by anyone’s standards, Max knew that his “work” extended well beyond manufacturing the iconic Eames chair and the other furniture that Herman Miller is known for. He was a maverick, instituting practices that humanized the workaday experience. Believing that a fruitful business could also be a caring organization, his ideas of an inclusive workplace in which all voices are heard and that has defined the path ahead for many. His daily work had eternal value because of his faith; he saw that clearly. It was, for him, all one piece—work, his calling, his faith, his family, and his irreplaceable contribution to the school that he loved: Fuller.

A friend recently sent me a postcard with a quote by poet Wendell Berry: “It may be that when we no longer know what to do we have come to our real work, . . . The mind that is not baffled / . . . The mind that is not baffled / . . . The mind that is not baffled / . . . The mind that is not baffled.” I may be baffled or impeded or unsure in my new role, but because of Max’s clarity, I know why I presently occupy could hardly be imagined. Not long after that visit to the home of Max shared with his wife, Esther, I took on a new title at Fuller. Unexpectedly, Max’s last public words of wisdom clarified my work for me as he has done for so many. His daily work had eternal value because of his faith, he saw that clearly. It was, for him, all one piece—work, his calling, his faith, his family, and his irreplaceable contribution to the school that he loved: Fuller. Not long after that visit to the home of Max shared with his wife, Esther, I took on a new title at Fuller. Unexpectedly, Max’s last public words of wisdom clarified my work for me as he has done for so many. His daily work had eternal value because of his faith, he saw that clearly. It was, for him, all one piece—work, his calling, his faith, his family, and his irreplaceable contribution to the school that he loved: Fuller.
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상당한 부분은 선물처럼 느껴집니다. 그럴 때조차 제 일의 일부가 있겠습니까? 매일 이런 일을 한다는 것은 특권입니다. 포함합니다. 이 중에 사랑하지 않을 만한 것이 어디呢?

工作

I love work. More specifically and honestly, I love the work I love. Who doesn’t? Much of that work involves people and ideas, creativity and imagination, problem solving and decision making. What’s not to love about these things? I see it as a privilege to get engaged in such work. Even on very challenging days, I experience a great deal of my work as a gift.

Some of the work I love I actually get paid to do it called my job. The job I have is one I love. But if the work is my job, I do what is needed whether or not I enjoy certain elements of it. Some would say that this is what makes a job a job! Earlier in my life, I had plenty of jobs that included a large amount of work I didn’t love or even like.

Part of what spurred me on through college and beyond was to get to a point where a larger and larger portion of my job fell close to the sweet spot that I believed fit me. Having a job that “fits” in this way is often the fruit of privilege, but it is also the outcome of work in its own right—my case, the work of study and learning.

Of course, plenty of the work I do every day lies outside my employment. There are the “wash-rinses-repeat” tasks of life: cleaning, shopping, cooking, painting, raking, sweeping. There is also the work I do as a volunteer for various organizations to support the ministry of others, or as a citizen of my community or of our nation. I find that tenacity and diligence are needed just as much, if not sometimes more so, in this work for which I am not paid. However we look at it, life is full of work.

For too many in the world, work is foremost an act of survival: not doing what they love particularly, but doing what they can and must for themselves and their families.

Regardless of our situation, work is essential to our lives for a multitude of reasons. Our physical and emotional lives depend on practices of work: using our bodies, minds, and hands to create, to produce, to make, to get things done.

Some of the work I love I actually get paid for, and some of it I do for no money, but simply because I love it. In my case, my work is paid for, but it is also an outcome of my education and my work on my own education.

At some point in our lives, we reach the place where an increasing portion of our work is something we don’t love. Indeed, some of us are at a point where we must engage in work that we don’t love.

有的工作

 amo el trabajo. Más específica y honestamente, amo el trabajo que amo. ¿Quién no? Gran parte de ese trabajo involucra personas e ideas, creatividad e imaginación, problema solving y toma de decisiones. ¿Quién no ama estos elementos? Veo como un privilegio poder estar involucrado diariamente en tal trabajo. Incluso en días muy desafiantes, experimento un gran placer en hacer algo por lo que me pagen: es mi empleo. El empleo que tengo es uno que amo. Pero si el trabajo es también mi empleo, debo hacer lo que sea necesario, ya sea que disfrute de ciertos elementos o no. ¿Algunos dirán que esto es lo que hace que un trabajo sea un trabajo? Anteriormente en mi vida, tuve muchos trabajos que incluían una gran cantidad de trabajo que no amaba o incluso me angustiaba. Parte de lo que me alentó durante la universidad y más allá fue llegar a un punto en el que cada vez mayor parte de mi trabajo se acercaba al punto ideal de lo que yo creía era adecuado para mí. Tener un trabajo que “se te ajuste” es un mero fruto de privilegios, pero también es el resultado del trabajo en sí mismo, en mi caso, el trabajo del estudio y el aprendizaje.

Por supuesto, mucho del trabajo que hago todos los días se encuentra fuera de mi lugar de empleo. Existen las tareas “lavar-rinse-repeat” de la vida: limpiar, comprar, cocinar, pintar, rastrillar, barrer. También está el trabajo que hago como voluntario para varias organizaciones a fin de apoyar el ministerio de otros, o como ciudadano de mi comunidad o de nuestra nación. Encuentro que la tenacidad y la diligencia son necesarias tanto o más en este trabajo por el cual no me pagan. De cualquier manera que lo veamos, la vida está llena de trabajo.

Para muchos en el mundo, el trabajo es más que nada un acto de supervivencia: no hacen lo que aman particularmente, sino que hacen lo que pueden y deben hacer para ellos y sus familias. Cuando una mujer pasa tres horas o más todos los días caminando hacia y desde el pino más cercano, es solo parte de una vida de trabajo. Cuando un hombre en una zona desfavorizada busca leña, no se trata de habilidades, habilidades o deseos, sino de supervivencia.

Tal vez las tareas “lavar-rinse-repeat” de la vida nos sugieren que el trabajo es una especie de actividad cotidiana, algo que debemos hacer para sobrevivir. Pero, en realidad, el trabajo es mucho más que eso. El trabajo es un acto de participación, de contribución, de contribución a la vida del otro. El trabajo es una forma de amor, de servicio, de compromiso, de conexión con los demás. El trabajo es un acto de creación, de transformación, de transformación de nuestra realidad. El trabajo es un acto de transformación de nuestra realidad.

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words, and actions to accomplish something. Our stewardship of life calls for exercising “dominion”—using our God-given capacities to work as an expression of being made in the image of God and being entrusted with care for each other and for the world around us. A workless life would be a diminished life.

God intended us to work before the curse made work a burden. As Christians who take God's purposes seriously and want to reflect on and enact them in the world, work is a prime concern. It dominates our waking hours; it deploys much of the strength of our body and mind. It can put some of our best talents and capacities into life-making, culture-shaping practices for ourselves and for others.

The public and private, individual and social, economic and political dimensions of our work all play against the backdrop of our call as faithful disciples. For “whatever you do in word and deed, do it all in the name of the Lord Jesus Christ, giving thanks to God the Father through him” (Col 3:17). What does this require of us? That is the question we explore in this issue of FULLER magazine.

Independientemente de nuestra situación, el trabajo es esencial para nuestras vidas por una multitud de razones. Nuestras vidas físicas y emocionales dependen de prácticas regulares de trabajo: el uso de nuestros cuerpos, mentes, palabras y acciones para lograr algo. Nuestra mayor dominio de la vida requiere ejercer el “dominio” usar nuestras capacidades dadas por Dios para trabajar como una expresión de ser hechos y hechas a la imagen de Dios y de confirmar el uno al otro y al mundo que nos rodea. Una vida sin trabajo sería una vida disminuida.

Dios quería que trabajáramos antes de que la maldición hiciera que el trabajo fuera una carga. Como cristianos y cristianas que toman en serio los propósitos de Dios y querían reflexionar sobre ellos y ponerlos en práctica en el mundo, el trabajo es una preocupación primordial.

El trabajo domina nuestras horas del día; despliega gran parte de la fuerza de nuestro cuerpo y mente. Puede poner algunos de nuestros mejores talentos y capacidades en la generación de prácticas de vida y cultura para nosotros y para los demás.

Las dimensiones públicas y privadas, individuales y sociales, económicas y políticas de nuestro trabajo juegan contra el telón de fondo de nuestro llamado como discípulos y discípulas fieles. Porque “todo lo que hagan o hagan, hagáno como representantes del Señor Jesús y den gracias a Dios Padre por medio de él” (Col 3:17). ¿Qué requiere esto de nosotros? Esa es la pregunta que exploramos en este número de la revista FULLER.
During a week of fasting and midnight services at his church in Kalachi, Pakistan, musician Eric Sarwar was gripped by a recurring dream. Walking through the city wearing traditional garb, he carried a bag filled with Psalms and hymnbooks. As he went, a crowd of people pressed in on him, pointing and asking, “Did he become a sadhu (a holy man)? What happened to him?” Every night, the crowd started him awake, their words deepening into a single idea: “God was asking me if I would commit my musical gifts to Christian ministry,” Eric says. “I knew I was having a vision, and I prayed, Lord, use me for some new thing in this generation and this country!”

A classically trained musician, Eric—now a PhD student at Fuller—grew up immersed in the traditional rhythms and sounds of Pakistan. He lovingly plays the harmonium, a lap-sized keyboard instrument yielding melodies both haunting and soul-piercing. For many years in Pakistan, playing the harmonium at weddings, parties, and other gatherings provided a way to connect with artists of all faiths. Whether he joined a Hindu tabla player or a Muslim vocalist, the music they created softened the boundaries among them. “When we played together, we were a circle of friends,” he recalls. “‘Muslim’ or ‘Christian’ didn’t enter our minds!”

Whenever the music stopped, however, the strict religious and political boundaries returned—often at the expense of the Christian community. “With the gradual Islamization of Pakistan, I didn’t realize until I went into ministry and planted a church how hostile a place the country had become for people of different faiths,” Eric says. “We were seen as second-class citizens, even those of us who were born here.”

During worship services at Eric’s church on the edges of Karachi, rocks would pelt the sanctuary windows. Church members were followed from the sanctuary to their homes and harassed. Once when Eric was away—on Good Friday—his wife, father, and one-year-old son were attacked and threatened at gunpoint right in front of their church. Another time, individuals with guns came and pointed them not just at Eric, but also at his son as he slept in the car. “Twice,” Eric says, “I have felt the cold barrel of a gun on my forehead.” Increasingly, whatever harmony he felt in music was not dissolving this boundary between Christians and the Muslims around them.

The Pakistani church, ironically, often depended on Muslim professional singers for their recorded worship music. From cassette players in the home to loudspeakers on the church steeples, the majority of Christian psalms and hymns were recorded by Muslim singers who had more training and access to sound equipment. “We didn’t ask why Muslims were singing our hymns and worship songs,” Eric remembers; “it was a common acceptance. Can you believe that?”

Over time, Eric discovered in the Psalms a language to express his community’s longing for justice and a grammar for prayer connecting them to the larger global church. “The book of Psalms is the primary hymnbook for Pakistani Christians,” he says, “whether you are Roman Catholic or Baptist or Anglican or Presbyterian or Pentecostal.” As Eric’s love for the Psalms took over his personal devotions—“morning and evening,” he says, “with my Bible open on my harmonium, I would pray and sing Psalms”—his recurring dream began to take over his sleeping hours. He knew God was nudging him to merge his music, love for the Psalms, and ministry.

Eric began turning down commercial gigs to lead worship, and dove into a recording project to help young Muslims rediscover their voices through the Psalms. He gathered a team to record scriptural songs and Psalms in ragas, a traditional Indian melodic structure, and between takes, Muslim producers and musicians would visit, curious about their friend’s project. “Everyone knew we were working on a Christian album, and they wanted to know more,” he remembers. “We drank chai tea together in the studio, and they would ask me questions. They could see that we were doing work at the same quality but for another purpose—not for money, but for ministry.”
“If we were going to meet with Sufis from a 300-year-old tradition of music, what would be our connecting point? Only the Psalms could fill that connection, something we could present to the Sufi spiritual and musical tradition.”
Wanting to go beyond just one recording project, Eric launched an annual Psalms festival—a place where Christian musicians throughout the city could come together, offer their music, and “revive the Psalms in our generation,” he says. “Our first festival had more than 30 choirs and 50 solo singers from across the city. It went until 4 am! God was developing something larger than me.”

An unlikely source of inspiration came to Eric when, while pursuing an MDiv at Pakistan’s Gujranwala Theological Seminary, he read an interview in Mission Frontier with Roberta King, associate professor of communication and ethnomusicology at Fuller, on music as a space for interfaith dialogue. “God spoke to me through that article. Ethnomusicology? The curtain was lifted for me,” he said. “I realized that the vision revealed in his dream was growing larger than he’d ever imagined. That vision widened even further when a group of Sufi Muslims asked Eric and his band to sing Psalms for them at their 300-year-old shrine. Some of his band members refused to go. Going to the shrine—a few hours outside the city—was risky, and they would be the first Christian group to visit it over those three centuries. “The Pakistani government disciplines evangelism harshly,” Eric says. “If we could sing the zaburs,” Eric says, “we invited them to be background singers.” As he began to see a missionaional purpose in the Psalms, Eric realized that the vision he heard in his dream was growing larger than he’d ever imagined.

When they arrived at the shrine, they were offered tea, welcomed by the supreme Sufi leader, and ushered into the courtyard—an open plaza bustling with thousands of worshipers, many gathering in the middle to listen to the guests. Wearing traditional clergy garb and carrying a bag of New Testaments and Psalms, Eric walked with his team to the center of the courtyard. It was like the vision from his dream—and “a moment,” he says, “of hospitality and friendship beyond what we could have imagined!”

Eric and his team sang settings of Psalms 148 and 145 translated into Sindhi, the common language of the area. “These Psalms express God’s authority over all creation and the nations, and that God is compassionate and gracious,” Eric explains. “We wanted that to be our connecting point.” After they sang, the crowd applauded and thanked Eric—it was the first time Psalms were sung in their own language in the main courtyard of the Sufi shrine. A Sufi member in charge of the local radio station asked them to sing it again to share on the radio, and they were invited back to perform later in the year as the sole Christian act in a music festival to honor the Sufi guru. “I was praying in my heart, O God, what are you doing here?” says Eric. “This was not in our imagination, it was not on our radar screen.”

Today, Eric continues to sing the Psalms, produce festivals, and lead worship with his harmonium—in Pakistan's first school of church music and worship—and, looking for opportunities to engage Muslims through the Psalms, enlisted them to help with sound production at the festival he had launched. With roles reversed, the Muslims in attendance heard zaburs—Psalms—that sounded both foreign and familiar. “When some of the Muslim musicians asked if they could sing the zaburs,” Eric says, “we invited them to be background singers.” As he began to see a missionaional purpose in the Psalms, Eric realized that the vision revealed in his dream was growing larger than he’d ever imagined.

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My mouth will proclaim the Lord’s praise, and every living thing will bless God’s holy name forever and always. (Ps 145:21, CEB)

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My mouth will proclaim the Lord’s praise, and every living thing will bless God’s holy name forever and always. (Ps 145:21, CEB)
Christeen Rico’s ministry is in the marketplace. Leading global expansion efforts for a major technology company in California’s Silicon Valley, she plans and launches new retail stores in emerging countries—and to Christeen, opening each new store is similar in surprising ways, she says, to planting a church. In her view, a company mindset that stresses enriching customers’ lives through technology becomes a missiological venture.

“I’m constantly asking myself, ‘Why are we expanding in this market? What’s right for our customers and our company here? How can our work benefit the local community and deliver products that inspire?’ I’m grateful to have company leaders who push us to imagine new possibilities,” she says, “that build up a community and leave it better than we found it. This kind of mindset means offering free workshops for students, teachers, and entrepreneurs in our stores. Or inviting local artists to showcase their artwork there. Or doing all we can to minimize our environmental impact. A key verse for me,” says Christeen, “is Proverbs 11:10: ‘When the righteous prosper, the city rejoices.’”

Weaving her faith into her work has not always been an easy proposition for Christeen. The strength of that faith, though, has been there since her years growing up as the youngest of eight children in an active churchgoing family. Shy and quiet as a child, she went off to college on the East Coast and returned with new evangelical verve: “I was on fire for God!” Digging into the rhythms of her predominantly Filipino church in Daly City, California, Christeen went on mission trips, served on church council, was a dynamic youth leader. It’s no wonder, then, that her faith community sniffed a future missionary in the air.

“I listened to that feedback,” she says, “and wondered if international ‘full-time missions’ was in my future.”

But there was one little thing: she was a natural in the marketplace. Having graduated from New York University’s top-tier business school, Christeen was thriving in a management consulting position with a prestigious firm, more than able to hold her own in a competitive business world. “I loved that the work put me in contact with people who were very different than me and gave me freedom to imagine new solutions for people’s problems,” she says—and her managerial
"My life was compartmentalized... I wondered if I had listened too much to voices saying there was a strong divide between the sacred and the secular, between traditional church ministry and other jobs."

Gifts broke the mold of what many expected to see in an Asian Christian female. In the marketplace, Christeen was able to be herself. Mostly.

As she moved from consulting to her current global expansion position with the tech company, the dichotomy she felt between her faith and her work increasingly gnawed at Christeen. "My life was compartmentalized. I had church friends and I had secular friends. I had work goals and I had spiritual goals. I lived and worked in one city and attended church in another. I wondered if I had listened too much to voices saying there was a strong divide between the sacred and the secular, between traditional church ministry and other jobs," says Christeen. "I also saw that without Jesus with me in the marketplace, ambition would define me there." But she just didn't know what that would look like. She began to pray, often out of frustration: "God, am I being who you designed me to be? Am I maximizing my Christian faith looks like?"

Over time, God began to answer Christeen's questions as she dove into Scripture, prayed, and searched online for resources on theology and work—steps that would launch her on a journey of discerning what it means, for herself as a follower of Christ and a minister of the Christian fellowship, to weave her faith into the marketplace.

"I took a risk and asked my company if they would sponsor my attendance at that summit," Christeen says. "I knew it would be a first—I hadn’t heard of any employees sponsored to attend conferences that focused on faith or religion." To her great surprise, they agreed to send her.

At the conference she met the De Pree Center’s director, Mark Roberts, who connected her with Fuller Formation Groups for marketplace leaders—groups of men and women who meet regularly to deepen their spiritual formation, especially around the integration of faith and work. Intrigued, Christeen joined one, and in the midst of the robust conversations and spiritual practices, her fellow group members helped clarify her identity and sense of calling. "I couldn’t have those kinds of conversations at my church," she says. But in her group, what had been a private theological struggle became a corporate affirmation. Coming out of that experience, she says, "I now see myself as a follower of Christ and a minister of reconciliation called to the marketplace."

Now, in addition to helping lead her company’s Christian employee group, the 27-year-old lives out her missiological calling within her tech company, the dichotomy she felt between the sacred and the secular, applying her faith and work increasingly gnawed at Christeen. "That’s why we have to keep asking ourselves why we do what we do each day. Above all, am I growing more like Jesus?"

Taking seriously Scripture’s mandate to set right what is broken, Christeen practices reconciliation through small countercultural acts that place relationships on equal footing. She avoids scheduling evening meetings with team members if she knows they have families that crave their time over the supper table. She checks her inclination to correct a team member in a large meeting and instead will talk to them separately. She tries to model humility in a culture that values self-promotion, and knows she must be willing to apologize when it’s called for. "Ultimately," Christeen says, "a key indicator of success for me is whether or not a team wants to work together again after we’ve completed a project. Relationships are just as important as successfully launching a retail store to a crowd of 5,000 excited customers."

Seeing those excited beneficiaries of a new store to a crowd of 5,000 excited customers. "It’s an amazing experience to see how passionate the new employees are, the emotions and pride they have. It makes all our work worth it to see how the people’s faces light up—it’s just incredible! As followers of Christ, we need more of that kind of flourishing. Part of being a good steward is helping enable those experiences for people."

The actions of a marketplace missionalist: building up a community and leaving it better than she found it.
ne humid afternoon last year, Jeffrey Ansloos (PhD ’14) boarded a plane for a ride he’ll never forget. Bound for Canada, his home country, he was joined by 40 Syrian refugees fleeing violence in any number of places. Jeffrey shuffled in line beside them, a quiet observer to a journey he knew started for those refugees long before they arrived at the airport.

Finding his seat, Jeffrey scanned the faces of those coming down the aisle—faces that revealed, he says, “a complicated mixture of joy, sadness, loss, and relief.” Families and lone passengers carried what little belongings they had alongside brand new coats and mittens, no doubt donated in preparation for the frigid weather that awaited them outside Toronto’s international airport.

Through the anxious chatter of different dialects and antsy toddlers came two passengers: a man carrying a teenager, 12 or 13 years old, toward the open seats next to Jeffrey. They didn’t speak English, but from what Jeffrey could gather, the two were related and the young man couldn’t walk. He seemed to have cerebral palsy. Standing up to help them store a wheelchair, Jeffrey found they had none.

At takeoff, mild turbulence put the youngest refugees on edge—another reminder of the volatility they were escaping—as their caregivers, ever vigilant, soothed them. Jeffrey’s thoughts turned to the boy sitting next to him: “I tried to imagine what it was like for this young boy to be escaping a war-torn region and coming to a new country with a disability,” Jeffrey says. “His entire life must have relied on the kindness of others to get the care he needs. What did it mean for this family to not know the profound journey that still lay ahead, and all it would entail?”
“We can get caught up in politics of borders and identity, but as people of faith, it’s our responsibility to see our relationships with those who are oppressed in our society as fundamental to the promotion of their dignity and the pursuit of justice.”

WORKING BACKWARDS
As a community psychologist who has dedicated his life to advocating for migrant children, youth, and families in countries such as Guyana, Nicaragua, Syria, Yemen, South Sudan, Haiti, and the Dominican Republic, Jeffrey spends a lot of time thinking about the journeys of displaced peoples. But it wasn’t until he came to Fuller that he started considering that journey also his own.

“I hadn’t seen parallels to my own Indigenous identity until I started my master’s program with Dr. Cynthia Eriksson, focusing on refugee mental health during the second invasion of Iraq,” Jeffrey recalls, an experience that unexpectedly connected his family’s own history to the experience of refugees. “Indigenous peoples throughout North America have experienced colonization, and Syria is a country colonized ten times over,” he says. “Having your land stolen. Seeing your religion and culture turned into a profile for assembly, representation, a fair legal system, basic nutrition—taken away.”

“These are all experiences Indigenous people intimately understand,” says Jeffrey, recalling his grandmother’s stories of being taken into Indian Residential Schools, where children were often assaulted for speaking in their Indigenous languages and sometimes so neglected that one in five died. Or the story—not uncommon in Indigenous communities—of Jeffrey’s own mother being apprehended and adopted into a white family in the 1960s. It would be decades before Jeffrey’s family would reunite, eventually learning that he and his mother had always lived within an hour of their biological family. “I’ll never forget seeing a photo of my grandmother and her family,” he says, “and thinking they looked like my mother and me—or rather, we looked like them.”

Continuing further into his PhD research, Jeffrey recognized the same forms of institutional maltreatment and oppression occurring among refugees as they had among Indigenous people. “Native reservations—called ‘reserves’ in Canada—were designed to marginalize Indigenous peoples economically, and they have done exactly that,” explains Jeffrey, saying that, similarly, the average refugee family can spend anywhere from seven to eleven years in a camp, often resettled with few resources to help them make new lives for themselves. “It creates conditions for extreme poverty. Now, when refugee parents don’t have enough money or food, they can be accused of neglect and see their child custody taken away.”

Where others might lose hope in the face of challenges like these, Jeffrey saw an opportunity in the making. He began to wonder how one could help displaced people—of all backgrounds—find each other in their shared pain and work toward a new future through “common resonance, coalitions, and allyship,” he says. With the encouragement of Fuller professor Alvin Dueck, a cultural psychologist who helped broaden Jeffrey’s understanding of violence as something that’s maintained by structures and systems, he gave himself a personal challenge: “To move forward in my global health commitments, I realized I’d have to work backwards to my own home community. I needed to help people heal on a communal level.”

A RECIPE FOR GOOD HEALTH
The culmination of Jeffrey’s PhD program sent him back to a reservation community just outside of his hometown of Winnipeg, Manitoba, one of almost 60 that lack access to clean drinking water. “These communities have some of the highest mental health challenges in our region, issues like suicide,” he says. “But in sitting with Indigenous youth, facing these kinds of challenges, they would find a way through—whether it was allies helping them or finding new ways of life, their community, and our society. In those moments, I saw kids receiving access to food, housing, sports, arts, education, friendship—all things that combined into a recipe for good health.”

Months later, Jeffrey found himself in a similar circle of youth, this time Syrian refugee children who had been the victims of violent crimes. One family worried their son was permanently traumatized by what he’d experienced. But Jeffrey’s gut detected something else too, an instinct he’d developed under the mentorship of Fuller psychology faculty who “came at their work with a broader lens of understanding health in relation to communities.” The boy looked hungry. Jeffrey considered the question often raised in his Fuller classes when considering the social dimensions of mental health: “Does the child need 12 sessions of trauma-focused therapy, or does he need something to eat?” He encouraged the camp to bring the boy’s family some food. Once they had regular access to meals, the boy’s behavior changed.

“I didn’t prepare to become an advocate for nutrition, but I learned that being a psychologist has got to be about having eyes to see and ears to hear,” he says, an approach further refined by his own family’s journey. “When we do, psychology moves from something happening in a room with two people to an awakening of the many interconnected things happening in a person’s life, their community, and our society. In those moments, I saw kids receiving access to food, housing, sports, arts, education, friendship—all things that combined into a recipe for good mental health.”

FINDING EACH OTHER
As the plane touched down on that flight home to Canada years later, Jeffrey thought about his
“I didn’t prepare to become an advocate for nutrition, but I learned being a psychologist has got to be about having eyes to see and ears to hear. When we do, psychology moves from something happening in a room with two people to an awakening of the many interconnected things happening in a person’s life, their community, and our society.”

busy week ahead. On the docket was a series of meetings with a center associated with the United Church of Canada to pilot a new model for Indigenous and refugee child welfare, which instead of apprehension brings families into care. With churches now one of the three sponsoring agencies able to adopt a refugee family, Jeffrey was seeing hope for keeping families like his own united, no matter the journeys they face.

He grabbed his bag and exited the plane behind the man and his boy. As his mind pulsed with curiosity about where the refugees would be routed next—it could be anywhere from downtown Toronto to the Arctic circle—Jeffrey’s thoughts were interrupted by a burst of claps and cheers. At the end of the ramp stood a group of Indigenous children, youth, and elders from a local First Nation, wearing their traditional clothes, waving and greeting them. As the Syrian refugees stepped off the ramp, the elders embraced each one individually, welcoming them to their new home.

“It was a profoundly humanizing moment—where two different communities found each other,” Jeffrey says, getting choked up as he recalls the memory. “Here were refugees escaping real violence, being welcomed by a people who themselves have been violently disenfranchised in their own land. There’s a lot there for people of faith, and for our society, to be awakened by. I’ll never, never forget that moment of unexpected kinship.”

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Albert Tate had a secret. He was 17 years old, and it was the summer before his senior year—except it wouldn’t actually be his senior year. Albert had flunked out of school, but his parents had no idea because he brought home forged report cards with C-pluses and B-minuses: grades so realistic, why would anyone suspect? He had stopped doing his work, started going to parties, was smoking weed with his friends. When his mother asked, out of the blue, to review his last report card—a mother’s intuition, perhaps—Albert was ready to confess. “By that time I was pretty tired,” he says. “I didn’t realize how heavy the burden was till I got it off me.” He told his parents everything. “It ended with hugging, it ended with real consequences,” he says. And when he went to bed that night, “I felt freer than I ever had.”

But the real secret wasn’t that Albert was failing high school. Even when he tried in his studies, he couldn’t always keep up. “I felt like there were two options,” he says, “I was either lazy or dumb, and I’d rather take lazy than dumb.” The fear Albert had hid for so long? That he might be stupid. “The really good secrets are the ones you can’t tell because if you tell them, they will out you,” he says. “I feared what would happen if people knew the truth about me.”

Telling his parents that summer night in Mississippi that he’d failed was the first step in a long journey of learning to live in truth. “It’s almost a daily fight because we have a natural bent to hide,” Albert says, now 40 and the founding pastor of Fellowship Monrovia, a multiethnic megachurch just outside of Pasadena. He was 21, a high school dropout enrolled in a carpentry trade program at the local junior college, when he felt called to start preaching. “My spiritual life was growing,” he recalls. “God was moving; I was becoming a mature believer in Christ.” Then, “the same thing that happened before recreated itself,” he says. “I was scared to death about taking my GED.” He’d put it off for years, working through the trade program, singing in the choir, excelling in his gifts for music and communication. “That’s my wheelhouse and that’s where I come alive—but that’s also where I don’t have to worry about feeling dumb.”

The insecurity sat quietly in Albert’s heart: he may be a great singer, he may be popular, he may be able to preach the house down, but smart? He eventually mustered the courage to sign up to take the GED. That morning, he made his way down a long corridor to the room set aside for the test. “A faith walk,” he called it. His day of victory. Opening the classroom door, the first words he hears: “Albert Tate! What are you doing here?” A woman from church was proctoring the test that day. “I’ve been seeing you at church; I love what the Lord’s been doin’ in your life.” A pause. “Now, what are you doin’ here? I know you ain’t come to take your GED!”

“No, no,” stammered Albert, backing toward the door. “I was just looking for somebody.” He bolted from the room—so much for a day of victory. “Truth telling is hard to practice,” he says now. “And shame had found its way of creeping back in my life.”

Another morning, another faith walk down that corridor. Opening the door, Albert found himself surrounded by inmates from a nearby correctional facility. A bus full of them had just arrived, ready to take their GED. After one look at the orange shirts and striped pants, Albert bolted for the second time, embarrassed to be counted among them. But he remembered the relief he had felt when, years earlier, he confessed to his parents—and decided to meet with a school counselor, a fellow believer with whom he’d
built a friendship. Tears filled his eyes as he sat down in her office and told her he’d been living a lie. Here he was, almost done with his junior college trade program, with no high school diploma and no GED. He was too scared to take the test, fearing what people would think of him if they knew he still hadn’t passed it, or worse, what they would think if he failed.

“That’s when I realized that when you tell the truth of where you really are, there’s no boogy man on the other side—there’s actually grace and healing,” he says.

By the time Albert enrolled at Fuller, he thought he’d moved past that fear of not cutting it. He had a college degree and grades good enough to earn acceptance at a rigorous seminary. Yet he still struggled with anxiety in the classroom. “It’s almost like it was traumatic,” he recalls. A paper due would bring up the same feelings of angst he had as a teenager who couldn’t figure out his algebra homework.

Some of his classes, though, didn’t feel like school at all. Classes like Theology and Hip Hop with Ralph Watkins or Christian Ethics with Elin Dufault-Hunter seemed to transcend the transactional nature of a classroom. “Instead of, here’s a lecture, here’s a paper, here’s a grade,” says Albert, “It was, Here’s a story. Here’s the world. Here’s how the world engages this story. Here’s how this story changes the world. How has this story changed you, and how do you now exist in the world?”

“And you leave class like, woah!” He beams, remembering the thrill of engaging his mind and his classmates. “It became less about transaction and more about, how do I commit myself to being a lifelong learner?”

Every class wasn’t like that, though, and soon Albert was pulled back out of the academic world and into one where he naturally thrived. “Maybe,” Dr. Labberton mused, “one of the ways you could pour into you so you can be a lifelong learner.”

Confession had released freedom for him before, and Albert decided to try and see if truth would meet his truth once again and free him from his lingering shame. He invited Mark Labberton to his office and shared his academic story that was still unfinished. He wondered out loud if he needed a seminary degree to show people that he’s not the guy who dropped out; he’s not lazy or stupid.

“Albert looked at him steadily. “Albert,” he said, “you are a thinker. You like to learn. You don’t get where you are without studying and working hard. This isn’t just creativity and arts—you’re a student. I’ve heard you preach, and Albert, you’re smart.”

“Maybe,” Dr. Labberton mused, “one of the ways you could learn is for it not to be transactional?” He had an idea. What if he connected Albert with some of his friends who were scholars and professors, and they could sit down and discuss topics like theology, church history, the Old Testament prophets, in an informal setting?

No grades or papers or tests, just talking. “With the resources around you and your community, we can find leaders to commit to pouring into you so you can be a lifelong learner.”

Tears welled up in Albert’s eyes. Once again, his truth telling had been met with healing words and a friend willing to walk alongside him.

A few months later, Albert Tate walked onto Fuller’s campus and headed to the second floor of the Payton building, where he made his way down a long hallway. Another faith walk. This time he opened the door and Professor of Old Testament John Goldingay greeted him, welcoming him into his office. Albert took a seat.

“Well, where do we start?” he asked.

“How about Genesis?” Both men laughed.

They talked, and Dr. Goldingay gave Albert one of his books to read with some questions to consider. “Just call me when you’re ready,” he said. Albert walked out the door, down the stairs, and onto the sidewalk winding through Fuller’s craftsman-style houses. Standing in the shade of a tree, he looked down at the book in his hands, then up and around him at the familiar campus. Tears filled his eyes. “It’s good to be back,” he thought.

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David Miller nos ubica en "The Faith at Work Era". Esta conversación comenzó principalmente entre los y las profesionales de los negocios, no eruditos o pastores, y floreció principalmente entre los varones blancos de clase alta y de clase media. Como lo puede imaginarse, reflejaba los anhelos y las perlas de este grupo en particular. La realización personal, el liderazgo ético, el equilibrio entre la vida laboral y el evangelismo eran temas comunes.

Sin embargo, cada vez más, la conversación sobre la fe, el trabajo y la economía está surgiendo entre los y las participantes más diversos y en las comunidades más comunes.

Por ejemplo, el hecho de que el Seminario Fuller esté dedicando un espacio completo a la revista FULLEER al trabajo, ilustra que "la fe en el trabajo" está ganando interés entre los académicos, varios de los cuales han contribuido artículos a este tema.

El centro De Pree de Fuller busca incluir una amplia gama de colaboradores y colaboradoras en nuestras conversaciones sobre la fe, el trabajo y la economía. Esta diversidad no sólo enriquece nuestro entendimiento y programa, sino que también alienta a otros a llegar más allá de sus entornos familiares. Los artículos de esta edición de la revista FULLEER reflejan la amplitud de temas y perspectivas que provienen de una amplia variedad de autores. En las discusiones típicas de la pasada era de la fe y el trabajo, usted pudo no haber escuchado hablar de cosas como la justicia, la escatología, la lactancia materna, la empatía, la economía, y el emprendimiento femenino. Pero leer sobre estos temas aquí. Y, como lo puede imaginar, será invitado a pensar de nuevo acerca de cómo se enmoldra tu trabajo y viciosas, y a través de tu trabajo diario, usted está contribuyendo a la obra de Dios en el mundo.
In my first months as executive director of Fuller’s Max De Pree Center for Leadership, I conferred with over 50 marketplace leaders, asking each of them, “How can we serve you?” The response I heard was almost always something like, “You can help me integrate my faith and my work.”

This was consistent with what I had experienced for years as a pastor and leader in the so-called faith at work movement. I had known hundreds of people who longed to find spiritual meaning in their daily work. I listened to baby boomers who were tired of dividing their lives between secular work and sacred faith, and millennials who intended never to make such a division. “If my faith really matters,” one young entrepreneur said, “then it’s got to matter for my work.”

The proliferation of materials and organizations devoted to the integration of faith and work bears witness to its growing importance. Among dozens of faith-work books published in the last decade, Work Matters, by Tom Nelson, and Every Good Endeavor, by Timothy Keller and Katherine Leary Alsdorf, have had broad influence. Through the Theology of Work Project, a team of theologians, biblical scholars, pastors, and business leaders collaborated to produce a commentary on the whole Bible, examining more than 850 passages that deal with work. Recent academic studies of faith and work include Work in the Spirit, by Miroslav Volf, A Theology of Work: Work and the New Creation, by Darrell Cosden, and God at Work: The History and Promise of the Faith at Work Movement, by David Miller. Since our mission at the De Pree Center is to “serve marketplace leaders so they might live intentionally and wisely as disciples of Jesus in every part of life, including their daily work,” I rejoice that work is getting more attention these days. Yet, every now and then, I wonder if this is just a fad. I have watched the church blown here and there by the latest rage, convinced that we have finally found the key to robust Christianity. Inevitably, we realize that what we once considered so vital turns out to be less so. Is the integration of faith and work merely trendy? Or is it actually essential to the Christian life and God’s global purposes?

It’s common for FWE advocates to argue for the importance of work on the basis of how many hours human beings spend working. When we take into account both paid and unpaid work (like raising children or mowing the lawn), then most of us spend well over half of our waking hours working. Surely, it is claimed, Christian faith must be relevant to what we’re doing with most of our time.

Hundreds of churches and parachurch organizations focus on the integration of faith and work—or FWE, as it is often called today. FWE, which sounds like “free,” stands for “faith, work, and economics.” This abbreviation highlights the broader systemic and social dimensions of faith-work integration. A recent survey found that 80 percent of pastors preached a sermon in the last year on work. Since its beginning two years ago, Made to Flourish, a network of pastors committed to connecting Sunday faith to Monday work, has grown to over 1,900 members. Twenty seminaries, including Fuller, have joined the Oikonomia Network, which helps pastors equip people for whole-life discipleship, fruitful work, and economic wisdom.

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Last year the authors received a $1.5 million grant from Lilly Endowment, Inc., to examine the relationship between faith and work: how people from diverse workplaces and socioeconomic backgrounds integrate religious views and their work. As a member of their advisory board, I asked Elaine Ecklund and Denise Daniels to produce their research here so readers might be informed and ready to learn from their study. —Mark Roberts

We came to this project because of our own personal and professional interests in the intersection of faith and work. For the past 15 years Elaine has been working with others to expand a Christian theological understanding of work and apply it to both business and leadership, while Elaine has written extensively on the intersection between science and faith—primarily focusing on how scientists and those in medicine understand their own faith commitments and experiences in the context of their work. When we met, we realized that while there has been a large and growing amount written about faith and work, most of this writing is normative. That is, it is focused on how one should understand and engage in their work in light of Christian theology, and as such it has certain prescriptions: How can I find meaning and purpose in a job that is toilsome? How can I more fully experience God’s presence in the workplace? How can my faith help me become a better manager? How can I communicate God’s presence to those with whom I work?

While there is nothing wrong with these questions or the books and articles written along these lines, we discerned that no large-scale research projects have addressed the question of how Christians actually do integrate their faith and work, as well as how Christians compare to other faith groups. Does such integration depend on the type of job one has? The role they play at work? How old they are? What their income level is? Their faith tradition? And it became very important to us to investigate the question of how Christians from a variety of denominational backgrounds, employment experiences, general religious or geographical regions within the United States think about and experience their faith at work. How many, faith and one's faith community are the most meaningful commitments in life. Also for many, paid employment is their single largest time commitment. In light of this, much of our research aims to understand how people integrate these two. The study will report and compare how individuals understand how faith informs their work and about what conceptions and their leaders may do to support the appropriation of faith to daily work.

Our three-phase research plan will begin with focus groups in a number of cities in the United States: some with pastors from a variety of Christian faith traditions, and others with professional and working-class Christians who are members of these congregations. We want to find out what faith-at-work issues are most important to their daily lives, and in what areas they feel they need the most support and guidance. These conversations will inform our second phase of research: a large-scale survey.

The findings of this study, we believe, will be useful to the broader faith-at-work community, including faith leaders, and also to the academic community. We hope to identify the unique challenges Christians face in their careers, how one’s faith does or does not address such challenges, and how clergy may attend to these challenges. We would also like to identify the ways in which one's faith may be of benefit in the workplace. How can Christians express their faith so that their and others' experience at work is enriched? Our goal is to put easy-to-understand data into the hands of as many as possible, and to create an awareness of the networks of people who are trained to meet the spiritual needs of working men and women across the spectrum from different demographic groups, across multiple occupa- tional domains, and at various income levels.

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The opening narrative of Scripture points to the centrality of work, both divine and human. Work is not something we do on the side to support what really matters in life. Work is essential to our created identity and purpose: that's the way God made us. And the work we consider will only reach its full potential through the work of human beings: that's the way God made it.

In the beginning, God created the heavens and the earth (Gen 1:1). Then God created everything else, including humankind (Gen 1:27). Though the verb “to create” is used uniquely in Scripture for God’s own actions, God is also said to “make” things (Gen 1:25), using the common Hebrew verb na‘al. The end of the first creation story observes that “on the seventh day God finished the work that he had done” (Gen 2:2, emphasis added). The Hebrew word translated here as “work” can mean “occupation, work, business.” It’s an ordinary noun used to depict human as well as divine activity.

Genesis thus reveals God as a worker. Yes, God's way of working is distinctive. Nevertheless, God works. And, as we see repeatedly in the text, God appreciates the good work God does (Gen 1:10, 12, 18, 21, 25, 31).

In the prologue to John, the divine Word, says Thompson, “enters this sphere of mortality and frailty and makes it possible for those born of the flesh to become those born of God.”

The Incarnation has a primary revelatory and salvific purpose. But the Word made flesh also underscores the value of the material world, even though it is tainted by sin. What God once created as good, God chose to redeem, thus sending part of its materiality. This suggests that what human beings do in the material world, including work, might really matter.
This claim is strengthened when we reflect on what the incarnate Word spent most of his time on earth actually doing. A precise chronology of Jesus’ life is elusive, but most scholars agree that Jesus lived into his 30s, devoting the last three years or so of his life to his public ministry. This means that he spent around 18 years doing what we might call ordinary work. Traditionally, this work is thought to be carpentry. But the Greek word used to describe Jesus in Mark 6:3, tekton, could refer to one who worked with stone or metal in addition to wood. Jesus worked as a “builder” and, I might add, the owner-manager of a small business. The idea of Jesus as a carpenter or builder is not unusual. It is unusual, however, to reflect on the deeper significance of Jesus’ first career. God became human in Jesus, devoting three years to public ministry. Before that, God incarnate spent about six times as long doing ordinary work. In the inscrutable wisdom of God, the incarnate Word invested the majority of his adult life building useful products. Apparently, God did not consider this to be a colossal waste of divine time, but just the right way for God-in-human-flesh to spend his time on earth. Do we need more than this to convince us that work truly matters to God and that therefore our faith should matter to our work and vice versa?

CONCLUSION

In Colossians 3, which summarizes how we’re to live as “God’s chosen ones, holy and beloved” (3:12) verse 17 states, “And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.” It’s not just trendy to seek to do everything in the Lord’s name, though often overlooked, element of our calling. So, whatever you do—whether managing staff, selling products, leading organizations, changing diapers, teaching children, building start-ups, preaching sermons, making films, writing books, molding clay, or cleaning houses—do everything, yes, everything, in the name of the Lord Jesus.

ENDNOTES


The survey was conducted by the Bema Group in partnership with LeTourneau University. See www.centerforfaithandwork.com/node/804.

13. Thompson, John, Kind loc. 1579–82.
16. This assumes that Jesus’ human father, Joseph, died, passing his business on to his oldest son, which was common in that culture.
DISAPPOINTING PEOPLE: ESSENTIAL FOR LEADERSHIP
Tim Yee

After seven years as pastor of Union Church of Los Angeles, the writer describes his leadership means constantly disappointing people. One of the most enthralling but accurate truths about leadership comes from Ronald Heifetz and Marty Linsky in their book The Leadership on the Line: "Leadership is disappointing your own people at a rate that can only be calculated in terms of the amount of stress that will push the community forward but not so far as to tear it apart.

Leading any congregation, let alone a diverse one, is challenging. At Union Church, we have Japanese-speaking Japanese Americans (Nichigo), English-speaking Japanese Americans (Nisei), and a new multilingual—ministry—the Bridge—that reaches out to a wide range of people in the surrounding Little Tokyo district in downtown Los Angeles.

We traditionally think of diversity in terms of race, ethnicity, or gender, but within the Japa- nese community there is vast internal diversity. In the Nichigo congregation are Japanese na- tionals whose primary identity is based in Japanese language and culture. We even have two living members who survived the atomic bombs dropped by the United States! In the English congregation are Japanese na- tionals who represent the three largest forces on the planet—tech, culture, and geopolitics are being reshaped and re- configured. For many of us, our callings include working. However, it is no secret that the world—the workplace—is changing at a rapid and dis- ruptive pace. As Thomas Friedman puts it, "These are extraordinary times." People work differently, and the landscape is changing. The church, as an institution, needs to be reimagined. Work is shifting in such a way that our theology of particular call may no longer be dynamic enough to include all the ways people work. The Reformers wrote that God had called her to this vocation. When Sarah left that job, she realized that if she wanted reasonable hours and satisfac- tion, she would have to chart her own way forward.

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challenges. Adaptive challenges are those problems that have unclear solutions—challenges that require people to wrestle with deeply held assumptions and experiment with new ways of being. The two most pressing adaptive challenges facing people who work as independents are that (1) the burden of risk transfers from the corporation to the individual and (2) independents need skills not emphasized in education or by the church.

First, as the economy shifts to include more independent workers, the burden of accountability for realities such as health care, insurance, privacy, finances, and even a steady acquisition of work shift to the individual. While third-party platforms intended to support these needs are becoming more available, gaps in the systems and pressure on individuals remain. Is the church prepared to care for and meaningfully support people who are saddled with burdens that on the one hand threaten to overwhelm and on the other promise to accelerate?

Second, people charting their own course need skills not emphasized in education or by the church. Skills for success as an independent include things like collaboration, creative problem solving, self-awareness, ongoing learning, tolerance for ambiguity, and resilience. In other words, people need skills that help them work with others and thrive in the midst of failure and change. Is the church prepared to recalibrate its mental model of vocation in a way that prepares people to live out their callings while dealing with the realities of independent work?

In the midst of these adaptive challenges, we long for stabilizing voices and places. Shouldering more burdens and acquiring new skills will be painful for individuals. In this, our longing for Christ’s comforting presence will increase, not diminish. Because the narrative of Christ is both stabilizing and also completely disruptive, it can help prepare us for the changes that lie ahead.

BECOMING ENTREPRENEURIAL

The church must reshape its understanding of vocation and how it forms individuals for God’s call in a changing world of work. There must be an emphasis on people—who, whether by force or by choice, will have to chart their own course in work. We must embrace the practices and postures that help people thrive in a changing world. For these reasons, I investigated the practices of faithful entrepreneurs for my dissertation. Through a nominating process, 49 exemplar entrepreneurs were selected and surveyed, with 11 of those interviewed in depth. The practices of these individuals offer guidance for a church seeking to recalibrate in light of the adaptive challenges discussed above. I was encouraged by how simple and embodied my
As Christians, we are called to hope in a way to Emmaus shows us how easy it is to experience the new life in their midst. It is not until the breaking of bread in verse 30 that the disciples were finally able to see Jesus had been with them all along.

We will experience breaking-bread moments in our vocations—times when God’s presence pierces our reality and helps us see toward particular tasks. But for many of us, breaking-bread moments do not come that often. We thus must widen the ways we come to recognize Jesus has been with us all along. Part of this is the need to expect and embrace loss in our own work so that we might also experience the new life it can bring. As more and more people are charged with charting their own course, it is those who embrace failure—knowing that it holds layers of loss, hope, and eventually new life—who set themselves up for success and also for recognizing God amidst a changing world.

Practicing empathy: Becoming entrepreneurial involves practicing empathy. This was a common theme in both the survey and interview rounds of my research. Empathy requires us to bracket our own biases and emotions so that we might enter into the experiences of others as we do. But there is also great hope and this requires empathy. Jesus’ parable suggests that empathy, and thus neighborliness, are embodied in real moments with real people. We have to be on the road and readied in order to recognize our neighbors in the midst. The entrepreneurs I interviewed talked about empathetically recognizing colleagues, family members, customers, and vendors. Their empathy was embodied in their listening ear, choices on behalf of another, advocating for others, and saying no. Although stories differed, each one involved the entrepreneur crossing the road for their neighbor.

As work shifts to include more independent workers, it would be tempting to become an even more individualistic society—to hunker down and drown in our own isolation. But if we follow the lead of faithful entrepreneurs, empathy can serve as a thread that weaves our stories with those of neighbors within our work.

The way forward:

When Sarah’s job as an architect flopped, if anyone can be our neighbor, then being a good neighbor means crossing the road, and this requires empathy. Jesus’ parable suggests that empathy, and thus neighborliness, are embodied in real moments with real people. We have to be on the road and readied in order to recognize our neighbors in the midst. The entrepreneurs I interviewed talked about empathetically recognizing colleagues, family members, customers, and vendors. Their empathy was embodied in their listening ear, choices on behalf of another, advocating for others, and saying no. Although stories differed, each one involved the entrepreneur crossing the road for their neighbor.

As work shifts to include more independent workers, it would be tempting to become an even more individualistic society—to hunker down and drown in our own isolation. But if we follow the lead of faithful entrepreneurs, empathy can serve as a thread that weaves our stories with those of neighbors within our work.

When, conversely, you’re always giving your work away for free.

You may want to offer your work as a promotion. This kind of charity is one of the most effective and least expensive ways to stay in the public eye. If you want to be like the rich guy in the Bible who built bigger barns to hold all his stuff, and if we’re not careful, that’s how it can play out. We get comfortable charging more and more money and buying more and more things. That’s why we believe it is critical, in determining your rates, to get a feel for your customer while simultaneously kick-starting your business. Whether by force or by choice, many of us will chart our own way forward in a changing world of work. There will be no shortage of technical obstacles and failures as we do. But there is also great hope for those among us who are willing to become entrepreneurial. The stories of Emmaus and the Good Samaritan help us recognize that our faith prepares us to be on the journey. A church committed to our own recalibration for a changing world of work can start helping people become entrepreneurial by forming them to embrace failure and practice empathy.

ENDNOTES

2. For a helpful overview of the historical progression of calling as it relates to central and particular call, see William C. Placher, Calvin: Twenty Centuries of Christian Worship or Invitation (Grand Rapids: Eerdmans, 2005).
8. The Knight Foundation and the Solo Project, “Solo City Report: A New World of Work is Here, and We Are Not Ready” (2016), 12.

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“The first responsibility of a leader is to define reality. The last is to say thank you. In between the two, the leader must become a servant and a debtor. That sums up the progress of an artful leader.”

— Max De Pree
Past Herman Miller CEO and longtime Fuller trustee
I knew Michael when his work had meaning. He was the 39-year-old manager of a chain drugstore that happened to be next to a large retirement community. When asked about his work, he did not talk about selling things; he talked about people. He described the 13-year-olds who came to work for him, swelling with healthy pride as he talked about teaching them to show up on time, work hard, and care for customers. He talked about the elderly folks whose trip to the store was the high point of their day. Michael cared about his people.

There was a time when Michael could say he was doing what God had called him to do; that his work was more than a job, that it was a vocation. Then things started to change. The big chain that owned the store was taking steps that did not treat his people well—cutting hours, cutting benefits, cutting promised positions. Michael watched to maintain the integrity of his faith in his work, so he asked for his pastor’s advice. His pastor’s only answer, however, was for Michael to quit his job to do ministry.

The pastor’s answer leads to our questions. Was quitting Michael’s only option? How do we understand vocation, especially vocation in the workplace? When we recognize that companies that are designed to make money—whether run by Christians or not—will not always make Christ-honoring decisions? What does it mean to be called by God in the workplace?

The Apostle Paul reminded the Corinthians that our work begins with God’s work in the world. God was in the world reconciling the world to himself in Christ Jesus and has given to us the ministry of reconciliation. Then Paul says, “We are therefore Christ’s ambassadors.” An ambassador is a citizen of one country who goes to live in another country with the expressed purpose of building relationships between the two. In this case, between what Martin Luther called “the kingdom of heaven” and the “kingdom of this earth.” Luther tied together the idea of living in two kingdoms with the idea of vocation. “Vocations are located within the kingdom of earth. More precisely, a vocation is the specific call to love one’s neighbor which comes to us through the duties which attach to our social place or ‘station’ within the earthly kingdom.”

For Luther, one’s “station” was attached to one’s workplace. Like ambassadors stationed in a particular land, we Christians are appointed to duty in a particular workplace.

Inspired by Luther, I propose recalibrating the Christian idea of vocation by focusing it on the people entrusted to our care. This is a way of rooting it in the biblical command to love God and to love our neighbor. In recent times, some Christians have deformed the doctrine of vocation to be about my gifts, my work, and my place in the world. But we do not exist for ourselves and neither can we work for ourselves. Instead, every Christian’s calling begins with listening to the longings and losses of the people entrusted to our care.

God calls us neither to a task nor to a job, and not even to exercise a gift. God calls us to a people. The entire point of doing the task or exercising the gift is to benefit others. For example, we create because God creates. Artists and entrepreneurs alike celebrate this point. But why did God create? God creates for the sake of his people. Artists who create just for the sake of creating miss the point. Art should be shared. Likewise, entrepreneurs who build for the sake of building (or for the sake of selling) miss the point. Every Christian who is a boss, or who serves customers, or who labors alongside coworkers, has people entrusted to her care.

The idolatrous danger for Christians is to see people as tools, as something to be used to accomplish selfish ends. Business leaders have a responsibility to do more than extract value from their people. I recognize that the nature of the workplace is an exchange. Clients or customers pay for what businesses provide, and employees earn a salary for doing their work. Each party attempts to extract maximum return from minimal cost. This is not wrong; it is just not enough.

It is better, instead, to think of what Max De Pree calls a “covenantal relationship” in the workplace. For example, the company where Max was president promised that factory workers would have a say in the hiring and firing of their supervisors. It was a way for authority to travel up as well as down. When a shift worker named Valerie came to the president’s office one day with a petition because a new vice president had fired a supervisor without consulting the line workers, most managers would think it was important to back the authority of the edifying vice president. Max believed that God had entrusted his workers to his care. Therefore, he made public promises about how they would be treated and enabled his people to hold the company to those promises. We Christians are stewards of our clients, our customers, our employees, and, indeed, even our bosses.

I believe that every Christian, no matter her station, has people entrusted to her care. Wherever God plants you—in whatever position and with whatever authority—the question that should orient you is this: Who are the people God has entrusted to my care?

Last December I presented a preliminary version of this essay to a group of business leaders in Silicon Valley. As we talked about the people entrusted to our care, a young lawyer at a tech firm blurted out, “You mean you expect me to care about my employer’s personal lives?” I responded, “Yes, I do.” Then we had a fruitful discussion about whether or not Christians bear such a responsibility. In the end, he was not convinced.

A few months later, a book came out that included a much better answer than I gave to the young lawyer’s question, though it is a secular book written for a secular audience. The author, Kim Scott, created management training courses at Google and then at Apple, and now she mentors the CEOs of companies like Twitter and Dropbox. The central idea of the book is that a boss has two responsibilities: to care personally and to challenge directly. The young lawyer would have accepted the second duty but not the first.

Kim Scott tells a story to show what it means to care personally for the people entrusted to her care. She describes a particularly busy day when she was the CEO of a tech startup. Late one night, she discovered a pricing problem that was so pressing she cancelled all her morning meetings so that she could focus on her spreadsheets. But as she walked into the office that morning, a young employee at the front desk was to talk. He was distraught because he had just discov-

Continued on p. 53.
The Vermeer Corporation is a family business. Mary Vermeer Andringa, a trustee of Fuller Seminary, is the former CEO and current chair of the board. Her father, Gary, founded the company. Her brother Bob preceded her as CEO, and her son Jason succeeded her. They make farm and mining equipment, things like hay-balers, vegetable diggers. The 3,000-person factory covers 1.5 million square feet in Pella, Iowa, along with what they call the Vermeer Mile. The chaplaincy program is part of what they call the Vermeer Extra Mile.

Shawna Beeman is one of three chaplains at the Vermeer Corporation in Iowa, you call the company chaplain. She has a jovial nature—a ready laugh. Her parents to get the girl they loved counseling and mediation. Now, a year later, the young lady is doing well. Her parents did not have a church to draw on. They did not have community resources or family connections that could help. But there was the chaplain at the factory.

These parents called Shawna because the Vermeer chaplains have established trust over time. That trust starts with the steel-toed boots every chaplain wears. Kevin Glessner has been a chaplain from the beginning of the program. He needs the boots because he spends his days—and swing-shift evenings—walking the factory floor amidst the arcs from the welders, the constant banging of sheet metal, and the hiss of hydraulics. He stops at stations long enough to say, “Hello, how’s it going?” He has quiet conversations with shop supervisors to see if anyone is down or struggling. He makes himself available. The chaplains, he reports, have become the first responders for people in pain. He has observed that many people in rural Iowa no longer have a church. They don’t have nearby family and don’t really know their neighbors. In short, they lack community. So, says Kevin, “they come to us first” when they have a need.

Drug and alcohol abuse, for example, is a problem in rural America, made even more dangerous for people operating heavy machinery. The Vermeer Corporation has a policy of for help. Then they often ask the chaplain to accompany them on the painful trip to Human Resource to have to say out loud that they want to go to rehab. The days of walking the factory are just as much a part of your job as the spreadsheets. Indeed, Kim spends the rest of her day showing up for the lunches, the company decided to try hiring a chaplain. They contracted with the third party—a psychologist named Pat Ashby—to run the program, employ the chaplains, and provide the supervision. They wanted to create a firewall of confidentiality so that, as Mary Vermeer Andringa has said, there “was never a feeling that management knows what’s happening with everyone.” Saying that confidentiality practiced over time has given the chaplains their credibility.

When the chaplancy program was first proposed, there were many skeptical managers, who were quite skeptical. Those managers are now among the biggest proponents of the program. “We want to come alongside our team members in their whole life,” Mary Andringa explains. The program recognizes, she continues, that although “they spend a lot of time every day at work, they also have another life—a life with a family.”

Everyone in the program is clear that “the chaplancy program is not here to convert people.” Pat Ashby says that initially, the chaplains had to decide whether to be “faith-based or faith-friendly.” They decided that “to be honoring to the diversity of people here, we needed to be faith-friendly, which means to us any faith, any nationality, wherever they are coming from, we minister to that person where they need it—whether it is someone to listen, someone to care, someone to bring food. We don’t proselytize or evangelize. We just have a ministry of love and care.”

The chaplaincy program began because the Vermeer family decided that they bore a larger responsibility to their employees and settled on what they called a “4P Philosophy”: a commitment to people, product, profit, and principles. “The people, Bob Vermeer has said, “are our most valuable asset”—and the chaplancy program started out of an impulse to serve those people. It began as a simple brown bag lunch program where the company invited speakers to talk about things like marriage, blended families, and household finances. When three or four hundred employees showed up for the lunches, the company decided to try hiring a chaplain. They contracted with a third party—a psychologist named Pat Ashby—to run the program, employ the chaplains, and provide the supervision. They wanted to create a firewall of confidentiality so that, as Mary Vermeer Andringa has said, there “was never a feeling that management knows what’s happening with everyone.” Saying that confidentiality practiced over time has given the chaplains their credibility.

Our chaplany program exists to come alongside folks. People deal with real-life issues every day at work and outside of work, and if we can provide this service—sometimes it’s just a listening ear, or maybe suggesting a possible avenue to pursue—it really helps us further our people-centered focus.

Mary Andringa Chair of the Board and Former CEO Vermeer Corporation

“Our chaplany program exists to come alongside folks. People deal with real-life issues every day at work and outside of work, and if we can provide this service—sometimes it’s just a listening ear, or maybe suggesting a possible avenue to pursue—it really helps us further our people-centered focus.”

Scott Cormode is Hugh De Pree Professor of Leadership Development at Fuller, and previously also served as academic dean and as director of innovation.
tegity and compassion. But what about the new and unfair policies? They become an opportunity for him to model for his employ-ees the appropriate way to live in the world.

In this way, he is like the Apostle Paul, who...
BEAUTY AND A CHRISTIAN VISION OF BUSINESS

Uli Chi

One morning a few years ago, I sat in a weeklong meeting with Christian business leaders and academics at Seattle Pacific University. The topic for our conversation was the criteria by which Christians ought to assess their work in business. Does a Christian vision of business suggest meaningful ways of evaluating business, ways that transcend the typical measures of profitability and growth?

That morning I had been reflecting on the following text. “Out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food” (Gen 2:9). I had never before noticed the order of the description of the trees of the garden—first “pleasant to the sight” and then “good for food.”

In my world, my business and I are traditionally evaluated around the “good for food” dimension. What do I contribute to the work and corporate “fruitfulness,” it seems to me.

Yet stunning examples exist where a focus on beauty creates remarkable businesses. We are all aware of Steve Jobs’s commitment to aesthetics as well as function in the design of Apple’s category-changing technologies such as the iPhone. Long before Jobs made his mark, my friends at Herman Miller created beautiful furniture, such as the Eames lounge chair.

In my experience, entrepreneurial work is especially fertile ground for appreciating and creating beauty. Most entrepreneurs, including me, are driven by a compelling idea. In my case, it was a particular vision of how to reimagine the complex interaction between computing technology and its human users. In the early days of our business, I remember sketching an idea of what I had in mind to one of my programming staff. A few days later, as he showed me the visual embodiment of our conversation, I remember feeling the hairs on the back of my head stand up. It was an extraordinary moment of recognition: seeing the beauty of the idea, even in its most embryonic form.

That recognition drove and sustained my entrepreneurial work for decades to come, even in the face of business setbacks and financial challenges. Early on, I remember finishing a presentation to a key investor and business sponsor for our work. He declined to continue his support, and I felt deeply discouraged. It was a classic, entrepreneurial, gut-check moment. Were we willing to bet our futures by going it alone? In the end, our decision hinged on our commitment to the idea, and our commitment to the idea hinged on being captivated by its beauty.

So how might we practically give attention to the priority of beauty in business? For me, it begins by asking questions. How might we rightly embody beauty in the way we do business, including in the products and services we provide? How do we make beauty an integral value and virtue of doing business? These are not simple questions. As someone at our meeting asked, what would that look like for a business like Costco, with its focus on a low-cost value proposition? More generally, how can beauty as a category-changing technology and organizational transformation be God’s faithful image bearers, all of our work should in some way demonstrate the striking beauty that characterizes the work of the Creator.

This is where a Christian vision of business rooted in the creation text can both be counter-cultural and provide energy for personal and organizational transformation. No doubt it is more complicated to consider beauty at all, much less as a business priority. But as this creation text hints, beauty is God the Creator’s priority in creation. If we are to be God’s faithful image bearers, then we need to take it seriously in our work, even if that makes our lives and businesses more complicated. In my business experience, utility is much easier to focus on and measure. But, inescapably, excluding beauty as a serious business consideration, despite its complexity and subtlety, turns out to be a mistake. Nevertheless, it’s an easy one to make. Perhaps that’s another reason why beauty is given priority in the biblical narrative.

One final note. Even though the ordering of beauty before fruitfulness is an important insight, the biblical text implies that beauty and fruitfulness are not meant to be separate and competing concerns, but mutually reinforcing. After all, this is not about just looking at aesthetically pleasing trees! Their fruits are meant to be eaten. Just so, businesses need to produce useful and profitable products and services.

Still, this text reminds us that we have a creation mandate to make businesses that embody beauty, not only in the products we make, but also in our practices and relationships. How do we do that, given the particularities of our individual businesses, is God’s challenge to our creative imaginations as God’s image bearers. All of our work should in some way demonstrate the striking beauty that characterizes the work of the Creator.

Uli Chi is founder and chair of the Center for Computer Human Interaction, a software company in Seattle. He is a senior fellow of the De Pree Center and a member of the center’s writing team for the Life Leaders daily devotion.
MOMS, MARCHERS, AND MANAGERS: PRIESTS ALL THREE

Matthew Kaemingk

A cobbler, a smith, a peasant—each has the work and office of his trade, and yet they are all alike consecrated priests and bishops. —Martin Luther

You will be for me a kingdom of priests . . . —Exodus 19:6

Does this little job matter? The angst of a weary Friday is often compounded when we consider the finite nature of our jobs in relation to the seemingly infinite nature of global challenges, forces, and institutions. The office wall posters, clichés, and platitudes ring hollow, and we are left paralyzed by the infinite nature of the work we have been assigned.

THOSE WHO MARCHED AND THOSE WHO C multiplicities and layers of job descriptions, work environments, and career trajectories. The ordinary man who honorably does nothing, or so it is thought, for the kingdom of God . . . In the view of many today, to be a real Christian requires something extra, something out of the ordinary, some supernatural deed. . . . —Herman Bavinck

So, what is the power and the worth of Christian faith not appraised according to what a man does in his common calling but in what he accomplishes above and beyond it? —Herman Bavinck

Everyone wants a revolution. No one wants to do the dishes. —Kitchen sign

American Christianity has, by and large, bought into the world’s unending narrative of God working in our lives. But after his Spirit-led encounter with Cornelius, a Gentile, Peter used his power and cultural capital to advocate for Cornelius’s inclusion in the body of Christ. Peter used his influence to be a bridge builder across the cultural divides in his work. He challenged the mental models of the Jewish Christians and created space for Gentile Christians to belong within the beloved community.

Similarly today, we must expand our mental models. “Too male and too pale” is David Gill’s apt diagnosis of the existing faith/trust conversations. At the Rio+20 Center we have been asking ourselves: What advantage is afforded to some and not others in the ways we talk about faith and work? How can we include others in the conversation, even as we seek to serve a broad spectrum of God’s people through our work? We must “fill the gap” in the conversation with voices that have been unheard in the past—including the distinct experiences of women, people of color, and those who do not hold high positions of power in their workplaces. This brings us one step closer to seeing the wholeness of God’s kingdom embodied in our work—not just “my work,” but “our work” as the people of God.

Advocates transform exclusion into belonging. Each of us has the potential to be a workplace advocate. We are called, like Peter, to recognize the “out group” in our midst and to embody a new vision of kingdom belonging. In this way, we bring about wholeness, and flourishing in our communities at work.

If we spend the majority of our time in our workplace, then seeking God’s justice at work is not only relevant, but crucial. Yet seeking justice in a for-profit workplace is complicated. Often competing commitments to power and to people create challenges for embodying the kingdom of God. Social and cultural differences and layers of power create advantages for some and disadvantages for others. But within these challenges reside great opportunities for workplace advocates to embody the kingdom values of justice, wholeness, and flourishing among our communities at work.

We see an example of what it looks like to advocate for wholeness through one’s work in Acts 11:1-18, the story of Peter and Cornelius. The early church was constantly navigating the power differential between Jewish Christians and Gentile Christians. In this encounter, God first called into question Peter’s assumptions about Jewish laws of cleanliness and cultural practices that excluded Gentile Christians. These practices created an inherent “in-group” advantage and “out-group” disadvantage. Peter was afforded the advantage of belonging to the “in-group” of Jewish Christians. But after his Spirit-led encounter with Cornelius, a Gentile, Peter used his power and cultural capital to advocate for Cornelius’s inclusion in the body of Christ. Peter used his influence to be a bridge builder across the cultural divides in his work. He challenged the mental models of the Jewish Christians and created space for Gentile Christians to belong within the beloved community.

1. David Gill, “Desper, Broader, Stronger: Moving from Faith@Work 101 to 2017,” presentation at Faith@Work Summit, Dallas, TX, October 27-29, 2016.

Maggie Anderson-Sandoval

Maggie Anderson-Sandoval (MDiv ’15) is project manager at Fuller’s Max De Pree Center for Leadership, where she oversees a wide range of projects related to faith, work, economics, and vocation.

SEEKING JUSTICE AT WORK

Matthew Kaemingk

On January 24, 2017, my social media feed was filled with panoramic vistas of endless crowds, impassioned speeches, funny signs, andconvicting demands for the dignity rights, and honor of women. As far as I could tell, none of the protesters suffered from any existential angst about the meaning or importance of their actions that day. There was no doubt that they were participating in history, part of something infinitely larger than their finite selves.

That said, soon enough, a different sort of social media post began to appear in my feed that morning: from women who could not march. A number had to work that day—manage employees, wait tables, design marketing campaigns, and prepare lectures. Still others were stay-at-home mothers looking at a long day of errands, lunches, and laundry. The absent women posted reflections of disappointment and frustration. The marchers were doing something—the moms and managers weren’t. Put another way, the marchers felt like they were being history: the managers and moms felt history was bending them. My social media feed became a fascinating mixture of thoughtful women all reflecting on callings that were finite and global challenges that were anything but.

This article is not about women’s rights, important as that topic is. It is a theological reflection on the rampant—and reasonable—assumption that on January 21, 2017, the marchers were a part of something important that excluded Gentile Christians. Among our communities at work? We must expand our mental models. “Too male and too pale” is David Gill’s apt diagnosis of the existing faith/trust conversation. At the Rio+20 Center we have been asking ourselves: What advantage is afforded to some and not others in the ways we talk about faith and work? How can we include others in the conversation, even as we seek to serve a broad spectrum of God’s people through our work? We must “fill the gap” in the conversation with voices that have been unheard in the past—including the distinct experiences of women, people of color, and those who do not hold high positions of power in their workplaces. This brings us one step closer to seeing the wholeness of God’s kingdom embodied in our work—not just “my work,” but “our work” as the people of God.
derstanding of what it means to live a life that matters. Scale and excitement are key. Vocations that truly matter in American Christianity, ones that receive recognition, need to be exciting, exotic, and immense. Because of our obsession with heroic Christian vocations, callings that are by design small, ordinary, repetitive, and mundane are on the outside looking in. In our worldview, finite callings have limited access to infinite meaning.

For all their rancorous debate, progressive and conservative Christians have largely agreed to accept the world’s extremely narrow understanding of what it means to live a life that matters. On both the right and left, the list of jobs that truly matter to God is distressingly short. Progressive Christians lionize careers in social justice, activism, and race relations. Conservative Christians lionize careers in missions, evangelism, and church leadership. Where does this leave the 99 percent of Christians who are not professional evangelists or activists? How can they participate in the mission of God?

Progressives and conservatives commonly provide answers that are both theologically simple and discouraging: If you are not in these fields, your ultimate purpose will be found in paying for those who are. While rarely communicated with such stark clarity, this message of “vocational hierarchy” is communicated all the same. We see it propagated constantly in Christian conferences, magazines, books, and media. Ponder for a moment how many times you have seen Christian leaders praised for serving the poor in Africa, planting a church in New York, or fighting for justice in Washington, DC. Now ponder how many times you have seen Christians praised for...
designing a safer freeway, raising a student’s reading level, or engineering a more fuel-efficient car.

To make matters worse, this latent vocational hierarchy is liturgically reinforced Sunday after Sunday as mission teams, charity workers, and church staffs bring children forward and commissioned for God’s work while the other 99 percent are reduced to passive audience members. Those seated in the pews—who develop software, manage households, conduct surgeries, design sewage systems—are on the outside looking in. The message is that their daily work can only participate in the missio Dei if it is twisted into some sort of platform for either justice or evangelism. The work of designing, cooking, caring, negotiating, and selling has no place or purchase in the kingdom.

In this season, the 500th anniversary of the Protestant Reformation, it is ironic to witness Protestants erecting for themselves a whole new priesthood—a select group who alone perform holy work on behalf of the rest of us. The heirs of Martin Luther have misplaced a chief tenet of the protesting movement: the priesthood of all believers. Our myopic theological visions would do well to recover Luther’s much richer theological visions of both progressives and conservatives betray a troubling lack of theological imagination. Reducing the vast complexity of the missio Dei to mere ‘evangelism’ or ‘social justice’ misses what it means to be called by God to serve in a multifaceted creation and its kaleidoscopic restoration.

More than a simple focus on the product, God’s process of making is joyous in its repetition and diversity, its care and color, its infinite scale and finite detail. Moreover, the maker-God delights so much in this microcosmic process of making that God does not want the making to end, and fashioned the creation itself to continue the generative process. The whole creation is therefore invited—to command ed—to continue the process of cultivation and craftsmanship.

Fish, go and make. Sparrows, go and make. Adam and Eve, go and make.

Like the budding flower of a tulip, the creation itself was uniquely fashioned to continue unfolding and revealing its complex beauty as petal after intricate petal opens up and displays its color. Every time the daughter of Eve and son of Adam investigate a molecule, design a violin, build a home, or wash a dish, they are plunging their hands into the fertile soil of God’s garden. The computer scientist, the carpenter, the neurologist, and house cleaner are all a part of that garden. None of them “create meaning” in God’s garden; the meaning, value, and purpose are already there. Divine glory is already present in the justice they seek, the products they design, and the children they raise. It is the maker who infuses meaning and value into the earth they cultivate.

Well, come now my daughters, don’t be sad and despair. I am sharpening him like an arrow.”

—Joseph Hall

A child carefully draws a picture for a sick friend, a software engineer creatively develops a new application enabling businesses to continue the generative process. The whole creation is therefore invited—to command ed—to continue the process of cultivation and craftsmanship.

A child carefully draws a picture for a sick friend, a software engineer creatively develops a new application enabling businesses to continue the generative process. The whole creation is therefore invited—to command ed—to continue the process of cultivation and craftsmanship.
MADE TO FLOURISH: FAITH, WORK, AND ECONOMICS FROM A LATINO PERSPECTIVE

Peter Rios

According to the Bureau of Labor Statistics, Hispanics are projected to comprise nearly one-fifth of the labor force by 2024. The church has both the opportunity and responsibility to address the large group of Latino Christians who feel their calling in the marketplace has not been recognized or celebrated. This will make a difference in and beyond the Latino community.

I recently spoke with Dr. Jesse Miranda and his son, Rev. Jack Miranda, about faith and work from a Latino perspective. Dr. Miranda, who directs the Jesse Miranda Center for Hispanic Leadership in Southern California, has for decades been developing and mentoring Latino leaders for the church, community, and academy.

Hispanic Christians can make a unique contribution to the conversation about faith, work, and economics, Dr. Miranda believes. “We bring a unique contribution to the Hispanic community and, indeed, all of God’s people—exercise all their gifts in service to God and others through their work.”

The Mirandas believe deeply that our work matters to God, particularly given how much of our time we spend working. According to Amy Sherman, author of Kingdom Calling, people in the United States spend an average of 45 hours a week—more than 180 hours a month—at work. Human Flourishing will happen when all Christians realize they are ministers of Jesus Christ in their work, the Mirandas emphasize. “I’m on a mission to eliminate the phrase ‘full-time minister’ when it’s used only for pastors and missionaries,” says Rev. Miranda. “Do you have faith in Jesus Christ? Guess what. You’re a full-time minister! Dr. Miranda has a burning passion to equip Latino believers for the work of ministry in whatever space they find themselves. This center has teamed up with Made to Flourish, a network of pastors who seek to ‘connect Sunday faith to Monday work,’ to develop Nýchos Para Florecer—Made to Flourish—for the Latino community.

The Mirandas yearn to see Hispanic men and women make a difference in and beyond the marketplace. The Mirandas believe. “We bring a unique contribution to the Hispanic community and, indeed, all of God’s people—exercise all their gifts in service to God and others through their work.”

Yet, like the general population, the Latino community faces challenges when it comes to work. One of the most difficult, Dr. Miranda claims, is supporting women in leadership. “The brand, especially of the Hispanic church, is probably more masculinized than anything. The image we get, especially in my generation, is of a woman working only at home. Rather, I need to see that my daughter could be going for her master’s or doctoral degree, or to the pulpit to preach! These are things we’re challenged with, but I think we have a greater awareness now.” Churches, as well as other organizations, need to address the glass ceiling that historically has hindered women in general, and particularly Latinos, from growing to their full potential in their work in the marketplace and the church.

Biography

Peter Rios is associate vice president for academic innovation at Fresno Pacific University. At Fuller, he has been conducting research on Latino issues and intercultural studies and often collaborates with the De Puea Center, offering his expertise in leadership and intercultural relations.

HECHOS PARA FLORECER: FE, TRABAJO Y ECONOMÍA DESDE UNA PERSPECTIVA LATINA

Peter Rios

Según el Buró de Estadísticas Laborales, se proyecta que los Hispanos formarán casi la quinta parte de la fuerza laboral para el 2024. La iglesia debe tanto la oportunidad como la responsabilidad de dirigirse hacia el gran grupo de Cristianos Latinos quienes sienten que su llamado en el mercado económico no se ha reconocido ni celebrado. Esto marcará una diferencia dentro y de más allá de la comunidad Latina.

Recientemente hablé con el Dr. Jesse Miranda y su hijo, el rev. Jack Miranda, acerca de la fe y el trabajo desde una perspectiva Latina. El Dr. Miranda, quien fundó y dirige el Centro para Liderazgo Hispano Jesse Miranda en el Sur de California, ha estado desarrollando y mentoreando a líderes Latinos en la iglesia, comunidad y academia, por varias décadas.

Los Cristianos Latinos pueden rendir una contribución única a la conversación sobre fe, trabajo y economía, dice el Dr. Miranda. “Nosotros traemos todo nuestro ser al trabajo,” explica él. Filipinos 2:5 dice en inglés, “Tengan esta mente en ustedes. . .” La traducción clásica en español, sin embargo, declara: “Haya, pues, en vosotros este sentimiento. . .” Cuando bien la traducción en inglés habla de la mente, la traducción en español habla de sentimiento. Los Hispanos, según el Dr. Miranda, pueden ayudar a los demás a traer todo su ser al trabajo, su sentido de comunidad. Esto puede transformar nuestra experiencia laboral.

Los Miranda son fervientes de Dios, tanto en el trabajo laboral como en la iglesia. “Eres ministro/a a tiempo completo!”–en sus propias palabras. “Haya, pues, en vosotros este sentimiento. . .” Cuando bien la traducción en inglés habla de la mente, la traducción en español habla de sentimiento. Los Hispanos, según el Dr. Miranda, pueden ayudar a los demás a traer todo su ser al trabajo, su sentido de comunidad. Esto puede transformar nuestra experiencia laboral.

Biografía

Peter Rios es vice presidente asociado para innovación académica en Fresno Pacific University. En Fuller, él ha estado investigando asuntos Latinos y estudios interculturales, y con frecuencia colabora con el Centro De Puea, ofreciendo su experiencia en liderazgo y relaciones interculturales.
"No. I'm a marketplace minister in the business world. It's everything "outside the four walls of the church," including business, government, arts, and education. Marketplace ministers, he believes, don't simply add a few religious duties to their ordinary job descriptions. Rather, "they see everything they do as ministry. Everything in their work is for the Lord."

Therefore, we who follow Jesus as marketplace ministers should seek to do all of our work with excellence. "Our excellence honors God and is evidence that God reigns in us," Breon observes. His perspective is like that of the influential British author Dorothy Sayers, who, in her classic essay "Why Work?" writes: "The Church's approach to an intelligent, capable leader is usually confined to exhorting him not to be drunk and disorderly in his leisure hours, and to come to church on Sundays. What the Church should be telling him is this: that the very first demand that his religion makes upon him is that he should make good tables."

Yet Breon was not inspired by Dorothy Sayers to become a marketplace minister. It began in a prayer meeting during his sophomore year at Messiah College. As he was praying Breon felt a strong "agitation," seeing Christians seeking excellence in "church stuff" but not in their day-to-day activities. He became convinced that God wanted him to excel in his work in the world and to encourage other believers to do the same.

Thus the seed of the Daniel Initiative was planted in Breon's heart—his platform for offering strategic communication, promoting social justice, and upholding the vision of marketplace ministry. As its name suggests, the initiative is inspired by the biblical figure of Daniel, the Jewish man who became an influential leader in Babylon during the time of Israel's exile. "The first chapters of Daniel bear witness to his excellence as a political leader," Breon states. (See, for example, Dan 1:15–17, 2:46–48.) This excellence is based on Daniel's personal integrity, his faithful­ness to God's revelation, and the fact that Daniel "learned the Babylonian system" (Dan 1:4). "We can't change the world if we don't know the systems of the world we're in," Breon insists.

Breon's world, like that of Daniel, has been mainly in the realm of politics. He learned the systems of Washington, DC, by serving for several years on Capitol Hill as a congressional staffer. That experience prepared him to launch the Daniel Initiative, which has opened doors for Breon to advise leading members of Congress, the Senate, and even the White House—including key leaders from both parties. He seeks, Breon says, to be a bridge-builder, though that work is not easy.

"While I live as bridge-builder both behind the scenes and in public, I am not exempt from feelings of frustration, hurt, and anger that arise when I see and experience injustice and racism," Breon says. "However, I think of God as my real client, and God cares about justice and reconciliation through Christ. When Jesus comes back, he's coming for one church, not a black church or a white church, but one church. So, in anything I do, I try to serve the interests of my ultimate client. And for some reason, leaders from both parties keep asking for my help. They're even fine with my Chris­tian beliefs. It's amazing."

When Jeanelle Austin of Fuller's Pannell Center for African American Church Studies connected me with Breon Wells, a young man deeply engaged in Washing­ton, DC's political world, we met over lunch to talk about his work. Breon's enthusiasm was evident from the start: "I am a market­place minister," he told me.

“'You mean you’re some kind of marketplace minister in the business world. It’s everything outside the four walls of the church,’ including business, government, arts, and education. Marketplace ministers, he believes, don’t simply add a few religious duties to their ordinary job descriptions. Rather, ‘they see everything they do as ministry. Everything in their work is for the Lord.’”

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Breon has been inspired by the example of Daniel. But the theo­logical foundation for the Daniel Initiative and Breon’s belief that God calls all of us to be market­place ministers can be found in Psalm 24:1: ‘The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein.’ If the whole earth is the Lord’s, Breon insists, ‘then he cares about everything. There is no sacred/secular division for God. Everything we do should be for God and God’s purposes. I’m serving the Lord when I’m working on judicial policy, helping politicians shape their message, preaching in churches, or losing my family. And I want to help everyone live their lives this way.’

Learn more at TheDanielInitiative.org.

Breon Wells is founder and CEO of the Daniel Initiative, supporting organizations in their messaging and political strategies and encouraging Christians in the workplace to live as marketplace ministers. Mark D. Roberts, who authored this article, is executive director of the De Pree Center.
It’s 3 a.m. The deadline is fast approaching, and I am starting to panic. I can’t seem to focus. My plate is overflowing with other tasks, and I feel like I’m perpetually running on empty. What I really want to do is to tell them I can’t do this. I’m stressed!

Such was the turmoil I experienced a week before this article was due. Faced with limited resources and a hard deadline, feelings of inadequacy began to choke me, making me feel incapacitated. I wanted to resign on my commitment and escape, but I was worried about how others would then view me. These fears revealed my underlying negative self-statements: I’m a disappointment; I’m not good enough; I’m a failure. These were the roots of my relational stress.

While we may experience day-to-day stress that comes from a heavy workload, such stress is mostly due to the pressure of time. It is a stress that we can resolve with our own effort and skills, simply by completing the task. However, as I look back on my work experiences, the majority of my stress came from real or potential relational conflict. Even with the writing of this article, more of my stress came from my fears about what others would think of me. As Christian psychologist Archbishop Hart notes, “I would guess that 95 percent of all stress originates with other people.” Whether it is self-imposed or other-imposed, relational stress feels pervasive, intimidating, and often debilitating.

We are especially vulnerable to relational conflict in the workplace because, for many of us, our identity is tied to our work. Even with a healthy understanding of vocational calling, there is an evaluative component to our work that is, for the most part, impeccable. Our accomplishments become a measure of our success and are often perceived as a direct reflection of who we are. Hence, we can become entangled in a vicious cycle of pursuing more accomplishments to build our sense of self and, in turn, protecting that reputation by seeking more accomplishments. Therefore, when our work is viewed negatively, we often perceive this as a direct threat to our identity.

RESPONDING TO EMOTIONAL THREAT

I am part of a growing community of therapists who practice an integrative model called Restoration Therapy. Using this model, I conceptualize stress within a framework of understanding emotional danger. Consider when we are faced with physical danger. Our brain’s limbic system is activated, and we have an automatic fight, flight, or freeze response. Similarity, when we feel a threat to our identity or to our sense of safety and trust, our brain registers this as an emotional threat and responds automatically by blaming, shaming, controlling, or escaping. Such negative coping behaviors create friction in relationships. Thus, any ensuing relational conflict, as well as the inability to resolve it, gives us stress.

Consider a threat to our hard-earned reputation or accomplishments. Perhaps our accomplishments are not acknowledged, our efforts are not appreciated, or our ideas are dismissed. Alternatively, we may feel powerless regarding job-related decisions or an extra workload. There may be times when coworkers cannot be trusted, such as when they take credit for our work or we are unfairly blamed for their mistakes. At other times, the system itself can feel unjust, such as when there is favoritism, salary discrepancies, unfairness over promotions, or other types of discrimination. Blaming is a fight response to an emotional threat. When we feel disrespected, unheard, or dismissed, blaming someone else shields us from having to take responsibility or having our reputation tarnished. When we feel like we don’t measure up, we find fault with others in an effort to deflect scrutiny. Hence, anger is a common blame response. Likewise, defensiveness and passive-aggressive behaviors are variations of blaming.

In a shame response, the emotional threat can cause us to point the finger inward, and our insecurities rise to the surface. Feeling like we are not good enough may keep us from addressing the overload with our supervisors. Comparison envy can fuel our stress as we struggle with feeling incompetent, which can be expressed through internalizing, complaining, feeling sorry for ourselves, or playing the victim, any of which can gradually lead to depression. We might fear that someone will see past our facade, prodding us to overcompensate for our insecurities and work even harder to shore up our reputation. This can quickly lead to burnout.

When we turn to controlling behaviors, these are often in reaction to feeling vulnerable or powerless. We try to manipulate people or situations to gain our desired outcome. If the system or coworkers are not trustworthy, we feel we have no choice but to protect ourselves and get what we need. And when those relational dynamics are complicated by power dynamics, we often feel defensive and powerless. We can become fiercely protective of our own tasks because it feels like those are the only things over which we have control. When we delegate, we may criticize others for their subpar performance. Unfortunately, our criticalness may lead to a belief that others cannot do the tasks as well, so we may cease to delegate altogether. Such perfectionism can increase our sense of hopelessness because no one can measure up to our standard of excellence, not even ourselves.

Alternatively, we may take flight and veer toward escape. We may withdraw from coworkers, the situation, or work in general, and start shutting down. If we cannot trust the system to take care of us, it feels futile to work hard. While the burden of unfinished tasks weighs on our shoulders, we find ourselves procrastinating through the myriad of distractions at our fingertips. Feeling hopeless, powerless, and unmotivated may decrease our ability to concentrate, so we may take longer to complete tasks or not do them altogether.

Whether we blame, shame, control, escape, or do a combination of these, all such coping behaviors will likely increase relational conflicts at work, which will only increase our stress.

A WORD ABOUT BURNOUT

In much of the psychological literature, job burnout is defined as “a gradual process of loss in which the mismatch between the needs of the person and the demands of the job grow ever greater.” Initially, this mismatch can make us feel like the workload is too much, thereby causing stress. However, compounded stress can lead to a deeper state of feeling like we ourselves are not enough. This feeling of burnout is the depletion of energy, motivation, care, or hope to the point that we feel like there

Continued on p. 71
All Christians are called to join God in his work in the world. The creation mandate given in Genesis 1:28 calls us to stewardship—bringing creation and culture to their highest fruitfulness. God developed a garden and placed the first human couple there to “culti- vate and keep it” (Gen 2:15). The redemption mandate in Matthew 28:18–20 calls us to discipleship—becoming, and helping others to become, formed in the likeness of Christ. God was at work in Christ and calls us to join him in the work of reconciliation (2 Cor 5:19).

In an era of increased special- ization in every field, the church may be tempted to limit ministry to the sacred. But it is better to engage marketplace Christians in the mission of God than to restrict ministry to the clergy—and Proverbs 31:10–31 (at right) illustrates this beautifully.

The virtuous woman of Proverbs is known by the nature of her work. In her businesses, the text describes her in the roles of buyer, purchasing agent, and production manager. She is a manufacturer, designer, supplier, and importer. She manages employees, invests in real estate, trades, and develops agriculture. In her community, she is a production manager. She is a woman, her husband also, and he praises her:

> “Many women do noble things, but you surpass them all.”

Proverbs 31:30

As a Restoration Therapist, I believe in each individual’s capacity to reclaim his or her true identity by identifying truths and growing into those truths. Our truths generally come from three sources: God, trusted others, and the self. As an example of God as our source of truth, Ephesians 2:10 (NLT) says, “We are God’s masterpiece. He has created us anew in Christ Jesus, so we can do all things through Christ who strengthens us.”

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Registered Dietitian Deborah M. Gill (PhD ’91) is professor of biblical studies and exposition and chair of the Bible and Theology Department at the Assemblies of God Theological Seminary. Her true identity is as a child of God. This is the identity you have to accept.

A wife of noble character who can find? She is worth far more than rubies. Her husband has full confidence in her and lacks nothing of value. She brings him good, not harm, all the days of her life. She selects wool and flax and works with eager hands. She is like merchant ships, bringing her food from afar. She gets up while it is still night; she provides food for her family and portions for her female servants. She considers a field and buys it; out of her earnings she plants a vineyard. She sets about her work vigorously; her arms are strong for her tasks. She sees that her trading is profitable, and her lamp does not go out at night. In her hand she holds the distaff and her lamp does not go out at night. Her husband has full confidence in her and lacks nothing of value. All Christians are called to join God in his work in the world. The creation mandate given in Genesis 1:28 calls us to stewardship—bringing creation and culture to their highest fruitfulness. God developed a garden and placed the first human couple there to “cultivate and keep it” (Gen 2:15). The redemption mandate in Matthew 28:18–20 calls us to discipleship—becoming, and helping others to become, formed in the likeness of Christ. God was at work in Christ and calls us to join him in the work of reconciliation (2 Cor 5:19).

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the lies and coping negatively are attached to our old self. Recognizing our true identity will empower us to put on our new selves, through which we can make better choices as an act of being made new in the attitude of our minds (Eph 4:22–24).

Our ability to see ourselves rightly is critical because it informs the way we interact with others. For example, we might have an internal message that our supervisor never listens to us. This may actually be true or it might be that the supervisor does not agree with us on a certain issue. Disagreement and not listening are two different experiences. When we leap into our truths and allow ourselves down enough, we might realize that our supervisor indeed listens to what we have to say. However, the pain of disagreement or feeling unheard can have us jump to the conclusion that we are never respected, and heard. We can approach our supervisor with a desire to engage respectfull, listen, and communicate calmly. Hence, even if our supervisor disagrees with our idea, we can remain strong in our true identity and choose not to react negatively.

Stress as an Opportunity for Growth

When we find work relationships to be challenging, this may be an indication that we need to make an overall assessment of our fit—the fit of our skills to the work, the fit of our personality with our coworkers or supervisor, or a reevaluation of our calling. More often, however, challenging relationships can provide us with the opportunity to take a learning posture. Rather than succumbing to our negative coping behaviors, we can choose to take healthier and more nurturing actions.

Seek collaboration. If your tendency is to blame others, ask yourself how you can take responsibility for your own actions, which will help increase your sense of ownership. Taking ownership will help put you in a posture of collaborating and nurturing others.

Seek assessment. If you find your yourself struggling with shame, work toward a more healthy self-appraisal. Remind yourself that this is not about how you perform; this is about who you are. Identify your gifts and strengths and build confidence around the person God has created you to be. Consider how your skills can be better used. Lean into your skills so that your work is a natural overflow of your identity.

Seek membership. Rather than taking control, aim to become more vulnerable. Seek membership from someone you respect. Give them permission to say the hard things. You will benefit from having someone speak into your life to rebuke, affirm, challenge, and encourage.

Seek connection. If you find yourself having the tendency to withdraw, isolate, or escape, then seek connection. Find a trusted friend or mentor who can help you accountable, particularly to the more harmful modes of escape. Make efforts to stay connected emotionally. Even if you feel overwhelmed with tasks, connecting with others will help to recharge your batteries.

The journey of writing this article was a reminder of the tension between my old self and new self. My old self was weighed down by others’ expectations and my own insecurities. My new self, however, sought to firmly grasp the truth of who I am: I am appreciated, I am good enough, and I am full of inherent worth. I leaned into my truths and chose to take nurturing actions. Rather than blaming others or internalizing shame, I took responsibility and owned my commitments. I made a healthy assessment of my time and skills and asked trusted mentors for their guidance.

And despite my full schedule, I carved out time to spend with my family and peers, whose words of encouragement and support recharged my spirit. All of these actions helped to relieve my stress and enabled me to focus on this task. We are called to live as the new self in Christ, and our restored identity can help us experience increased freedom from stress.

6. To read more about this, see Tony Hargrove and Sharon Hargrove, ‘Restoring Identity’ FULLER magazine, issue 10, 40–43.
7. The training to be a therapist has an embedded system of leadership supervision, which includes regular monitoring of these specific skills as well as constructive feedback. I think other helping professions could benefit from such a system to normalize the experience of seeking and receiving feedback.
8. Much gratitude to Sharon Hargrove and Cameron Lee for their insightful feedback.

Reclaiming our true identity allows us to ground ourselves in our truths. In this case, it informs the way we interact with others.

Familiarity can sometimes lead to an illogical perspective. I have spent a long time thinking, reading, and writing about publics of Christian influence such as politics, culture, and work, and have been heartened by the increase in the numbers of books, articles, and blog posts on these topics. The illusion is that “increase” means that most evangelical Christians in the United States have developed an intimate familiarity with developments like the faith and work movement: the reality is that this increase is actually just the beginning.

As investment strategist Bob Doll once told me, we are at the tip of the iceberg and not the entire iceberg itself.

While this recognition reveals the scale of the task of evangelizing the church about the impact of the good news beyond houses of worship, it also occurs to me that there is an opportunity to refine the message about the holistic discipleship central to faith and work. While many who write about faith and work could not be charged with swinging the pendulum to an opposite extreme in reaction to the absence of or resistance to holistic discipleship, it is important to reckon with the temptation to move from “heavenly minded—no earthly good” to “earthly minded—apathetic to heaven.” Put differently, the challenge is to land squarely in the midst of the “already—not yet” tension: what I think of as walking the line between detachment from our earthly lives and idolatry (cessationally or actually) engagement with our lives.

It may seem strange to suggest that eschatology plays a vital role in a discussion of faith and work because of the heavily futurist orientation so common in evangelical circles. Questions about Christ’s return—rapture, tribulation, millennium—have great importance but are not the only aspects of the last things. When Jesus began his ministry after John’s baptism, he announced that the kingdom was at hand, the beginning of the end—or, really, the beginning of the new beginning. Christ’s life, death, and ressurection begin the arrival of God’s kingdom, and we stand between the first phase of the kingdom and its ultimate consummation that will occur when he returns to reign in fullness.

Our recognition of what has occurred gives us reason to conduct our lives now with the knowledge that God has not abandoned but has begun to reclaim his creation. This recognition of God’s commitment to his world ought to compel us to take our responsibility in this world with great seriousness; our work as one expression of the creation/cultural mandate remains.

It is also important to give attention to the future aspect of God’s kingdom. This forward gaze gives us sure hope in the face of the reverserations of the Fall that taunt, impede, and sometimes thwart our aspirations for fruitful work. It also tells us that ahead lies life in the future kingdom that is greater than we can now imagine. Looking forward with great anticipation is a central and proper dimension of our lives.

What are some of the implications of this for our work life? First, an eschatological perspective can help us have a more expansive view of a word like sacrifice. Much of the faith and work conversation emphasizes a reevaluation in relationship to career purses, which is indeed proper, but a fully Christian sense of vocation must include the call of God on our lives. Perhaps one way to think of this is to consider Augustine’s words: “our hearts are restless until they rest in you.” While Augustine may not...
have had dimensions of contemporary holistic discipleship in mind, the great truth that our lives operate best when we are reconciled to and resting in God applies to all of our endeavors. Vocation, the call of God, is God’s beckoning us to a life reconciled to him and reoriented toward proper worship and work.

A further implication of this perspective is a familiar truth that is sometimes difficult to practice: Work is important, but there are important things in addition to work. To walk the line well requires an embrace of the goodness of work and the recognition that God is intensely interested in the 40-plus hours per week we spend on the job. The challenge is to resist turning God’s affirmation of our work lives into permission to transform office spaces into altars or shrines. This is particularly difficult in the types of jobs that bring a high degree of satisfaction and reward. Proper attention to task management, leadership development, innovation, and other responsibilities in various fields can morph from holistic discipleship into idol worship. We desperately need Christians to work well and lead in their fields, but a distorted vision can quickly occur. This is where we need the reminder that even our best contributions are penultimate, that we await a future reality, and that our fidelity to God far exceeds other good though lesser commitments—like work and career. The resistance of workplace idolatry also helps us distribute our time to family life, service to the local church, and hobbies.

Some additional observations of walking the line include a recognition of the luxury of choice that comes to some of us. “Find your passion” is really just one dimension of discernment in our larger concept of vocation, and the conversation presumes a variety of options. The truth is that having an array of choices is a privilege easily taken for granted. These choices should certainly be considered with great seriousness, but tempered by walking the line between the now and the not yet. Even if we find ourselves in a vocational sweet spot where we live the dream of getting paid to inhabit our passion, no career amounts to a personal experience of realized eschatology. Our best accomplishments are penultimate.

Many open vistas remain for helping church leaders and parishioners discover the deep connections between life with Christ and life at work. As we do so it will be important to teach them to walk the line as part of faithful discipleship.
Heavenly Father, may Thy richest blessing rest upon each and every student who is up against dark clouds right now not knowing which way to turn in some matters—Thou wilt supply every need according to Thy riches, and Thy grace is sufficient. We thank Thee for the godly faculty here and administrative force and for every student, and we pray for every alumnus where they may be, and those upon the mission field, those that are teaching. Keep us as one great family and God grant that out of this seminary make students like Peter, Philip, and Paul, and Abraham and Joseph and Moses. Lord, we ask this in His name, amen.

Charles Fuller, founder of Fuller Seminary, prayed these words at the first convocation of the school in 1950. Decades later, his words still resonate as students graduate from Fuller’s three schools to serve in a variety of vocations. Historical voices in the following pages convey this same urgency, expressing Fuller’s foundational commitments throughout its decades of growth and change. The voices on the adjacent page are quoted from Russell Spittler’s book Fuller Voices: Then and Now, and you can find more information as well as additional resources on Fuller’s history on the final page.

As Christian students we shall fail miserably if we do not unite the academic with the practical, the discipline of the mind with the training of the heart. In fact, these are two sides of the same coin. . . . The end of all theological knowledge is godliness of life.

Paul Jaret (1919–1993) was a systematic theologian at Fuller and a public advocate for gender equality in ministry, reflected in his book Man as Male and Female.

I submit to you that here is a profound bit of biblical theology, which, if we could instill in our business laymen, could create a real Christian social conscience. Whosoever man are, whatever their condition, whatever their background, whatever their situation, they are the creatures of God; and I must treat them as creatures of God. The image of God may be marred, it may be distorted, it may be blurred; but they are still God’s creatures, and I must treat them as such.

George Edson Ladd (1911–1982) was a professor of New Testament exegesis and theology at Fuller.

“Here is the real question: What does it mean to be excellent at Fuller Theological Seminary, not only in terms of our scholarship, and our research, and our writing, but as well in our preparation for Christian ministry as missionaries, evangelists, psychologists? What does it mean to translate the word excellence in the pursuit of the fruits of righteousness? Somehow or other, I have a sneaking suspicion that God wants us to be as he is—in the world. And I have a sneaking suspicion that if you follow Jesus Christ this is exactly where you’re headed. And I also have a sneaking suspicion that if you and I consent to this, we might even like it. Amen?”

William Pannell, professor emeritus of preaching, began as a Fuller trustee, joined the faculty in 1974, and taught for 40 years. The seminary recognized his tremendous service to Fuller and the whole church with the 2015 renaming and dedication of the William E. Pannell Center for African American Church Studies.

“Fuller’s call, as I understand it, has always been clear. We are a rescue and rehabilitation station for women whose gifts have been stifled, whose longing to serve God freely has been ignored or shamed. We need to stay true to that call. . . . As long as there are places where anyone is not allowed to use the gifts s/he has in the service of the ministries of Christ, Fuller will need to continue faithfulness to that call. This is not ‘PC;’ this is obedience to the God whom we all, mutually, serve.”

Libbie Patterson, Fuller’s first director of the Office of Women’s Concerns, reflecting on the mission of Fuller in empowering women. Listen to Libbie share stories from her time at Fuller at StoryTable: Women.

This content is curated from ongoing conversations taking place throughout the Fuller community. Visit this Voice section on Fuller.edu/Studio for links to full videos, articles, and more.
Charles E. Fuller was reaching millions through his popular radio broadcast, Old Fashioned Revival Hour.


“If it is a time to be building a theological seminary when the world’s on fire? Such a question is legitimate. Well, if you don’t build a theological seminary and you don’t train the men, and you don’t send them out, who is going to do it? Listen to me, my friends, the quickest way to evangelize the world, the quickest way to enter the open field, is to form a seminary. The seminary is the first line of defense for such ministry in the world is Fuller’s connection to the kingdom for such a time as this?”

Edward John Carnell (1954–1959)

“With spiritual conviction and firmness of moral purpose the seminary strives to preserve and propagate the theological distinctives that inhere in the institution itself. Observe how vivid and uninteresting this sounds when compared with the more emotionally potent, though vastly more abstract suggestion, that a seminary’s glory consists in its custody of the eternal gospel. Yet, the truth of the matter is this: a seminary family has not yet intelligently compared with the more emotionally potent, though vastly more abstract suggestion, that a seminary’s glory consists in its custody of the eternal gospel. Yet, the truth of the matter is this: a seminary family has not yet intelligently

David Allan Hubbard (1963–1993)

“As time brings changes, approaches to the ministry may change; refinement of methods of preaching, techniques of counseling and administrative skills may take place. But the ministry itself is indispensable because God has made it so . . . . The Christian knows that it is love and not knowledge that stretches man to his full height. His life has been gripped by the grace of God, and he can never be glib or casual again. He has heard the twin themes of mercy and judgment, and their ring penetrates all the other times of life. This is a day for recruiting and enlisting, a day of enduring hardness, running with patience, keeping a firm hand on the plow and not looking back.”


“Seminarships cannot be instruments of spiritual renewal unless they are also communitarians who are being renewed. And in a time when we are expanding our sense of what a campus is, and promoting more flexible academic calendars to accommodate part-time and commuting students, it is especially important that we give focused attention to new modes of spiritual formation and community life . . . . My hope for Fuller Theological Seminary is that it will be a place where men and women will cultivate in new ways the patient restlessness that comes to those who have fled to the Savior for mercy, have felt his tender embrace, and are thereby empowered to serve as willing agents of his gentle guidance in a broken and wounded world. This is what it means, I am convinced, to renew the vision in our own day of educating for the Kingdom.”

Mark Labberton (2013–present)

“If God is God, and if God has spoken in Jesus Christ for the salvation of the world, then none of this personal or global reality lies beyond God’s arms. And if none of this lies beyond God’s arms, then God’s people are meant to make that embraced visible and tangible. And if that is the calling of God’s people, then educating Christ’s people for such ministry in the world is Fuller’s call. Now is a moment to acknowledge the world’s great need, but even more importantly, a moment to consider Fuller’s vocation in light of God’s great love.”
We shall hope, moreover, to do it better than we ever have; We shall try to do it with courage and goodwill. We shall rejoice at every sign which points to the presence of brothers and sisters who share our concerns, and we shall place our hands and hearts alongside theirs in the effort to pursue this manifold mission which, we believe, sounds from the call of God to his people. And we shall seek divine resources at every turn: wisdom for discernment to choose right and do well, forgiveness for constant failure in the choosing and the doing; grace to accept every enablement that our beneficent God may send our way.

**Resources**

Give The Winds a Mighty Voice
Daniel E. Fuller (Word Books, 1972)
Heavenly Sunshine: Letters to the “Old-Fashioned Revival Hour”
Grace Panton Fuller (Florio H. Rowell, 1956)
SWM/SSS at Forty: A Participant Observer’s View of Our History
Charles H. Kraft (Wilberan Press, 2000)
Psychology and the Cross: The Early Years of Fuller Seminary’s School of Psychology
H. Newlin Milford and Hendrika Kantel Kemp (Fuller Seminary Press, 1995)
Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism
George Marsden (Fordham, 1997)
Fuller Voices: Then and Now
Russel P. Starkey, ed. (Fuller Seminary Press, 2004)
The Old-Fashioned Revival Hour and the Broadcasters
J. Elwin Wright (Fellowship Press, 1980)

*Special thanks to Alyson Thomas, Fuller’s archivist, for her assistance on these pages. Listen to original episodes of the Old-Fashioned Revival Hour online.*
“Faith is an embrace of the future . . . you can’t have faith without fear. You can only have faith because you fear, and you can’t have it without courage.”

Marshall Hatch Sr.
The senior pastor of New Mount Pilgrim Missionary Baptist Church reflects at Story Table: Faith and Fear, available online.

“Always tell people the way to test your faith is to confront that which you fear most. That’s it. Because if you can’t confront that which you fear most, then really you can’t tell the world that you trust God . . . I want to live my daily life trusting, surrendering whenever, whatever that calls for, it’s okay. It’s the best way to live.”

Marshall Hatch Sr.
“We’re trying to learn about what it means to be Christians in a way that is cognizant of the places where we live and the social forces at work in the fabric of life. . . . If we ignore those particulars, then I think we do a great injustice—the God we have been embraced by is a God who is with us in particular places, in particular bodies, in particular communities.”

Tommy Givens

The assistant professor of New Testament reflects on the importance of listening to the fears and stories of violence from marginalized people. Listen to the FULLER curated podcast episode online.

“We want to exclude each other, but I think the message of the gospel is the message of embrace, of belonging. . . . The option of the privileged is to tune out the protests. Too many Facebook feeds, the voices are too painful; too many twitter feeds and we don’t know what to do with it. We could just tune it all out. Tune out the pain of our suffering brothers and sisters, our black bodies and our women. Or we have the option of joining the protest and saying, ‘I belong to your message, and I belong to this kingdom.’ . . . All I can imagine is us standing behind the woman at the well and joining her parade of protest as we go and march toward Jesus who preaches a message of belonging.”

Debi Yu, admissions and student affairs advisor for DMin, preaches on the woman at the well in John 1:1–14, International Women’s Day, and the gospel of belonging in a world of exclusion. Listen to more on FULLER sermons.

“All of us erect borders and boundaries around people whom we believe are not as worthy as we are for the love and the grace and the gifts of God. Jesus shows us again and again in the gospel of Luke that what it means to be his followers is to radically cross boundaries, to radically take risks in love, to extend that circle and include people who would otherwise have been rejected.”

Laura Harbert, affiliate professor of clinical psychology, in her sermon on Zacchaeus and dismantling walls built out of fear. Listen to more on FULLER sermons.

“We don’t always do a great job of hearing each other’s stories. It’s made me more aware of the stories around me and how a lot of the people I interact with every day are affected by the things that happened in their history. It might not be something I’m closely connected to, but learning about it does connect us more closely. Because once I learn about something that has affected a brother or sister or neighbour or friend, how can I not care? How can I not embrace that and listen more closely? Recognizing that divide has made me want to cross it even more.”

BRIANNA L. WYATT on Compassionate Listening

“Knowing history and knowing yourself in that historical way helps you see other people, helps you see other people’s histories. There are historical echoes: echoes of historical injustices and historical oppression continue on. Without understanding that, we can’t understand what’s happening in our lives today. We can’t understand the violence that’s happening around the world. We can’t understand the violence that’s actually happening in our neighborhoods, even within ourselves.”

DANIEL E. LEE on Recovering History

“I believed in an America that was all the things I had been taught in elementary school, a noble place. As an adult, I’ve had to come to terms with a lot of things and had to make some decisions about forgiveness, about constant vigilance for my own complicity in things and my own failure to stand up when I need to stand up. I’ve had to embrace a different vision of America that I still believe in by God’s grace, but it’s not a perfect place. It’s a place that’s going to have to find its strength through honesty, self reflection, and humility—and I don’t know how to get there except by the grace of God.”

STEVE YAMAGUCHI on Finding New Vision

“‘We want to exclude each other, but I think the message of the gospel is the message of embrace, of belonging’ . . . ‘The option of the privileged is to tune out the protests. Too many Facebook feeds, the voices are too painful; too many twitter feeds and we don’t know what to do with it. We could just tune it all out. Tune out the pain of our suffering brothers and sisters, our black bodies and our women. Or we have the option of joining the protest and saying, ‘I belong to your message, and I belong to this kingdom’ . . . ‘All I can imagine is us standing behind the woman at the well and joining her parade of protest as we go and march toward Jesus who preaches a message of belonging’.”

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“The reflections above are taken from the video series Neighbor, which explores the commandment to love our neighbors through storytelling, pilgrimage, and listening to painful cultural histories. These individuals and other members of the Fuller community participated in a pilgrimage to Manzanar (watchtower pictured at right) on the 75th anniversary of the incarceration there of Japanese American citizens during World War II. Watch the series online.

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“I often think how fear is used as a tool for controlling populations, controlling people, and what it feels like when the police are not a part of alleviating fear but a part of the context of creating more fear itself. . . . Fear is used to control people, which is why I think Scripture is anti-fear. Faith is the road to liberation in a very practical sense.”

Marshall Hatch Sr., senior pastor of New Mount Pilgrim Missionary Baptist Church

“The effort to show the rest of the world black humanity creates great anxiety in white people. Cohumanity is a threat to that superior status. That’s fear, and you’ve got theologies based on it. Communities have been habituated to know themselves and what society says of them by fear. The remedy to that fear, Howard Thurman said, is to recognize not what society says about you but that you are a child of God.”

Reggie Williams, assistant professor of Christian ethics at McCormick Theological Seminary

“I think of the sense of insecurity, the sense of anxiety, the sense of stress our children are under, because they speak both English and Spanish so they understand. They hear things, and they understand. They come to our after-school program and they coach one another on what to do if somebody knocks on your door.”

Sandra Maria Van Opstal, executive pastor of Grace and Peace Community

“Sometimes the Spirit can use the church as a way of dispelling fear, and then sometimes the church uses its own power rather than the power of the Spirit to instill and increase fear. Those of us in ministry, especially those of us in pulpits interpreting Scripture, have got to remember the power we have to either use the Scripture as bread and as a way to increase faith and wholeness and healing and justice, or to misuse it as stone.”

Shannon J. Kendzior, pastor of Fourth Presbyterian Church

“Three hundred young gangbangers came to that funeral. I tried to greet every one of them and call as many of them by name as I knew, and to hug every one of them and listen to their pain and listen to their sorrow. They don’t want to stay in this lifestyle. It makes me wonder—where are we in our society? The fear is there, but also the insignificance of life.”

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I've led an eight-week workshop on composition and grammar every quarter for two years, and when I taught an online version for the first time last summer, I had more online students complete the curriculum and be more interactive in this one workshop than in the previous two years combined. Students were emailing me, they were getting in touch with each other, they were more responsive and open to optional assignments—all because of the online forums. They felt comfortable being vulnerable and making mistakes because they saw each other's work, and they had more time and space to contemplate their words.

Rachel Paprocki, managing editor of the Fuller Writing Center. Students can access more information about the center on the Quad.

“A Fuller student and his wife were struggling with ethical questions about family planning. He hoped the Quad—a community site we had recently launched at Fuller—might be a safe place to share their questions. I was pleased to find out he was right. He was almost immediately greeted with tender and compassionate responses from both faculty members and fellow students. Their answers were encouraging, resonant, and supportive. And almost a full year later, one of those faculty members was meeting with them in person to continue that conversation. Sometimes an online space will do what a physical space can’t, like connect people at distances. Sometimes a physical space facilitates what a website won’t. And sometimes the two come together to solve real problems in real lives.”

Cory Pina, online community coordinator for Distributed Learning and developer for the Quad, Fuller’s online student forum.

“Last winter an old red barn behind our house served as the office from which I taught homiletics online. I spent many an afternoon responding to the posts of my students, weighing in on the interplay between culture, congregational dynamics, Word of God, and preacher personality. Each student brought his or her ethnicity, gender, and ministry experience, from military and hospital chaplain to youth group leader. Students from Costa Rica and from Taiwanese and Puerto Rican churches in the US brought fresh angles. Whereas in class, the ‘front row’ of confident, extroverted students usually bring the bulk of the questions and comments, here everyone is required to engage. While I love the classroom, I am finding the rich dialogue of online learning to be energizing far beyond my expectations—even when launched from a humble barn.”

Lisa Lunn, visiting assistant professor of preaching, shares her early experiences of teaching preaching online—a topic that has paradoxically flourished as students study during the week and preach in their own communities on the weekend.

“God is at work in the space of flows, encouraging peaceful relationships, diverse networks, individual engagement, creativity, and deeper understanding through dialogue. . . . With the move to the space of flows, the church and its mission looks quite different than it did in previous eras. The global church is not bound by time or space or location—it is ever present and available. As in all cultures, Christian faithfulness is a live option in a world mediated by technology. After the fear of the new subsides, it is hoped that more Christians will follow Jesus in the network society.”

Ryan Bridge, associate professor of church in contemporary culture, reflecting on technological shifts as an invitation to innovate, search out new models of community, and be faithful in online spaces. Voices throughout these pages explore these ongoing questions and new ways of learning, worship, and building relationships online. Find more on FULLER studio.
A CONVERSATION WITH DIRECTOR OF CHAPEL JULIE TAI

How does a new emphasis on online community affect worship?

As the number of online students has been growing and resident students declining, we had to rethink how to do formation and worship and build community now with an online student population. How do we recreate what happens inside of a room where people are singing and praying and worshiping together? Honestly, we learned we can’t. We’ve shifted our perspective and instead of trying to recreate, we’re looking to increase participation and fold them into the community in a way that honors the context they’re in.

What are some of the ways you’ve increased participation?

It wasn’t enough for us to just stream chapel, because then the person watching is a voyeur. We’ve been innovating ways to get viewers involved in the service itself—especially since so many of our online students are involved in incredible ministries in communities all over the world. What we’ve attempted is to fold in their stories, prayers, and music through streaming services. So in real time at All Seminary Chapel, we’ve had their lovely faces on the screen to share a part of the liturgy, reading the scripture, or something more complicated like sharing their testimony or a prayer they prayed at their church. There are voices out there we would benefit from hearing, and we get to step inside their world to see what they’re doing in their communities.

In what other ways are you innovating as a chapel team?

We’re thinking about the bodily act of communion and dreaming up ways to have our online students participate. I can’t virtually send bread, and they can’t eat an emoji! When we break the bread and pour the wine, we ask those who preside over it to look into the camera and verbalize for the people online that this body is broken for you—wherever you are.

We’re also encouraging our online community to stream chapel with family or friends in the room and actually break bread with them. We’re trying to make sure everyone is in community in their own contexts. We’re trying to flip the script in our in-person services as well by having people in remote locations stream into the service, and we’ll break the bread with them as they lead the liturgy. Passing the peace is another tough one, and our simplest idea right now is to encourage students to share the peace in a chat room setting and encourage our in-person community to verbalize the peace through the camera. It’s a challenge, but we’re really trying.

You’re trying to figure out a way forward that respects the unique experiences of both communities while finding ways to connect—it’s a two-way street.

Exactly. We have to create worship services that are inclusive of our online community, and we’re rewriting liturgies based on the reality of the online space.

“...a 360-degree panorama imaged at left, stitched together as a globe, viewpoint both the chapel space and the worldwide reach of streaming technology. Join a virtual reality stream of All-Seminary Chapel every Wednesday at 10 am PST at Fuller.edu/Chapel.
“People often worry about online education because it isn’t incarnational. Didn’t Jesus come and spend time face to face with his disciples? Isn’t that required for real learning? For real transformation? But in theological education, I often refer to Scripture itself. Paul wrote one of his most weighty letters to Christians living in a city he never visited, people most of whom he never even met. What about Peter and James? They wrote to whole regions of the Roman empire. Does that make the letter to the Romans or to Peter or James somehow less legitimate, less formative? Don’t we continue to read those letters today? Though distant in time and space, aren’t we being transformed by them? That’s the kind of education and formation that online education invites.”

Kevin Osborne’s Four Suggestions to Make Online Community Possible:

Presence

“Being online is not just sending emails or delivering course content. It’s being present throughout the day so that it becomes part of your daily rhythm. You don’t only complete coursework; you share your social life in a way. You share who you are personally online, and you care and pray for others. The key is presence. There’s nothing magic or surprising about it—if faculty want to be transformed and students want to build relationships online, you have to be present.”

Trust

“By leveraging each person’s embedded contexts, online communities provide new insights to learners that they would not have gained through their school’s resources or within their own contexts. They also provide new opportunities for us to invite the Holy Spirit into places we would not normally think of as sacred and form our local contexts and ministries.”

Kevin Osborne, associate provost for enrollment management and vocation formation, reflecting on the unique space online education provides when students and faculty commit to one another.

Common Purpose

“Originally we used the language of ‘distance’ and ‘distributed’ learning to describe our online students, but now we’re using the term ‘situated’ learning. Because of our educational model, we have diverse students from around the world who can bring their community in conversation with their education.”

Since 2013, online enrollment at Fuller’s has doubled.

As of Fall 2016, Fuller’s online community has become the seminary’s largest “campus.”

 Fuller faculty are teaching 70–90 online and hybrid courses every term.

Fuller faculty and students engage in online courses from over 100 countries around the world.

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Jeff Dulles, director of digital learning, from a white paper on the educational philosophy behind Fuller’s new leadership platform—available online.

“More and more people around the world have never known life without the capacity for being online. For these digital natives, there is not much of a distinction between their online or face-to-face experiences. Through the use of technology, we want to foster formation and relationships that can happen where people live—their families, neighborhoods, and workplaces.”

Brian Wallace, executive director of Fuller Formation Groups, reflecting on the ways formation groups use technology to support their relationships and reflection.

Resources

“Because of our educational model, we have diverse students from around the world who can bring their community in conversation with their education.”

“Successfully we can take Fuller’s resources and repack them in a way that can get to equipping more of our leaders out there? Think of a pastor in Uganda who’s already doing pastoral work in church homes, who doesn’t have the time or money or won’t uproot his family to move to one of our campuses. Think of a pastor in a megachurch who would love continuing education for herself and her staff. How exciting that we can equip leaders in their own contexts—that is far more than what I could do as one person, and now I get to be a part of a community facilitating kingdom work around the world.”

Angela Bao, director of operations for Fuller’s Leadership Formation Platform, reflecting on the philosophy behind the new Fuller Leadership Platform, which will translate Fuller’s scholarship into online modules for individuals, groups, churches, and communities. Join the Fuller Leadership Platform online.

Available Classes

The Church in a Culture of Technology with Ryan Bolger
Narrative Communication in a Visual Age with Ken Fong

Narrative Communication in a Visual Age

Engaging Globalization: The Poor, Christian Mission, and the Hyperconnected World

Bryant Myers (Baker Academic, 2013)

Human Identity at the Intersection of Science, Technology, and Religion

Edited by Nancy Murphy and C. Knight (Ashgate, 2010)

Theologians and Philosophers Using Social Media: Advice, Tips, and Testimonials

Edited by Thomas Oord (Stardust Press, 2017)

More about the Fuller Leadership Platform at join.fuller.edu
KOREAN STUDIES CENTER

The Korean Studies Center commits to serving the church in Korea as well as Korean churches around the world. It does this by focusing on (1) the continuing academic, social, and spiritual development of students, faculty, and graduates in relation to Korean churches, missions, communities, and cultures; (2) contributing to the development of Korean churches, missions, and academic research; and (3) building the relationship between Fuller and Korean churches globally.

I would like to bring together a vibrant team of Fuller professors and colleagues to help the Korean Studies Center nurture leaders for Korean churches and mission organizations, facilitate in-depth research on theology and mission, and encourage the interaction of Korean churches in global contexts.

Sebastian Kim
Executive Director of the Korean Studies Center
Professor of Theology and Public Life

I want to be a provocateur, inverter, and multiplier, helping inspire a generation to transgress frontiers established by the status quo and become future-allowing leaders: leaders who do not wait for the future to be built for them, but instead leaders called by God to build a future—a future rooted in faith.

Oscar García-Johnson
Associate Dean for the Center for the Study of Hispanic Church and Community
Professor of Theology and Latin American Studies

COMMITTING TO DIVERSE VOICES

Supporting diverse voices at an institution like Fuller Seminary requires more than translating lectures and student handbooks or even ongoing support for multiculturalism. The meaningful intention to live toward a more authentic expression of the diverse body of Christ, with the dismantling of institutional biases, requires true multiculturalism and the leaders who can imagine this together. A new day in that leadership is represented in the vital work of four centers at Fuller that include Centro Latino, the Pan-African for African American Church Studies, the newly established Korean Center, and the Asian American Center. We affirm their place at the heart of our future collective mission and will continue to do so as we all seek to become a fully expressed witness to the gospel.

Mark Labberton
President, Fuller Seminary

RECENT FACULTY ARTICLES AND BOOK CHAPTHERS

STEVEN C. ARGUE

JENNY H. PAK

JULIETTE RODOY

KUTTER CALLAWAY

LAKSHMI SUBBA RAO

SUNQUIST

JOEL B. GREEN

PAM B. Emmons, J. R. Farris (Ashgate, 2017).”

RICHARD J. MOUW
“Towards a Hermeneutic for Public Theology: Conversations with Habermas and Schillebeeckx,” in Discourse, Governance and Citizenship, ed. S. van Erven (Bloomsbury, 2017).”

SIANG-YANG TAN
“The Promise of Robert Jenson’s Theology Alone,” in T&T Clark Companion to Atonement, ed. A. Johnson (T&T Clark, 2017).”

BENJAMIN J. HOULTBERG

WILLIAM R. SHERR.

CHURCH AND COMMUNITY CENTER FOR THE STUDY OF HISPANIC CHURCH AND COMMUNITY

The Center for the Study of Hispanic Church and Community—Centro Latino—provides pastoral training, independent research, and intercultural leadership for the global Latino/a church. Through coursework and community, the center offers contextualized resources for leaders, a theological foundation for practical ministry, and space to develop a unique voice integrating Latino culture and global faith—all with a commitment to help students glorify God in a multicultural world.

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In Christ, God turns his face toward us and calls us in our embodi-ness—in our embodied flesh with our race, ethnicity, gender, and class. Who we are, where we’ve from—all of that matters, and that is where God meets us.”

Daniel D. Lee
Director of the Center for Asian American Theology and Ministry
Assistant Professor of Theology and Asian American Ministry

“The social and racial reconciliation we seek—and desperately need in America—comes at a cost: crucifying the sinful self (Gal 2:20). Racial reconciliation without such commitment merely provides a temporary Band-Aid to the problem.”

Clifton R. Clarke
Associate Dean of the Pannell Center for African American Church Studies
Associate Professor of Black Church Studies and World Christianity

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“In Christ, God turns his face toward us and calls us in our embodi-ness—in our embodied flesh with our race, ethnicity, gender, and class. Who we are, where we’ve from—all of that matters, and that is where God meets us.”

Daniel D. Lee
Director of the Center for Asian American Theology and Ministry
Assistant Professor of Theology and Asian American Ministry

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