Fuller Magazine, Issue 010, 2018 - Work

Fuller Theological Seminary

Lauralee Farrer

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

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

Recommended Citation

https://digitalcommons.fuller.edu/fuller-magazine/10

This Periodical is brought to you for free and open access by the Fuller Seminary Publications at Digital Commons @ Fuller. It has been accepted for inclusion in FULLER Magazine by an authorized administrator of Digital Commons @ Fuller. For more information, please contact archives@fuller.edu.
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.
Work that Has Eternal Value

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.

Through 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 offers. He believed that a fruitful business could also be a caring workplace in which all voices are heard and their contributions valued.

Max shared with his wife, Esther, I took surprise 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 offers. He believed that a fruitful business could also be a caring workplace in which all voices are heard and their contributions valued.

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.

Through 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 offers. He believed that a fruitful business could also be a caring workplace in which all voices are heard and their contributions valued.

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.

Through 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 offers. He believed that a fruitful business could also be a caring workplace in which all voices are heard and their contributions valued.

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.

Through 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 offers. He believed that a fruitful business could also be a caring workplace in which all voices are heard and their contributions valued.

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.

Through 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 offers. He believed that a fruitful business could also be a caring workplace in which all voices are heard and their contributions valued.
12 Finding Harmony
Eric Sarwar discovers in music and the Psalms a surprising language for transcending boundaries in his native Pakistan

18 Marketplace Missiology
Resisting a compartmentalized life, technology company manager Christeen Rico weaves her faith into her work

22 An Unexpected Kinship
In his work with refugees, community psychologist Jeffrey Ansloos uncovers parallels with his own family’s difficult history

28 Truth Is a Hard Study
Fellowship Monrovia pastor Albert Tate travels a winding road from self-doubt and secret-keeping to healing and redemption

34 Introduction
Mark D. Roberts
Guest Theology Editor

36 Faith-Work Integration: Trendy or Essential?
Mark D. Roberts

43 Becoming Entrepreneurial: Embracing Failure and Empathy in a Changing World of Work
Michaela O’Donnell Long

50 A People Entrusted to Your Care
Scott Cormode

58 Moms, Marchers, and Managers: Priests All Three
Matthew Kemnisk

68 Relational Stress in the Workplace
Migun Gweon

73 Walking the Line
Vincent Bacote

76 Fuller’s Foundations

82 Faith and Fear

88 Online Community

8 From Mark Labberton, President

94 Recent Faculty Books and Publications

98 Benediction

98 About Fuller
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 is actually paid work. There’s a job that I love and I get paid for. That’s a privilege. It’s also the outcome of work in its own right—in 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-rins-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.

Many believe that life is inherently work. When a man in a deforested area searches for firewood, it is not about gifts, abilities, or desires, but about survival.

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 passions to create work that we not only love but also get paid for. It is a privilege, it is the outcome of work in itself. However, there’s much more to work than making a living. Work is a privilege because it is also the outcome of our ability to love and get paid for things we love.

When a woman spends three hours or more every day walking to and from the nearest water well, it is not about gifts, abilities, or desires, but about survival.

Some of the work I love is actually paid work. There’s a job that I love and I get paid for. That’s a privilege. It’s also the outcome of work in its own right—in 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-rins-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.

Many believe that life is inherently work. When a man in a deforested area searches for firewood, it is not about gifts, abilities, or desires, but about survival.

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 passions to create work that we not only love but also get paid for. It is a privilege, it is the outcome of work in itself. However, there’s much more to work than making a living. Work is a privilege because it is also the outcome of our ability to love and get paid for things we love.

When a woman spends three hours or more every day walking to and from the nearest water well, it is not about gifts, abilities, or desires, but about survival.

Some of the work I love is actually paid work. There’s a job that I love and I get paid for. That’s a privilege. It’s also the outcome of work in its own right—in my case, the work of study and learning.
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.

Indefinidamente de nuestra situación, el trabajo es esencial para nuestras vidas por una multitud de razones. Nuestras vidas físicas y emocionales dependen de prácticas de trabajo: el uso de nuestros cuerpos, mentes, palabras y acciones para lograr algo. Nuestra mayordomía de la vida requiere ejercitar 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 la maldición hiciendo que el trabajo fuera una carga. Como cristianos y cristianas que tomamos en serio los propósitos de Dios y queremos 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 digan, háganlo 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.

"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 de trabajo: el uso de nuestros cuerpos, mentes, palabras y acciones para lograr algo. Nuestra mayordomía de la vida requiere ejercitar 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 la maldición hiciendo que el trabajo fuera una carga. Como cristianos y cristianas que tomamos en serio los propósitos de Dios y queremos 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 digan, háganlo 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.”
Waiting 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 50 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, and I said to myself, ‘This is the work that you are going to do.’ I kept looking to that magazine. It’s still in my home in Pakistan!” Affirmed in his intuitions about music and ministry, Eric established 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 zuburs—Psalms—that sounded both foreign and familiar. “When some of the Muslim musicians asked if they could sing the zuburs,” Eric says, “we invited them to be background singers.” As he began to see a missional purpose in the Psalms, Eric 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 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 gap.” 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 Pasadena and across Southern California, as he studies ethnomusicology, the Psalms, and Islam as a doctoral student at Fuller’s School of Intercultural Studies. Extending the call he heard in his dream to do a “new thing,” Eric wants to help others use the Psalms and music to deepen a life of prayer and soften the boundaries between faiths. “My vision is to invite the Pakistani church to use the Psalms and music gatherings to engage their neighborhood and develop friendships,” he says. “I see this as all of God’s orchestration. For centuries so many people have been playing in it, and my brief small voice is also added now.”

“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)

Want FULLER studio to see Eric playing his harmonium on video.

MICHAEL WRIGHT (@m_w_12), storyteller, is editor for FULLER magazine and FULLER studio. Find him on Twitter @michaelwright.

NATE HARRISON, photographer. In Fuller’s senior photographer and video storyteller. Find his other work at nateHarrison.com

Visit FULLER studio to see Eric playing his harmonium on video.

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 Pasadena and across Southern California, as he studies ethnomusicology, the Psalms, and Islam as a doctoral student at Fuller’s School of Intercultural Studies. Extending the call he heard in his dream to do a “new thing,” Eric wants to help others use the Psalms and music to deepen a life of prayer and soften the boundaries between faiths. “My vision is to invite the Pakistani church to use the Psalms and music gatherings to engage their neighborhood and develop friendships,” he says. “I see this as all of God’s orchestration. For centuries so many people have been playing in it, and my brief small voice is also added now.”

“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," 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 her, to weave her faith into the marketplace. Then one day, while listening to a "Theology of Business" podcast by Darren Shearer, she heard an advertisement for a Faith at Work Summit to be hosted in Dallas by Fuller’s Max De Pree Center for Leadership. "It 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 in the daily emails, meetings, research, and decisions that take place before and after a retail store is launched. As she divies into the complexities of that work, several principles guide her that turn her efforts into something of kingdom consequence. "I constantly ask God to show me what looks like to grow more like Jesus in each context," she says. "There’s no training manual, so I depend on God to show me how to do that." She and other members of the Christian fellowship gather regularly to pray, occasionally hosting speakers or special events. They partner with other groups to do community service and support local nonprofit agencies. But Christeen emphasizes that these things must be part of a wider effort at faith and work integration. "It’s so easy to compartmentalize. 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 with productivity. 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, though—both employees and customers—really drives home to Christeen why she does what she does. "I see launching a store in a new market as an investment into the people of that country," she says, and recalls with joy an opening she attended not long ago. "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 missionary: building up a community and leaving it better than she found it.
One 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 him 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 is a country colonized ten times over,” he says. “Having your land stolen. Seeing your religion and culture turned into a profile for surveillance. Being targeted through police violence. Having basic human rights—to 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—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 peoples. “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 he 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. “I had to work backwards to my own home community—a denomination that historically had impacted people’s health and well-being. ‘We can get caught up in politics of borders and identity,’” says Jeffrey, “‘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.’”

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 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.”

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, asking them to describe solutions to the needs in their community, very rarely did they say ‘We need 12 sessions of trauma-focused therapy.’”

Where Jeffrey saw a chance to make a difference, he recognized how he could help displaced people—of all backgrounds—to heal and model the change they hope for.

Continuing the work he began in his PhD research, Jeffrey recognized the same forms of institutional maltreatment and oppression occurring among refugees as they had among Indigenous peoples. “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 he 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. “I had to work backwards to my own home community—a denomination that historically had impacted people’s health and well-being. ‘We can get caught up in politics of borders and identity,’” says Jeffrey, “‘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.’”

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 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 building broad community psychology programs to meet holistic needs, while inspiring other faith-based organizations to join efforts in healing the historical colonialism that had impacted people’s health and well-being. “We can get caught up in politics of borders and identity,” says Jeffrey, “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.”

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, asking them to describe solutions to the needs in their community, very rarely did they say ‘We need 12 sessions of trauma-focused therapy.’”

Where Jeffrey saw a chance to make a difference, he recognized how he could help displaced people—of all backgrounds—to heal and model the change they hope for.

Continuing the work he began in his PhD research, Jeffrey recognized the same forms of institutional maltreatment and oppression occurring among refugees as they had among Indigenous peoples. “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 he could help displaced people—of all backgrounds—to find each other in their shared pain and work toward a new future through “common resonance, coalitions, and allyship,” he says. “I had to work backwards to my own home community—a denomination that historically had impacted people’s health and well-being. ‘We can get caught up in politics of borders and identity,’” says Jeffrey, “‘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.’”

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 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 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 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 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
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.”

“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.”
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
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 fear, to finally face that fear with a friend by his side. "That's when I realized that when you tell the truth of where you really are, there's no boogey 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 good enough to earn acceptance at a rigorous seminary. Yet he past that fear of not cutting it. He had a college degree and grades that really are, there's no boogey man on the other side—there's actually grace and healing," he says.

Albert couldn't believe how easy it was, after so many years of pushing back out of fear, to finally face that fear with a friend by his side.

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

The memory of a childhood friend's encouragement still vivid, Albert knew he had to try. 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.

Dr. Labberton 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 pouring 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.

Dr. Labberton 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 pouring into you so you can be a lifelong learner."

Albert was pulled back out of the academic world and into one where he naturally excelled: ministry. After a fruitful stint at Lake Avenue Church, Albert went on to plant Fellowship Monrovia. Now the pastor of a fast-growing church, his seminary career moved to the back burner. Yet years later, he wondered: could he have finished at Fuller if he wanted to? He was a pastor without a seminary degree. What did that say about him? "There it was again," he says, "this narrative that keeps playing in my life—that the arts, the creative stuff, the spiritual things are where I'm strong, but I'm not good at the hard, rigorous stuff."

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 locked 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.
WORK

Introduction
Mark D. Roberts
p. 34

Faith-Work Integration: Trendy or Essential?
Mark D. Roberts
p. 36

Becoming Entrepreneurial: Embracing Failure and Empathy in a Changing World of Work
Michaela O’Donnell Long
p. 43

A People Entrusted to Your Care
Scott Cormode
p. 50

Moms, Marchers, and Managers: Priests All Three
Matthew Kaemingk
p. 58

Relational Stress in the Workplace
Migun Gesen
p. 68

Walking the Line
Vincent Bacote
p. 73
recently met a young entrepreneur for coffee in a crowded neighborhood of San Francisco. As we talked about the mission of Fuller’s Max De Pree Center for Leadership, he quickly cut to the chase: “I’m interested in this faith/work thing you’re talking about. I want to know how to do Jesus at work.”

“Doing Jesus at work” wasn’t always on the radar screens of Christians. Work was part of the “secular” world that had little to do with the “sacred” world of Jesus. Increasingly, though, followers of Jesus were becoming aware of the profound spiritual significance that God’s world shouldn’t be divided up that way, and that work has everything to do with faith and work as well.

In his book God at Work, David Miller locates us in “The Faith at Work Era.” His historical research examines the burgeoning conversation over the last 30 years about the integration of faith and work. This conversation began primarily among business practitioners, not scholars or pastors—and flourished mainly among upper-middle-class and upper-class white males. As you would expect, it reflected the longings and losses of this particular constituency. Personal fulfillment, ethical leadership, work-life balance, and workplace evangelism were common themes.

Increasingly, however, the conversation about faith, work, and economics began to emerge among more diverse communities. For example, the fact that Fuller Seminary is devoting a full theology section of FULLER magazine to illustrate that “faith at work” is gaining interest among academics, several of whom have contributed articles to this issue.

Fuller’s De Pree Center seeks to include a broad range of partners in our conversations about faith, work, and economics. Not only does this diversity enrich our understanding and program, but it also encourages others to reach beyond common themes. The articles in this edition of FULLER magazine reflect the breadth of topics and perspectives that come from a breadth of authors. In the typical discussions of the past faith at work era, you might not have heard much about such things as justice, beauty, eschatology, breast-feeding, empathy, economics, and female entrepreneurship. But you will read about them here.

And, as you do, you’ll be invited to think afresh about how your faith shapes your work and vice versa, and how, through your daily work, you are contributing to God’s work in the world.

TRABAJO

Por Mark D. Roberts

Hace poco, en un libro de Mark D. Roberts, trabajadores de la fe y el trabajo se ven de manera diferente. La colaboración con Jesús en el lugar de trabajo es una conversación que está ganando interés entre los académicos, no sólo entre los practionniers, sino también entre las personas de distinta escala social. Estos trabajos se centran principalmente en los hombres blancos de clase media y alta.

En su libro God at Work, David Miller nos ubica en “La Era de la Fe en el Trabajo.” Su investigación histórica examina la tenencia de la “fe en el trabajo” está ganando interés entre los académicos, no sólo entre los practionniers, sino también entre las personas de distinta escala social. Estos trabajos se centran principalmente en los hombres blancos de clase media y alta. Como lo puede imaginar, refleja los anhelos y pérdidas de esta generación en particular. La reinvención personal, el liderazgo ético, el equilibrio entre la vida laboral y el evangelismo en el lugar de trabajo 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 tempranas.

Por ejemplo, el hecho de que el Seminario Fuller está dedicando una sección completa de teología al tema de hacer Jesús en el trabajo, sugiere que “la fe en el trabajo” está ganando interés entre los académicos, varios de los cuales han contribuido 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 anima a otros a llegar más allá de sus entornos familiares. Los artículos de esta edición de la revista FULLER reflejan las amplitudes de temas y perspectivas que provienen de una amplia gama de autores. En las conversaciones típicas de la pasada era de la fe e el trabajo, usted pudo no haber escuchado hablar de cosas como la justicia, la belleza, la espiritualidad, la lactancia materna, la empatía, la economía, y el emprendimiento femenino. Pero leer sobre estos temas aquí. Y, como podrá ver, será invitado a pensar de nuevo acerca de cómo su fe moldea su trabajo y viceversa, y cómo, a través de su trabajo diario, usted está contribuyendo al obrar de Dios en el mundo.

일

저자: 마크 로버츠

최근, 다이어트를 보는 이 종교인들의 신앙과 일의 관계에 대한 교학적 연구가 이루어지고 있습니다. 이 연구는 주로 대중적이고 중상류화된 지역의 사업가들에 대한 것입니다. 그러나 점차, 마틴 루터King 시대의 종교에 대한 보수적인 관점을 가지고 있는 사업가들 중에서도, 새로운 관점을 가지고 있는 사업가들이 찾아나갔습니다.

하나님의 세계가 그렇게 이분화되어서는 안되며, 직장이라는 세계는 예수님의 “거룩한”세계와는 거의 관계가 없는 “세속적인”세상의 일부로 여겨졌습니다. 이것은 아니었습니다.

“직장에서 예수님을 따르는 삶을 어떻게 살 수 있는지”는 항상 그리스도인들의 레이더 망에 있었던 주제였습니다. 이 주제는 그의 사명에 대해 이야기를 시작하자, 그는 최근에 샌프란시스코의 어느 중상류화된 지역에서 젊은 사업가를 만나서 커피를 마셨습니다.

En su libro God at Work, David Miller nos ubica en “La Era de la Fe en el Trabajo.” Su investigación histórica examina la tenencia de la “fe en el trabajo” está ganando interés entre los académicos, varios de los cuales han contribuido 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 anima a otros a llegar más allá de sus entornos familiares. Los artículos de esta edición de la revista FULLER reflejan las amplitudes de temas y perspectivas que provienen de una amplia gama de autores. En las conversaciones típicas de la pasada era de la fe e el trabajo, usted pudo no haber escuchado hablar de cosas como la justicia, la belleza, la espiritualidad, la lactancia materna, la empatía, la economía, y el emprendimiento femenino. Pero leer sobre estos temas aquí. Y, como podrá ver, será invitado a pensar de nuevo acerca de cómo su fe moldea su trabajo y viceversa, y cómo, a través de su trabajo diario, usted está contribuyendo al obrar de Dios en el mundo.

일

저자: 마크 로버츠

최근, 다이어트를 보는 이 종교인들의 신앙과 일의 관계에 대한 교학적 연구가 이루어지고 있습니다. 이 연구는 주로 대중적이고 중상류화된 지역의 사업가들에 대한 것입니다. 그러나 점차, 마틴 루터King 시대의 종교에 대한 보수적인 관점을 가지고 있는 사업가들 중에서도, 새로운 관점을 가지고 있는 사업가들이 찾아나갔습니다.

하나님의 세계가 그렇게 이분화되어서는 안되며, 직장이라는 세계는 예수님의 “거룩한”세계와는 거의 관계가 없는 “세속적인”세상의 일부로 여겨졌습니다. 이것은 아니었습니다.

“직장에서 예수님을 따르는 삶을 어떻게 살 수 있는지”는 항상 그리스도인들의 레이더 망에 있었던 주제였습니다. 이 주제는 그의 사명에 대해 이야기를 시작하자, 그는 최근에 샌프란시스코의 어느 중상류화된 지역에서 젊은 사업가를 만나서 커피를 마셨습니다.

En su libro God at Work, David Miller nos ubica en “La Era de la Fe en el Trabajo.” Su investigación histórica examina la tenencia de la “fe en el trabajo” está ganando interés entre los académicos, varios de los cuales han contribuido 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 anima a otros a llegar más allá de sus entornos familiares. Los artículos de esta edición de la revista FULLER reflejan las amplitudes de temas y perspectivas que provienen de una amplia gama de autores. En las conversaciones típicas de la pasada era de la fe e el trabajo, usted pudo no haber escuchado hablar de cosas como la justicia, la belleza, la espiritualidad, la lactancia materna, la empatía, la economía, y el emprendimiento femenino. Pero leer sobre estos temas aquí. Y, como podrá ver, será invitado a pensar de nuevo acerca de cómo su fe moldea su trabajo y viceversa, y cómo, a través de su trabajo diario, usted está contribuyendo al obrar de Dios en el mundo.

일

저자: 마크 로버츠

최근, 다이어트를 보는 이 종교인들의 신앙과 일의 관계에 대한 교학적 연구가 이루어지고 있습니다. 이 연구는 주로 대중적이고 중상류화된 지역의 사업가들에 대한 것입니다. 그러나 점차, 마틴 루터King 시대의 종교에 대한 보수적인 관점을 가지고 있는 사업가들 중에서도, 새로운 관점을 가지고 있는 사업가들이 찾아나갔습니다.

하나님의 세계가 그렇게 이분화되어서는 안되며, 직장이라는 세계는 예수님의 “거룩한”세계와는 거의 관계가 없는 “세속적인”세상의 일부로 여겨졌습니다. 이것은 아니었습니다.

“직장에서 예수님을 따르는 삶을 어떻게 살 수 있는지”는 항상 그리스도인들의 레이더 망에 있었던 주제였습니다. 이 주제는 그의 사명에 대해 이야기를 시작하자, 그는 최근에 샌프란시스코의 어느 중상류화된 지역에서 젊은 사업가를 만나서 커피를 마셨습니다.

En su libro God at Work, David Miller nos ubica en “La Era de la Fe en el Trabajo.” Su investigación histórica examina la tenencia de la “fe en el trabajo” está ganando interés entre los académicos, varios de los cuales han contribuido 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 anima a otros a llegar más allá de sus entornos familiares. Los artículos de esta edición de la revista FULLER reflejan las amplitudes de temas y perspectivas que provienen de una amplia gama de autores. En las conversaciones típicas de la pasada era de la fe e el trabajo, usted pudo no haber escuchado hablar de cosas como la justicia, la belleza, la espiritualidad, la lactancia materna, la empatía, la economía, y el emprendimiento femenino. Pero leer sobre estos temas aquí. Y, como podrá ver, será invitado a pensar de nuevo acerca de cómo su fe moldea su trabajo y viceversa, y cómo, a través de su trabajo diario, usted está contribuyendo al obrar 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.

In 2017, the Lilly Endowment awarded a grant of $1.5 million for the most extensive and in-depth study of how Christians actually integrate their faith and work (see sidebar on page 38 for more details).

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 86 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 1,500 members. Twenty seminaries, including Fuller, have joined the Oikonomia Network, which helps pastors equip people for whole-life discipleship, fruitful work, and economic wisdom.

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. This

+ Continued on p. 39

Mark D. Roberts is executive director for the Max De Pree Center for Leadership at Fuller Seminary, responsible for the mission, strategic direction, and operations of the center and also serving as principal writer of its Life for Leaders daily devotional. With years of experience as a pastor, nonprofit leader, and mentor, he is committed to serving leaders in the marketplace, education, government, nonprofits, arts, family, and the church. He has written eight books and dozens of articles for journals and magazines, and regularly speaks on leadership, vocation, faith and work, digital media, church life, and biblical theology.
A GROUND-BREAKING STUDY OF FAITH AND WORK IN THE UNITED STATES

Elaine Howard Ecklund and Denise Daniels

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 and Denise 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, Denise has been working with others to expand a Christian theological understanding of work and apply it to business and leadership, while Elaine has written extensively on the intersection of science and faith—primarily focusing on how scientists and those in medicine understand and engage in their work in light of their own faith commitments. She became very interested in 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? How do they play at work? How old are they? What their income level is? To what extent did they become very interested in the question of how Christians from a variety of denominational backgrounds, employment experiences, generations, racial groups, and geographical regions within the United States think about and experience their faith at work?

For 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 life. Our research aims to understand how people integrate these two. The study will provide the first broad baseline about the ways individuals understand how faith informs their work and about what congregations 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.

Our national, random-sample survey will target approximately 12,000 people from multiple religious traditions and from non-religious tradition. We want to understand how people appropriate their faith at work as well as the benefits and challenges they experience from doing so. Do some people choose particular careers or jobs due to their faith commitments? To what extent do people experience positive outcomes at work as a result of their faith? How likely is it for Christians to experience disadvantages or discrimination based on their faith? Are there any systematic patterns?

In our final phase, we will conduct about 200 in-depth, follow-up interviews with participants who took part in the survey. In this one-on-one format, we hope to get a more fleshed-out picture of how people think, feel, and behave at work as a result of their faith commitments. We also want to learn what people most want from their faith communities to support them in their work. How can faith leaders best encourage their constituents in their work? What do most Christians want from their faith communities that will enable them to accomplish God’s calling in their work lives?

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 a network of people who are trained to meet the spiritual needs of working men and women across the spectrum—from different demographic groups, across multiple occupational domains, and at various income levels.

The existence of the 1,128-page Theology of Work Commentary and Briefly suggests that work is a major theme in the Bible. And an argument based on volume doesn’t fully satisfy. Does work figure prominently in the main storyline of Scripture, in the core theology of the Bible? This question takes us back to the biblical text—including passages on the Creation and the Incarnation.

CREATION

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,2 God is also said to “make” things (Gen 2:3, using the common Hebrew verb nasah). 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.”3 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 Genesis identifies as “one of the most theologically influential passages of Scripture.”4 The opening words of John echo the “In the beginning” of Genesis (Gen 1:1, 2). Though the work of creation is mentioned in John 1:3–5, 10, the focus of the prologue is on the divine Word (logos in Greek). All things came into being through the Word (John 1:3, 18), who was essential to God’s creative work.

In the prologue to John, the divine Word, says Genesis identifies as “one of the most theologically influential passages of Scripture.”4 The opening words of John echo the “In the beginning” of Genesis (Gen 1:1, 2). Though the work of creation is mentioned in John 1:3–5, 10, the focus of the prologue is on the divine Word (logos in Greek). All things came into being through the Word (John 1:3, 18), who was essential to God’s creative work.

In the prologue to John, the divine Word, says Genesis identifies as “one of the most theologically influential passages of Scripture.”4 The opening words of John echo the “In the beginning” of Genesis (Gen 1:1, 2). Though the work of creation is mentioned in John 1:3–5, 10, the focus of the prologue is on the divine Word (logos in Greek). All things came into being through the Word (John 1:3, 18), who was essential to God’s creative work.

The Incarnation

Moving from the biblical narrative to its theological center, we come upon the Incarnation. John makes this journey in a mere 14 verses, part of what professor Marianne Meye Thompson in her commentary on John identifies as “one of the most theoretically influential passages of Scripture.”5 The opening words of John echo the “In the beginning” of Genesis (Gen 1:1, 2). Though the work of creation is mentioned in John 1:3–5, 10, the focus of the prologue is on the divine Word (logos in Greek). All things came into being through the Word (John 1:3, 18), who was essential to God’s creative work.

In the prologue to John, the divine Word, says Genesis identifies as “one of the most theologically influential passages of Scripture.”4 The opening words of John echo the “In the beginning” of Genesis (Gen 1:1, 2). Though the work of creation is mentioned in John 1:3–5, 10, the focus of the prologue is on the divine Word (logos in Greek). All things came into being through the Word (John 1:3, 18), who was essential to God’s creative work.
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”15 and, I might add, the owner-manager of a small business.16 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) versus 7 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**

7. The survey was conducted by the Barna Group in partnership with LeTourneau University. See www.centerforfaithandwork.com/node/804.
15. 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 experience of leadership means constantly disappointing people. One of the most enthralling but accurate truths about leadership comes from Ronald Heifetz and Marty Linsky in *Leading on the Line*. "Leadership is disappointing your own people at a rate they can hardly absorb," they write. "This is 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), and new English-speaking Japanese Americans (Nisei), and a new multilingual ministry—the Bridge—that reaches out to a downtown Los Angeles. We traditionally think of Japanese internment camps. Yet others believe we were uniquely fit to absorb—trying to find the right community in terms of race, ethnicity, and culture. We even have two Japanese congregations without being disappointing people necessarily involves disapproving of other Japanese congregations. This often results in meetings where we think all three groups have agreed on something, but in actuality, there wasn’t a full sharing of everyone’s thoughts, opinions, and commitments. We are slowly acknowledging that I am Chinese, not Japanese. As a pastor seeking to do my work with faithfulness and effectiveness, Jesus models disappointment of the cross in this way? The Gospels show us that disappointing people is necessary for God’s kingdom to be fully realized. Yet beyond the disappointment of the cross lies the astounding surprise of the resurrection. Even when we disappoint those whom we lead, God is at work on something far better than any of us have begun to imagine.

WORK IS CHANGING

Tim Yee (MDiv ’04) is senior pastor of Union Church of Los Angeles and founding pastor of the Lifeline team of Life for Leaders, the daily devotional of the De Pree Center.

Michaela O’Donnell Long (MDiv ’11) is co-founder and CEO of Long Winter Media, a branding and video production company, and is lead strategist directing entrepreneurship initiatives for the De Pree Center. She is current–year fellow at Fuller Seminary in Practical Theology for Unitarian Universalists, and is an alum of Fuller’s Master of Divinity and Practical Theology program.

Christians have callings. For many of us, our callings include working. However, it is no secret that the world—including the workplace—is changing at a rapid and disruptive pace. As Thomas Freidman put it, "there is no such thing as a singular, stable vocation.”[1] The future of work looks very different than it does today. In fact, people’s work looks very different today than it has at any other time in history. In the United States, one such change is the shift toward independent workers, including independent contractors, freelancers, side-hustlers, temporary workers, and self-employed entrepreneurs. Studies estimate that in 2005, 3,3 million people, or 7.4 percent of the workforce, were independent.[2] That number has increased dramatically over the past decade to 2010, between 40 and 54 million people were reported as active in the independent economy.[3] This figure reflects a 35 percent of the workforce. Experts suggest that those numbers could rise as high as 50 percent in the coming years.[4] And one key reason for this massive movement toward independent work is the increasing number of people who work independently.

The shift in momentum toward independent work carries with it major adaptive

**BECOMING ENTREPRENEURIAL: EMBRACING FAILURE AND EMPATHY IN A CHANGING WORLD OF WORK**

Michaela O’Donnell Long

S
arch sat hidden under her office desk. This was the third night in a month she’d had to sleep at work to meet a project deadline. Her job as an architect was not unfolding as she had imagined. Fresh out of school, she wanted to design spaces that make cities beautiful. Instead, she found herself working insane hours on projects that did little to satisfy her. As she sat curled up that night, she realized she was suffocating and wanted out—so she crawled out from under her desk and ran into her boss’s office. Speaking through tears, Sarah sensed that she was leaving not only her job at that firm but her career as an architect. Yet she had been so sure that God had called her to this vocation.

When Sarah left that job, she realized that if she wanted reasonable hours and satisfying work, she would have to chart her own way forward.

**WORK IS CHANGING**

In Matthew 4, Jesus calls his disciples to “come and follow me.” This is the particular call, while “I will make you fishers of people” is the general call, whereas “Follow me” is Jesus’ central call, while “I will make you fishers of people” is the particular call or invitation. 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. When the Reformers wrote about vocation, the people’s work looked very different than it does today. In fact, people’s work looks very different today than it has at any other time in history. In the United States, one such change is the shift toward independent workers, including independent contractors, freelancers, side-hustlers, temporary workers, and self-employed entrepreneurs. Studies estimate that in 2005, 3.3 million people, or 7.4 percent of the workforce, were independent. That number has increased dramatically over the past decade to 2010, between 40 and 54 million people were reported as active in the independent economy. This figure reflects a 35 percent of the workforce. Experts suggest that those numbers could rise as high as 50 percent in the coming years. And one key reason for this massive movement toward independent work is the increasing number of people who work independently.

The shift in momentum toward independent work carries with it major adaptive
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 tethering 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 thus 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
Embracing failure and practicing empathy.

Embracing failure: In each interview, I asked how the interviewee had learned to define success and failure. The entrepreneurs I interviewed are objectively successful—founders of international NGOs, venture capital-backed start-ups, and stable small businesses. Yet, when talking about success, nearly all were noticeably uncom- fortable. Some even had a hard time articulating their thoughts. Most were unsure if they had even achieved success.

But when I asked them to talk about failure, every single interviewee loosened up. They talked openly and freely, easily recounting examples of how they had hurt people, of taking risks, of being vulnerable. Most were unsure if they miss noticing when Jesus joins them on their journey. Jesus walked with them to Emmaus, yet because they had not ex- pected his death, they were unable to expe- rience 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 that 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 how Jesus has been with us all along. Part of this is the need to expect and embrace loss in our 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, in those who embrace failure—knowing that it holds layers of loss, hope, and eventual- ly new life—who set themselves up for success and also for recognizing God amid a changing world.

Practicing empathy. Becoming entre- neurial 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 the world of another. Entrepreneurs know— and innovation literature validates—that empathy is the starting point for designing valuable products and processes. But for the faithful entrepreneur, empathy is also at the heart of what it means to be a good neighbor in this world. God calls us to love God with everything we have and to love our neighbors as ourselves. The parable of the Good Samaritan demonstrates both who our neighbor might be and what good neighbors do. In the story, we learn that the man on the road was attacked and aban- doned. He was clearly suffering. Suffering is perhaps the most common experience among humankind. The fact that all who suffer helps us understand that anyone can be our neighbor.

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 neighbor- lihood, are embodied in real moments with real people. We have to be on the road and road in order to recognize our neighbors in the midst. The entrepreneurs I inter- viewed talked about empathically recogniz- ing 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 in- volved 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 iso- lation. 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, she did not expect it to be her career. She left architecture to pursue a new life. In Luke 24, the disciples were so preoccupied by their loss of Jesus that they miss noticing when Jesus joins them for their neighbor. Jesus walked with them to Emmaus, yet because they had not ex- pected his death, they were unable to expe- rience 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 that 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 how Jesus has been with us all along. Part of this is the need to expect and embrace loss in our 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, in those who embrace failure—knowing that it holds layers of loss, hope, and eventual- ly new life—who set themselves up for success and also for recognizing God amid a changing world.

Practicing empathy. Becoming entre- neurial 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 the world of another. Entrepreneurs know— and innovation literature validates—that empathy is the starting point for designing valuable products and processes. But for the faithful entrepreneur, empathy is also at the heart of what it means to be a good neighbor in this world. God calls us to love God with everything we have and to love our neighbors as ourselves. The parable of the Good Samaritan demonstrates both who our neighbor might be and what good neighbors do. In the story, we learn that the man on the road was attacked and aban- doned. He was clearly suffering. Suffering is perhaps the most common experience among humankind. The fact that all who suffer helps us understand that anyone can be our neighbor.

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 neighbor- lihood, are embodied in real moments with real people. We have to be on the road and road in order to recognize our neighbors in the midst. The entrepreneurs I inter- viewed talked about empathically recogniz- ing 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 in- volved 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 iso- lation. 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, she experimented by sending out a graphic design portfolio she had built in college. One gig turned into many and today, she owns a thriving graphic design 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 fail- ures as we do. But there is also great hope for those among us who are willing to become entrepreneurial. The stories of the Emmaus walk and the Good Samaritan help us recognize that our faith prepares us to be on the journey. A church committed to its own recalibra- tion for a changing world of work can start helping people become entrepre- neurial by forming them to embrace failure and practice empathy.
“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 19-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 wanted to maintain the integrity of his faith in his work, so he asked for his pastor’s advice.

The pastor’s answer leads to our questions. Was quitting Michael’s only option? How do we understand vocation, especially vocation in the marketplace, 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. So we understand vocation, especially vocation in the marketplace, 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?

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 idyllic danger for Christians is to see people as tools, as nothing more than a means 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 fledgling vice president. Max believed that God had entrusted his people 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 employees’ 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. Artists and entrepreneurs alike celebrate this point. But why did God create? God called 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 fledgling vice president. Max believed that God had entrusted his people 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? 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. 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 colleague ran up to her needing to talk. He was distraught because he had just discov-
The chaplaincy program is part of what they call the Vermeer Extra Mile. Scott Cormode is Hugh De Pree Professor of Leadership Development at Fuller, and previously also served as academic dean and as director of innovation.

\begin{quote}
Our chaplaincy 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.
\end{quote}

Mary Andringa
Chair of the Board and Former CEO
Vermeer Corporation

You are the parent of an 11-year-old daughter who is feeling anxious and depressed. She tells you she has thought about suicide. You don’t know what to do. Where do you reach out for help? If you are a factory worker at the Vermeer Corporation in Iowa, you call the company chaplain.

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, wood-chippers, and massive diggers. The 3,000-person factory covers 1.5 million square feet in Pella, Iowa, along 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 Vermeer chaplains. She has a jovial nature—a ready laugh and a singer’s melodic voice.

Last year, a factory worker contacted her about his depressed daughter. Shawna drove out to his house, “way out in the farmlands” as she tells it. She sat in the living room with the anxious preteen and simply asked, “What’s going on?” That gave the girl her opening, and they talked for some time. Shawna made many more drives to sit in that simple living room, and worked together with the 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 Glesener 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 bright 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 follow-up. Then they often ask the chaplain to accompany them on the painful trip to Human Resources to have to say out loud what they want to go to rehab. The days of walking the factory floor are over. The stories that circulate about how the chaplain at work, they also have another life—a life with a family.

Everyone in the program is clear that “the chaplaincy program is not here to convert people.” Pat Ashley 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.”

It was that continual love and care—offered each day in steel-toed boots—that allowed a frightened parent to ask for help. It was that ministry of presence that enabled an alcoholic to ask the chaplain to help him get to rehab. And it was that longing to “come alongside” that prompted the Vermeer Corporation to go the extra mile.
Christopher Wright, FULLER MAGAZINE
I went back to see him recently. We met at a Starbucks. Before we could order our coffee, a woman came bounding from behind the register to hug Michael. She was the manager of the store, had not seen Michael in years, and wanted to thank him because she owed her career to him. She had been one of those 15-year-olds who learned from him. She gushed about how he taught her the best way to treat people, both custom- ers and employees. She said she learned from him values that saw her through dark times. Michael never preached to her. But he gave her a different vocabulary and a new way to see the world. That’s what most sermons strive to do. In sermons, beliefs lead to actions. At work, actions embody beliefs. Michael had such an impact on his former employee because he listened to the longings and losses of the people entrusted to his care.

ENDNOTES
2. The church has taken on this apostolic role as ambassador, and thus Paul’s assertion about himself and his team (“We are ambassadors”) can also be said of present-day Christians who are sent out to engage in God’s reconciling work.
3. The Greek word Paul uses for an “ambassador” refers to an envoy who is sent to speak on behalf of a sovereign. Paul uses this term to emphasize his own authority as the mouthpiece of the God who sent him, but softens that claim by emphasizing reconciliation. He is thus the envoy of reconciliation who stands between God and the Corinthians, imploring them to accept God’s kind offer of reconciling grace. Paul Barnett, The Second Epistle to the Corinthians, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1997), 307–9.
4. On “reconciliation” as Paul’s missional goal, see Murray Harris, The Second Epistle to the Corinthians, New International Study Commentary (Grand Rapids: Eerdmans, 2005), 435–46.
6. The quotation is from Lee Hardy’s summary of Luther in The Fabric of the World (Grand Rapids: Eerdmans, 1990), 66.
7. William Parcher points out that Luther’s notion of station is rooted in a static view of society that relegated women and peasants to marginal status and Baptist a wealthy man’s standing. We will reference his work but shift the usage of the word “station” so that it takes on a more contemporary meaning that allows for social mobility. Thus, we draw inspira- tion from Luther without adopting all of his assumptions. William Parcher, Calling (Grand Rapids: Eerdmans, 2005), 206.
9. The most famous of these self-referential notions of voca- tion is Frederick Buechner’s line that “the place God calls you to is the place where your deep gladness and the world’s deep hunger meet.” William Parcher, The Fabric of the World (San Francisco: HarperOne, 1993). In recent years, authors like Tim Keller have attacked that line. Keller says, “A job is a vocation only if someone else calls you to do it and you do it for them rather than for yourself. And so our work can be a calling only if it is managed as a mission of service to something beyond merely our own interests.” (For) thinking of work mainly as a means of self-fulfillment and self-realization slowly crushes a person. “Daily Good Elizabeth (New York: Doubleday Books, 2012), 19.
11. What keeps this from being some paternalistic sense of authority over others is De Pree’s notion of “leading lead- ership.” He believes that the authority in the moment does not depend necessarily on roles. For example, he did not just allow but he enabled Valerie to exercise authority over him by publicly promoting to keep his commitments. Max De Pree, Leadership Jazz (New York: Doubleday Books, 1992), 16–32.
BEAUTY AND A CHRISTIAN VISION OF BUSINESS

Uli Chi

One morning a few years ago, I sat in a weekend 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 of the business? How productive is my business? How useful are its products and services? All are questions of individual and corporate “fruitfulness.” It seems to me, this is a particular vision of how beauty makes businesses.

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, functionally designed, economically enduring 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 serious business consideration, despite its complexity and subtlety, turn 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.

This is where a Christian vision of business rooted in the creation text can both be countercultural 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, inevitably, 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.

Uli Chi

Uli Chi is founder and chair of OneVue, 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 for Leaders daily devotions.
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

Texas. now lives and teaches in Houston, helping equip regional churches to executive director for four years, Washington, and served as its northwest culture in Seattle, the Fuller Institute for Theology and public theology. In 2013 he founded theology and culture, and Reformed teaching focus on Islam and political the De Pree Center. His research and Texas, and scholar-in-residence for —Exodus 19:6

The angst of a weary Friday is often com- pounded when we consider the finite nature of our jobs in relation to the seemingly in- finite nature of global challenges, forces, and institutions. The office wall posters, clichés, and platitudes ring hollow, and we are left paralysed by the infinite nature of the work we have been assigned.

THOSE WHO MARCHED AND THOSE WHO COULDN’T

It is a quotidian mystery that dailiness can lead to such despair and yet also be at the core of our salvation. . . . We want life to have meaning, we want fulfillment, healing and even ecstasy, but the human paradox is that we find these things by starting where we are. . . . We must look for blessings to come from humility, everyday places! —Kathleen Norris

Social media loves a protest. The photos are vivid: the videos are enthralling; the frenetic energy of a passionate and powerful crowd is palpable. The Women’s March certain- ly qualified as “trendworthy”—it was the largest physical protest in American history. On January 21, 2017, my social media feed was filled with panoramic vistas of endless crowds, impassioned speeches, funny signs, and convecting 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—managers-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 bending history: the managers and moms felt like history was bending them. My social media feed became a fascinating mixture of thoughtful women all reflecting on callings that were finite and global chal- lenges 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 rainswept—assumption that on January 21, 2017, the marchers were a part of something important that excluded Gentile Chris- tians. In this encounter, God first called into ques- tion Peter’s assumptions about Jewish laws of clean- ness and cultural practices that had 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 worth of Christian faith is not only relevant, but complex. 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 rise great op- portunities 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 con- stantly navigating the power differential between Jewish Christians and Gentile Christians. In this encounter, God first called into ques- tion Peter’s assumptions about Jewish laws of clean- ness and cultural practices that excluded Gentile Chris- tians. These practices created an inherent “in- group” advantage and “outsider” disadvantage. Peter was afforded the advantage of belonging to the “in group” of Jewish Christians. But after his Spirit-led en- counter 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 influ- ence 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/work conversation. At the De Pree 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 exclu- sion into belonging. Each of us has the potential to be a workplace advocate. We are called, like Peter, to recog- nize 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 communi- ties at work.

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

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.

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 complex. 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 rise great opportunities for workplace advocates to embody the kingdom values of justice, wholeness, and flourishing among our communities at work.

The ordinary man who honorably fulfills his daily calling before God hardly seems to count anymore: he 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. . . . And so it is that the power and the worth of Christian faith is not apparent 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 un-
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 are brought 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 twirled into some sort of platform for either justice or evangelism. The work of designing, cooking, caring, negotiating, and selling has no place or purpose 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 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.

My point is not that evangelism and justice do matter. We urgently need more marchers and more missionaries, not fewer. My point is that our theological understanding of what counts as a holy calling matters. The church must theologically grapple with the complex and diverse ways in which the people of God are called to participate in God’s economy. Once we do, we will quickly realize that we need to commission more than one percent of our population for service in the kingdom.

The manager, the mom, and the marches are priests all three. Each has a place in God’s garden. Each has a sacred calling to participate in its restoration. When my friend Jennifer could not participate in the Women’s March, she nursed her son and she wrote a poem. While her calling was finite, she saw her place in the infinite. Rocking back and forth in that small and quiet nursery, Jennifer could say to no one but her maker: “I am sharpening him like an arrow.”

**Endnotes**

MADE TO FLOURISH: FAITH, WORK, AND ECONOMICS FROM A LATIN 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 is president of 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 church, work, and economics. Dr. Miranda believes. “We bring a unique contribution to the Hispanic community. This will make a difference within and beyond the Latino community. 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 masculine 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 Latinas, from growing to their full potential in their work in the marketplace and the church.

The Mirandas yearn to see Hispanic men and women—indeed, all of God’s people—exercise all their gifts in service to God and others through their work.

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 tiene tanto la oportunidad como la responsabilidad de dirigirse hacia el grupo grande de Cristianos Latinos quienes sienten que su llamado en el mercado económico no ha reconocido ni celebrado. Esto marcará una diferencia dentro y 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 mentorizando a líderes Latinos en la iglesia, comunidad y academia, por varias décadas.

Los Cristianos Hispanos pueden rendir una contribución única a la conversación sobre fe, trabajo y economía, cree el Dr. Miranda. “Nuestros hombres y nuestras mujeres—y por supuesto, todo el pueblo de Dios—pueden transformar nuestra experiencia laboral. Esto puede transformar nuestra experiencia laboral.”

Las Mirandas ansían poder ver que nos retan, pero pienso que estamos más conscientes ahora.” Las iglesias, como también otras organizaciones, necesitan confrontar el techo de cristal que históricamente ha impedido a las mujeres en general, y en particular a las Latinas, de lograr crecer a su máximo potencial en su trabajo dentro del mercado económico y la iglesia. Los Mirandas asían poder ver hombres y mujeres hispanas—y por supuesto, todo el pueblo de Dios—poder ejercer sus dones espirituales en servicio a Dios y a otros por medio de su trabajo.
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 chaplain?” I asked.

“No, I’m a marketplace minister in my daily work, as I help people with strategic communication and work on the Hill to help shape US policy in key areas. I’m a marketplace minister in everything I do, just like all other followers of Jesus are called to be.”

For Breon, the marketplace isn’t just 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 carpenter 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 Christian seekers 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 faithful-ness 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 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. God is bringing 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 Chris-tian beliefs. It’s amazing.”

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.
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 renounce 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 Archibald 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, intimida- ting, 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, inescapable. 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 flight, fight, or freeze response. Similarly, 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 excessive 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 pro-

motions, or other types of discrimination.

Blaming is a fight response to an emotional threat. When we feel we are unappreciated, 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 façade, 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 depleting energy, motivation, care, or hope to the point that we feel like there is no longer enough.” 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...
JOINING GOD IN HIS WORK IN THE WORLD

Deborah Gill

All Christians are called to join God in his work in the world. The creation mandate in Genesis 2:15 calls us to stewardship—bringing creation and culture to their highest fruits and 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 few ordained. 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 her trades, and develops agriculture. In a period of history much different from ours, this Bible text describes her in the roles of reconciling (2 Cor 5:19). God was at work in Christ and we, too, can join him in this work of reconciliation.

**Proverbs 31:10–31**

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 vigor- ously, 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 grinds with her fingers. She spins her wool and works with her hands. She is clothed in fine linen and purple. She is clothed in fine linen and purple. She is clothed in fine linen and purple. She is clothed in fine linen and purple.

This competent, compassionate businesswoman thus has a won- derful witness. What principles can we derive from this biblical model? Engag- ing all the people of God in the work of God in every aspect of their lives puts every believer into ministry. It eliminates the “sacred/ secular divide” and the “holy hierarchy.” It sanctifies the ordinary and integrates faith into activity. It moves the congrega- tion from passive to active, the clergy from caregivers to equippers, and the church from maintenance to mission. This new view results in maximum mobil- ization, unrestricted access, and incalculable authenticity.

There are multiple models engaging businessespeople for God’s purposes. Marketplace ministries focus on seeing one’s work as a platform for mission, compassion and justice, even- gelism and discipleship. Tent making uses one’s profession to serve as a Christ follower and shine his light in places restrict- ed from overt gospel witness. Microenterprise development invests financially to raise the quality of life and standard of living of others. The Holy Spirit empowers people through creative engagement with others through their work, not only in business for mission, but in business as mission and business as business.

One present-day example of this is Cascade Engineering, a business I have visited and researched in Grand Rapids, Michigan. Fred Keller, founder and chair, shares Cascade’s approach: “Everything we stand for culminates in our ‘triple bottom line’—people, planet, profit,” he says. A business should be about more than just profit; it should be about much more—about society, about the community it serves. It is uniquely positioned to address social and en- vironmental problems. Cascade, for example, employs and retains folks who have former- ly been on welfare, as well as those who have been in prison through their “returning citizens program.” This intentionality results in social capital—individuals in poverty and a better workforce.

Cascade’s leadership team has sought to obey the creation mandate in stewarding people, the planet, and profit. They have also been able to weld this with the work they do. Cascade’s kind of business as mission has resulted in a qua- druple bottom line: building financial, social, environmental, and spiritual capital. May we all similarly strive to join God in his work in the world.

Deborah M. Gill (PhD ’91) is professor of biblical studies and mission and spiritual formation at Bethel University in St. Paul, Minnesota. For more information about Cascade and the Cascade Building for Mission, visit www.CascadeBuildingForMission.org.

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 general- ly 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 the good things he planned for us long ago.” We are his precious daughters or sons who honors and loves them (Isa 43:4). Another source of truth is trusted others who have shown us their love and their trustworthiness over time. Out of their love for us, they are able to speak truth into our hearts. However, of the three sources, the truths that the self speaks and believes are the most transac- tional. Ultimately, we are the ones that have to choose to believe such truths and ascribe to ourselves the way of knowing of the self. Reclaiming our true identity enables us to live as the new self. As stated in Ephesians 2:10, “Therefore, if anyone is in Christ, the new creation has come. The old has gone, the new is here!” Our old patterns of believing...
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 agree with us on certain issues. Disagreement and not listening are two different experiences. When we lean 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 them respectfully, listen openly, and communicate our needs.

Reclaiming our true identity allows us to ground ourselves in our truths. In this case, we can remind ourselves that we are valued, respected, and heard. We can approach our supervisor with a desire to engage respectfully, listen openly, 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, seek 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 your finding 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. Leaning 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 finding yourself having the tendency to withdraw, isolate, or escape, then seek connection. Find a trusted friend or mentor who can hold you accountable, particular to the more harmful modes of escape. Make efforts to stay connected emotionally. Even when 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 learned 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.

WALKING THE LINE

Vincent Bocate

F

Familiarity can sometimes lead to an illusory perspective. I have spent a long time thinking, reading, and writing about dimensions of public Christianity—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. An investment strategist Bob Dell once told me, “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 learned 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.

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 swing-

6. To read more about this, see Tony Hargrove and Sharon Hargrove, “Reframing Identity,” FULMER magazine, issue 4, 40-46.
7. The training to be a therapist has an embedded system of supervision, which makes regular monitoring of these practical 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 Camron Lee for their insightful feedback.

6. To read more about this, see Tony Hargrove and Sharon Hargrove, “Reframing Identity,” FULMER magazine, issue 4, 40-46.
7. The training to be a therapist has an embedded system of supervision, which makes regular monitoring of these practical 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 Camron Lee for their insightful feedback.
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 beck-
oning 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 some-
times 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 recogni-
tion 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, lead-
ership 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 contri-
butions 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 discern-
ment in our larger concept of voca-
tion, and the conversation presumes a variety of options. The truth is that
having an array of choices is a privi-
lege easily taken for granted. These
choices should certainly be consid-
ered with great seriousness, but tem-
pered 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 accom-
plishments are penultimate.

Many open vistas remain for helping
care leaders and parishioners dis-
cover 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 faith-
ful 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 alumni now wherever they may be, and those upon the missions field, and those in the pastorate, 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.

“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.

“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 but 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. Whosever men 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 blunted; but they are still God’s creatures, and I must treat them as such.”

George Eldon Latif (1911–1985) 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’ve 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.”

Libba Patterson, Fuller’s first director of the Office of Women’s Concerns, reflecting on the mission of Fuller in empowering women. Listen to Libba share stories from her time at Fuller at StoryTable: Women.
The quotes on this page are drawn from the inauguration speeches of Fuller Seminary’s five presidents. A time of both celebration and reflection, inaugurations provide space to reconsider past commitments in light of present-day realities and future goals. Taken together, these quotes express a unified vision for “the positive presentation of the Christian faith in a critical world.”


“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, the quickest way to do God’s work in the period of relative ease before us . . . is to have divinely called, supernaturally born, spiritually equipped men of unction and power to go forth. . . . I envisage a school that can become the center of missions and evangelism on the basis of a gospel of which we come to grips with the eternal gospel until it rises to its full height. His life has been gripped by the grace of God, and he stretches man to his full height. His life has been complete. He has never been a glib or casual person. He has been gripped by the grace of God, and he has never been glib or casual again. He has heard the twin themes of mercy and judgment, and their ring penetrates all the other tunes of life. This is a day for recruiting and enlisting, a day of enduring hardship, running with patience, keeping a firm hand on the plow and not looking back.”

**Edward John Carnell** (1954–1959)

“With spiritual conviction and firmness of moral purpose the seminary strives to preserve and propagate the theological distinctiveness that inheres in the institution itself. Observe how vast 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 come to grips with the eternal gospel until it rises to its feet and concretely assents to its own theology. I believe in God the Father Almighty. Maker of heaven and earth, and in Jesus Christ His only Son our Lord.”

**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 tunes of life. This is a day for recruiting and enlisting, a day of enduring hardship, running with patience, keeping a firm hand on the plow and not looking back.”


“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 embrace 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.”

**Mark Labberton** (2013–present)

“The seminary issued its Mission Beyond the Mission document, addressing a broad range of moral and ethical issues from an evangelical perspective. Hendrika Vande Kemp was the first woman to obtain tenure at Fuller. Fuller opened the David Allen Hubbard Library that incorporated the former McAlister Library building at its main campus. Fuller opened its first online degree, begun development of its first online campus, and launched the Korean Studies Program.”
GRACE PAYTON FULLER

“No sort of literature is more personal and therefore more captivating than the letter. It may seem a modest form beside the epic or the novel, but we should never forget that the New Testament itself is made up of letters; some to young churches, some to individuals—as Paul’s letter to Philemon—and all of them highly personal. For that reason we know more about Paul than any other man in the apostolic age. There is, then, the highest propriety in the time honored custom of publishing correspondence. . . . Coming from men and women in many lands and many stations of life, they reveal the spectrum of the human heart in its conflict with sin and contact with God. To read them is an education; to understand them, a foretaste of glory.”

CHARLES FULLER TO HAROLD OCKENGA

“For three years I have shrank from the thought of establishing this school, for I am not an educator and I am approaching 59 years of age. But the vision and great need have enlarged before me and been pressed upon me until it seems I could not turn away from it.”

HAROLD OCKENGA TO CHARLES FULLER

“Dr. Smith also mentioned to me the disturbance caused in the minds of some students about learning that the last part of Mark’s gospel is not authentic.

This, of course, is a debatable question, but the best Greek authorities of even the most conservative schools like Dr. Machen held it to be inauthentic. I hope that as the days go by we will be able to blaze a trail of evangelical scholarship that will not close its eyes to such facts as these so as to make itself a butt of ridicule on the part of educated secular men and on the other hand which will be able to defend the truth as it ought to be defended.”

WE SHALL CONTINUE AT FULLER, BY GOD’S GRACE, TO DO WHAT WE MUST DO.

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.

During every broadcast of the Old Fashioned Revival Hour, Grace Fuller, wife to Charles Fuller, would read letters from listeners in her segment “Heavenly Sunshine.” The letters quoted on this page, written as the school was first being established, are shared in the same spirit.

Charles Fuller to Harold Lindell

“I believe that the implication of Christian love is that we should be able to recognize differences of opinion in secondary matters of doctrine and such differences should be no impediment to anyone’s having a teaching post on the Faculty of Fuller Seminary. It is, in my judgment, a healthy and wholesome situation when different points of view in doctrine are held in love, providing these matters are not essential to the evangelical, orthodox, Protestant faith.”

McALISTER LIBRARY

Books

Resources
Give the Winds a Mighty Voice
Daniel F Fuller (West Books, 1972)
Heavenly Sunshine: Letters to the “Old Fashioned Revival Hour”
Grace Payton Fuller (Fleming H. Revell, 1956)
SWMSS at Forty: A Participant Observer’s View of Our History
Charles H. Kraft (William Carey Library, 2000)
Psychology and the Cross: The Early Years of Fuller Seminary’s School of Psychology
H. Neilson Malony and Hendrika Kende Kemp (Fuller Seminary Press, 1995)
Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism
George Marsden (Hornbooks, 1987)
Fuller Voices: Then and Now
Russell P. Spittler, ed. (Fuller Seminary Press, 2004)
The Old Fashioned Revival Hour and the Broadcasters
J. Elwin Wright (Fellowship Press, 1940)

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.

“I 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.”

Thespian and activist Zac Niringiye speaks with Mark Labberton on the gospel and his harrowing experiences as a Ugandan bishop. At right, the distorted bodies reflected in Anish Kapoor’s Cloud Gate, pictured during Fuller's Story Table: Faith and Fear, evoke the ways fear can distort and isolate communities from one another. Voices curated in these pages offer wisdom for navigating these challenges.
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.
"I often think how fear is used as a tool for controlling popu-
lations, 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

"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 insig-
nificance of life."

Wayne L. Gordon, pastor of Lawndale Community
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 min-
istry, 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. Kershner, pastor of Fourth Presbyterian Church

Resources
The Dangerous Act of Loving Your Neighbor: Seeing Others
Through the Eyes of Jesus
Mark Labberton (IVP Press, 2010)
Story Table: Faith and Fear
Available at Fuller.edu/Studio
Neighbor
Available at Fuller.edu/Studio

FULLER studio held a Story Table event
at Fourth Presbyterian Church in Chicago,
Illinois, with the support of Walter and Dar-
lene Hansen, where community members
shared stories of what faith looks like in a
culture of anxiety and fear. Some of their
words are shared here; find more online.
“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, considerate, 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 Piña, 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 Lamb, 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 peacable 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 Bridger, 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.

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.

“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 Lamb, 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 peacable 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 Bridger, 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. "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." 
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 worshipping 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.

“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.”

As Fuller’s online student population continues to grow, Director of Chapel Julie Tai works closely with her team to innovate new ways of worshipping between online and in-person communities. The 360-degree panorama imaged at left, stitched together as a globe, evokes both the chapel space and the worldwide reach of streaming technology. Join a virtual reality stream of All-Seminary Chapel Wednesdays 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重量y 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

Daily Rhythm

Trust

Common Purpose

“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 transformative and students want to build relationships online, you have to be present.”

Kevin Osborne, associate provost for enrollment management and vocation formation, reflecting on the unique space online education provides when students, but now we’re using the term ‘situated’ learning to describe our online education and community. Read more of his Twitter commentary on Luke (pictured at left) online.

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

By leveraging each person’s embedded contexts, online communities provide new insights to learners that they would not have gained through their reflections 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 in form our local contexts and ministries.”

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.

“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.”

By leveraging each person’s embedded contexts, online communities provide new insights to learners that they would not have gained through their reflections 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 to form our local contexts and ministries.”

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.

KEVIN OSBORNE’S FOUR SUGGESTIONS TO MAKE ONLINE COMMUNITY POSSIBLE:

Presence

Daily Rhythm

Trust

Common Purpose

“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 transformative and students want to build relationships online, you have to be present.”

Kevin Osborne, associate provost for enrollment management and vocation formation, reflecting on the unique space online education provides when students, but now we’re using the term ‘situated’ learning to describe our online education and community. Read more of his Twitter commentary on Luke (pictured at left) online.

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

By leveraging each person’s embedded contexts, online communities provide new insights to learners that they would not have gained through their reflections 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 to form our local contexts and ministries.”

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.

“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—what students learn in class on Tuesday can apply directly to their context on Wednesday. This new model also emphasizes student-centered teaching. Instead of requiring students to bend to our social location and cultural norms, it’s the seminary reaching out to students in their situated contexts.”

Terry Lister, executive director of the Office of Teaching and Learning, which provides faculty with resources and support to develop course materials for whatever context they’re teaching—from in-person to online classes.

Resources

Engaging Globalization: The Poor, Christian Missions, and Our Hyperconnected World

Bryant Myers (Baker Academic, 2013)

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

Bryant Meyers (Baker Academic, 2017)

Narrative Communication in a Visual Age

Editors by Nancey Murphy and J. Knight (Ashgate, 2010)

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

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

Available Classes

The Church in a Culture of Technology with Ryan Bolger

Narrative Communication in a Visual Age with Ken Fong

“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 online community has become the seminary’s largest “campus”

70-90

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

200

Over 200 faculty have been trained for online teaching since 2013

100

Fuller faculty and students engage in online courses from over 100 countries around the world
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 it together. A new day in that leadership is represented in the vital work of four centers at Fuller that include Centro Latino, the Pannell Center 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 this gospel.

Mark Labberton
President, Fuller Seminary

KOREAN STUDIES CENTER

The Korean Studies Center commits to serving the church in Korea as well as 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 at Fuller for research and teaching 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, inciter, and multiplier, helping inspire a generation to transgress frontiers established by the status quo and become future-building 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
Associate Professor of Theology and Latinx Studies

RECENT FACULTY ARTICLES AND BOOK CHAPTERS

“In Christ, God turns his face toward us and calls us in our embodiment—in our embodied flesh with our race, ethnicity, gender, and class. Who we are, where we’re 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

**RECENT FACULTY BOOKS**

Religious Engagement in China: “Home Religious” and the Dragon
edited by Rachel L. Barrett, Ryan Hornbeck, and Madison Heng
(Springer, 2017)

God in the Movies: A Guide for Exploring Four Decades of Film
edited by Robert K. Johnston and Catherine M. Barsotti (Brazos, 2017)

Hope and Community: A Constructive Christian Theology for the Pluralistic World, Vol. 5
(completion of series)
Veli-Matti Kärkkäinen (Eerdmans, 2017)

A Companion to Public Theology
edited by Sebastian Kim and Katie Day (Brill, 2017)

What Love Does and Why It Matters: Romance, Relationships, and 1 Corinthians 13
Cameron Lee ( Fuller Institute for Relationship Education, 2017)

Engaging Globalization: The Poor, Christian Mission, and Our Hyperconnected World
Bryant L. Myers (Baker Academic, 2017)

Dietrich Bonhoeffer and the Theology of a Preaching Life
Michael Pasquarello (Baylor University Press, 2017)

Dynamics of Muslim Worlds: Regional, Theological, and Missiological Perspectives
edited by Evelyne A. Reisacher (InterVarsity Press, 2017)

The Theater of God’s Glory: Calvin, Creation, and the Liturgical Arts
W. David O. Taylor (Eerdmans, 2017)

Tug of War: The Downward Ascent of Power
Wilmer G. Villacorta (Cascade Books, 2017)

The Bible and Disability: A Commentary
edited by Amos Yong, Sarah J. Melcher, and Mikeal C. Parsons (Baylor University Press, 2017)

**PANNELL CENTER FOR AFRICAN AMERICAN CHURCH STUDIES**

The William E. Pannell Center for African American Church Studies seeks to expand the formation of today’s Christian leaders, deepening their understanding of and engagement with the African American church and its contributions to society. Through academic, practical, and spiritual formation opportunities, the center nurtures relationships between the broader church, the Fuller community, and the African American church, community, and culture.

“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

**CENTER FOR ASIAN AMERICAN THEOLOGY AND MINISTRY**

The Center for Asian American Theology and Ministry equips students with a contextualized gospel that enables them to more wisely and fruitfully lead as an Asian American or in Asian American contexts. In a sacred environment of both global diversity and academic resources, students learn to integrate biblical truth deeply with the complexities of the Asian American experience, identity, community, and mission.
For years Inge-Lise Titheradge, Fuller’s director of housing services and residential community, looked forward to the annual Harvest Festival, a campuswide celebration for Fuller families and the local community. “It was a way to bring the students, families, and kids together,” she said. “It was a big event and a way to express our creativity.”

Inge-Lise and Kelly opened one of the closets at the heart of Chang Commons and started pulling out supplies. As students sang a Korean hymn in the practice room next door, they moved boxes from the shelves to bins lining the hallway, sharing memories along the way.

Turning over a clear box with a wooden alphabet, Kelly remembered how, years ago, they taught the children of student families to glue the letters into their names. “We were always trying to add an element of creativity and self-expression in everything we did,” she said. “The kids I work with need new ideas, and to have a way to express themselves like this—ever changing a kid’s trajectory one degree will make a massive difference.”

Struggling to fit six full boxes into Kelly’s car—only a fraction of one of the closets, one load of many more to come—the two women reflected together: “It’s this weird feeling of something coming to a close, but I know it’s just the beginning.”

“Don’t Miss
Integration Symposium: "Integration and Integrity: The Christian Therapist as Peacemaker," with Professor Cameron Lee
February 21–23 | Pasadena Campus
Payton Lectures: with Rowan Williams, former Archbishop of Canterbury
March 16 | Pasadena Campus
Centro Latino Conference Magistral
April 4–5 | Pasadena Campus
Last Lecture: with Senior Professor Daniel Shaw
April 19 | Pasadena Campus
Convocation
June 9 | Pasadena Campus
Experience: Fuller – Prospective Student Event
June 22 | Pasadena Campus

For more: fuller.edu/events

More Michael Wright (MAT ’12), editor for FULLER magazine and FULLER stories
“We cannot become what we want to be by remaining what we are.”

MAX DE PREE
Longtime Fuller trustee and respected authority on leadership | 1924–2017

Fuller’s Max De Pree Center for Leadership helps Christians in the marketplace become what they want to be: leaders who flourish in their work and every part of life. Extending the legacy of Max De Pree’s visionary leadership wisdom, the center resources those who seek to live out their vocation in ways that further God’s work in the world.

LEARN MORE: DEPREE.ORG