STORY | THEOLOGY | VOICE

FULLER

ISSUE #1 | VOCATION

"That verse of Scripture jumped out, grabbed me by the throat, wrapped itself around my heart, and I'm telling you, I've never gotten over it. Here was this young, green as grass, African American kid, in a kind of genteel segregated town. And there was the God of eternity marking this kid off for himself, putting a call on him: 'You're mine.' You don't get over that!"

—WILLIAM E. PANNELL, ON VOCATION

A BETTER COUNTRY

we left a world two thousand miles behind
and crossed wide Arizona on the 10
to reach some undisclosed horizon line

the forests and the rivers I called mine
have faded into scrub and barbed wire fence
we left a world two thousand miles behind

and who can say if this was by design?
we heard a voice say go and so we went
to reach some undisclosed horizon line

still, in our hearts there sits a little shrine—
above the door, it reads, what might have been
we left a world two thousand miles behind

what greater sorrow, though, if we resign
ourselves to saying no and not amen—
amen to undisclosed horizon lines

how often do our hopes and fears entwine!
two roads of one same journey in the end
we left a world two thousand miles behind
to reach some undisclosed horizon line

BY KYLE OESCH [MA student]

"Untitled" (Detail) by Maria Fee [PhD student], originally curated for Fuller's student weekly, the *SEMI*, May 2014.

YOU HOLD OUR WORDS IN YOUR HANDS

From the Editor

When the flesh—the lived human experience—becomes word, community can develop. When we say, "Let me tell you what we saw. Come and listen to what we did. Sit down and let me explain to you what happened to us. Wait until you hear whom we met," we call people together and make our lives into lives for others. The word brings us together and calls us into community. When the flesh becomes word, our bodies become part of a body of people. —Henri Nouwen

There is a deep tradition of the Word becoming flesh in the Christian faith, so it should not be a mystery beyond our imagining that the words we speak—whether in the form of story, comment, challenge, sermon, or condolence—have embodiment power. We tell stories about things that happen in the flesh, but the words we speak also have the power to affect the concrete world. Sometimes these shifts are grand, sometimes granular. A sample of the latter: a colleague told me recently the story of a bad week—disillusioned, bitter, unhappy. She sat in my office and wept as she spoke. Her words produced tears, her tears elicited my own. The next day a heartfelt word of kindness from her supervisor turned those thoughts on their heels. "What's wrong with me," she thought. "Life is good."

This is one of the reasons that we have combined the stories from Fuller's previous *Focus* magazine with the theological reflections of *Theology, News & Notes*. We want our theological studies to be illuminated by the context of our stories and our actions. We have put theology in the center of this new publication, then, as a way of saying that thinking theologically is at the center of who we are and goes deep. But that critical conversation is taking place among—and informed by—many other stories, discussions, journeys, epiphanies, disagreements, changes of heart, and acts of disappointment and kindness. So we will tell some of those, too.

It is what we hope to do, here in print three times a year, and in a more fully orbed way on our accompanying website (the address for which appears at the bottom of each page).

Fuller storytellers will tell stories, in word and image, of students and alumni enacting their callings, and our advisors will highlight other subjects that become important to our community as a result of listening and thinking and caring deeply together.

> *This inaugural issue of FULLER magazine, a new fusion of story, theology, and voice, is meant to reflect the life of Fuller in all her permutations: this is who we are, what we are talking about, and who we are becoming together.*

This brings me to one more story, of the grand shift kind. Four times too many in the last year the Pasadena community has gathered in the prayer garden to mourn the loss of loved ones. We gathered to remember, to pay respect, to gain strength from sacred lamenting. Words were spoken and sung, hearts were opened, griefs were shared, and a miraculous chemistry occurred—our sorrow bonded us more strongly together. These loved ones had words unique to them: Thelma Polanco-Perez, Glen Stassen, Olga Martínez, and Toi Perkins-Prince. Their bodies among us may be gone, but the words still have power. They reside in us, a body of people.

Lauralee Farrer, *storyteller,* is Storyteller, artist in residence, and editor-in-chief of *FULLER* magazine.

Thelma Polanco-Perez, *photographer,* labelled this image of the prayer garden at Fuller Pasadena "one of my favorite places."

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MAGAZINE PRODUCTION
Mark Labberton, President
C. Douglas McConnell, Provost and Senior Vice President
Irene Neller, Vice President for Communications, Marketing, and Admissions
Lauralee Farrer, Storyteller, Artist in Residence, Editor-in-Chief
Randall Cole, Creative Director
TJ Lee, Managing Editor
Michael Wright, Associate Editor
Becky Still, Contributing Editor
Susan Carlson Wood, Technical Editor
Denise Louise Klitsie, Principal Illustrator
160over90, Design

CONTRIBUTING PHOTOGRAPHERS
Ginger Eppinette, Steve Babuljak, Marta Cenac-Mehedinti, Ken Fong, Nate Harrison, Dan Lamont, TJ Lee, Tamara Johnston McMahon, Reed Metcalf, John Meyer, Richard Min, Don Milici, Jonathan Stoner, Brittany Stroup, Eric Tai, Jonathan Yip

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Issue #1 2014
FULLER magazine is published for the global community of Fuller Theological Seminary.

The editorial content of *FULLER* magazine reflects the opinions of the various authors and should not be interpreted as necessarily representing the views of Fuller Theological Seminary.
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OF CONTINUITY AND CHANGE

From Mark Labberton, President

The words continuity and change mark the beginning of my second school year as president of Fuller. A brief glimpse of the world around us shows dramatic change in the cultural landscape near and far; the perplexity of structures and habits of the institutional church; the new experiments and models of church life; the growing interest in church planting and in bivocational ministry; the inspiring rise of immigrant congregations; the large number of our students who intend to put their education to work in some form of service in the public square or in nonprofits, in the arts, or in business; morphing delivery systems for all graduate-level education, seminaries included; an urgent need for training women and men to be leaders who can form leaders for the mission of the church in the world.

Such change outside of Fuller requires change within it. Our curriculum, reimagined from the ground up last year, will move our students forward with a greater intentionality and integration over the course of their education. Alongside them, we want to discern within the community what God is calling us to do in the world—inside the

Las palabras continuidad y cambio marcan el comienzo de mi segundo año escolar como presidente de Fuller. Un breve destello del mundo que nos rodea nos muestra el cambio dramático en el panorama cultural cercano y lejano; la perplejidad de estructuras y hábitos de nuestra iglesia institucional; los nuevos experimentos y modelos de la vida eclesiástica; el creciente interés en plantación de iglesias y en ministerios bivocacionales; el crecimiento sorprendente de congregaciones inmigrantes; el gran número de nuestros estudiantes que pretenden poner en práctica la educación adquirida dentro de alguna forma de servicio en el círculo público o en organizaciones sin fines de lucro, en las artes, en el negocio; una necesidad latente de capacitar mujeres y hombres a ser líderes que puedan formar líderes para la misión de la iglesia en este mundo.

Tal cambio fuera de Fuller requiere un cambio dentro de sí mismo. Nuestro plan de estudios, re-imaginado el año pasado desde abajo hasta arriba, moverá adelante al estudiantado con una mayor intencionalidad e integración a lo largo de su trayectoria educacional. Junto a ellos y ellas, queremos discernir dentro de la comunidad lo que Dios nos está llamando a hacer en este mundo—dentro de

지속과 변화는 풀러의 총장으로 저의 두번째 해의 시작을 알리는 용어들입니다. 우리 주변의 세상을 언뜻 들여다만 봐도 원근의 문화적 풍경이 극적으로 변화하는 것을 볼 수 있습니다. 제도적 교회의 구조들과 관행들이 주는 당혹감, 교회 생활에 대한 새로운 시도와 모델들, 교회개척과 이중직 사역(bivocational ministry)에 대한 증대되는 관심, 이민교회들의 고무적인 성장, 자신들이 교육받은 바를 가지고 공적 영역 혹은 비영리 단체, 예술, 사업 등의 영역에서 섬기기를 원하는 많은 학생들, 신학교를 포함한 모든 대학원 교육에 있어서의 수업 전달 방식의 변화, 리더들을 잘 준비시켜 세상 속에서 온전히 교회의 사명을 잘 감당할 수 있도록 그리스도인 형제 자매들을 훈련시키는 일에 대한 긴급한 필요 등이 그 예가 될 것입니다.

풀러 바깥에서 일어나고 있는 이와 같은 변화는 이제 풀러 안에서의 변화를 요청하고 있습니다. 작년에 완전히 새롭게 디자인된 커리큘럼은 우리 학생들이 교육과정에서 보다 목표에 집중하는 방식으로, 통합성을 갖춘 채 전진해 나갈 수 있게끔 이끌어 줄 것입니다. 풀러 공동체 내에서 우리는 학생들과 함께 하나님이 세상에서—교회 안팎에서—우리가 행하도록 부르신 그 소명을 분별하기 원합니다.

이번 풀러 매거진을 우편으로 받으신 분들은 아

church or beyond it.

If you have received the new *FULLER* magazine in the mail, you may also have received a gift copy of my new book entitled *Called: The Crisis and Promise of Following Jesus Today*. In it I attempt to frame the urgent need to recover the central call of every Christian to live as disciples of Jesus. A friend of Fuller's has made the gift of this book possible with the hope that this central vocation, which grounds all others, will clarify, invigorate, and empower us to be catalysts for new life and transformation.

Call is a word that has many associations, so let me be clear what I mean by it. The heart of God's call is that we receive and live the love of God for us and for the world. This is the meaning of the two great commandments, that we are made to love the Lord our God with all we are and our neighbors as ourselves. The Bible as a whole, and Jesus in particular, reveals what such a life looks like. Our call is loving communion with God and God's world, and it encompasses everything.

Vocation doesn't just mean the pursuit of ordained ministry; it refers to God's desire for all of our lives. The primary call of God, then, is for us to live for the flourishing of God's purposes in the world—a foundation that might also include direction to such things as jobs, gifts, relationships, and more.

What is life in this world about? What are we to make of being human? Why are we here? Is there a reason we are alive, and, if so, how do we know what that is? These questions can be prompted by beauty and joy, but we also experience direction in doubt, in pain, in suffering. These questions are personal and practical, requiring that we live honestly and fully before God and our neighbor.

Here is the crisis we face: we've been made for this calling, but it slides through our fingers. Jesus-followers live with all the tensions and ambiguities that others do, and we see that love is often more evident in the unchurched than in ourselves. We say we are following Jesus, but what we actually offer instead of his love are buildings, programs, music, classes, token work projects, and budget appeals.

Our high calling of love has become encrusted, buried under layers that lack significant evidence of life. I have been caught in this vortex, well knowing the command of Jesus to live out genuine love in the face of real need.

Just as so many voices claim that the church is dying or irrelevant, so it is our task to make the authentic life and witness of God's people more evident. We move into a sea of great challenges with confidence (because of our Lord), urgency (because of our mission), and humility (because of our faith). May this *FULLER* magazine help narrate the stories of how Fuller students, faculty, staff, alumni, trustees, donors, and friends seek to do just this.

Yours in freedom and joy.

la iglesia o más allá de ella.

Si usted recibió la nueva revista *FULLER* en su correo, es posible que haya recibido una copia de mi nuevo libro *Llamado a Seguir a Jesús Hoy*. En este libro trato de enmarcar la necesidad latente de recuperar el llamado central de cada vida cristiana a vivir como discípulos de Jesús. Un amigo de Fuller ha hecho posible este regalo con la esperanza de que este llamado central, que cimienta los demás, llegue a clarificar, vigorizar y adiestrarnos a catalizar una nueva vida y nueva transformación.

"Llamado" es una palabra que tiene muchas connotaciones, por eso permítame aclarar lo que trato de decir. El corazón del llamado de Dios es que recibamos y vivamos el amor de Dios para nosotros y nosotras y para el mundo. Este es el significado de los dos grandes mandamientos, el ser creados para amar a nuestro Señor Dios con todo nuestro ser y a nuestro prójimo como a uno mismo. La biblia en su plenitud, y Jesús en particular, revela lo que esta vida debería ser. Nuestro llamado es una comunión amorosa con Dios y con la creación de Dios y esta abarca todo.

La vocación no sólo significa alcanzar el ministerio ordenado: esta se refiere al anhelo de Dios para todas nuestras vidas. Entonces, el llamado primordial de Dios es que vivamos para el avance de los propósitos de Dios en este mundo—un fundamento que puede que incluya dirección a tales cosas como el trabajo, dones, relaciones y más.

¿De qué se trata la vida en este mundo? ¿Qué significado podemos obtener del hecho de ser humanos? ¿Por qué estamos aquí? ¿Hay una razón por la cual tenemos vida, y si es así, cómo podemos conocer aquella razón? Estas preguntas pueden ser provocadas por belleza y alegría, pero también por experiencias a través de dudas, de dolor y sufrimiento. Estas preguntas son personales y prácticas, requieren que vivamos honestamente y plenamente delante de Dios y de nuestro prójimo.

Esta es la crisis que enfrentamos: se nos creó para este llamado, pero fácilmente se nos escapa por entre los dedos. Las personas que siguen a Jesús viven con todas las tensiones e incertidumbres que los demás, y muchas veces vemos que el amor es más evidente entre la gente que no asiste a la iglesia que entre las personas que siguen a Jesús. Decimos que seguimos a Jesús, pero en vez del amor de Dios, lo que en realidad ofrecemos es edificios, programas, música, clases, proyectos de trabajos simbólicos y propuestas de presupuestos.

Nuestro sumo llamado de amar se ha incrustado, enterrado debajo de muchas capas que carecen de una importante evidencia de vida. Yo me he encontrado en este vórtice, sabiendo claramente el mandato de Jesús de vivir una vida genuina de amor ante la realidad de la verdadera necesidad.

Así como muchas voces reclaman que la iglesia se está muriendo o es irrelevante, de igual forma tenemos la labor de hacer la vida auténtica y el testimonio del pueblo de Dios más evidentes. Con toda confianza (por nuestro Señor), urgencia (por nuestra misión) y humildad (por nuestra fe), nos estamos moviendo hacia un mar de grandes dificultades. Que esta revista *FULLER* ayude a narrar las historias de cómo el estudiantado, docentes, el personal, ex alumnos(as), fideicomisarios(as), donantes y amistades de Fuller buscan hacer esto.

Atentamente en libertad y gozo.

After serving in pastoral roles for three decades, Mark Labberton, PhD [MDiv '80], joined Fuller's faculty in 2009 to teach and direct the Lloyd John Ogilvie Institute of Preaching. In 2013 he was inaugurated as Fuller's fifth and current president. He articulates a broad vision of leadership that is elaborated upon in his new book *Called: The Crisis and Promise of Following Jesus Today*, from which some of these comments are drawn.

마도 저의 신간 「제일 소명: 세상을 향하는 하나님 백성의 제자도」 역시 선물로 받으셨을 수도 있습니다. 이 책에서 저는 예수의 제자로서 모든 그리스도인들이 그 핵심적 부르심을 회복해야만 하는 긴급성을 알리고자 했습니다. 이 책을 선물로 드릴 수 있게 된 것은, 다른 모든 것을 위한 기초가 되는 바로 이 핵심적 부르심 때문에 우리가 보다 분명한 이해를 얻고 활성화 되어 새로운 삶과 변혁을 위한 기폭제가 될 수 있기를 소망하는 풀러의 후원자 한분의 헌신 덕분입니다.

"부르심"은 다양한 의미를 담고 있는 용어이기 때문에 제가 말하려는 바를 좀 더 분명하게 설명하고자 합니다. 하나님의 부르심의 핵심은 우리 각자가 우리 자신과 세상을 향한 하나님의 사랑을 받고 실제로 그 사랑 안에서 살아가는 데 있습니다. 이것은 성경이 말하는 두 계명, 곧 우리가 우리의 모든 것을 다해 주 우리 하나님을 사랑하고 우리의 이웃을 우리 자신과 같이 사랑해야 한다는 이중사랑의 계명의 의미입니다. 성경 전체는, 특별히 예수님은, 이와 같은 삶이 어떤 것인지를 보여주고 있습니다. 우리를 향한 하나님의 부르심은 하나님과 하나님이 지으신 세상과 사랑으로 연합을 이루는 것입니다. 이와 같은 부르심은 모든 것을 포괄합니다.

소명은 단순히 안수 받은 목회자로서의 사역을 추구하는 것만을 의미하지 않습니다. 소명은 우리 삶 전부에 대한 하나님의 갈망을 의미합니다. 따라서, 우리를 향한 하나님의 가장 으뜸되는 부르심은 세상에서 하나님의 목적들을 온전히 이루기 위해 살아가는 것입니다. 이 부르심은 우리의 직업, 은사, 관계 등이 가야할 방향 역시 포함하는 토대가 될 것입니다.

이 세상에서의 삶이란 과연 어떤 것일까요? 인간으로 살아간다는 것은 무엇을 의미할까요? 우리는 왜 여기에 있습니까? 우리가 살아 있는 이유가 있다면, 그 이유를 과연 어떻게 알 수 있을까요? 이 질문들은 아름다움과 기쁨의 경험 때문에 하게 되기도 하지만, 의심과 고통 가운데서도 하게 되기도 합니다. 이 질문들은 개인적이고 실제적인 질문으로, 우리가 하나님과 우리의 이웃 앞에서 정직하고 온전히 살아가야 함을 일깨워 줍니다.

우리가 직면한 위기는 바로 이것입니다. 우리가 이러한 부르심을 위해 지음받았지만, 그 부르심은 이내 우리의 손가락 사이로 미끄러져 내린다는 것입니다. 예수님을 따르는 이들은 세상의 다른 사람들과 마찬가지로 긴장과 모호함 가운데 살아가고 있고, 때론 사랑의 실천이 우리 믿는 사람들이 아닌 교회 밖 사람들에게서 보다 현저히 드러나는 것을 목격하기도 합니다. 우리는 스스로 예수님의 제자라고 자부하지만, 우리가 세상에 실제로 보여주는 것은 예수의 사랑이 아니라 건물과 프로그램, 음악, 교실, 선심사업 프로젝트, 예산 등이 되곤 합니다.

사랑에 대한 숭고한 부르심은 겹겹이 덮여진 외피 속에 실제적인 삶의 증거도 없이 파묻혀 있습니다. 저 역시 실제적인 필요에 처한 이웃에게 참된 사랑을 실천하며 살도록 부르신 예수님의 계명을 잘 알고 있음에도 불구하고 이같은 소용돌이 앞에 꼼짝달싹 못하고 붙잡혀 있었습니다.

오늘날 많은 사람들이 교회가 죽어가고 있고 적실성을 잃었다고 주장합니다. 바로 그렇기 때문에 하나님의 사람들의 진정성 있는 삶과 증거가 더욱 명백하게 드러나도록 만들어야 하는 것이 우리의 사명입니다. 우리는 거대한 도전의 바다로 (우리 주님 때문에) 확신을 갖고, (우리의 사명이기 때문에) 긴급성을 예민하게 인식하면서, (우리의 믿음 때문에) 겸손하게 나아가야 합니다. 이번 풀러 매거진이 풀러의 학생들과 교수들, 스텝들, 동문들, 이사들, 기부자들, 기타 후원자들이 어떻게 이러한 부르심에 답하며 살아가는지 그 이야기를 풀어나가는 데 도움이 되기를 바랍니다.

자유와 기쁨 안에서

Around the Dinner Table

By Michaela O'Donnell Long

My husband and I host dinner parties often enough that a group of regulars has started to convene. Our friends are young professionals with varying careers and goals. At a recent dinner I looked around the table and saw a humanitarian who campaigns for clean water in Africa, a filmmaker, a high school Bible teacher, a city of Burbank marketing professional, a youth pastor, a web developer at Jet Propulsion Laboratories (NASA), a comedian, a children's counselor, the owner of an allergy-sensitive catering company, a church planter, and an entrepreneur and doctoral student (myself). Noting that each of us graduated from Fuller, I realized that either by force or by choice, many seminary alums work outside traditional ministry contexts. On some level, that table represented the changing landscape of religious vocation. I looked around and saw friends who were able to respond creatively and with agility to their callings no matter what their careers.

In my past experience as a student at Fuller, I often felt that the mission statement "preparing men and women for the manifold ministries of Christ and his church" was limited to church ministry, faith-based nonprofit work, and counseling. And while these three spheres will likely always remain central, they are no longer the sole locations to which God is calling people to serve. Our dinner gatherings have convinced me this is the case: our conversations often turn to updates on our work. Angela [PhD student], the youth pastor, asks for input on the sermon she's preparing for her youth group. Elizabeth [MAT '12], the caterer, describes a cooking class she took last week. My husband Dan [MDiv '10], a filmmaker, convinces us to help imagine his latest story protagonist. Lyndsey [MAICS '13], the humanitarian, invites us to strategize how to provide clean water to children around the globe. Brenton [MAT '11], a web developer, explains NASA's latest scientific exploration. As the night grows shorter, our conversations often explore such questions as how our theological training impacts what we're currently doing. And for those of us working outside the church, how do our professions speak to the church and to Fuller? My friends intuitively know that our work is theological. Still, we long for training that brings those intuitive connections to the surface in explicit ways.

The work of Martin Luther helps make explicit connections between theological work and the various professions we represent. As a Reformer, Luther ministered and wrote largely in reaction to medieval models of faith and religious practice—including perceptions of vocation and work. Medieval models thought of work as a part of everyday life, but they did not perceive work outside of the church as a vocation—a call—from God. Yes, society needed bakers and teachers and farmers, but that work was not spiritual. If a person wanted his or her work to be spiritual, it meant withdrawing from the world and entering into monastic life. But Luther rejected the idea that work was only spiritual if done within monastic parameters. He argued that humans live in the reality of two kingdoms: the kingdom of heaven and the kingdom of earth. In the kingdom of heaven, we are called to respond vertically to God with our faith. In the kingdom of earth, we are called to respond horizontally toward our neighbor with love. Vocations, then, are specific callings to practice faithfulness toward God and love toward neighbor from within a particular social location.

When Elizabeth graduated from Fuller, she strung together various part-time jobs to make ends meet. Yet a deeper urge was growing in her to start a catering business that had a double mission: serve people with food allergies and teach about the connections between faith and food. Elizabeth founded that business on the belief that all people, regardless of difficult dietary restrictions, should have access to healthy, delicious food. She infuses work in the "hospitality industry" with Christian meaning, and her theology frames her task as the creation of space for people to break bread and form community. While her technical training as a chef equips her to serve food, it is her training as a theologian that equips her to serve people.

Our friend Brenton works for Jet Propulsion Laboratory (JPL), a National Aeronautics and Space Administration (NASA) field center. He earned a bachelor's degree in philosophy and English. After college he picked up technical skills that landed him a job as a web developer, but after a few years, he could not shake the feeling that God was calling him to something deeper. A series of investigative conversations led him to study at Fuller. At first, after he graduated, he looked for the jobs that seminary explicitly prepared him for: church ministry and faith-based nonprofit work. He was unable to find a job that utilized both his technical and theological skills. Brenton had always naturally understood God through the lens of science and mathematics, and at Fuller he took classes and attended conferences that explored the intersection between God and science. Brenton realized that he is called to live at that intersection—using his technical skills and theology together to contribute to scientific exploration. When the job at JPL opened up, the planets aligned in Brenton's life.

Vocational agility, the subject of a great many of our conversations these days, is the ability to move quickly and fluidly between theological frameworks and one's social location. Elizabeth practices agility when she responds to God's call of hospitality by opening a catering business. She does the tough work of contextualizing theological frameworks into her business model. And she does this because she sees God's narrative and teachings as the basis for her own place in this world.

I must admit that when I first started hosting dinner parties I was tempted to cook the entire meal myself—not out of service, but out of a desire for control. Since we have grown closer with our friends, however, I saw that in a desire to keep a tight rein on the meal I cheated others of the chance to contribute, and myself of the opportunity to experience my friends in a more intimate way. The dishes—and the stories—my friends bring flow from their own lives in the form of a favorite recipe from someone's mother or a dish using lettuce someone grew. The way we've grown close through these dinners is a witness to the power of being intentional about our love for neighbor, about integrating our faith fully within our careers, and about sharing life together around the dinner table.

Michaela O'Donnell Long [MDiv '11], *storyteller,* is owner of Long Winter Media. She is working on a PhD in Practical Theology at Fuller. More: longwintermedia.com.

Nate Harrison, *photographer,* is a Fuller videographer who graduated from USC's School of Cinematic Arts. More: NateCHarrison.com.

Ben Brandt, *photographer,* studied Cinema Media Arts, and is a motion graphics artist and video editor at Fuller.

Not Just Playing Games

By Elijah Davidson and Becky Still

When Joe Stroup [MDiv '13] was first invited to a late-night Dungeons and Dragons game in college, he was wary. He decided to go, and found an entire underground culture of men and women who didn't connect easily in other social settings, but did connect strongly with each other through "the game"—a role-playing experience in which players become the characters in an imagined, interactive story.

The discovery had a lasting impact on Joe, who went on to become a youth pastor as well as a gaming enthusiast. Noticing that some of the guys in his youth group were uncomfortable at the typical lock-ins and pizza parties, Joe started a gaming ministry—and a small group that ended up meeting at his home weekly for a year and a half. "We'd take part in a game that would last for a couple of hours," Joe says, "and it gave us a common context to have conversations about real life."

"I see a lot of potential to reach an unreached people group who are right our midst," says Joe, "through the portal of game-playing." Joe will never know the full impact of that group on the lives of those young men, but he does know about the life-and-death impact of another gaming experience on a young woman he has never yet met face to face.

Joe and Nora (not her real name) met each other virtually, in an online version of Dungeons and Dragons. "We were on a team together at one point," Joe says. "As we got to know each other better, we communicated by email and integrated into each others' Twitter feeds."

Joe began to see Nora display clear signs of depression and learned she had Asperger Syndrome, a form of autism that causes difficulty in navigating social situations. The world of role-playing games can be a very hospitable place for those like Nora who struggle to interact with others in the real world. These imagined worlds feature clearly defined rules, controlled identities, and mediated social interactions, so they are easier to navigate. When things go wrong in the imagined world, however, people who feel most at home there can have nowhere left to turn.

One night Joe logged on to Twitter to find Nora tweeting in a moment of crisis. "Nora's depression got really, really dark," Joe recalls. In recent weeks Nora had been very vocal online about problems in her life—in both worlds. "A lot of the relationships that mattered to her within the world of the game were falling apart, along with real-life struggles in her relationship with her mom," Joe says. Because he had come to know Nora well, Joe knew to take these things seriously.

Joe watched in horror on Twitter as Nora attempted to take her own life. "She took a whole bunch of pills, started drinking heavily, and was tweeting about it the whole time," Joe recalls. It was her second suicide attempt; her first had yielded tweets from the hospital featuring the suturing skills of the nurses who had stitched up her arms.

Joe wasn't the only one following along. Others in her online community were also watching, and many were frantically sending messages trying to get her to stop what she was doing. She wasn't listening. Joe knew it was too late to reach out to Nora via phone. "I had to do something," he realized. Something in the real world.

Joe scrambled through her past tweets. "I remembered that she had sent an image from the last time she was in the hospital. She was wearing a hospital bracelet, and I hoped it would show her real name," Joe recalls. It did.

He remembered a passing comment she made about living in Tennessee. With that, Joe was able to call her local police department. Because this was Nora's second suicide attempt, the dispatch officer quickly found her in their records and located her address. When the police officers arrived at her apartment, Joe saw Nora tweet angrily as she was taken to the hospital, where her stomach was pumped. Though she was angry, Joe was relieved for his friend.

Joe and Nora maintain their online friendship. But to this day, Nora doesn't know who was responsible for the police officers' intervention—and for saving her life.

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Elijah Davidson [MAICS '13], *storyteller,* is Brehm Center web manager and, as Reel Spirituality codirector, is primary contributor to its blog and podcasts.

Becky Still, *storyteller,* is senior editorial manager at Fuller, writing and editing primarily marketing and web content.

This Is Then, That Was Now

By Lauralee Farrer

In 1968 a young William E. Pannell wrote a book about race relations within the church that was so candid even the publisher who commissioned the book was skittish about it. *My Friend, the Enemy* was an uncompromising statement on black-white relations that shook up the evangelical world—Bill's included. It came from some place so deep in Bill that longtime white friends said they did not believe he wrote it. One insisted it was written by an outside agitator, because "that's just not the Bill Pannell that I knew." Both had grown up in the same small Michigan town, so Bill's reply was harsh but true: "That's because you didn't know Bill Pannell," he said, "or the world I lived in." It was possible for a white person to call Bill a "close friend" and still know little of a black man's life in a white world. Often white colleagues would say, "We never thought of you as a negro." That, he says, was supposed to have been a compliment.

"THERE IS AMONG US A GROSS IGNORANCE OF EACH OTHER, A PERNICIOUS SUSPICION AND SCORN FEEDING THE FLAMES OF RAW EMOTION, AND ALL BECAUSE, IN AN AGE OF ENLIGHTENMENT, WE DO NOT KNOW WHAT RACE MEANS." (PP. 117–18)

Shortly after, in 1971, Bill became Fuller's first African American trustee. Ever since, his core life's work has been to rectify the state of invisibility for himself and other American blacks who suffer inequity as daily bread. Two decades later, in 1993, he wrote a book on the heels of the Los Angeles uprising triggered by trials of police brutality toward Rodney King. In *The Coming Race Wars: A Cry for Reconciliation*, he bemoaned a state of racial affairs that had seen little change. That book made a shallower splash because denial was no longer the only issue—the will to make change was. Among evangelicals, black males were still in short supply even at conventions on race relations; they were inadequately represented in faculty meetings or classroom settings; they were too-much-missing even on a campus located in a city with a large mixed-race population—such as Fuller Theological Seminary.

In 2007 Fuller published a profile of Bill for then *Focus* magazine under the theme "a legacy of tireless belief." At the time he spoke passionately about his lifelong advocacy of reconciliation between American blacks and whites and his frustration that, it seemed to him, so little ground had been won. His years of unique experience give Bill Pannell a rare voice in the evangelical world. Joy J. Moore, associate dean for the African American Church Studies Program (soon to be named after Pannell), calls him the father of black evangelicalism—a title he claims, sincerely, to find surprising. Nevertheless, "without him," Moore says, "many would have no idea that black evangelicals even exist."

It's a mistake for a legacy like Bill's to be judged by the winning or losing of "ground." Bill's goal is not dominance. His goal, his *calling*, is reconciliation. That is achieved primarily in his person. Without him, a unique call for change would remain unspoken. With him, present and future generations witness an advocate undaunted by insurmountable odds. In the foreword to *The Coming Race Wars*, then-president of Taylor University Jay Kesler confessed: "I thank Bill for his insistence on bringing up unsolved agendas, even when I am weary of hearing them again. They must be our agendas together in the name of biblical justice."

Back in 1992, the uprisings in Los Angeles gave Bill occasion to "ponder the relevance of modern-day evangelicalism." He saw that hopes for response from his white evangelical colleagues were not being realized. "I hoped they would come up with a marriage of their theology and their political ideology to lay alongside the heartbreak of the city and then carve some outposts of the kingdom there." Instead, he found little change in the years between the Watts of 1965 and Los Angeles of 1992, and an evangelical establishment largely indistinguishable from most of white America.

In 2014, over four decades since that first explosive book blew the minds of white American evangelicals, Bill is thinking about his life at a time when "there is more behind me than ahead of me." In the season when the African American Church Studies program is to be renamed after him, we asked him to reflect on nearly a half century at Fuller. In the midst of talk about "legacy" with accolades being lined up like bowling pins, Bill is tying on bowling shoes and picking out the heaviest ball he can throw. He means to make the point that the work of reconciliation is far from done. Bill models tireless courage, love for the unloving other, and a dogged, Christlike presence in our lucky lives. Still stung by the racism he sees imbedded in people and institutions—our own included—he is still pointing out a better way. Even at "five years shy of 90," he does not tire of speaking truth to power.

“But what would my white brother know of this?
He taught me to sing, ‘Take the World, But Give Me Jesus.’
I took Jesus. He took the world.”

—from the introduction to *My Friend, the Enemy*
Following, in blue, are quotes from Pannell’s landmark 1968 book juxtaposed with a 2014 interview.

“BUT THERE IS A BONDAGE SO PERVASIVE AS TO LEAVE A MAN STRIPPED OF HIS HUMANITY. IT IS THIS BONDAGE, IN FACT, THAT DOOMS A MAN OF COLOR TO WANDER ALL HIS LIFETIME IN SEARCH OF HIMSELF.” (P. 14)

Did I ever tell you this story? Did I ever tell you how I got started in all this?

I was trying to figure out what to do after getting out of high school, and there was a woman I knew named Mildred Bedford—a domestic worker in one of the weathiest homes in town. She was convinced I had to go to Bible school. “Why would I want to go to Bible school?” I argued stupidly. “I don’t know anything about the Bible!” Mildred comes to me one day and says cryptically, “We’ve got to strike while the iron is hot,” and she hands me $500. That’s 1947 dollars. I’m still trying to figure out how she did that; I still get all shook up when I think of it. So, that’s how I got to Bible college—Mildred Bedford’s savings. That $500 paid for my whole first year with a little left over for the summer. And of course it became much more to me. I had no idea.

“MY MOTHER WAS NOT BLACK, MY FATHER WAS NOT BLACK, AND THAT OUGHT TO TELL YOU SOMETHING. BUT SINCE THEY WERE NOT PURE WHITE EITHER—ASSUMING THERE IS SUCH A PERSON—I AM SOMEWHERE IN THE MIDDLE. NEITHER BLACK NOR WHITE. AND TO BE NEITHER WHITE NOR BLACK IN AMERICA IS BAD NEWS.” (P. 91)

Every year at Fuller when students graduate, I’m taken back to the day I graduated from Fort Wayne Bible College in June of 1951. I’m standing there with this piece of paper that says I graduated, some luggage and stuff, and I’m $300 in debt. I have no idea what I’m going to do. A classmate of mine says, “Hey! You doing anything? I’m going out to Dodge City. How about I’ll preach and you lead the singing?” And I said, “Have mercy! *Okay.*” That’s how 25 years of uninterrupted evangelism started, one serendipitous invitation after another—just like that. It was quite remarkable. On the way, God would get me where he wanted me to be. Wow, crazy stuff, really. “Have mercy!” And that was it.

I was 21 or 22 at the most, running around the country, doing revival meetings, learning how to preach as I did it, and finding out that most congregations were full of pain and conflict that they just learned to live with. Evangelical, Brethren, Methodist; they were country folk, farmers, who tended to be much more conservatively evangelical than the fancy city evangelicals—country folks were the ones who had the annual revival meetings where I preached, in small town rural America. I was comfortable there personally, but I didn’t always understand what was going on in the culture around me. I was a lost ball in high weeds.

Along the way, I realized I have to figure out how to negotiate the unspoken racism of white mid-America—where the Christians know about it and don’t tell you, where they know about it and don’t *do* anything. Folks who invited me to preach would shield me. For instance, they would keep me in their homes because they knew no motel or hotel would let me inside. Those were “sundowner towns”—meaning places where black folks better not be in town when the sun goes down. Anybody knew that black folks could travel Route 66 all they wanted, but they better not plan on staying overnight anywhere along that highway.

“DON’T PREACH TO ME. ESPECIALLY IF YOU INTEND I DO ALL THE LOVING.” (P. 64)

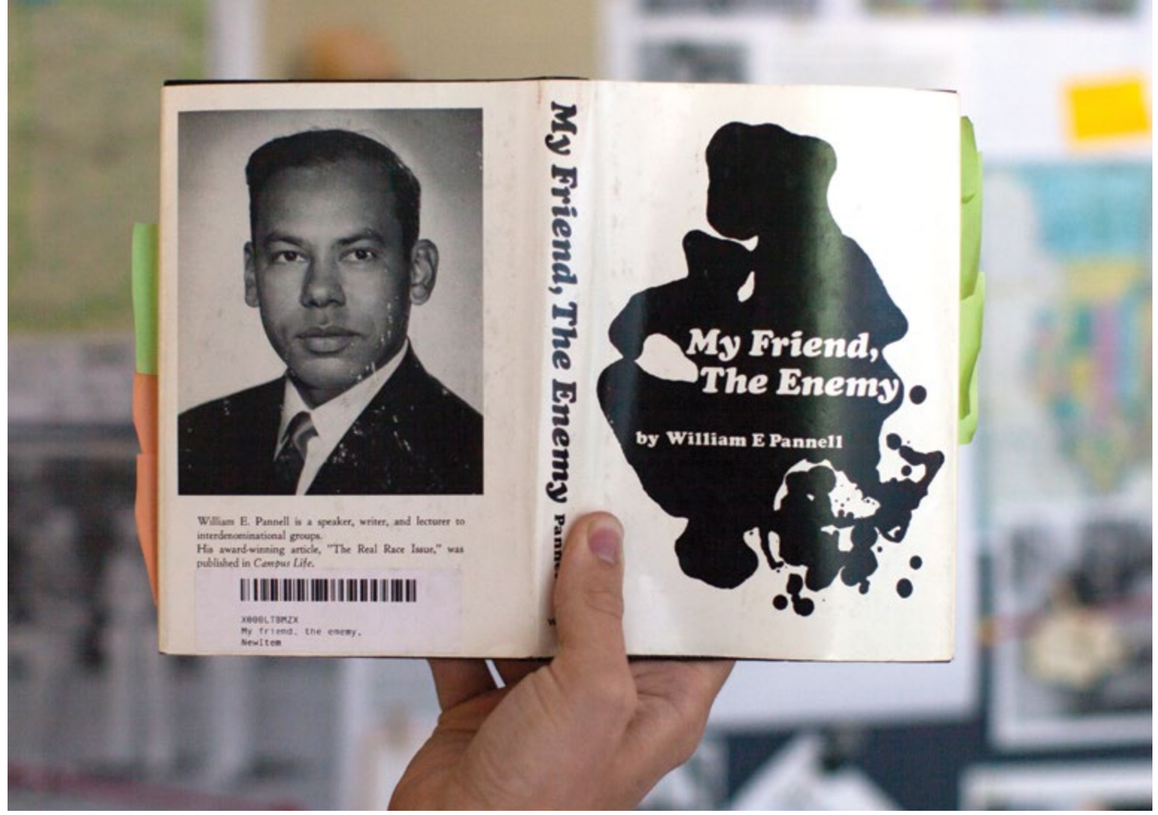
I was always in the company of white Christians who were well known in these communities, so their endorsement protected me from seeing racism when we were at restaurants and so on. In addition, the churches where I preached or sang were almost exclusively white. It gave me an unusual perspective. I met some wonderful people in those early days, and we stayed in touch for many years (most of them have all died off by now). But as recently as the last 10 years, I went back to one of those Methodist churches and did a “week of meetings,” and we sat around and reminisced about those early days. I heard with different ears as they complained that one of the downsides to Civil Rights activism was that black folks and Latinos were getting the lion’s share of everything and poor white folks were being left behind. It just kind of leaks out in conversation, when people are upset over the fact that there’s too many of “them.” These guys didn’t have time or energy to give to the Civil Rights movement, marching on DC: “We’re concerned about whether it’s going to rain in the springtime so we can get these crops,” and all that good stuff.

Some were reluctant to take me seriously because I was a black person, but they felt obliged because I sounded just like them, believed as they did, was evangelical as they were—which means that I was kind of kosher. They might say, “Well, you’re not one of them.” Again, the “thems” would be a follower of Martin Luther King, somebody who would march, or somebody out on the front lines. On the other hand, friends on the opposite end of the spectrum, such as a Mennonite brother in Cleveland, would say, “Pannell, it makes as much sense for you to be an evangelical as it would if you belonged to the Klan.”

You have to understand, members of major African American denominations are uncomfortable with the term “evangelical” because they see it as a denotation of white culture. It’s more than that, but folks rarely realize that. Fuller is committed to an evangelical witness, but we don’t think of it as white. That’s why, among those denominations of black Christians, if you asked, “Have you ever heard of Bill Pannell,” they would say, “Who?” I had access to and moved freely among white evangelicals but was not well known in more liberal environments. If an African American pastor were to ask, “Pannell, what church are you with?” and I replied, “I’m with the Plymouth Brethren,” he would say, “Huh?”

Most black folks were either Baptist or Methodist, so white evangelicals needed someone who was African American who could validate them. That’s one of the functions I gave myself to in those early days while I was still naïve about the racism of the South. It was a man named Vern Miller who perceived in me a need to be more aware of what was going on in the Civil Rights movement. I was probably 30, preaching up a storm, doing this, that, and the other thing, and an interesting debate took place over Frances Gary Powers being shot down over Russia. Eisenhower categorically denied that we sent a flyer over Russia, saying, “We just don’t do those things here in America.” I voted for Eisenhower! I believed him. So Vern and I were standing on the sidewalk talking about it.

“BIRMINGHAM DID MORE TO SNATCH ME AWAKE THAN ANY PREVIOUS EVENT IN MY LIFETIME. THEOPHILUS EUGENE CONNOR’S CANINES SNARLING VICIOUSLY AT NEGRO FLESH, THE OBVIOUS COURAGE AND STRENGTH OF WHITE COPS PINNING A NEGRO WOMAN TO THE PAVEMENT,



THE BITING STING OF WATER SLASHING AT THE BODIES OF TEENAGERS—WELL, I FELT THE SPRAY IN DETROIT." (P. 55)

I said, "Well you can't trust the Russians. They're liars, they're cheats . . . you know, Russians!" And Vern was quiet, a soft-spoken man. He said basically something like, "Bill, surely you are not naïve enough to think we just don't do that sort of thing because we're Americans?" And shortly thereafter, not only did the Russians produce the pilot, but they produced parts of the plane that got shot down. Oops.

So not only do we do things like that, but we lie about it. Oh boy—that was an eye opener for me. The next thing Vern did was give me a copy of Martin King's *Strength to Love*. Here I was a Yankee, basically. I didn't know what was going on in the South. I wasn't involved. I wasn't even on the sidelines because I was so busy doing other stuff. That's why, when the Watts riots exploded, and I'm smelling the smoke from the fires in my town of Detroit—I found a new set of ears and a new set of eyes and a different kind of nose. I started smelling different aromas of what we were really like in America. And it blistered my evangelical conscience.

WITH HORROR AND UNBELIEF I WATCHED THE REMOVAL OF FOUR LITTLE BODIES FROM THE 16TH STREET BAPTIST CHURCH IN BIRMINGHAM. . . . YOU COULDN'T FIND TWO NEGROES IN THE SAME TOWN IN ALL AMERICA WHO BELIEVED THAT JUSTICE WOULD BE SERVED IN THEIR BEHALF. WHERE I WAS, YOU COULDN'T FIND EVEN TWO NEGROES. IT IS A SMALL TOWN. QUIET, SEGREGATED, BIGOTED AND NORTHERN. . . . NOTHING OFFICIAL, YOU UNDERSTAND; NO SIGNS OVER DRINKING FOUNTAINS. JUST SOMETHING IN THE AIR, AGAINST YOUR CHEEK AS YOU WALK INTO A RESTAURANT." (PP. 55–56)

My coming of age started on that street with my friend Vern Miller who challenged me about my political naïveté. In the late 50s, 60s, 70s, when everything's coming apart, particularly racially, black and white was the overriding issue. For a while I partnered with Tom Skinner as an evangelistic team, and people would ask us how we were any different from [Billy] Graham. In some ways we were not different at all—we preached Jesus. But we defined ourselves as agents of reconciliation. Evangelists with a social dimension.

There was a point where I began to realize that I had sung publically every song in the standard gospel repertoire. And I saw that what was missing in those songs was any kind of social dimension. They are all about "me and Jesus. Jesus died for me." Later on, though, "Just as I Am" proved to be not enough.

I'm a bit concerned about younger theology colleagues, very impressive folks, who may not be hip to the way the term "evangelical" preaches in a multiethnic setting. For instance, a year or two before he retired, scholar Colin Brown got hip to the Civil Rights movement, and he built a little library of works by Martin King, Malcolm X, etc. When he would teach systematics he would say, "Pannell, would you come and lecture on how the African American church would teach that?" I would be in his classes maybe three times a year. The black students were tickled to death: "Ah, finally, somebody who's plugged into our wavelength." Those classes were enriched enormously by this wonderful mix of perspectives and voices and experiences that included [Vice Provost] Juan Martínez and his take on being evangelical because the Latino students weren't paying attention to the African Americans. They had their own issues to deal with! And we got a guy like Pannell, as old as he is, saying, "Well, yeah, I was there at all those historical events," to which students responded, "Really?"

"THAT'S ONE REASON I AM MORE GRATEFUL TO SNCC [STUDENT NON-VIOLENT COORDINATING COMMITTEE] THAN TO SOUTHERN BAPTISTS. THOSE KIDS WITH THEIR BLOODIED HEADS OPENED MORE MOTELS AND RESTAURANTS TO WEARY TRAVELERS THAN ALL THE SERMONS ON BROTHERHOOD." (P. 95)

On the other hand, once a white kid raised his voice to say, "I must admit that what you've said here doesn't resonate with me, it doesn't make any sense to me and I'm not so sure it needs to or it ought to." And I said, "Okay, are you a student here?" And he said, "Yes." And I said, "Are you interested in history?" And he said, "Yeah." And I said, "Well, I was just giving you a chunk of evangelical history. You haven't heard it before because wherever you're from, it's not important that you ever needed to hear about us. But that's what I've just given you—a lesson on your own history as an evangelical. You ought to rethink."

I was indebted to him for his courage to speak up. But you find that all over the place. If you don't have representatives of different cultures in classes, you're not going to get the full range of what it means to be evangelical. It's still too lily-white, too middle American Presbyterian.

I'm reading some memoirs. One of them is by a white author who mentions one black person in the book—and not from personal experience. In passing he mentions Martin Luther King Jr. It's possible for a white guy to write a memoir and not refer to anybody who was black, but it's not possibly for a guy like me to write a memoir without mentioning white folks, white evangelicals, white institutions. It's not possible. That's one of the reasons why worship, theology, and the arts is so important. Because there's no way in the world you can be educated in arts without coming to terms with what it means to be black. It's absolutely not possible. I want to make sure that those responsible for teaching theology here are hip to that reality. I don't care where you're from, but don't come here and think you're going to get away with narrow-mindedness in an institution such as ours. It just cannot be tolerated. We've got to work on that. After all the smoke clears, African Americans are still being left behind in major evangelical institutions. So we just cannot go to sleep here at Fuller. We just can't.

"THIS BOOK IS BOTH A 'PERSONAL CONFESSION' AND AN ACCUSATION. OTHERS HAVE DONE BOTH BETTER. SO WILL I, IN LATER YEARS. RIGHT NOW THOUGH, THIS IS WHERE I AM. I HAD HOPED TO WRITE DISPASSIONATELY AND WITHOUT BITTERNESS. I FOUND IT IMPOSSIBLE ON BOTH COUNTS, AND IT WOULD BE A DISSERVICE TO MYSELF AND MY FRIENDS TO PRETEND. I HURT INSIDE, AND I CAN THINK OF BUT A MERE HANDFUL OF WHITE BROTHERS WHO WOULD TRY TO RELIEVE ME." (P. 119)

I bet you a nickel against your doughnut that the kind of things I'm talking about now are not part of the larger conversation as they should be. If we're talking about being a church in "exile" as Mark [Labberton] says, a church that's not part of the mainstream, who better to speak into that than black evangelicals? If we need a model for a church in exile, we've got it! The black church has got to be closer to the center of who we are at Fuller, set up in such a way that nobody can come to Fuller that's interested in the church today without feeling its influence.

As I've tried to say over the years, Fuller is the only place to go if someone is interested in ministry in the African American community. This is the only place to be West of the Mississippi. We have enough internal resources to really shape something important, no question about it, but I'm only going to do this Pannell Center, have mercy, if we can be radical enough.

When I look back over all of this, the thing that has impacted me most over the years, has sustained me most over the years, is the realization that God chose me. I could take you to the place, the time, where that first got to me from the Scriptures. A seminal moment in my life. I was a teenager, and hadn't long been a Christian. That fantastic statement by the apostle in Ephesians 1, when he talks about God, who has chosen us in Christ before the foundations of the world, that God had predestined us. Now, I didn't know there was an Ephesians. I was a nominal Christian. But that verse of Scripture jumped out, grabbed me by the throat, wrapped itself around my heart, and I'm telling you, I've never gotten over it. Here was this young, green as grass, African American kid, in a genteel segregated town. And there was the God of eternity marking this kid off for himself, putting a brand on him: "You're mine." You don't get over that!

I may not live long enough to check this out, but my fear is that now that we are in touch with the social dimensions of our responsibilities, we are tempted to think we can solve things without Jesus. Are you kidding me? That's why evangelism is in our DNA at Fuller, for crying out loud! We're now in what is being called "the new normal." Oh boy. We might end up thinking we don't need the same Jesus that we talked about in 1968, that we need a new Jesus for 2014. A new Jesus that comes alongside us in a wonderfully nonjudgmental sort of way, pats us on the butt, and tells us to keep on keeping on.

The real Jesus is really not nice. Packed full of love, and all of that, but whoever said love is neat, and nice? Whew, give me a break! I think Mark [Labberton] uses the phrase about Fuller that we are "rooted in orthodoxy." That is right on the screws. We are not prepared to jettison the word "evangelical," because that's who we are. What we have to do is to pack it full of more radical meaning.

God's fundamental interest in us is relationship. It's for intimacy, a love affair. That's the good news. God says, "I love you, and let's get that settled." But then God says: "Now I'm going to mess with you because there are things that need to get straightened out." Oh boy, are there ever! Have mercy!

Editorial note: In January 2015 Fuller will celebrate the renamed William E. Pannell Center for African American Church Studies.

Lauralee Farrer, *storyteller,*
is Storyteller, artist in residence, and editor of *FULLER* magazine. She is president of Burning Heart Productions.

TJ Lee, *photographer,*
is a media project coordinator at Fuller, a professional photographer, and a creative media consultant.

An excerpt from "A Legacy of Tireless Belief," *Focus* magazine, Fall 2007, in which Bill Pannell reflects on what drew him to Fuller three decades before [available in its entirety online]:

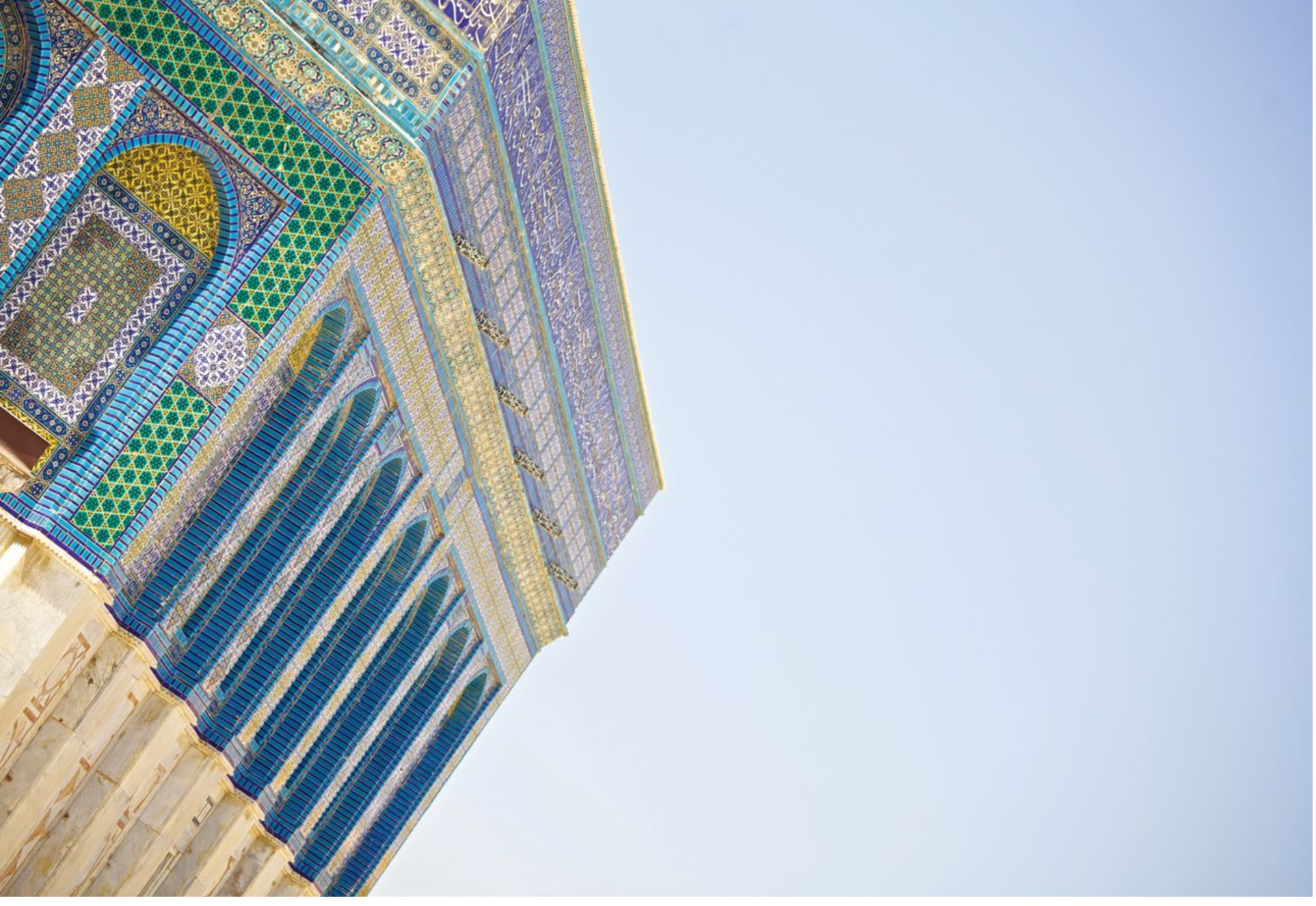
It chafed Pannell that so many institutions with a verbal commitment to diversity were not acting it out. "They had to address what was happening," he says, and though he received many requests for help, "[Fuller President David Allan] Hubbard was the first and only representative of a major seminary who put the pitch to me in theological terms." Pannell explains: "He said, 'we don't believe we can flesh out the meaning of the Kingdom of God monoculturally.' For Hubbard it was a theological issue. That impressed me. On that basis, I came to Fuller."

Students were asking questions about Vietnam, about the Civil Rights movement, about issues of justice, and Pannell was one of few who had frontline, personal experience. Back in those days, the seminary, he says with characteristic frankness, needed him more than he needed it. "It was uncomfortable in the early days. Being a minority was a two-edged sword. Institutions don't quite know what to do with us. I had more experience in evangelism than anyone on the faculty, but I was often typecast. It took me years to crawl up from under that," he says. But he was determined that his tenure was not going to depend on whether or not he was African American. He wanted to be treated like any other faculty. "I came to be the professor of evangelism—I did not want to be an 'exotic intrusion.'"

It's Why They're Called Intensives

Months' worth of two-hour, MWF classes jammed into two weeks: sounds exhausting. Yet the benefits of intensive courses, especially when immersed in context, are familiar to many. Time away from routine life with heightened focus; opportunities to percolate while all five senses are engaged; hours of late-night conversations mixing students and faculty and administrators and trustees; food and drink and laughter and prayers and the letting down of hair, literal and figurative. A well-guided immersion experience can open the self to full-bodied learning in a unique way, forging a deeper story, making unique bonds, refining paths of ministry. Exhausting, yes. That's why they're called intensives.

Across Fuller there are many opportunities for intensives: as part of online learning structures; as immersion trips to Italy, Israel and Palestine, Costa Rica, Turkey and Greece, and Ireland; as excursions to events such as the Sundance Film Festival, SXSW Film Music and Interactive Festival, or the theater in New York City. It's intriguing to reflect on the chemistry that gives these marathon events so much power for connection and change, so we're going to consider that over the next few issues of the magazine, starting with a reflection from scholar Chris Hays on how a trip to Israel can transform from "sight-seeing to story-forging."



Inhabiting the Unmarked Stones

By Christopher B. Hays

A trip to the Holy Land should take you deep. You are not in shallow waters when you contemplate the ancient and modern issues raised by such a trip. That's why you go with teachers and guides who are comfortable with the depths—just as you would on a scuba dive.

It might not seem like such a big deal. After all, it seems like everyone is going to Israel and Palestine lately. When I tell someone that we're taking a trip from Fuller, I usually hear that they would like to go, and that they know people who've been. Most often it's with a church. I worry about these trips, because I listen in on other groups, and wow: Their guides tell them some wild things. [Professor of New Testament] Marianne Meye Thompson and I lead Fuller groups, and students get used to watching us to see if we raise our eyebrows at each other. Marianne says, "A large part of what we do on our trips is teach students which things to take with a grain of salt, which things are plausible, and how they might know the difference. We teach them to ask good questions."

It's not just about information, but about the whole shape of a trip. A scholarly approach allows us to widen our scope, to appreciate deeply the sites that are not starred in every guidebook. Some of the most interesting sights in the Middle East are completely off the radar of tour companies. You might stand by the ruined fortress city of Lachish at midday—alone during tourist season—and still be able

to see the massive Assyrian siege ramp, to understand why Judeans lived in fear in the eighth century, and why Assyrian king Sennacherib memorialized his defeat of this city with reliefs carved all over his palace walls.

Marianne teaches on the southern steps of the Temple Mount. I watch as students light up when they realize where they are. This is one of the few places where you can stand on stones where Jesus walked, and yet it's lightly touristed in our experience. The place is remarkable, yet there is no signage to identify its significance, no markers to inform your tracks. (The state of Israel likes having Christians visit, but does not invest much in telling the story of Jesus.) It is these places without explanatory videos or historical markers, without pilgrim paths or souvenir shops, that we can encounter as students.

I remember a visit to Qumran, where the Dead Sea Scrolls, the oldest biblical manuscripts known to exist, were found. In the visitors' center, there was a large gift shop and a cafeteria, which were packed. There were probably 500 people in the complex. Tour buses were stacked like cordwood in the parking lot. But outside, on the archaeological site, only a few small groups circulated. Most didn't even pause to examine the "scriptorium," where the scrolls were likely copied. This site changed the way we think about the formation of the biblical writings, and the canon as a whole, but even the air-conditioned museum dedicated to the scrolls is often deserted, apparently offering no competition for spa products and cold sodas. By contrast, our Fuller group had toured Jerusalem's Shrine of the Book, where the Dead Sea Scrolls are now held, guided by a member of the scrolls' original editorial team, so they knew exactly what they were looking at.

A scholarly approach means that you know the right people. We often know the directors of the archaeological digs that we visit, and we have benefited from some wonderful tours that brought alive the stones and soil of ancient sites. (Of course, it's not all scholarly . . . we also found time on our last trip to watch World Cup soccer in the Old City of Jerusalem, go to a water park in the Galilee, and soak up some rays on the beach in Tel Aviv. Knowing how to have fun matters, too.)

A scholarly approach also allows us to think for ourselves. A theological school is in a uniquely propitious position to do Holy Land tourism better—primarily because we have motivated students who are willing to put in the study time to make a trip transcend the average and become more meaningful. It's especially hard to think for yourself when it comes to the modern political situation, when you have interests on both sides shouting at you in support of their viewpoint. We have recognized that the modern situation requires attention on any trip to the Middle East, and have worked hard to address it in ways that do justice to its complexity. We let the students hear perspectives from both Israelis and Palestinians, we have Christian, Jewish, and Muslim guides, and our primary lodging is literally on the border between Israel and the West Bank.

A trip to the Holy Land, if done well, is less about sightseeing and more about story-forging. It is relatively easy to purchase a trip and consume a story—the same story that nearly everyone else gets. It is more difficult to read, listen, and prepare for such a trip, but it allows you to be a participant instead of a consumer. Like any good Fuller course, ours gives you the tools to think critically. And going deep allows the Bible and the land to inhabit your thoughts and words in fresh ways.

Christopher B. Hays, *storyteller,*
is the D. Wilson Moore Associate Professor of Ancient Near Eastern Studies and directs that master's program emphasis.

Nate Harrison, *photographer,*
is a Fuller videographer who graduated from USC's School of Cinematic Arts. More: NateCHarrison.com.

6 a.m. Every Day

By Michael Wright

"I'm afraid of being sober. I used to see my dealer at 6 a.m. every morning, and now when I wake up, I don't know what to do." Alyssa is talking with others dealing with addiction in a recovery circle at the Recovery Café. Drug use has become so embedded in the daily rhythm of her life that she's not sure what to put in its place. Susan, another circle member, puts her coffee down, pauses, and says from across the table, "I'll meet you, then." And so the next morning—and the next, and the next, and the next, for months—Susan meets Alyssa at dawn as they struggle toward sobriety together.

On a similar morning ten years earlier, Killian Noe and Ruby Takushi [PhD '90] are praying together after a service at the New Creation Community in Seattle. They're praying for people struggling with homelessness and addiction throughout the city, and they're asking God how they might help. With multiple treatment centers and shelters already working in the area, they don't want their efforts to be redundant, so they spend time talking to other advocates and looking for unseen patterns they might address. They learn that while Seattle healthcare providers offer many services to those on the margin, limited resources exist for ongoing support.

So Ruby and Killian decide to fill the gap. They wonder together what a center committed to long-term support might look like: they imagine people sitting around a table committed to sharing both their wounds and their hopes, baristas making good coffee so that people who are marginalized feel seen and valued—a place so committed to sobriety that everything from art classes to open mic nights are used for holistic transformation. In 2004, their plans are realized as they open the doors of the Recovery Café.

Ten years later, those early visions for the café are a daily reality. The staff and volunteers serve so many people at this point that everyone starts each morning with a time of contemplative silence to remember one another's humanity. After the silence, a raucous day begins. Volunteers play checkers with people struggling with mental illness while teenagers share their poems in a writing group. A woman struggling with a heroin addiction helps a blind friend practice yoga. A man who was living on the street just a week before is serving potatoes and gravy to others for lunch.

As people begin to feel safe in the hospitality of the café, they're invited to join a recovery circle: a group of seven to eight members committed to staying sober—and vulnerable—with one another. These circles create a safe space to struggle through shame and addiction with others. It's the heart of the café, and Ruby says it's the purpose of everything they do: "to create space and relationship that can invite healing." Being known and loved in this way, she says, sustains the journey toward recovery.

Supporting the recovery circle is careful planning, and as program director, Ruby uses her training to share the science behind psychotherapy with the volunteer leaders. It's work that is shaped by studying with Warren Brown, a professor "committed to the enterprise of honest scientific inquiry while still being deeply faithful"—at Fuller's School of Psychology, where she learned "to embed the science behind psychotherapy within our faith perspective and our community."

Behind the front doors of the Recovery Café is both a conviction and a hope: a conviction to create a safe space for people to meet one another, and a hope that when they do, they'll discover a community of people standing beside them—no matter how many mornings it takes—until they come to know themselves as valuable and loved. As one café regular put it, "I just needed to find someone to help me turn my story around."

Michael Wright [MAT '12], *storyteller,*
is Fuller's editorial and social media specialist. He writes about spirituality and the arts at thisiscommonplace.org.

Martín Jiménez [MDiv '12], *photographer,*
is program manager at Fuller Northwest and is pursuing ordination in the PCUSA.

The Recovery Café is based on a therapeutic community model that insures people have "ongoing support out of the therapy office." Ruby empowers the leaders of the weekly meetings to help cultivate intentional communities of people who are committed to vulnerability and to transforming their lives. Displayed on a wall in the café are their core convictions as a community. As a refuge for healing and hope, they will seek to be individuals who

LIVE PRAYERFULLY
SHOW RESPECT
PRACTICE COMPASSION
ENCOURAGE GROWTH
GIVE AND FORGIVE

The Truth, Some Lies, and Learning to Tell the Difference

By Reed Metcalf

There is a story in the family: when Nate was five he strummed madly on his mother's guitar one day and pronounced to the room, "I think God is calling me to be a pastor."

At the end of 2013, Nate Myrick walked away from Fuller Theological Seminary with a guitar in one hand and a Master of Arts in Theology in the other. He still strums madly on his Fender Thinline Telecaster, and he is still passionate about the Bible, authenticity, orthodoxy, and teaching—even if he does not fit the traditional description of a "pastor." The academic-blogger-songwriter-theologian is all right with that. He is where he needs to be.

The path to this spot finds its genesis in the scene of the little blonde boy with guitar and prophecy, but it winds through Central America, burnout, hundreds of performances, marriage, and the US Department of Immigration.

Nate was part of a touring music ministry for a year, and in that year he travelled through the US, Canada, the Philippines, Honduras, and, unexpectedly, El Salvador. The month-long trip to Honduras was more than Nate and the rest of his team bargained for; a coup d'etat to oust the current president saw a suspension of basic human rights—including free speech and the right to assemble—and Nate discovered a new definition of stress while helping to keep the team out of live fire or jail. It was thanks to the coup that the musicians found themselves hiding out in El Salvador. But the political turmoil, for all its stresses and strains, was not the piece of the tour that changed Nate. Instead, it was a Christianity that ministered to him among the people he thought he was going to evangelize. Here was something, Nate says, vastly different from the nationalist, Enlightenment Christianity he had grown up with; what he saw was not following Jesus with a million little caveats and compromises, nor simply words and intellectual assent. It was a Christianity of action and word, of truth and deed. He would never be the same.

He returned to the States with a jumble of emotions and experiences crammed into his overworked and overstimulated brain. After a solid year on the road, touring nonstop through foreign countries and foreign cultures and foreign theologies, Nate crashed hard. With too much to process and reconstruct to sleep, insomnia in the States affected him as much as the Christianity in Honduras did.

As he tried to gather the shards of the window through which he used to view the world, Nate met Lesley. Within a year, they were engaged. A new life with his bride stirred something in Nate to be *somewhere* and do *something*, not just anywhere doing anything. The questions and observations from his year on tour—questions that had shattered everything—returned. Things began to come back together, or perhaps, he thought, needed to be put back together in a new way. Looking to use the music and lyrics that coursed through him to help reassemble his worldview, Nate wondered if there was a place that could teach an artist to be a theologian, to use art for theology. A simple Google search landed the Myricks on Fuller's Brehm Center for Worship, Theology, and the Arts. Nate could hardly believe it. "You should go there," Lesley said. And that was that. Almost.

Lesley is from Canada, and the Myricks thought some immigration legalities needed to be worked out before they could move to Fuller's main campus in Pasadena. A sojourn into Canada went from temporary to indefinite, and the newlyweds were soon stuck. As they waited, they took the opportunity to reconnect with some old bandmates of Nate's living in Canada—and drove to their house to spend the weekend. Nate was back with some of his best friends, some of whom he had known for two decades. But something was wrong—his friends were distant. Their language was . . . bizarre, their actions more so. Something wasn't right. What was it?

He couldn't quite put his finger on it until he went to their worship service on Sunday morning. Though their friends had been different, nothing could have prepared Nate and Lesley for what they realized that Sunday. Their friends were not in a church. They were in a cult.

In retrospect, Nate can see clearly what was wrong. But at the time, he had no words for the conviction in his gut. He didn't know how to tell his friends that nothing there was true, that everything there was a lie. All he could say as he walked away from the "gathering" was that it was the creepiest thing he had ever encountered. What he saw was filled with secrecy, control, fear, and shame, wrapped in biblical teaching to confuse even the most learned disciple. Nate felt the need for a theological framework and education more than ever. Otherwise, how could he explain or even differentiate trueness to those who had been blinded into believing lies?

Exile in Canada finally ended, and the Myricks made it to Fuller Theological Seminary. Nate brought his questions with him. Everything from Honduras, everything from that weekend with the cult, all the shards of his boyhood faith: they never quite left his mind, but rattled around and rearranged themselves. His questions led to more questions. What was truth? What was sincerity? What was right and wrong? What was orthodoxy, and what was masquerading as orthodoxy? And what could a guitar player do about any of it?

The answer to the last question, at least, was to write music. Nate cut an album. Months of research and practice and contemplation were poured into what would become a master's thesis for Nate to complete his theology and the arts emphasis through the Brehm Center. A sonic exploration of truth, lies, doubt, idols, blindness, and authenticity, Nate's album *Believable Lies* brings Led Zeppelin-style vocals and more than a bit of Dick Dale-esque surf guitar to the service of theology. He is following the musical project up with a book that delves even deeper into the same subject, that uses his encounter with the cult as a starting point to exposing and tearing down temples to false gods. Because the album itself isn't enough: pleased as he is with the album, Nate doesn't hope it makes his listeners think he is right. He hopes it makes his listeners *think*.

For Nate, that is what is at stake. It isn't about being right; it is about breaking through self-deceit that can lead one to join a cult, about living a redemptive gospel in word and truth, about righteousness as Paul seems to have understood it: Righteousness is recognizing that we aren't right and stand in desperate need of God's grace and transformation. Being right, holding on to "my way or the highway; my Jesus is the only way to encounter Jesus"—this is an idolatry, Nate believes. It skews our perception of reality until we rail against the reality that we encounter in the Bible with "that's not actually what it means" or "that was just an extreme abstraction" or "that is applicable to private life, not public life." How do we get to the point, Nate asks, where we allow this sort of pride and compromise to happen? That is what he keeps asking. And why he keeps making music.

Yes, he is writing both the book and a weekly blog. Yes, he is pursuing a PhD. But he is also still rockin' the Telecaster. Because that is who he is, how he is engaging the question. He is authentically pursuing transformation, not leaving behind a core piece of himself as he tries to delve deeper and deeper into who God is and how we walk humbly and honestly before our God.

Because what pastor would you trust who is untrue to himself or herself? Because what pastor would you trust who was not transformed by the love, power, and transcendence of God?

And so here he is, many years from the little boy with the guitar and the calling, still holding the guitar and living into the calling. He is a pastor, even if an unusual one, preaching with books and tube amps, searching for and examining truth, articulating what he declares are the lies we can't express but believe every day. As he continues to rebuild an entirely different means of seeing the world, he knows that this is the somewhere he is supposed to be and the something he is supposed to be doing.

Reed Metcalf [MDiv '14], *storyteller,*
is a writer, cofounder of the new Faith and Science student group in Pasadena, and can be followed @ReedMetcalf.

Nate Harrison, *photographer,*
is a Fuller videographer who graduated from USC's School of Cinematic Arts. More: NateCHarrison.com.

VOCATION

VOCACIÓN

소명

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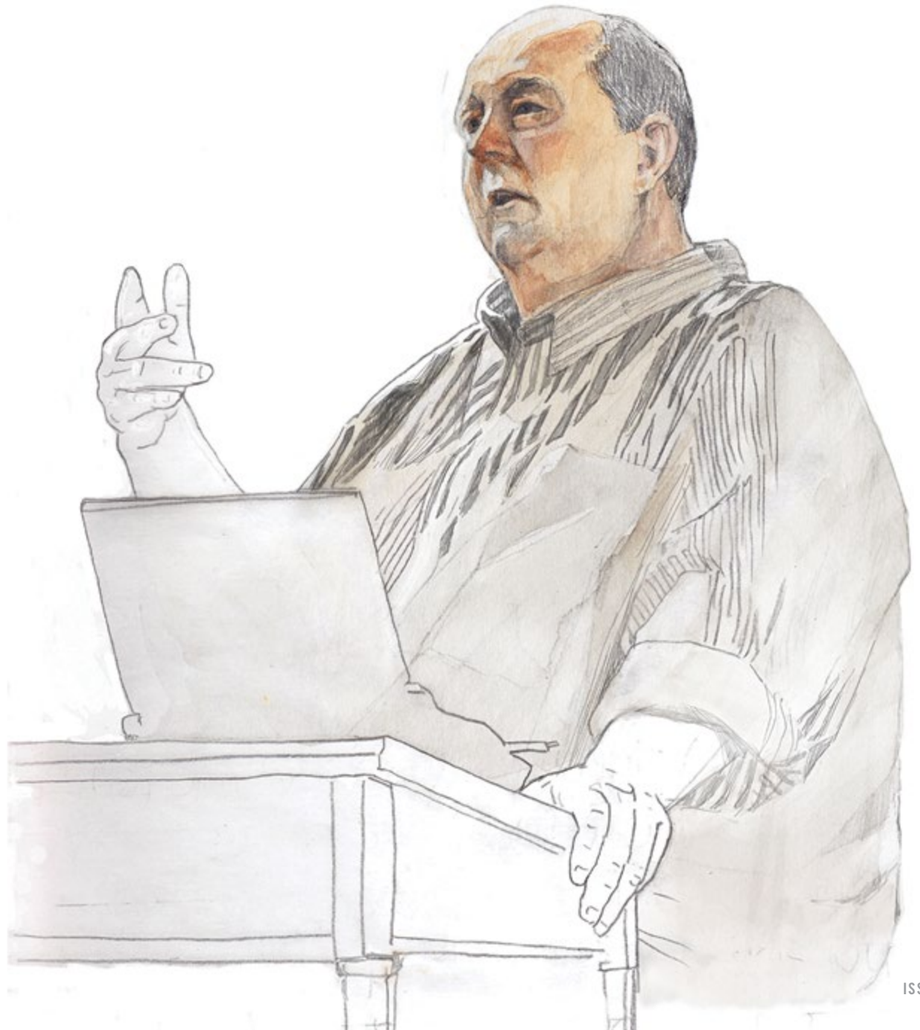
"The idea that I would be called to something that's not somehow embedded within my church community, that doesn't arise out of my church—and out of ministry experience in my church—is really quite foreign to me. We tend to think of call and vocation as part of the experience of what you might call 'us-ness' or 'with-ness.' Wesleyan ways of thinking about church structure are deeply embedded in accountability; in meeting together; in conferencing, as we sometimes call it; in struggling together over issues. Vocation arises out of that."

—Joel B. Green



Tod Bolsinger [PhD '00], Guest Theology Editor

CENTRAL INTEGRATION QUESTION

"AT THIS POINT IN YOUR JOURNEY, HOW DO YOU ENVISION YOUR CALL TO GOD'S MISSION IN THE WORLD?"

"¿CÓMO VISUALIZA USTED SU LLAMADO A LA MISIÓN DE DIOS EN ESTE MUNDO?"

"당신은 세상 속에서 하나님의 선교로의 부르심을 어떻게 그리고 있습니까?"

The inboxes of my life are filled with material on vocation. I am not new to the subject. Indeed, since my days of graduate study with the late theologian Ray Anderson, the question of vocation has occupied me long past the realization of my own. Ray was the one who taught me the wisdom that I have often passed on to others: "There is no place or task on earth which can satisfy the restless hand which is not attached to the heart." Decades later, I am the new Vice President of Vocation and Formation at the same institution that introduced me to that life-changing mentor. And, as of July 2014, my vocation is vocation.

It turns out a lot of people are talking about calling these days. My colleague Daniel Kirk shared this insight from Sam Wells: "Discernment of vocation is the identification of that form of service through which you will find perfect freedom." Mark Labberton is the man who asked me to lead the discovery process around vocation and formation in the community at Fuller, and he knows well that freedom and joy are key markers in their pursuit. My "yes" was to something even deeper than the president's request, however, or why would I leave the best job among the most loving people with the most beautiful ocean view on earth? Vocation.

Vocation is more than a job, it's the voice that calls to the deepest part of your self, the thing that gives your life meaning because it is what God has created you to do. But a calling, to truly be a calling, is about more than just our own fulfillment. Because God "loves the world," calling is always about the world too. Or as I have come to say, vocation is identity expressed in service to God's mission in the world.

In the last year as I've been turning my attention to this challenge, a question has evolved: "At this point in your journey, how do you envision your call to God's mission in the world?" The key word is envision. Calling is more about a vision than a title, more about a picture of oneself in the world than a title on the office door or a label on a business card. It's more art than science. Readers will discover a sampling of answers in the following pages, along with several perspectives on the subject of vocation in a changing world. These will contribute to our ongoing conversation as we, together, attempt to discern and, with God's help, answer the call on our lives.

Los archivos de mi vida están llenos de materiales acerca de la vocación. Este tema no es nuevo para mí. Ciertamente, desde mis días de estudios de pos-grado con el difunto teólogo Ray Anderson, la pregunta acerca de la vocación me ha mantenido ocupado mas allá de la realización de la mía. Ray fue el que me enseñó la sabiduría que muchas veces he transmitido a otras personas: "No hay lugar o tarea en esta tierra que pueda satisfacer la mano inquieta que no está sujeta al corazón." Décadas después, soy el nuevo Vice-Presidente de Vocación y Formación dentro de la misma institución que me introdujo al mentor que cambió la trayectoria de mi vida. Y, desde julio del 2014, mi vocación es la vocación.

Tal parece que en estos días muchas personas están hablando acerca del llamado. Mi colega Daniel Kirk compartió esta idea de Sam Wells: "El discernimiento de la vocación es la identificación de aquella forma de servicio por la cual usted encontrará la perfecta libertad." Mark Labberton fue la persona que me preguntó si deseaba llevar adelante el proceso de descubrimiento concerniente a la vocación y formación en la comunidad de Fuller, y él conoce claramente que la libertad y el gozo son señales importantes en este proceso de descubrimiento. Sin embargo, mi "sí" fue una respuesta más profunda que la comisión del Presidente. ¿Por qué dejaría yo el mejor trabajo, entre la gente más amorosa, con una de las vistas más hermosas hacia el mar? Vocación.

La vocación es más que un trabajo, es la voz que llama a lo más profundo del ser, aquella que le da significado a la vida porque ésta es exactamente la razón por la cual Dios nos ha creado. Pero el llamado, para ser verdaderamente un llamado, es mucho más que la realización de uno mismo. Porque Dios "ama al mundo," el llamado también siempre será acerca de este mundo. Como vengo diciendo, la vocación es la identidad expresada en el servicio a la misión de Dios en el mundo.

En este último año a medida que mi atención va dirigida más hacia este nuevo reto, surge una pregunta: "¿Como visualiza usted su llamado a la misión de dios en este mundo?" La palabra clave es visualiza. El llamado es más acerca de la visión que el título, más acerca de la forma en que nos visualizamos en este mundo que el título en la puerta de nuestra oficina, o el titulo en nuestra tarjeta de negocio. Es más arte que la ciencia. Los lectores y las lectoras descubrirán una muestra de respuestas en las siguientes páginas, juntamente con diferentes perspectivas sobre el tema de la vocación en un mundo que cambia constantemente. Estas respuestas contribuirán a nuestro continuo diálogo a medida que tratamos de discernir y, con la ayuda de Dios, responder al llamado en nuestras vidas.

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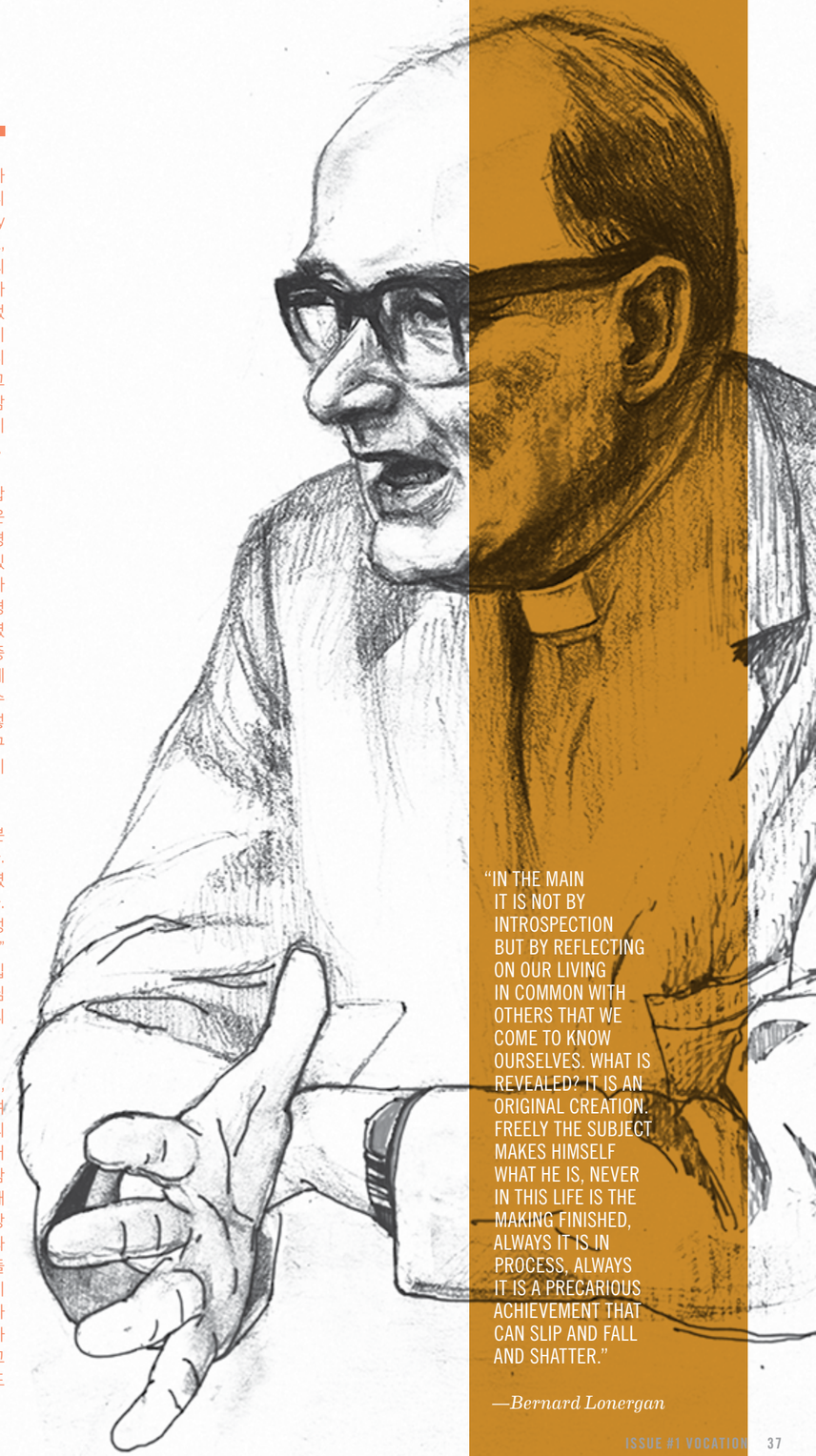


"IN THE MAIN IT IS NOT BY INTROSPECTION BUT BY REFLECTING ON OUR LIVING IN COMMON WITH OTHERS THAT WE COME TO KNOW OURSELVES. WHAT IS REVEALED? IT IS AN ORIGINAL CREATION. FREELY THE SUBJECT MAKES HIMSELF WHAT HE IS, NEVER IN THIS LIFE IS THE MAKING FINISHED, ALWAYS IT IS IN PROCESS, ALWAYS IT IS A PRECARIOUS ACHIEVEMENT THAT CAN SLIP AND FALL AND SHATTER."

—Bernard Lonergan

FROM THE PALACE TO THE STREETS

Steven Toshio Yamaguchi

Steve Yamaguchi, DMin, became Fuller's dean of students in August 2014. For the previous 11 years he served as executive presbyter of the Presbytery of Los Ranchos in Southern California. In this role he was a catalyst helping congregations grow in their missional outreach. Yamaguchi's Doctor of Ministry from Claremont School of Theology focused on transforming PC(USA) governing bodies from organizations modeled on corporate hierarchy into communities of Christ-followers sent into the world.

Born and raised in South Central Los Angeles, Yamaguchi has a passion for urban ministry and sees Holy Spirit-inspired, grassroots collaboration as key to Christ's mission through us. A favorite part of Steve's presbytery service was supporting imaginative and courageous pastoral candidates and new pastors, a passion he brings to his role at Fuller working with students discerning and preparing for their vocational dreams.

LIFE IN THE PALACE

A palace is a grand residence for royalty and officials. It takes its name from the Palatium, the hill in ancient Rome that housed the imperial residence. Across Europe the term came to be used for the residence of aristocrats as well. Eventually, *palace* also became the official residence for the church's bishops and archbishops. A bishop's palace was a clear expression of the Christendom church's favor and status in society. But the place of the palace in our society has changed. Now many palaces have been repurposed as public spaces for museums, government, and amusement. Nevertheless, in many parts of the church, the palatial vision persists.

Some old-time churchgoers wistfully remember past times when the laws of the land and social pressure encouraged church attendance, when Christians and churches received preferential treatment in government and business, when those who expressed disbelief or other beliefs were treated as second class—when, frankly, the church resided in the palace. While some look back on that relationship between Church and Caesar as the heyday of a "Christian America," that wedding of church privilege with state and societal power can also be viewed as "religious totalitarianism," as Miroslav Volf discusses in *A Public Faith*.[1] The wedding of the church with the world's power tends not to nurture a servant church who lovingly and humbly bears salt and light in the world, giving itself away in love to her neighbor. Though perhaps well intentioned, the seductive power of the palace readily forges heavy-handed means for imposing and coercing compliance with palatial values. Such palatial status, values, and totalitarianism have shaped the Christian church in the West for centuries.

TRAINING MATTERS

Yet at the same time, the palatial Christian attitudes came only by training—through modeling, socializing, and long practice. The training happens persistently without the trainees' awareness of being trained. They are simply going about the normal life of their palace world. It is a persistent training, nonetheless—one that shapes the soul. This question haunts me: Can such training be unlearned? Can a church born and bred in the palace be retrained to live among the people, to thrive on the streets outside the palace?

Stories of trading places between palace and poverty, such as Mark Twain's *The Prince and the Pauper*, illustrate the truth that people must be trained for their place in society. Simply transplanting a person from one world to the other, even if the dress and costume are perfect, does not immediately change one's language and practice, let alone the mind and heart. Not only the behaviors but also the worldview must be transformed through training. Moreover, the replacement of deeply embedded mental models only takes place with deep pain and at a great transformational cost.

Nineteen years ago my spiritual director, Father Pat, a Vincentian priest, was trying to help me understand that I needed retraining in my spiritual life. I understood the ideas. I affirmed the spiritual truths and insights. Father Pat, however, knew I needed more than knowledge and even understanding. I needed training. He told me about his experience in a jet fighter flight simulator at the military base, which his brother arranged for him as a birthday present. Father Pat paid close attention to the instruction he received—with its warning that he would crash if he was not absolutely devoted to his training: "In the moment of crisis you will not rise to the occasion," said the top-gun instructor. "You will default to your training." Through years of Father Pat's spiritual training with me, I came to experience the truth of his wisdom again and again: In our moment of crisis we do not rise to the occasion. We default to our training.[2]

A church that has lived in the palace not just for generations but for many centuries has been trained in the ways of privilege. A church bred under the protection of the state is not trained to fend for itself on the streets. So when state and society withdraw their special favor toward the palace-trained church, it gets a very rude awakening. Disorienting and painful, it can lead to despair, anger, and denial.

How can a palace-trained church learn to live among the people, with the people, for the people, out on the streets? For a privileged palace church to learn street smarts it must undertake the training.

RETRAINING?

In Exodus we watch Israel freed from slavery under Pharaoh. Had they been immediately transplanted into the Promised Land, they would still have acted and thought like slaves. That would have been their default, the way they were trained to think and act. So God retrained them through a generation of wandering. During that time they became a people. They began learning to trust God rather than Pharaoh or themselves for their daily bread. They received a name. They received a law. Their identity was forged. They learned of God's unspeakable name. They wandered for so long not because they were lost; God was leading them. By God's grace they were being trained.

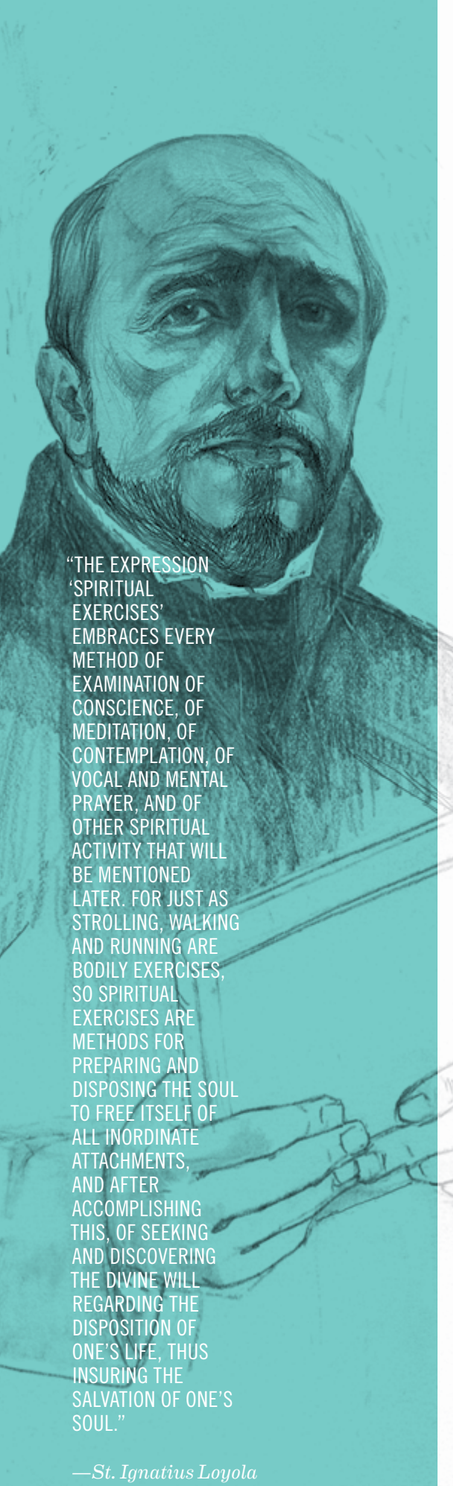
The New Testament talks about our need for training. Titus is told that God does the training: "For the grace of God has appeared . . . training us to renounce impiety . . . to live lives that are self-controlled, upright, and godly" (Titus 2:11 NSRV). Similarly, Timothy is warned against being occupied by myths and speculation rather than "the divine training" (1 Timothy 1:4). In 2 Timothy 3:16 he is told, "All scripture is inspired by God and is useful for . . . training in righteousness." Likewise, he is told, "Train yourself in godliness," which is of value in "both the present life and the life to come" (1 Timothy 4:7–8). In these references, training is most often *paideia*, "discipline, instruction, training," or *paideuō*, "instruct, train, discipline, correct." Yet other Greek expressions nuance this idea of training: *oikonomia*, "management, responsibility, stewardship" (1 Timothy 1:14), and *gymnasia*, "training, discipline," and its cognate verb, *gymnazō* (1 Timothy 4:7–8). In some cases the command is to be trained by God; in others to keep on training oneself. Paul insists that training matters: that it must be deep and persistent, that it is of eternal consequence. Also significant for us at Fuller, these passages all instruct a church leader to be diligent in godly training.

Centuries before Christendom raised its head, followers of Christ required training in godliness, in renouncing impiety, in righteousness and justice. All the more today, followers of Christ trained in the palace and now spurned by Caesar need new training for life after the palace lest they default to their training in the ways of privilege and power. Who can train a palatial church in the ways of God and the ways of the people on the streets? We can find many of the trainers we need in the often-overlooked immigrants and aliens already among us.

TRAINERS FOR THE PALACE CHURCH: THE CENTER NEEDS THE EDGES

Today the palace church suffers because of its palatial instincts. It needs to be trained by people without these palace instincts, most likely people who have never lived in the palace. Where better to find such people than among the immigrants in our midst or those who have long been systematically excluded from the palace? These people may be awkward inside the palace and lack palace manners, but they have street savvy. At Fuller Seminary we have numerous brothers and sisters who come from other lands and have no part of American palace life (unless, perhaps, as servants). They have learned to thrive in business, in living communities, and in churches, but they do not show up on the radar of the palace church.

It has been hard for the "majority" church in most denominations to appreciate and receive the gifts that immigrant churches have to offer. Traditionalists easily criticize newcomers with stereotypical criticisms: they don't respect time; I can't understand their English; their records are a mess; they don't follow *Robert's Rules of Order*. The crit-



icisms also get more personal: their food smells; they smell; they huddle in cliques and only talk with each other. We fail to connect in many obvious ways. This failure comes readily when we use the cultural values of the palace to assess the worth of the cultural values of the streets. What if we could appreciate street smarts for what they are?

The palace church tends to engage its extra-palace neighbors as objects of "mission" projects or as people who can cook exotic foods and dance and sing for their church programs. But rarely has the palace church looked to their immigrant brothers and sisters as trainers for the church's future strength. Our immigrant churches have generations of experience living on the edges, displaced from the center, as more than survivors. Are we as the palace church open to receive training from them?

AN EXAMPLE OF A "PALACE CHURCH" BEING RETRAINED

It is delightful to see how this is happening in, of all places, the Church of England through its ecumenical Fresh Expressions movement.[3] In this liberating movement, the church is moving to the edges, to neighborhoods where it can live among the people, listening and learning and loving neighbor rather than automatically imposing the traditions of the palace. In their case, the most important support for this movement actually—literally—came from the palace. Lambeth Palace is the London residence of the Archbishop of Canterbury. For a decade, then-Archbishop Rowan Williams fully supported this movement. He regards Fresh Expressions as the one thing he wants most to be remembered for in the Church of England, "the thing that's most cheered me and encouraged me in recent years."[4] In full support, he went to spend time with new, young Anglicans—often marked by tattoos and piercings rather than robes—who love him and know him and call him Rowan. The movement has flourished and grown ecumenically. Thousands of Fresh Expressions of church have been birthed in neighborhoods throughout the UK, at least half of them non-Anglican, and the movement is spreading around the world, even in America. The move from the palace to the streets is possible. It is happening now.

Thus, our best resource for training for life after the palace is the very people who have long been excluded from or have gladly eschewed life in the palace. The immigrants and those we consider alien among us can be our teachers. This will require great humility and attentive listening. But the dominant church has this treasure among us if we can suspend palatial judgment and receive gifts from outside the palace walls.

TRAINERS FROM SURPRISING PLACES

My grandfather, whom we call Ojichan, which is like "grandpa" in Japanese, was a small truck farmer, and my mother was a junior high girl in Harbor City, Los Angeles, in the spring of 1942. One day notices were posted in their neighborhood that in two days all people of Japanese ancestry would have to report to be shipped to internment camps. They could bring only what they could carry in their arms, which explains why many families like ours have no family heirloom furniture. Japanese American farmers tried to sell their possessions for cash. They received pennies on the dollar. Some women chose to shatter their own china rather than feel exploited by their neighbors offering a pittance. My Ojichan owned a houseful of family possessions, a barnful of farming tools, a truck, a tractor, and a car. His crops were ripening in the field. Rather than cash out his possessions, as seemed wise to the rest of the world, my Japanese immigrant grandfather gifted all his possessions to the family's beloved Mexican immigrant farmhand, Pedro, whom he called "Pi-do-ro" in Japanese fashion. My mother remembers that she loved the kind young man, Pi-do-ro. Rather than suffer the financial loss and humiliation of scrambling to cash out, Ojichan saw a way of grace and redemption and dignity. He earned the inestimable satisfaction of helping Pi-do-ro's family start a new life. That experience shaped my mother for a life of grace and generosity. I hope it has in some small way also shaped mine. Ojichan's instincts and insights were so completely foreign to the values of the palace. My point is that we need the Ojichans to train the church. We need trainers unspoiled by the palace, fit to live on the edges of a wild new world. Smiling and thriving, that was always my Ojichan. Today's "Ojichans" are young and hungry app developers, organic urban farmers, holistic healers, environmental activists, entrepreneurs, labor organizers, and artists. They come in all colors; they live in intentional communities and they have never been at home in the palace.

CAN LEADERS FORMED IN THE PALACE REALLY BE RETRAINED?

It is one thing for someone who has never lived in the palace to have those nonpalace instincts. But can someone who has been formed by palace life be changed? For this I look to Victor Hugo's Bishop Bienvenu in the novel *Les Misérables*.[5] In the popular musical version, the recently paroled Jean Valjean steals the bishop's silverware while a houseguest. But the bishop cleverly averts reincarceration for Jean Valjean by telling the arresting police that the silver was not stolen, but was a gift from the bishop. Reinforcing this act, the bishop takes the most valuable silver candlesticks from the table and hands them to the thief, singing, "You forgot I gave these also; Would you leave the best behind?"[6] The police depart, and Jean Valjean's world is turned upside down by this act of grace. It is a profound moment in the musical's story.

For 25 years I wondered, "Wow! Could I be so clever a pastor in a moment like that?" I marveled at the bishop's quick thinking. Then the new movie version of the musical came out last year and I wept again, this time determined to learn the full story. In the novel, this Bishop Bienvenu, appointed by Napoleon himself, arrived at his bishopric of Digne and immediately began divesting himself of the privileges of the bishop. Upon seeing the splendid bishop's palace next to a small, crowded, and cramped hospital, he quickly decided to give the spacious and airy palace for the care of the many sick, and he converted the small hospital building to be his living quarters. He gave his bishop's stipend to provide for the poor. He walked so he could give his transportation and carriage allowance for the care of others. He wore his robes to tatters so he could spend for those in need. He eschewed the palace to walk the streets, living among the people, touching them, knowing them, loving them. His integrity earned him the love and respect of many, and he became adept at getting the wealthy to give money for the poor. He gave away all his family's possessions until the only personal possessions of value remaining were his family's silverware and candlesticks. Then in the moment of crisis, he gave them away freely and instantly.

It was while reading the novel that it struck me: The bishop did not "rise to the occasion." He defaulted to his training. He had been training for this moment so persistently for so many years that when presented with an opportunity to show mercy to a thief, he could do nothing else. More than a trick pulled on the police or the quick thinking of a clever bishop, this act flowed naturally from who he had become. He defaulted to his training. Today in real time, life imitates art and I am inspired by Pope Francis. From his palaced privilege he actually lives the grace that Hugo wrote into Bishop Bienvenu's character. I do believe that if today's pope can do this, even evangelicals can. And, by God's grace, it is happening; the movement has already begun. Because of the vibrant, thrilling happenings taking place at the edges, I am more excited than ever about the abundant life of the church bursting through all man-made walls—in the palace and the street and beyond.[7]

ENDNOTES

1. Miroslav Volf, *A Public Faith: How Followers of Christ Should Serve the Common Good* (Grand Rapids: Brazos Press, 2011).
2. Cf. the video of telling the story of the priest and the jet fighter pilot, available at http://www.youtube.com/watch?v=XIovOzJGHXU.
3. For the beginnings of the Fresh Expressions movement that flowed ecumenically out of the Church of England, see the seminal work in the report from the Archbishop of Canterbury's Council on Mission and Public Affairs, *Mission Shaped Church* (London: Church House Publishing, 2004). For an assessment of the movement after eight years of dynamic growth, change, and learning, see Michael Moynagh, *A Church for Every Context: An Introduction to Theology and Practice* (London: SCM Press, 2012).
4. Interview, "Rowan Williams on Being Remembered," October 1, 2009, Fresh Expressions website: http://www.freshexpressions.org.uk/news/rowanwilliams-beingremembered.
5. Victor Hugo, *Les Misérables*, English translation by Isabel F. Hapgood (New York: Thomas Y. Crowell & Co., 1887). Hugo uses almost all of the first 27 chapters to develop the bishop's rich character. Jean Valjean is not mentioned until chapter 15. Hugo provides a clear story of the bishop's "training" for the "moment of crisis" with Valjean and the police.
6. From the musical *Les Misérables*, original French lyrics by Alain Boublil and Jean-Marc Natel, English-language libretto by Herbert Kretzmer. English lyrics copyright ©1986 by Alan Boublil Music Ltd. (ASCAP) c/o Joel Fadden & Co. Inc., New York.
7. This article, used with permission, is rewritten from a talk given at the "Moderator's Colloquium" at Fuller, and is part of a forthcoming book edited by Neal Presa, published by Wipf & Stock.

THE SEARCH FOR VOCATION

Todd Johnson

Todd E. Johnson, PhD, the William K. and Delores S. Brehm Associate Professor of Worship, Theology, and the Arts, is lead professor in the PhD concentration in Christian Worship (formerly Worship and Culture) and was recently named the Theological Director of the Brehm Center. Before coming to Fuller in 2005, he served on the faculties of North Park Theological Seminary and Loyola University, Chicago. Ordained in the Evangelical Covenant Church, he has 20 years of experience in church and campus ministry and has been involved in inner-city youth work and community projects in Chicago and the surrounding area.

Johnson has coauthored or edited several books on worship and has received grants to develop pedagogical resources for teaching theology and worship, including interactive software and web apps. He serves on the editorial board for *Questions Liturgique*.

MANHATTAN MEMORIES

It had been a sweltering week of record-setting heat in New York City, that third week in July 2013. On Friday we were gathered to debrief our time together and discuss a way ahead. This week was an immersive experience, the fourth week of a ten-week course on the history and theology of vocation focusing on the stories of Christian artists in Gotham.[1] Many of the students were from Fuller Theological Seminary's Worship, Theology, and the Arts programs and were wrestling with how to negotiate their talents and/or passion for art with their commitment to Christ. In the first three weeks we had read and reflected online about basic biblical and theological paradigms of vocation, and after we met in New York we continued to read more and discuss more online. This week was an experiential week introducing many different perspectives on calling, encountering many and varied stories, all raising a variety of questions about vocation. We had discussed the writings of Quakers and Catholics and considered whether Ruth had a call like Mary or Moses. We heard from an Episcopalian who started the "Broadway Blessing" as an outreach to the theatre community during the initial AIDS outbreak, heard from a Catholic priest who started a theatre company, and discussed with an Adventist the challenges of being a working musician in the "City." The students experienced three kinds of texts in our class: they read common texts written about the concept of vocation, they encountered the texts of the lives of the people from New York as well as the lives of their classmates, and then there was the text of their own lives. It was the beginning of a process of discernment on how the first two texts might shape the latter—the text of their own life vocations.

DISCERNING LIFE'S VOCATION

Though Fuller is about to undertake the tremendous new venture of intentionally forming every student in both her spiritual life and her understanding of her Christian vocation, this is not the first time I have been involved with such a project. When teaching at Loyola University Chicago, I was appointed to the board of a new program called EVOKE: Encouraging Vocation through Knowledge and Experience. Its goal was to raise the question for every student: "What is your calling?" This process was to begin with each application and continue through the entire undergraduate career of a student—later expanding to alumni and graduate students. It used Frederick Buechner's definition of calling as a guiding principle:

> *"The place God calls you to is the place where your deep gladness and the world's deep hunger meet."*[2]

Our goal was to engage each student with a conversation about their gifts and passions in life, and allow the energy of those gifts and passions to motivate their education. This, we hoped, would lead to an embrace of one's vocation, and we further hoped that all vocations could be linked to lives of service, specifically the service of God.

One of the challenges of discerning one's life vocation is determining which voice or voices should dominate the conversation. For some a calling is a response to an inner voice, a gut-level feeling that "just feels right." For others a calling is discerned by the "counsel of many" in their lives who know them best, who assess their gifts, abilities, and passions and work with them to focus on the direction of their lives. These two paradigms are never more clearly demarcated than in the areas of religion and art, where a personal passion can be stonewalled by lack of external support or encouragement, putting the internal and external voices in opposition. Of course the inverse is also true; a person with obvious gifts in art or ministry (or both) is hesitant to pursue this calling, in spite of their affirmation, because of the risks. This is more than just a philosophical difference about life decisions; this is an existential crisis facing young people—and sometimes not-so-young people—every day.

DEVELOPING THEOLOGY AND A THEOLOGY OF DEVELOPMENT

We on the EVOKE board were a cross-section of Loyola. We represented a variety of faiths, ethnicities, theological disciplines, and stations within the university. We wrestled long and hard about what we meant by vocation and how that definition would define our approach to our ministry. After much discussion—even debate—we came to a consensus that was articulated by Jesuit ethicist John Houghey. This was a developmental model of vocation that took seriously the process of becoming who we are over a lifetime of decisions. This should not come entirely as a surprise, as part of Loyola's Jesuit heritage are the Ignatian excercises, a deep and extended process of discernment. Further, with both educational and psychological voices at the table, the focus on process and human development was seen as a key to caring for our students. Even in the case of a converting flash of insight, the process of discernment was just beginning, not ending.

This particular model of understanding vocational discernment holds the inner and outer, objective and subjective, in a healthy and helpful tension. Haughey used the works of theologian Bernard Lonergan to frame the values we had articulated as a group. Haughey's use of Lonergan proposed that discerning one's vocation requires three conversions. The first is an intellectual conversion. This conversion requires individuals to discern the truths of the world around them and then adjust their perspective on the world accordingly. It is literally a reality check. The second is a moral conversion. Here the meaning of one's understanding of reality is discerned with the assistance of one's community. And by community Haughey means that cluster of people who speak most directly and helpfully into one's life, such as a faith community. The last conversion is an affective conversion, where one responds to the moral issues discerned in conversation with one's community with an attitude of love. An example of this sort of conversion trifecta might be a father who hears a commencement address at a child's graduation about the decline in education funding in public schools and the need for volunteers in schools. This person, now with a revised understanding of a reality in his world, raises the possibility of getting more involved in the public schools as a volunteer with both family and his church community. After receiving affirmation from his community, this person begins a lifelong commitment to resourcing his local schools, his teachers, and students. Discerning one's calling, according to Haughey, is a multi-staged process.[3]

What is so helpful in this approach is that Haughey assumes both an inner conviction arising from a revision of one's opinion of the world and one's role in it, along with an external, objective conversation with others who see both the individual and the world from a different perspective and can reinforce and challenge them as necessary. Yet in the end, Haughey, from an ethical perspective, looks at the process of discernment as one in which the individual finds fulfillment in his or her role in society and its contribution to society's betterment. This is ultimately not an exercise in self-sacrifice and altruism. Instead it assumes that God has created us for community and we are most joyfully ourselves when we exercise our gifts and talents in, through, and for community, contributing to the greater good.

This model was echoed by another EVOKE board member in his work on vocation—psychologist, theologian, and counselor John Neafsey. Neafsey appealed to vocational discernment as a sense of self-awareness and self-discovery of one's "true self." The core of one's true self is encapsulated by the words of psychologist, philosopher, and religious scholar William James, who wrote, "At such moments there is a voice inside which speaks and says: 'This is the real me!'" This sense of self-discovery may seem to be overly if not completely subjective. Yet Neafsey follows Haughey in that such validation of one's call is found not in one's sense of self-fulfillment alone, but in a process of discernment with another, using the spiritual exercises of St. Ignatius Loyola as one example. The final test of discernment is the moral impact one has on the surrounding world. A just God calls people to lives of justice.[4]

ART, STORY, LEARNING, AND VOCATION

All of this may seem fairly abstract and philosophical. But when it came to implementation, we learned that the most effective way of provoking these three conversions, of inviting students to hear the voices of their inner self and their just God, was

through the stories of others. A good deal of the programming we ran in the EVOKE project, therefore, appeared quite simple: people shared their stories of finding their vocation. It began with lunches with faculty, where they outlined their journeys into their field of study and research, as well as their passions beyond their professional life. We then began asking guest speakers who were coming to campus for other purposes to have them speak about how they found their callings. Almost no one refused. These were so successful that we began bringing people on campus simply to speak about their callings. In the end we concluded that all were equally effective. The point is it didn't matter how famous or how unfamiliar a person was; the stories of coming to know and own one's calling was one of the most helpful resources in helping others find their own vocation. Stories—whether a person knew from her earliest memory what she would do or came to a hinge moment in her life where a flash of insight created a pivot point in her life's journey—were powerful tools in helping others negotiate their own life's journey.

It appeared rather simple: have people tell their stories so that students might find resonance with some or many of them to gain insight into discerning their talents and passions. However, this required a rather rigorous pedagogical foundation to contextualize the stories and give them a hermeneutic through which to hear them. Our programs were framed with particular questions that helped the audience see the particular assumptions, questions, and answers that resulted in the decision those presenters had made. It allowed them to name particular paradigms in the stories they were hearing and be able to categorize what they heard. It also invited them to consider how those assumptions, categories, and paradigms reflected their own. We further emphasized the quality of morality and justice to the students as part of the calling of Christ's disciples. Here our diverse board spoke with one voice—Jewish, Muslim, Catholic, Protestant—people of faith are called to preserve and improve the quality of life for all who live on our planet.

For artists, even artists of faith, this moral or ethical dimension may seem a bit forced. Yet, if one senses an affinity to art and their involvement with it in whatever way, and corroborating gifts and passions are discerned by an invested community of friends and colleagues, then their contributions should and can be a benefit to the larger world. It simply identifies that art—its potential for inviting us to see the world and ourselves in new ways—is a contribution to the world at large, not simply an exercise in self-expression. In fact, artists are major contributing voices in intellectual conversion—which may frequently begin as an affective response to a work or works of art. For example, in our vocation class, the play *My Name Is Asher Lev* by Jewish novelist Chaim Potok and the films *Romero* and *Mr. Holland's Opus* were some of the most profoundly provoking "texts" we discussed. They are not only fine pieces of art; they all have strong moral themes. Even those who are passionate about service to those with the least adequate means would acknowledge that those on the margins of our society and its economy benefit from art and beauty. Studies have consistently shown that beautifying an impoverished neighborhood has a significant impact on the self-image of the residents and their level of confidence. Similarly, teaching children the arts gives them a vehicle for self-expression and sense of control over their lives. The late Maya Angelou is but one example of a person for whom the arts became both a form of self-definition and empowerment and a vehicle for justice.

What we learned through Haughey's work is the challenge of making decisions well, especially fork-in-the-road decisions that can lead a person in two very different directions with very different outcomes. It requires an ability to take a personal inventory of one's passions, abilities, and skills as it responds to one's evolving view of the world. At the same time, it assumes that one lives not in isolation but in community—a community who values not only the individual's passions but also the needs of the community—and how an individual can find personal fulfillment and make a positive contribution to the world. These types of questions are asked repeatedly throughout one's life, honing one's direction and evaluating life's opportunities and choices.

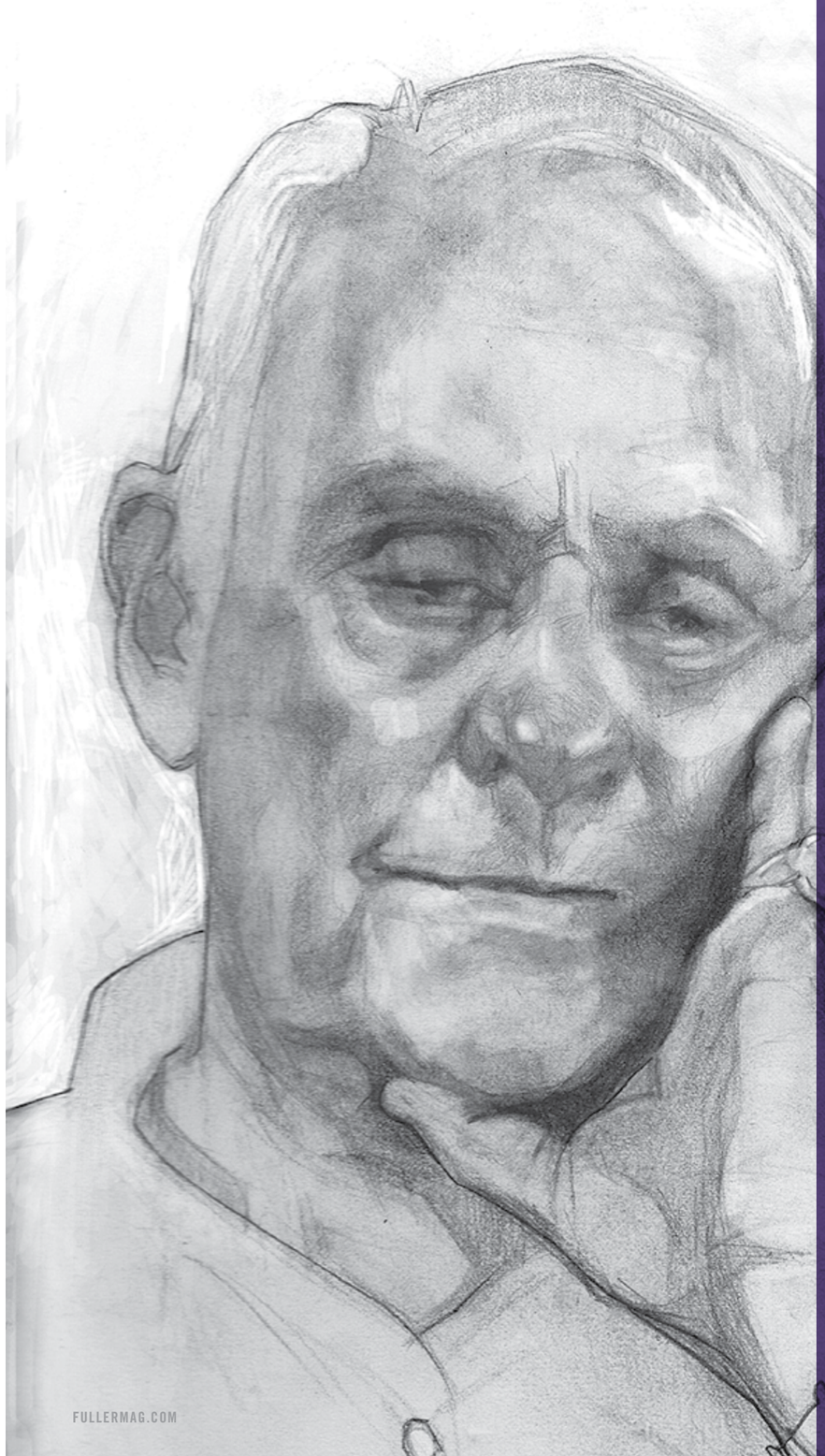
BACK TO NEW YORK

Our conversation that hot July Friday brought together the teachings of the Scriptures, the variety of theories we had been exposed to, and the stories we had heard. We framed the question of calling using the concepts of ongoing conversions over a lifetime, drawing together the objective and subjective, the internal and the external. We invited the students over the coming weeks into a personal inventory of their gifts and passions and asked how that might speak to the needs and betterment of the world. We had personal and heartfelt conversations that were rooted in the Bible, theology, and questions of morality and justice.

This sort of experience will no longer be contained only in isolated courses or extracurricular events. At Fuller Theological Seminary, in the newly updated curriculum, this focused and informed reflection will now be an essential for all students, a required part of an education at Fuller. In the end, this is a process in which a vision of mutual confirmation is identified, where the external and internal speak in harmony. As James Joyce described it, "His heart trembled in an ecstasy of fear and his soul was in flight. . . . This was the call of life to his soul, not the dull gross voice of the world of duties and despair."[5] Discovering this voice is not always easy, but it is always worth the effort. Otherwise we have silenced the contribution we can joyfully offer to our world, our God, and even ourselves.

ENDNOTES

1. The course "Calling: The History, Theology, and Experience of Christian Vocation" will be offered again with an immersion experience in New York City, Summer 2015.
2. Frederick Buechner, "Vocation," in *Wishful Thinking: A Theological ABC* (New York: Harper & Row, 1973), 95.
3. John C. Haughey, SJ, "The Three Conversions Embedded in Personal Calling" in *Revisiting the Idea of Vocation: Theological Explorations*, ed. John C. Haughey (Washington, DC: Catholic University Press of America, 2004), 1–23. This was a volume we produced as a board on vocation that arose out of our initial questions and subsequent responses.
4. Neafsey's initial thoughts were published in our volume on vocation: "The Psychological Dimensions of the Discernment of Vocation," in *Revisiting the Idea of Vocation*, 163–95. They were more fully developed and expanded in John Neafsey, *A Sacred Voice Is Calling: Personal Vocation and Social Conscience* (Maryknoll, NY: Orbis, 2006).
5. James Joyce, *Portrait of the Artist as a Young Man* (London, England: CRW Publishing), 196.



YOUR DEEP GLADNESS AND THE WORLD'S HUNGER
Frederick Buechner

"It comes from the Latin *vocare*, to call, and means the work a man is called to by God. There are all different kinds of voices calling you to all different kinds of work, and the problem is to find out which is the voice of God rather than of Society, say, or the Super-ego, or Self-interest. By and large a good rule for finding out is this. The kind of work God usually calls you to is the kind of work (a) that you need most to do and (b) that the world most needs to have done. If you really get a kick out of your work, you've presumably met requirement (a), but if your work is writing TV deodorant commercials, the chances are you've missed requirement (b). On the other hand, if your work is being a doctor in a leper colony, you have probably met requirement (b), but if most of the time you're bored and depressed by it, the chances are you have not only bypassed (a) but probably aren't helping your patients much either.

Neither the hair shirt nor the soft berth will do. The place God calls you to is the place where your deep gladness and the world's deep hunger meet."
—Frederick Buechner, *Wishful Thinking, A Seeker's ABC*

Tod Bolsinger [PhD '00], joined Fuller Seminary as vice president for vocation and formation in March 2014 and as assistant professor of practical theology in July. Ordained in the Presbyterian Church (USA) in 1993, Dr. Bolsinger had served as senior pastor of San Clemente Presbyterian Church since 1997. Prior to that he was associate pastor of discipleship and spiritual formation at First Presbyterian Church of Hollywood.

With a PhD in theology and Master of Divinity from Fuller Seminary, he has taught graduate-level classes in theology for the past 14 years at Fuller's regional campus in Orange County. He has extensive experience in church and nonprofit consulting and executive coaching, and writes frequent weblogs on church and leadership formation. His faculty role at Fuller includes team teaching the new Touchstone class that all master's-degree students will take to begin their course of study, teaching leadership classes, and developing a leadership cohort for DMin students.

FORMED, NOT FOUND

Tod Bolsinger

A farmer looks over his field, the South Dakota soil freshly turned in the afternoon sun, the work of the day behind him, his son next to him. "Put your hand in the soil, son," he says. The boy, confused, complies. He looks his son in the eye: *"Son, this soil is part of your life—you take care of it and it will take care of you."*

At that moment, a theologian was born.

It's hard to fathom how a professor of theology could spring from such ground. Indeed, the mystery of how a South Dakota farm boy would eventually end up in the halls of Edinburgh, Scotland, studying theology with Thomas Torrance and then teaching at a seminary in Greater Los Angeles is both the story of Ray Anderson's life and the conundrum of vocation.

Christian vocation, or "calling," is woven through the great biblical narrative. From the moment that God kissed the figures formed of the dust and charged them to "cultivate and keep" creation, to the final summons to the nations of the world to enter the New Jerusalem, the invitation of God became the call that becomes the charge that transforms us all. From the nomad Abram who left his country and kindred to follow a Voice; to the boy Samuel who was awakened by a Whisper in the night; to some fishermen who left their family business behind to follow an itinerant rabbi; to an angry Pharisee knocked blind from his horse; to the countless women and men through the ages who heard something, felt something—just *knew* that some*one*—was calling them by name and inviting them into a life they couldn't imagine, the mystery has been not only *that* God calls us, but *how*.

For centuries this has been the question of the young entering adulthood. In a rapidly changing world, it is the question now being asked repeatedly throughout life. It can be as ordinary as a morning spent searching help-wanted ads or as aching as a prayer: "Lord, what am I to do?" The wish that seems promised in the biblical stories is that it will be a one-time, hopefully once-for-all announcement like a proposal for marriage. But more like marriage itself, one's calling in life is not so much *found* as *formed*. Or to say it even more clearly, *our vocation is not truly found until we are fit for it*.

Discerning calling is the long, complicated combination of convictions and context, of passion and prayer, of knowledge and need that seems to tap us on the shoulder and call forth from us an invitation into a *process* of self-discovery and humility, of taking up and laying down, of embracing and letting go that over time forms a deep, confident conviction that, of all things there are to do in the world, "This is mine to do."[1] At Fuller we have embarked on an ambitious endeavor to recast the entire work of the seminary around this concept of *formation for vocation*. Our shared conviction is that the God who calls our names and offers us life and partnership in his own redemptive purposes fits us for the call. That calling is an expression of identity, and our ultimate calling is to express that identity in *losing ourselves* in something greater than us.[2] And *that* requires us to grow, to be transformed—to become the people God intended us to be.

So, one will ask, if calling is not found but formed, then *how* is it formed? How does a South Dakota farmer hear the call to write and teach systematic theology? How does a shepherd become a king; a fisherman and a Pharisee become apostles?

In the Scriptures and throughout the Christian tradition, this transformation does not happen in some individualistic or disembodied way. The formation of vocation is from start to finish a *communal* event that is both contextual and incarnational. The call of Abram was to produce a *people*, whose very purpose was to fulfill the call of God to bring tangible blessing to the whole world (Genesis 12:1–4). The boy Samuel, who was already living in the temple, heard the Voice in the night, but needed Eli to believe his ears and embrace his future (1 Samuel 3). Simon, Andrew, James, and John left their fishing nets and followed Jesus (Matthew 4) as part of a community that would live, eat, and minister together, not only preaching, but healing. When the Holy Spirit was poured out on them at Pentecost (Acts 2), the early church established churches—witnessing communities—whose very purpose was to form people for their apostolic vocation.[3] When Saul, the Christian-persecuting Pharisee, became the apostle to the Gentiles, it was not just the blinding light and the voice of Jesus, but the words of Ananias and later the friendship of Barnabas that formed him for his call (Acts 9).

This biblical pattern continues through the centuries. The vocation of God is a gift of grace mediated through the relationship and formation of the people of God.[4] The call comes within and through the community. And if we, as a theological seminary, are going to continue that pattern into the next century, what kind of formation should this community offer? What characteristics should shape our seminary as we participate in the formation of kingdom vocations?

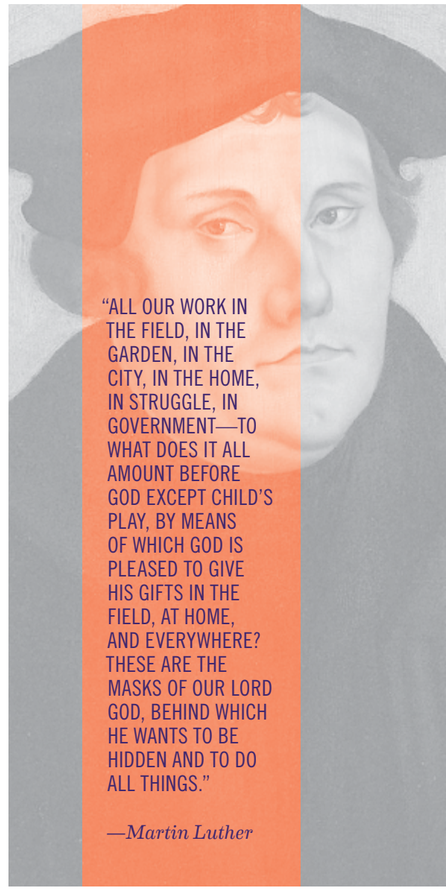
Our response is to draw on the rich tradition of our theological forebears who wrote vast treatises on Christian vocation that teach us that Christian calling is formed through communities of *love* and *wisdom*.

For Luther, Christian vocation is expressed primarily through one command: To love our neighbor (Mark 12:31).[5] For him, God's calling of Christians to love the neighbor is indeed the way *God* loves the neighbor. Our vocation then is to participate in God's own ministry to the world that he loved so much that he sent his Son.[6] Our responding to the call of Jesus to embody that love in the world is the way God himself works in the world—secretly.

> *"All our work in the field, in the garden, in the city, in the home, in struggle, in government—to what does it all amount before God except child's play, by means of which God is pleased to give his gifts in the field, at home, and everywhere? These are the masks of our Lord God, behind which he wants to be hidden and to do all things."*[7]

For those of us seeking to discern our callings, the Reformers insist that living out the call of God is indeed a source of great joy and gratification.[8] At the same time, those significant satisfactions are the blessed by-products but never the point of vocation. Calling is formed through a commitment to fulfill the command to love the neighbor, not in the search for personal fulfillment.

To be sure, following the Reformers, we affirm that Christian vocation is an admonition to the entire people of God to respond to God and participate in God's own ministry. The Reformers affirmed that God's call was to the whole church in every part of life. Vocations are not just the domain of monasteries and priesthoods, but of marketplaces, homes, and professions. Since



VOCATION AND WORK
Dorothy Sayers

"The great primary contrast between the artist and the ordinary worker is this: the worker works to make money, so that he may enjoy those in life which are not his work and which his work can purchase for him; but the artist makes money by his work in order that he may go on working. The artist does not say, "I must work in order to live; but "I must contrive to make money so that I may live to work." For the artist there is no distinction between work and living. His work is his life, and the whole of his life—not merely the material world about him, or the colors and sounds and events that he perceives, but also all his own personality and emotions, the whole of his life—is the actual material of his work."

—Dorothy L. Sayers, "Vocation in Work"

the call of Jesus is first and foremost to *discipleship,* none are excluded. Since disciples are instructed to the love of neighbor as the first priority, then to be called is to be a follower of Jesus, revealing God's loving reign to the world.[9] Since Jesus declared that the greatest commandment for all (and not some specialized class) is to love God and neighbor, then it is indeed the vocation for all.[10]

This means that the summons and demand of the gospel comes to people in every circumstance and station in life (1 Corinthians 7:20–24). Vocation is not so much a leaving of nets (though that certainly could be the case), but a learning to serve God and love neighbor in the very place where God called you. For the Reformers, Christian vocation was the assurance that you needn't receive a special call to the monastery or the ministry to be called by God; you could do so right in your family, at your workbench, in your village. Vocation does not begin with a search, but in a heart of service. It does not begin in "discerning the will of God," but loving the neighbor.[11]

> *"The Lord bids each of us in all life's actions to look to his calling. He has appointed duties for every [person] in his particular way of life . . . he has named these various kinds of livings 'callings.' Therefore, each individual has his own kind of living assigned to him by the Lord as a sort of sentry post so that he may not heedlessly wander about throughout life."* [12]

If the formation of vocation begins in the response to God's summons to love God and neighbor in the very context of which we are called, what does this offer us in our rapidly changing world today? It is one thing to admonish people to "stay at their posts" in a world where generations of people follow in the footsteps of their parents; it's quite another to figure out what that means in a world where whole industries are being developed and going extinct every day. The world is changing exponentially, at a rate that our forebears couldn't imagine. In the words of author Bob Johansen, after centuries of stability and slow, incremental change, in less than a generation our world has become VUCA: volatile, uncertain, complex, and ambiguous.[13] This VUCA world will only become more so in the days ahead and will mostly require wisdom to know how and when to adapt, and what should remain unchanging.

For Calvin, wisdom—"true and sound wisdom"—is indeed the very quality that should characterize the follower of Jesus. The faithful and fruitful life in every circumstance is the life of wisdom, and wisdom is the result of *knowledge.* The knowledge Calvin commends is not the speculative knowledge of theories and debates, but "knowledge of self" and "knowledge of God."[14] Knowledge of self and God leads both to proper perspective regarding ourselves and to the right worship of God.[15] "Knowledge of self" teaches us that vocation is always an expression of identity, and "knowledge of God" reminds us that our true identity is found only in the one in whom we "live and move and have our being."

For Wesley, this self-reflection helps us be mindful of both the gifts and graces that are required for our calling. Addressing clergy in 1756, Wesley exhorts them to consider the necessary "natural gifts" that ministry requires be both present and developed, as well as (and even more importantly!) the "graces" of God that cultivate those gifts into faithful action.[16] What is notable is that the list of "gifts" is extensive! Even those called to the narrow confines of pastoral ministry are exhorted to cultivate knowledge in areas as broad as both the interpretation of Scripture and the understanding of science, psychology, and the various contexts and conditions in which people live.

For Calvin, knowledge of self and knowledge of God gives us eyes to see both ourselves and the world through the lens of God's saving intention and to attune to the voice of God amidst the many voices of the world that beckon for our attention. For Wesley, this same self-reflection causes us to constantly consider our motives and even the possibility that our underlying desires can sabotage our best intentions.[17]

While Calvin's contemporary, Ignatius of Loyola, would develop an entire system for discerning the wisdom of God in everyday life,[18] the awareness that God is the one who shapes and works through our *desires* (Philippians 2:13) is evident in many "call stories," perhaps most famously Augustine's.

> *I panted for honors, for money, for marriage, and you were laughing at me. I found bitterness and difficulty in following these desires, and your graciousness to me was shown in the way you would not allow me to find anything sweet which was not you.*[19]

Ultimately, Augustine, so famous for reminding us that our "restlessness" will be sated only in God himself, also reminds us that God is intimately involved in each of our lives, as Paul wrote, "to will and to work" for his purposes. For the Reformers, this work of God forming us to fulfill his call on our lives is formed in the Christian community through the exhortation to love neighbor combined with the wisdom born of the knowledge of God and self. This love and wisdom is both an exhortation and grace. It comes to each of us in the very place—and within the community of believers—where we already reside, work, live, and love. It does not require that we necessarily "leave our kindred" (Genesis 12:1) or "leave our nets" (Mark 1:18), but it does require a life committed to ongoing formation (Galatians 4:19).

FROM SOIL TO SYSTEMATICS: THE JOURNEY OF HEART AND HAND

Years after Ray Anderson told of his father's life lesson passed down, the South Dakota farm-boy-turned-systematic-theologian made sense of a journey that took him into the pastorate and then to graduate school and finally to a seminary to teach (see p. 50). We too must come full circle. Back to the farm, back to the place where God first called each of us. For the Christian, calling is formed—and thereby found—in the midst of the work of our hands, just as Jesus taught us that whatever we treasured enough to hold on to will eventually take hold of our hearts.[20] We hear a voice, sense a nudge, and take a step of faith to follow, but we have really no idea where it will lead us. When the fishermen dropped the nets to follow the rabbi, they couldn't have imagined preaching and dying in Rome or receiving a vision on Patmos. But they got to work following Jesus in his kingdom proclamation (something they didn't even really understand at the time) and eventually found themselves sent as apostles with this good news.

Similarly, we too say "yes" in faith to the grace and calling of Jesus and—eventually—through communities of love and wisdom find ourselves being formed for that which we couldn't fathom.

KNOWLEDGE OF SELF, KNOWLEDGE OF GOD
John Calvin

"Without knowledge of self there is no knowledge of God.

Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves. But, while joined by many bonds, which one precedes and brings forth the other is not easy to discern. In the first place, no one can look upon himself without immediately turning his thoughts to the contemplation of God, in whom he "lives and moves" [Acts 17:28]. For, quite clearly, the mighty gifts with which we are endowed are hardly from ourselves; indeed, our very being is nothing but subsistence in the one God. Then, by these benefits shed like dew from heaven upon us, we are led as by rivulets to the spring itself. Indeed, our very poverty better discloses the infinitude of benefits reposing in God. The miserable ruin, into which the rebellion of the first man cast us, especially compels us to look upward. Thus, not only will we, in fasting and hungering, seek thence what we lack; but, in being aroused by fear, we shall learn humility. For, as a veritable world of miseries is to be found in mankind, and we are thereby despoiled of divine raiment, our shameful nakedness exposes a teeming horde of infamies. Each of us must, then, be so stung by the consciousness of his own unhappiness as to attain at least some knowledge of God. Thus, from the feeling of our own ignorance, vanity, poverty, infirmity, and—what is more—depravity and corruption, we recognize that the true light of wisdom, sound virtue, full abundance of every good, and purity of righteousness rest in the Lord alone. To this extent we are prompted by our own ills to contemplate the good things of God, and we cannot seriously aspire to him before we begin to become displeased with ourselves. For what man in all the world would not gladly remain as he is—what man does not remain as he is—so long as he does not know himself, that is, while content with his own gifts, and either ignorant or unmindful of his own misery? Accordingly, the knowledge of ourselves not only arouses us to seek God, but also, as it were, leads us by the hand to find him."

—John Calvin, *Institutes of the Christian Religion*

CONNECTING HAND TO HEART
Ray Anderson

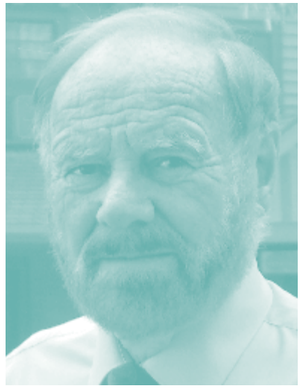
"It happened only once. There was no suggestion that it was planned or premeditated. We were sitting on the edge of the furrow, behind the plow, facing the freshly turned soil over which the seagulls swooped in search of frantic worms. It was the second cup of coffee time. The cigarette lightened the load and loosened his tongue.

'Stick your hand down into the soil, son,' he suddenly said without warning. Breaking the rules by looking into my face and talking directly to me. As I did, he said softly, 'Son, this soil is part of your life–you take care of it and it will take care of you.' . . .

What my father had long discovered, but left for me to find for myself, was that there was neither mystery nor magic in the soil. The mystery and the magic, if we dare to use such words, lie in the connection of the heart to the hand. There is no place or task on earth which can satisfy the restless hand which is not attached to the heart.

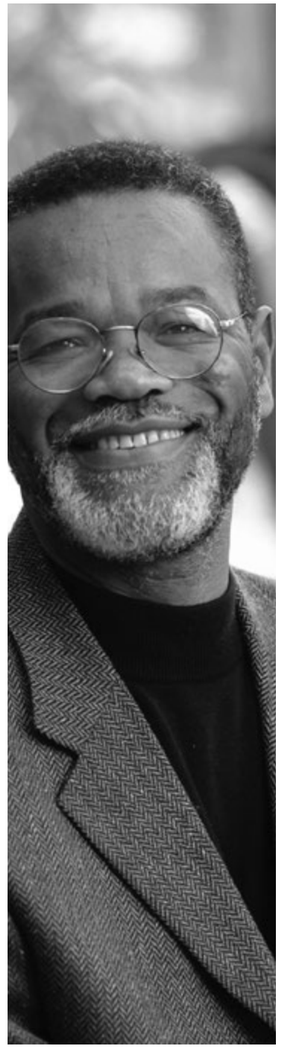
My father had not attached my hand to the soil on that day long ago, although that was how I had understood it. Rather, he had attached my heart to my hand. My inner self had become bound to my outer life. As a result, whatever task to which I put my hand was done with a sense of finality and completeness that brought joy rather than a feeling of fatalism, which can only produce melancholy and despair. Transplantation without transformation kills the roots as well as the plant. The once in a lifetime gift is one that continues to transform."

—Ray Anderson [faculty 1976–2009], *Dancing with Wolves, While Feeding the Sheep*



ENDNOTES

1. Ruth Haley Barton, *Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry* (Downers Grove, IL: InterVarsity Press, 2008), 83.
2. Philippians 2, Romans 12:1.
3. Darrell Guder, "Walking Worthily: Missional Leadership after Christendom," Payton Lectures, Fuller Theological Seminary, May 2–3, 2007. "From the moment that Jesus appointed twelve disciples, it was clear that the ancient emphasis on God's calling and separating apart a people for his service was finding its continuation in the strategy of Jesus."
4. Paul Wesley Chilcote, *Wesley Speaks on Christian Vocation* (Eugene, OR: Wipf and Stock, 2001), 2.
5. Gustaf Wingren, *Luther on Vocation* (Evansville, IN: Ballast Press, 1994). "If you are a manual laborer, you find that the Bible has been put into your workshop, into your hand, into your heart. It teaches and preaches how you should treat your neighbor." Martin Luther, *Luther's Works*, ed. Jaroslav Pelikan and Helmut T. Lehmann (St. Louis: Concordia; Philadelphia: Fortress, 1955), 21:237; cited in D. Michael Bennethum, *Listen! God Is Calling! Luther Speaks of Vocation, Faith, and Work* (Minneapolis: Augsburg Fortress, 2003), Kindle locations 861–62.
6. John 3:16.
7. Exposition of Psalm 147, quoted by Wingren, *Luther on Vocation*, 138.
8. John Calvin, *Institutes of the Christian Religion*, trans. F. L. Battles, ed. J. T. McNeill (Louisville: Westminster John Knox, 2011), 1:724–25. "It is enough if we know that the Lord's calling is in everything the beginning and foundation of well-doing. . . . Accordingly, your life will then be best ordered when it is directed to this goal."
9. Cf. Karl Barth: "In the New Testament *klesis* always means quite unambiguously the divine calling, i.e., the act of the call of God issued in Jesus Christ by which a man is transplanted into his new state as a Christian, is made a participant in the promise (Eph.1:18; 4:4) bound up with this new state, and assumes the duty (Eph. 4:1; II Pet. 1:10) corresponding to this state." William C. Placher, ed., *Callings: Twenty Centuries of Christian Wisdom on Vocation* (Grand Rapids: Eerdmans, 2005), Kindle locations 6444–46).
10. See Mark Labberton, *Called: The Crisis and Promise of Following Jesus Today* (Downers Grove, IL: InterVarsity Press, 2014).
11. For a discussion of biblical discernment as the development of wisdom rather than an exploration in discovering the will of God, see Tod E. Bolsinger, *It Takes a Church to Raise a Christian: How the Community of God Transforms Lives* (Grand Rapids: Brazos, 2001), chap. 11.
12. *Institutes* 3.10.6 Cf. Luther's Sermon from 1534: "See to it first of all that you believe in Christ and are baptized. Afterward, see to your vocation. I am called to be a preacher. Now when I preach I perform a holy work that is pleasing to God. If you are a father or mother, believe in Jesus Christ and so you will be a holy father and a holy mother. Pay attention to the early years of your children, let them pray, and discipline and spank them. Oversee the running of the household and the preparation of meals. These things are none other than holy works to which you have been called. That means they are your holy life and are a part of God's Word and your vocation." Cited in Bennethum, *Listen! God Is Calling!*, Kindle locations 400–404.
13. Bob Johansen, *Leaders Make the Future: Ten New Leadership Skills for an Uncertain World* (San Francisco: Berrett-Koehler, 2009), Kindle location 328.
14. Calvin, *Institutes*, 1:35. These two types of knowledge are always intertwined, yet distinct, a reality that leads Calvin to concede, "which one precedes and brings forth the other is not easy to discern." Nevertheless, we are encouraged to start with pursuing either type of knowledge confident that both will lead us to wisdom: "we are led as by rivulets to the spring itself."
15. "The miserable ruin, into which the rebellion of the first man cast us, especially compels us to look upward." Calvin, *Institutes*, 1:36.
16. See Thomas Oden, *John Wesley's Teachings*, vol. 3: *Pastoral Theology* (Grand Rapids: Zondervan, 2012), 37.
17. "What was my intention in taking upon me this office and ministry? What was it, in taking charge of this parish, either as Minister or Curate? Was it always, and is it now, wholly and solely to glorify God, and save souls? Has my eye been singly fixed on this, from the beginning hitherto? Had I never, have I not now, any mixture in my intention; any alloy of baser metal? Had I, or have I, no thought of worldly gain; 'filthy lucre,' as the Apostle terms it? Had I at first, have I now, no secular view, no eye to honour or preferment to a plentiful income; or, at least, a competency, a warm and comfortable livelihood?" Wesley, "Address to the Clergy," February 6, 1756.
18. Known as the "Prayer of examen," a central practice in the *Spiritual Exercises of Ignatius*.
19. Quoted in Placher, *Callings*, Kindle locations 1364–67.
20. Matthew 6:21.



A RETIREMENT VIEW OF CALLING
Winston Gooden

Retirement is a precarious perch from which to view one's calling. Calling looks ahead; retirement tempts one to look over one's shoulder at the exit one has just taken. Yet if it is true that rumination is the stuff of later life, then reflection on one's calling at the end of a career, though odd, might be a gift to one about to retire. So, here are ruminations about my sense of call.

What drew me to seminary was not what drove me in seminary. The precocious child of a pastor, I tried to preach at a young age, copying what was heard in church and fitting into the expectations of the influencers at home, in high school, and later, in the philosophy and religion department of my college. I went to seminary as a preacher's son who was continuing along a path that key witnesses to my childhood and adolescence expected me to walk. Calling was wrapped in my community's expectations of who I should become.

What drove me in seminary was different. I entered seminary without knowing what to do with the budding awareness, begun in college, that things were not right with the world and that I should get involved in changing what was wrong. Attending Martin Luther King's funeral in 1968 pushed me to consider the disparities between rich and poor, blacks and whites, the lot of the marginalized, and the terrible toll of the Vietnam War. How should I fit this wine into the wineskins of ministry I brought from home? A desire to integrate a commitment to the fight for justice with my understanding of ministry and a yearning to understand my own psyche required differentiation from my inherited images of ministry and made for a restless journey through seminary and graduate school.

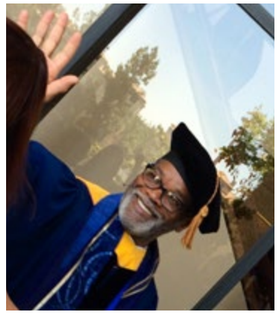
Luke's presentation of Jesus' understanding of his purpose—"To preach good tidings to the poor, to bind up the broken hearted and to set at liberty the captives"—captivated me. How was I to show God's mercy and justice to the poor? How was ministry to be an expression of the liberating move of God among marginalized people? I began to act on the belief that ministry meant working for the poor and seeking reconciliation for the bruised and broken. In seminary and graduate school I worked with neighborhood programs, tutoring programs, and programs for juvenile offenders while doing time as assistant or associate pastor and even an occasional interim pastor.

Clinical psychology gave me a window into my own psyche and developed specific skills I needed to help troubled people. Working for justice and showing God's mercy were the twin streams that fed my inner sense of calling. Understanding of the inner life and transforming pain and conflict into self-acceptance and harmonious relationships felt consistent with my gifts and my sense of what I was called to do.

How then must I label this hybrid, misshapen career? Is there coherence in the disparate activities of shaping the minds and sensibilities of psychology students, relieving the suffering of troubled people, and creating a culture of compassion and critique in a school of psychology while occasionally preaching in a little church in northwest Pasadena? My desire is that my work and that of our graduates show God's unending and unmerited mercy to broken people. It is my hope and prayer that I will have strength to work for justice and share God's mercy through my remaining days.

The yearning of the heart and the examples and expectations that shape the first steps toward vocation often change as one learns about oneself and examines the influence of father and mother on the choices of one's early life. Authenticity may demand a rehashing of the reasons for early choices and the fire of internal conflict may crystallize the specific strengths that, when honed and properly developed, will serve an area of the kingdom for which a young person is uniquely suited. Our programs of formation for kingdom vocation should create space for an encounter between the early shaping moments of a call and the later times when such early certainties are tested against the world as one comes to know it and the self one understands oneself to be.

Winston Gooden, dean emeritus, joined the faculty of Fuller's School of Psychology in 1984. From 1995 until his appointment to the deanship in 2000, he served as associate dean in the School of Psychology and professor of psychology. He was dean for 14 years and also the Evelyn and Frank Freed Professor of Psychotherapy and Spirituality until his retirement in 2014.



"At this point in your journey, how do you envision your call to God's mission in the world?"

CALLED TO FLOURISH by Mark Labberton

While on a long flight, I opened some music I had recently downloaded but not yet heard. It was a recording of Vivaldi's *Four Seasons*, played by Joshua Bell and the Academy of St. Martin in the Fields. The piece, intense and passionate, has been very important to me over the years. I hadn't noticed that this recording included a short video excerpt of Bell and the orchestra during a recording session, playing an especially dramatic passage. When I opened the file, the video suddenly began to play.

Surprised, I was at once so fully captured and moved by what I saw and heard that it was like I fell into a trance. When it finished, I was breathless. I immediately wanted to ask the flight attendant if I could use the microphone to tell everyone that my life had just been changed. In those three short minutes, I watched and heard what human flourishing means.

On the video, all the musicians, dressed in street clothes reflecting individual backgrounds and personalities, added their particular instrument to the symphonic whole. Each was essential. Each was doing in that moment something very few others could do but that he or she did exceptionally well. Bell, one of the finest violinists in the world, conducted the whole, while also brilliantly playing his exquisite part of Vivaldi's piece. The flourishing was in both the parts and the whole, the individuals and the community. . . .

The God made known in Scripture and incarnate in Jesus Christ desires flourishing people in a flourishing world. This is God's intent and commitment, and God created humans to flourish by co-laboring with him in that endeavor. Sadly, the narrative of the Bible includes how God's divine desire is subverted by the very human beings God created as partners to reflect God's image and steward creation. Even more, however, it tells the long story of how God relentlessly pursues us in faithfulness and love. God shares with us, out of the flourishing communion of Father, Son and Spirit, the overflow that is our hope and salvation.

You and I are to be the tangible evidence of God's intent for and pursuit of the world today. You and I. Together. The church. This is our calling as followers of Jesus. We are to fulfill the calling of all humanity and thus point to the true purpose of human life. The Word made flesh in Jesus Christ should show through us. We are meant to be primary evidence of the flourishing love, grace and truth in Jesus Christ through the Holy Spirit.

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ALEXIS ABERNETHY
PROFESSOR OF PSYCHOLOGY

When I came to Fuller I was excited about my calling as an African American Christian female clinical psychologist with the freedom to work in spirituality and health from a theologically informed and cultural perspective. Recently, God is using diverse interests to broaden my understanding of Christian formation. My church choir has taught me to be a vessel for God's use in a treasured fellowship; beach volleyball has taught me interdependence and reliance on others' strengths; being a group therapist has deepened my understanding of group dynamics; and studies in spirituality and health have broadened my perspective of spiritual struggle. My calling is to engage others in a holistic process of Christian formation that includes our creativity, bodies, relationships, and cultural heritage.

INGRID MELÉNDEZ
[MACCS '14]

As a daughter of immigrants, my journey to understand vocation was a difficult one. I lacked a mentor who could help me understand how my gifts and my career choice informed each other. It was difficult for my parents to access resources that would help me succeed. Now I want to give guidance to young women like I was by counseling girls on vocation and partnering

GERRY PICKET
[MDIV '10] TECHNOLOGY SUPPORT

How do we deal with a call to minister to people when full-time employment is rare? At this point in my Christian journey I feel called to help ministers deal with this tension and try to figure out, learn, and educate about the future of bivocational ministry in the United States. How do we give tools to lead in the church and also in the workplace? To honor the calling and the commandment of evangelism that Christ has placed on our lives? For me, a vision of bivocational ministry is to use the gifts and talents that God has given me to reclaim the kingdom of God in both my local church and in the ministries that God has placed before me, and to be obedient to the talents God has given (and to multiply them) while not being constricted by traditional ideas about ministry.

KIRK WINSLOW
ADJUNCT PROFESSOR AND PASTOR

I spent nearly two decades becoming a religious professional. As I look back, what stands out is how much I was conforming to the expectations of the institution that ordained me and the congregations that employed me. My ordination vows said: ". . . serve the people with energy, intelligence, imagination and love." I provided the best church experience I could. But we wondered, a lot, why not-church people didn't come. Then I got a call to plant a church for the not-church people. My whole sense of vocation was transformed from just caring for the people of God to preparing them for the work of embodying Jesus to the world. I love and am invested in my community more than ever, but I serve the Lord by preparing them for the larger project of redeeming all creation.

CAROLYN GORDON
ASSOCIATE PROFESSOR OF COMMUNICATION

In essence, at this point in my Christian journey, I envision my calling to God's mission in the world to be a complexly simple one: To preach the gospel, teach the gospel, and to live out the gospel—everyday, every way, and everywhere—while I encourage others to do the same.

BRIEANN GLASS KNUTSON
[MDIV STUDENT] DIRECTOR OF WORSHIP

Tourists flock to the Four Corners monument where Utah, Colorado, New Mexico, and Arizona meet to capture awkward photos of themselves on all fours with each extremity in a different state. Because I am a worship director, teacher of spiritual disciplines, and community church planter, I sometimes envision my calling to God's mission in the world with that picture in mind. My default is to compartmentalize, classify, and separate. Keep things tidy. Manageable. Yet I'm discovering that the work God requires of the church is not easily quantifiable, and is often incredibly messy. So even if I am left with two arms and two legs in four "states," everything works together to pay attention to what God is doing and to follow—awkward stance and all.

JONGJIN PARK
[THM STUDENT]

이슬람국가에서의 선교는 하나님의 사랑이 나를 통해 흘러갈 수 있는 존재가 되는 것이지 말로 선포하는 것이 아니었다. 또한 이천년의 신앙의 역사를 가진 콥틱교회는 가르쳐야 할 대상이 아니라 이슬람의 핍박에도 믿음을 지켜오고 있는 그들의 삶과 영성을 배우는 것이 선교라는 것도 알게 되었다

선교는 주님을 위해 많은 일을 하여 무언가를 남기는 것이 아니라 모든 사람이 구

JUAN MARTÍNEZ
VICE PROVOST

Hace algunos años atrás se me animó a escribir una declaración de misión personal como una manera de pensar sobre el llamado de Dios en mi vida. Aunque lo he re-escrito varias veces a través de los años, me ha ayudado a mantenerme enfocado en las maneras que Dios ha guiado mi vida y ministerio. En este momento de mi caminar cristiano yo entiendo mi llamado a la misión divina como la de ser puente. Tengo el privilegio de ayudar a gente conectar con su llamado divino a través de la educación teológica y el apoyo pastoral. Como puente también me toca conectar a gente con oportunidades, conectar a personas de diferentes culturas, etnicidades e idiomas los unos con los otros y conectar a personas y organizaciones con visiones comunes para que puedan servir a Dios y a otros en maneras nuevas y creativas.

원에 이르시기를 원하시는 하나님의 신실하신 성품안에 온전히 동참할때 하나님께서 일하시는 것이라는 것을 이슬람과 콥틱교회를 만남으로 깨닫게 되었다.

Shirley Mullen, PhD, has served as president of Houghton College since 2006. Prior to arriving at Houghton, Dr. Mullen served at Westmont College for 23 years, first as a professor of European history and then four years as provost. During her time at Westmont, Dr. Mullen was the recipient of the Outstanding Teacher Award on three occasions. Dr. Mullen has earned two doctorates, one in history from the University of Minnesota and one in philosophy from the University of Wales. She is currently serving on the boards of Fuller Seminary, National Association of Evangelicals, Commission on Independent Colleges and Universities (New York State), CCCU (Council for Christian Colleges and Universities), and Allegany County United Way. Dr. Mullen's extensive portfolio of historical, religious, and philosophical publications includes articles and papers on the works of David Hume, William Wilberforce, and Hannah More. Her current passion is communicating the significance and relevance of a Christian liberal arts education to the needs of our world in the 21st century.

LIVING THE MYSTERY OF CALLING

Shirley Mullen

The medieval notion of "vocation" is once again in vogue. "Vocational" is no longer a track in the educational world for those who want job training in contrast to university education. The hunger for a sense of "calling" is showing up all over the place—sometimes even without a clear sense of who is doing the calling. Within the Christian community, where the notion of "calling" has never been far from the minds of serious young believers, there seems to be an intensified preoccupation with how to think about one's place and purpose in the world. Os Guinness's *The Call* (Thomas Nelson, 2003), Steve Garber's *Visions of Vocation* (InterVarsity Press, 2014), and Tim Keller's *Every Good Endeavor* (Dutton, 2012) are three examples of recent works on the topic. For those who want a longer and even more multivaried perspective on calling, they can refer to two collections: *Callings: Twenty Centuries of Christian Wisdom on Vocation* (Eerdmans, 2005) and *Leading Lives That Matter: What We Should Do and Who We Should Be* (Eerdmans, 2006).

Perhaps more surprising in this moment is the expansion of language of "calling" and "vocation" to the larger world of higher education. We have the Lilly Endowment, in large part, to thank for this. Their initial invitation to fund proposals at undergraduate education institutions for the "Theological Exploration of Vocation" in the 1990s has expanded into the larger Network for Vocation in Undergraduate Education in partnership with the Council of Independent Colleges. Under this program, more than 80 colleges and universities have received grants to help create a "culture of calling." This effort is described at length in Shirley Roels's article "An Education for Life Abundant" in the Winter 2014 edition of the Association of American Colleges and Universities publication *Liberal Education*—an issue devoted entirely to the theme of "Exploring Purpose and Vocation in College." Lilly's focus is not only on undergraduates. They also supported a program on "Presidential Vocation and Institutional Mission," sponsored by the Council of Independent Colleges, for college and university presidents.[1]

It is not hard to find reasons for the emergence of renewed interest in "vocation" and "calling." Apart from the perennial human desire to hear our name amidst the swirl of competing distractions that make up our days, there is the economy—especially since 2008. Everyone knows someone with a college education who has returned home after graduation to work a minimum wage job and to wander for months or even years without a clear sense of purpose. Most of us know people who lost their jobs during the recession, and with their job, their sense of personal identity and self-worth. The high cost of a college or seminary education in an economy with uncertain job prospects creates pressure on colleges and universities to give more attention to helping their graduates get jobs. It is just plain market savvy, in an increasingly competitive educational marketplace, for institutions to strengthen their programs in career and life planning. Prospective students, and the parents of prospective students, want to know that there will be a salary after graduation commensurate with the student loan payments.

I regret that it has taken the economy and the competition for market niche to encourage churches, colleges, universities, and seminaries to strengthen vocational reflection in their educational programs. We should have been doing this years ago.

> *Often the very students who flourish best in the academy have the hardest time translating their academic success into life after graduation.*

Moreover, life in "real world" jobs never looks like the textbooks. Teaching real students day in and day out is much different from writing lesson plans. Pastoring among any actual congregation of frail, finite, and fallen human beings requires more than the ability to get an "A" in homiletics. Preparing in the healing arts because you want to help people looks quite different in the context of today's managed care. Doing one's work well over the long haul is just plain hard. It takes more than a paycheck and competent job skills to sustain one's energy and creativity through the ups and downs of any work worth doing.

I am delighted that vocation and calling are now receiving the attention and intentionality they deserve in our society. But I am also afraid.

> *I worry that, in our very zeal to be deliberate about "vocation" and "calling," we may make this process of understanding one's life work simpler and more reductionistic than it was ever intended to be.*

There is mystery that attends our journey, and we ought not to wish that away.

Real-life callings are usually progressive. Who at 18 or 21 or even 25 can imagine a lifetime of appropriate opportunities or the shape of a life large enough to include all that God might have in store? Most of our 18- or 21- or even 25-year-old selves would shrink in fear and dismay from tasks that life has prepared us for by the time we are called to take them on. God, in mercy, calls us and leads us forth one step at a time.

Real-life callings often have seasons. I see this especially in the lives of men and women whose sense of "calling" encompasses both family and employment. It used to be that primarily women struggled to imagine a call that could include marriage, family, and a task in the world. Work and family are still not automatically assumed to go together for young women, especially in the Christian world. But, thankfully, I am seeing more and more young couples who are seeking creatively to live out God's call on each of their lives as individuals, as well as on their life together as a couple. Neither women nor men can "have it all" all at once—or at any one time in their journey. The wholeness of calling emerges out of the total cycle of changing seasons.

Real-life callings often emerge only retrospectively. Just recently, I heard a highly accomplished seminary administrator reflect in wonder at the way God had pieced together his life in a coherent whole—enabling him to make a contribution that he could never possibly have known enough to intend from a vantage point earlier in his journey. We can see much more clearly looking backward how things fit together—or were made to fit together—by superintending hands not our own. As my grandfather wisely told me long ago, "Shirley, in God's economy, nothing is wasted." I saw that tangibly in my own life. The two years I spent in student development work between my master's and doctoral degree—two years that my mentor clearly viewed as "diversionary"—turned out to be seminal in my own personal and professional development.

Real-life callings are often confusing. I think of the journeys of Joseph and Daniel in the Old Testament. Who feels "called" to Pharaoh's prison or to the fiery furnace? Or take Dietrich Bonhoeffer or Carolyn Paine Miller in our own time. Why would a call to serve the German church as a pastor and theolo-

gian include participation in a plot to kill Adolf Hitler? And if Bonhoeffer had indeed heard the call correctly, why would he end up in prison? The last lines of his haunting poem "Who Am I?" say it all: "Who am I? They mock me, these lonely questions of mine. Whoever I am, thou knowest, O God, I am thine."[2] How could Carolyn Paine Miller's call to be a Wycliffe Bible translator in Vietnam include eight months in Viet Cong captivity? And why would God allow the captors to seize the precious manuscripts that contained years of obedient work?

Real-life callings are complex. We are rarely called simply to one thing at a time. We are called to do good work, to be effective parents, to be loving spouses, supportive children, wise mentors, and nurturing friends in the context of one's called life. Callings do not come with specific instructions about proportioning our time, or exactly how much effort is "enough" to have fulfilled our responsibility.

> *We might prefer that our callings come with the clarity of military or medical orders. Instead they present themselves more like material to the artist: "Here is the clay. Make something beautiful."*

Real-life callings are as much shaped by circumstances as by intention. As a young adult, I felt drawn almost naturally to the profession of teaching. It was the "calling" most modeled for me as a "faculty kid" growing up in a college town. It was an easy move—relatively—to get a doctoral degree and to move into the role of college professor. What was not so easy was understanding why, 15 years later, I kept getting asked to do more and more within the world of administration. I struggled and fought this direction for my life. Like Moses, I protested that I did not have the right gifts. I am a person of the cubicle and the classroom, not the platform. In the end, however, I have come to believe that the needs of our communities can, at least sometimes, legitimately constitute a call on our own lives.

If we are to understand calling, it behooves us to return often to the Scriptures. Sometimes God calls us through expansive and general invitations to freedom and creativity. "Enjoy the Garden. Of every tree but one, you may freely eat" (Genesis 2). Occasionally God calls us to specific tasks that need to be done—whether or not we feel especially gifted for the work. In those circumstances, we, like Gideon, are invited to "Go in the strength that you have. I will be with you" (Judges 6). Always God is at work in the midst of our work—bringing good out of what others intended for evil in our journeys (e.g., Joseph, Genesis 50) and using all the circumstances of our lives to move us toward our ultimate calling to be conformed to the image of his Son—our Lord and Savior Jesus Christ (Romans 8:28).

I have expended mounds of energy—especially at certain junctures of my journey—worrying about how to understand God's call on my own life. I have spent countless hours with college students who are trying to sort out what it means to listen for God's call as they embark on their adult journey. I am inspired by the renewed effort in our churches and in our educational institutions—including Fuller—to focus deliberate attention on the themes of calling and vocation. But before and after and in the midst of our best intent to understand vocation and calling, we cannot do better than to cultivate the fourfold discipline of Psalm 37:3–7: "Trust in the LORD, and do good; . . . Take delight in the LORD; . . . Commit your way to the LORD; . . . Be still before the LORD and wait patiently for him." We can take comfort and inspiration from the powerful words of Oxford theologian and philosopher Austin Farrer: "God leaves no factors out of his reckoning, nor does he plan for an imaginary virtue we haven't got, he plans for the very [people] we are. His plans for us are what perfect wisdom suggests to infinite love."[3]

ENDNOTES

1. A full report of this effort is available in William V. Frame, *The American College Presidency as Vocation: Easing the Burden, Enhancing the Joy* (Abilene, TX: Abilene Christian University Press, 2013).
2. *Letters and Papers from Prison*, updated ed. (New York: Touchstone, 1997), 348.
3. "Craggy Doctrine," in *Austin Farrer: The Essential Sermons*, ed. Leslie Houlden (London: SPCK, 1991), 190.

Andy Chan is the vice president for personal and career development at Wake Forest University. As the first career development professional to receive a vice president position in higher education, Chan is leading the transformation of traditional career services to a completely new paradigm. He leads the Office of Personal and Career Development, which includes personal and career development, a mentoring resource center, professional development for arts and sciences, leadership development, a family business center, and a center for innovation, creativity, and entrepreneurship. He serves as a senior staff member for Provost Rogan Kersh and also on President Nathan O. Hatch's cabinet. Chan has served on strategic task forces at Menlo Park Presbyterian Church and led small groups of adults and students. He is also the board chair for Sports Challenge, a Christian mentoring ministry for Stanford athletes.

PRACTICAL APPLICATION: WHEN A CALLING BECOMES A CAREER

Andy Chan

> *Trust in the LORD with all your heart and lean not on your own understanding; in all your ways, acknowledge him, and he will make your paths straight.*
> —*Proverbs 3:5–6* NIV

The world is changing rapidly and is anything but stable. Companies and institutions that existed for decades and thought "too big to fail" no longer exist. Guarantees of retirement pensions, healthcare and other benefits, and a lifelong career with one employer have long been forgotten. The world of work has fundamentally changed, and it's not going back to the way it used to be. With such uncertainty about the future, everyone wants an anchor to secure his or her life.

As Christians, we know—and are so grateful—that *the anchor* is Jesus. But even with our commitment, our education, and our faith, we still doubt.

We ask so many questions: Isn't there more that I need to know? Or more that I need to do? What skills, experiences, education, and connections do I need to find that perfect job?

You know—that perfect job where I'll be well-paid, have an amazing boss, a cohesive leadership team, friendly culture, kind colleagues, lots of resources, a short commute, reasonable hours and travel, work-life balance, free food and gourmet coffee—*and* be performing my one-and-only "calling"?

CAREER DEVELOPMENT TODAY

Researchers predict that today's college students—often called Millennials—will have on average 29 jobs over the course of their lives. Oxford researchers predict that over the next two decades, 47 percent of jobs that exist today will be replaced by technology.

In the past, career development theory and practice focused on helping people to "find their fit" for the right work or job with the premise that one would do that type of work over a lifetime. Given the structure of organizations and the state of the world back in the 20th century, that was reasonable thinking. But not any more.

Today, career development requires knowing yourself, knowing the world of work, developing job search and professional skills, and cultivating a positive, productive mindset to face the dynamic and unpredictable world in which we live. It's not sufficient to just take a self-assessment test or read a self-help book to have it tell you which jobs will be most satisfying for you. It never really was—but it's especially the case today.

KNOWING YOURSELF

Who are you? This is the foundation of all career development. By having a clear sense of your interests, values, strengths (those skills that you are good at and enjoy using most), aptitude, talents, personality, aspirations, and life experiences, you can begin to envision the type of work—and life—that would be appealing and meaningful to you. A few people have an intuitive way of knowing themselves on all these dimensions. However, most people would benefit from working with sage, balanced, and unbiased career coaches and mentors to clarify and confirm their unique wiring. By knowing yourself, you will develop a new set of valuable lenses to evaluate potential opportunities and prioritize work that you could pursue and work that you probably shouldn't.

A crucial aspect of knowing yourself is being able to define where your self-identity resides. The answer to this question

often drives career decision-making on both conscious and unconscious levels. I have coached many people whose career interests are driven by what they think will please their parents, impress their friends, be acceptable to their spouse, or provide personal benefits like money, power, influence, or prestige. Some can name these attachments; others cannot without the help of both an external perspective and reflective introspection. These attachments are often things that people might perceive as important to them but upon close examination really are not.

KNOWING THE WORLD OF WORK

When I meet with job seekers and ask about their career interests, most of them know very little about the careers that they claim are of interest to them. In the past decade, I have spoken with numerous collegians who have expressed an interest in becoming thoracic surgeons, forensic investigators, and lawyers. It's not coincidence that during this time, popular television shows among collegians have included *Grey's Anatomy, CSI,* and *The Good Wife.* Obviously, we are heavily influenced by what we watch and read, and most of us don't have any idea about what these careers truly entail, what's required to succeed, and if the work aligns with our interests, values, strengths, personal "wiring," and aspirations.

Optimal ways to learn about jobs and careers include doing research via reading job descriptions on job boards, scanning people's jobs and careers on LinkedIn, and especially by talking to people in the field. In job search terms, this is called networking, which I define as gathering job and career information and building relationships one person at a time. Since the majority of all job openings are not posted on job boards and are secured though networking and referrals, learning to connect and build relationships with others to obtain information about jobs, careers, and opportunities is one of the most important foundational skills to master for career and job search success.

DEVELOPING JOB SEARCH AND PROFESSIONAL SKILLS

To succeed in the job search, one must be proficient in telling his or her story in a manner that is compelling and relevant to the audience, with the understanding that the audience is often unique in each situation. Today, one must create a strong resume, LinkedIn profile, and for extra credit, a social media presence and brand. One must not only be a strong interviewee in person and by video, one needs an "elevator pitch" and informational interviewing strategy. Everyone knows that perfect practice makes perfect, but few people truly perform perfect practice of the above job search competencies.

In addition to the above competencies required to secure a job, there are many professional skills required to succeed on the job—which will vary based on the specific job and career. In today's diverse, dynamic work environments, most employers desire employees who are collaborative, communicative leaders, relationship builders, and logical problem-solvers, with an entrepreneurial, can-do mindset, and strong work ethic.

DEVELOPING A POSITIVE, PRODUCTIVE MINDSET

Perhaps the biggest difference today is what is most required to thrive in the dynamic 21st-century world. Today, the ultimate aim of career development is for each person to develop career self-reliance and career agility. These, along with a positive, productive mindset, transform career development from a transactional "just get a job" process to a "build a career" lifelong learning process.

In my work, I find that the greatest barrier that most people face is their own mindset and expectations. Often those who have been admitted to or graduate from a selective college or graduate school feel some entitlement that life—and the job search—should be easier, or that better opportunities should come to them than to others. Others feel ill-equipped, unprepared, or undeserving, saying, "Who will ever want to hire someone with a major or degree like mine?" Both perspectives create barriers for achieving a positive, productive mindset.

The truth about job search and career development is that it's never easy. It takes more time, effort, grit, and resilience than most people want to invest in it. It usually entails some confusion, pain, failure, and rejection. So, it's understandable why people prefer to avoid working on it.

To remain aware that my own life is not about achieving the highest level of daily personal comfort, I read a devotional that my sister-in-law Hannah recommended to me, *Streams in the Desert* by L. B. Cowman. It reminds me daily that my trials are part of God's plan to shape me to become more like Jesus and to fully "lean in" to him. By frequently connecting with my life purpose and relationship with God, I can develop appropriate expectations as well as a positive, productive mindset regarding my career—which is just one part of my life.

MINISTRY CAREER DEVELOPMENT

Given the foundation required to thrive and flourish in the 21st century and the expectations of our students, all higher education institutions must devote serious thought to how to teach students to be prepared for the world of work. For seminaries, several key concepts elevate the importance and impact of ministry career development for every single student.

1. DREAM BIG. Inspire students to dream big in alignment with their purpose and values. The world—and our fears—tells us what's not possible and to play it safe. With God, anything is possible, so encourage students to believe in the possibilities and explore the many ways in which people are realizing these possibilities.

2. TEACH PERSONAL DECISION MAKING. Learning how to make great decisions early in life will have a positive compounding effect over a lifetime. My friend, Menlo Park Presbyterian Church Senior Pastor (and Fuller Board of Trustee member) John Ortberg, recently gave a compelling sermon, "The Secret to Making Great Decisions," which conveyed how we can consistently make God-honoring, life-giving, with-God decisions. Learning how to develop "with-God" wisdom is essential.

3. EQUIP THEM TO THRIVE. Students need practical tools and valuable competencies to navigate the career process—while in school and throughout their lives. There's no better place and time to learn them than at school. They want it, they need it, and they are expecting it.

4. CULTIVATE ENTREPRENEURIAL MINDSETS. In every organization, industry, and career, the most successful are those who create value, creatively solve problems, and can persist, overcome, and bounce back from obstacles and failures. In essence, the entrepreneurially minded survive and thrive. Teaching and driving this into students will result in lasting dividends.

IMPLICATIONS FOR SEMINARIES

At Wake Forest University, we have completely transformed the college-to-career experience by making personal and career development mission critical. We have made significant investments in people, processes, and facilities to deliver on this strategy and now demonstrate our serious intent to all of our constituents. It has had positive impact on the university's culture, reputation, and value proposition—with 98 percent of students in jobs or graduate school within six months of graduation in 2013.

For seminaries like Fuller and other Christian schools, there are several steps that would enable them to progress on delivering the experiences and outcomes that their students, alumni, and friends expect from the institution given today's challenging employer and economic environment.

1. MAKE IT MISSION CRITICAL AND ACADEMIC. Personal and career/vocational development must become a core aspect of the academic experience right from the start. Creating courses for academic credit and/or building it into existing courses will insure that students truly learn and do what's required to build their personal and career development foundation that will have lifetime impact. To reach *all* students, solely offering extracurricular learning and experiences is not sufficient.

2. ENABLE CONNECTIONS. The university is a network of people—internal and external—with shared interests, values, and experiences. Rarely is this network fully activated. Connect students and faculty with alumni and friends of the institution for learning, for support, advice, and mentoring, and for further connections that lead to new open doors, opportunities, and walks with God. Career treks, job shadowing, internships, information sessions, speakers in classes, networking events, and an accessible alumni directory and/or LinkedIn alumni group are all methods to activate these connections and demonstrate the power and breadth of the network. This engagement will pay dividends for the student and the institution long in the future.

3. UNIFY THE CULTURE. Activate the internal network so that all are open to mentoring and helping students in their career process, especially through faculty support, partnerships, and career and professional development curriculum and programs. Leaders and faculty should speak publicly about individual success stories as well as programs and results that demonstrate the institution's commitment and success in transforming the personal and career development experience for the network of constituents, both internal and external.

As the world continues to change at an accelerated pace, people are under increasing pressure and stress to successfully navigate through their lives and careers. Our educational institutions have the opportunity and responsibility to educate and equip our students to lead lives of purpose and meaning through intentional focus and investment in personal and career development. With this education secured to the anchor, our Lord Jesus, seminary students have a bright future ahead.

"It is only when we are knit together that we 'have nourishment from Him, and increase with the increase of God.' Neither is there any time, when the weakest member can say to the strongest, or the strongest to the weakest, 'I have no need of thee.' Accordingly our blessed Lord, when his disciples were in the weakest state, sent them forth, not alone, but two by two. When they were strengthened a little, not by solitude, but by abiding with him and one another, he commanded them to 'wait,' not separate, 'but being assembled together,' for 'the promise of the Father.'"

—*John Wesley*
Preface to Hymns and Sacred Poems

As a young seminarian, it was his artistic response to a theology class that inspired Roger Feldman to leave Fuller and pursue ministry as an artist. Over 40 years later, it is an artistic response to a conference on Paul featuring N. T. Wright that brought him back. A site-specific sculpture without right angles or straight lines, Tenacious Convergence *is Feldman's way of exploring in architectural form the unstable context of the first-century church to whom Paul wrote.*

This detail of an image from the Hubble Ultra-Deep Field was shown during Jennifer Wiseman's lecture "The Heavens Declare the Glory of God: Contemplating Our Incredible Universe through the Lenses of Science and Faith" at the "Talk of God, Talk of Science" conference. Wiseman works at the Hubble Space program as the senior project scientist, and, rather than responding to these discoveries with feelings of insignificance, her work has cultivated wonder at a massive universe and the God who created it (see more on p. 65).

*This content is curated from resources and ongoing conversations taking place throughout the Fuller community. Check online for full videos, articles, and more resources.

*VOICES ON**

Science and Faith

"We don't have to choose between science and theology: they are not mutually exclusive. We don't have to keep them separate as if one cannot and should not inform the other, because keeping science and theology separate limits our understanding of God, nature, and our own place within God's creation. Instead, let us work together to build a bridge between science and theology, allowing science to contribute to the fabric of our theology, and theology to provide meaning and depth to our study."

DEB SHEPHERD, from *The SEMI*, Spring 14.4

The heavens declare the glory of God;
the skies proclaim the work of his hands.
Day after day they pour forth speech;
night after night they reveal knowledge.
They have no speech, they use no words;
no sound is heard from them.
Yet their voice goes out into all the earth,
their words to the ends of the world.
In the heavens God has pitched a tent for the sun.

PSALM 19:1–4

SCIENCE + EVOLUTION:
RICHARD CARLSON [MAT '94], *TN&N**

A case can now be made that evolution is a process that leads to a defined result, that evolution is convergent, and that the development of sentient creative life was inevitable. Christian evolutionary biologists refer to this as evolutionary creation. Hence, contrary to certain atheistic biologists, other biologists maintain that evolution is not to be associated with blind random chance.

SCIENCE + CREATION:
RICHARD J. MOUW, TGTS*

It's so important for us to love what God loves, to take delight in what God takes delight in. In awesome wonder, when we consider all the worlds that God's hand has made, that we take delight in those things—those nonhuman aspects of the creation that we see around us. And this means that we need to develop a robust creation theology that needs to inform and be informed by the kinds of discussions we're having.

SCIENCE + BELIEF:
DEBORAH HAARSMA, *TN&N*

Youth need to be encouraged to discuss their questions and doubts, while affirming core beliefs. When asked why they left the faith, scientists often mention that the church was not open to their questions and told them to "just believe." Churches can demonstrate openness to questions by teaching youth about multiple Christian views on an issue. Students need to hear that some Christians accept the science of evolution and others do not, and have a conversation about the reasons why.

SCIENCE + WORLDVIEW:
PHILIP CLAYTON [MAT '80], TGTS

There are some real areas where traditional science and traditional Christian belief do conflict, and these areas deserve our attention and our respect. If you show respect for these questions, you don't have to answer all of them. We can call people to study with us as Christians and scientists both struggle with those hard questions. This kind of human response can help break down the barriers.

SCIENCE + SCRIPTURE:
KARL GIBERSON, TGTS

Almost half of all Americans and most evangelicals think the Earth is ten thousand years old. Those struggling to come to terms with modern science operate in a tense and divisive environment where even the age of the Earth is a topic to be avoided. If scientifically informed voices are ejected from our conservative religious communities, those communities will become even more intellectually impoverished. Clearly, we need new strategies for engaging churches in conversation about science and Scripture.

SCIENCE + CHRIST:
DAVID WILKINSON, *TN&N*

Far, then, from cosmology standing in conflict with Christian faith, it is properly affirmed by Christian theology, given that the whole of the created order is thought of as owing its origin, purpose, and continued existence to Christ. Indeed, in this way of thinking, the exploration or use of the order in the universe is only possible because of Christ.

SCIENCE + THE HISTORICAL ADAM:
DANIEL KIRK, *TN&N*

Where, then, are we left, if the pressures of scientific inquiry lead us to take down the spire of a literal, historical Adam? What might it look like for us to faithfully receive Paul's testimony not merely by saying what he said, but by doing what he did? Might it be possible that we could retell the stories of both Adam and evolutionary sciences such that they continued to reflect our conviction that the endpoint of God's great story is nothing else than new creation in the crucified and risen Christ?

SCIENCE + CONGREGATIONS:
DAVID WOOD, TGTS

There is a sizable consensus that religion is a subject that should not be taken up in our public schools. We in the church act as if science is a subject that should not be taken up in our religious communities. We mirror this in a way we would never be proud of.

SCIENCE + CREATION:
JUSTIN BARRETT, TGTS

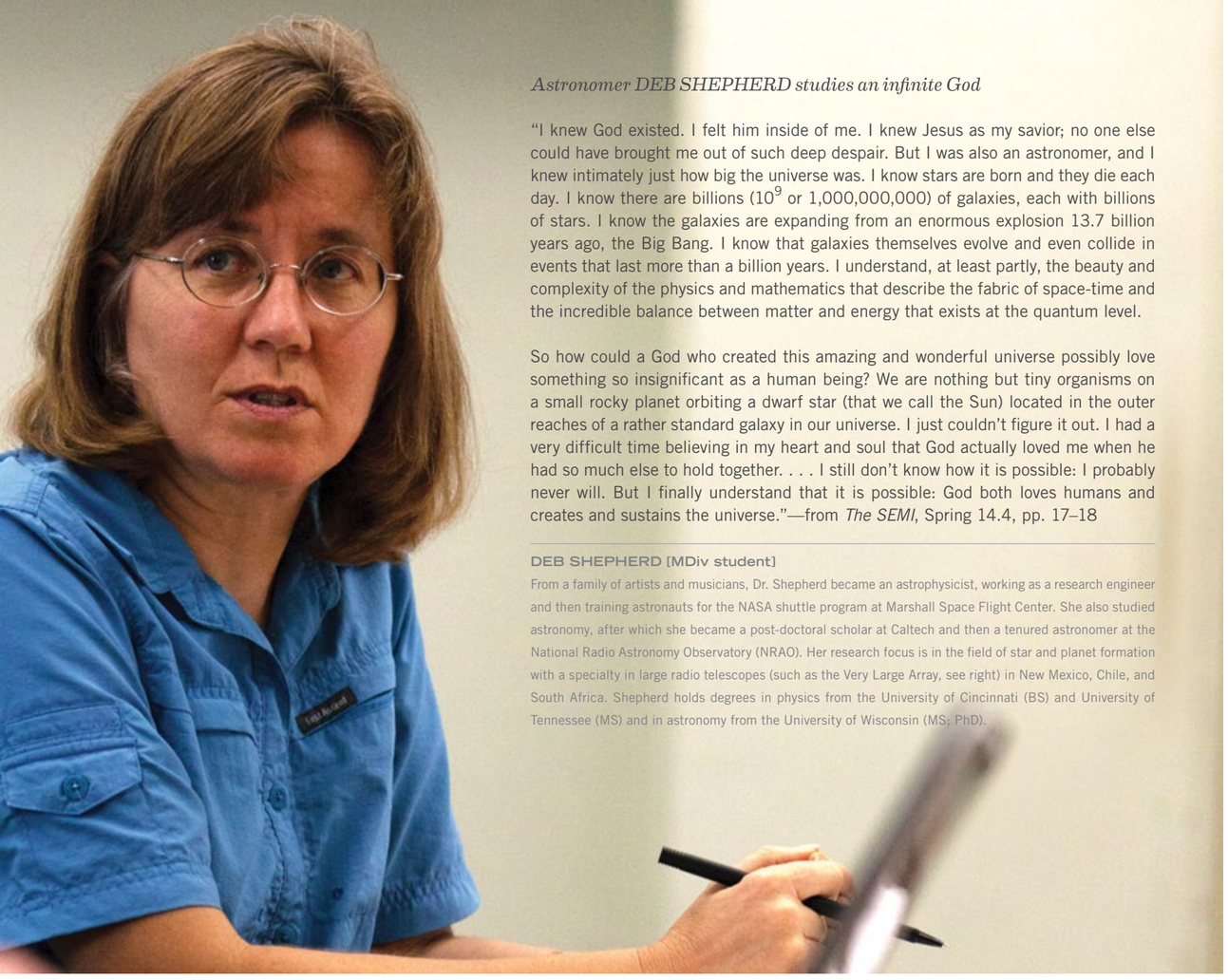
In Genesis chapter 1 we read that God created humans in his image and commands them to "rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth"—a theme repeated in Psalm 8. So, it may be that serving as God's stewards in exercising care for and authority over the natural world is part of a general human purpose or telos. There is work to be done and of a specific type. We may expect, then, that humans thrive insofar as they work as God's caretakers of creation: including the plants, animals, and ecology, but also caring for the human aspects of creation.

SCIENCE + CONGREGATIONS:
GREG COOTSONA, TGTS

The church needs to support scientists in our midst, and we need to help them come and realize the glory of science and the glory of what they do. We need to help them reclaim the spiritual good of studying the beauty of creation.

***EDITORIAL NOTE**

These quotes are taken from a 2013 conference at Fuller Pasadena titled "Talk of God, Talk of Science" (TGTS) and from the Spring 2013 issue of *Theology, News & Notes* (*TN&N*) on science and faith integrated by Joel Green.



Astronomer DEB SHEPHERD studies an infinite God

"I knew God existed. I felt him inside of me. I knew Jesus as my savior; no one else could have brought me out of such deep despair. But I was also an astronomer, and I knew intimately just how big the universe was. I know stars are born and they die each day. I know there are billions (10^9 or 1,000,000,000) of galaxies, each with billions of stars. I know the galaxies are expanding from an enormous explosion 13.7 billion years ago, the Big Bang. I know that galaxies themselves evolve and even collide in events that last more than a billion years. I understand, at least partly, the beauty and complexity of the physics and mathematics that describe the fabric of space-time and the incredible balance between matter and energy that exists at the quantum level.

So how could a God who created this amazing and wonderful universe possibly love something so insignificant as a human being? We are nothing but tiny organisms on a small rocky planet orbiting a dwarf star (that we call the Sun) located in the outer reaches of a rather standard galaxy in our universe. I just couldn't figure it out. I had a very difficult time believing in my heart and soul that God actually loved me when he had so much else to hold together. . . . I still don't know how it is possible: I probably never will. But I finally understand that it is possible: God both loves humans and creates and sustains the universe."—from *The SEMI*, Spring 14.4, pp. 17–18

DEB SHEPHERD [MDiv student]

From a family of artists and musicians, Dr. Shepherd became an astrophysicist, working as a research engineer and then training astronauts for the NASA shuttle program at Marshall Space Flight Center. She also studied astronomy, after which she became a post-doctoral scholar at Caltech and then a tenured astronomer at the National Radio Astronomy Observatory (NRAO). Her research focus is in the field of star and planet formation with a specialty in large radio telescopes (such as the Very Large Array, see right) in New Mexico, Chile, and South Africa. Shepherd holds degrees in physics from the University of Cincinnati (BS) and University of Tennessee (MS) and in astronomy from the University of Wisconsin (MS; PhD).

Fuller faith and science STUDENT GROUP begins

"This group is a mixture of hopes from the polarized worlds of faith and science. In the world of the church I constantly had to hide my love for science; many scientists I have talked to who are Christian feel that they need to hide their love for God. This group is about the hope that these fears will one day no longer be necessary. We are about learning with and from each other across the faith and science divide, a divide that was never necessary in the first place. Our ultimate hope is seeing a world where the church is no longer afraid of science and scientists need no longer be afraid of the church. It will be a long road, but I know that it is both possible and crucial to walk it. We will start where we can: lectures on campus by scientists and theologians; discussing emerging issues in science, technology, and ethics; and educational outreach to our faith communities. The end of the journey is arriving at a theology bolstered by scientific understanding and inquiry, and a science that explores and magnifies the glories of the Triune God." —Reed Metcalf, cofounder

The Karl G. Jansky Very Large Array, a component of the National Radio Astronomy Observatory (NRAO), is a radio astronomy observatory located on the plains of San Agustin near Socorro, New Mexico. Astronomers using it have made observations of black holes and protoplanetary disks around young stars; discovered magnetic filaments and traced complex gas motions at the Milky Way's center; probed the universe's cosmological parameters; and provided new knowledge about the physical mechanisms that produce radio emission.

JENNIFER WISEMAN, senior astrophysicist at NASA Goddard Space Flight Center, with a new view on the love of God

After reading Psalm 19:1–4, Wiseman said, "The heavens are speaking, in a sense, to us, and it's our job both through science to find out the scientific truths that we're learning by looking at the universe and through our faith and philosophy to find out the other things that we can glean by looking at the universe. We need to put our minds to this task. . . . We recognize the beauty of nature, and we are drawn to explore it; perhaps that implies, as we're looking for ways that the heavens declare the glory of God, that God enables us to desire, to explore, and to grow in understanding of the natural world—this could be a facet of God's love."

Durham University physicist TOM McLEISH lectures

Suggesting that much of the time the "science/faith debate" is much more fecund when investigated in exploration and wonder rather than "through shouting matches," Tom McLeish of Durham University spoke as a guest of the Fuller student science group (Pasadena). Drawing from thoughts in his new work *Faith and Wisdom in Science* (Oxford University Press, 2014) to an intimate but engaged crowd that included President Mark Labberton and School of Theology Dean Joel Green, McLeish shared some of his books' exploration. He observed enthusiastically that it annoys him when traditional arguments find their locus of biblical wisdom in Genesis. "There are better starting places," McLeish urged. "For me, the corpus to start in is the wisdom literature: Psalms, Ecclesiastes, Proverbs. . . . [and] the snowy mountain peak of wisdom literature to talk about creation is the book of Job." As Professor McLeish was aware that many students in the room were currently part of a summer course studying Job, he was quick to incorporate his observations on that text into his lecture.

NANCEY MURPHY on the discipline of theology

"The nonreductive physicalist account of religious experience is valuable in that it allows believers to accept and make use of research on the biological, psychological, and social realization of religious experience. However, without an account of divine action, religious experience will be reducible to these lower levels of the hierarchy. The nonreductive physicalist account of nature needs to be completed by a theological account in which descriptions of divine action supervene on descriptions of natural and historical events, but without being reducible to them. We need to conceive of the hierarchy of the sciences as incomplete without theology, and especially to maintain the nonreducibility of theology to other disciplines."—from *Whatever Happened to the Soul?* pp. 147–8

WARREN BROWN reflects on the mystery of the soul

"The soulful aspects of human experience are engendered by the experiences of personal relatedness. This relatedness is, in turn, an emergent property of certain critical human cognitive capacities. Just as the properties of soul presumed by Jewish and Christian Scripture emerge from personal relatedness, so also personal relatedness emerges from the operation of the incredibly enhanced mental powers of humans. In the plan and design of God, the richness and depth of human interpersonal relatedness was made possible by an evolutionary explosion of our mental capacities. Nevertheless, personal relatedness and the soulful capacities of humans are not the same as these cognitive systems or reducible to nothing but cognition. Rather, the human experiences of soul are conditioned by but cannot be reduced to the underlying mental processes from which they emerge."—from *Whatever Happened to the Soul?* p. 103

Further reading from our faculty

Whatever Happened to the Soul?
Warren S. Brown, Nancey Murphy, and H. Newton Malony, eds. (Fortress Press, 1998)

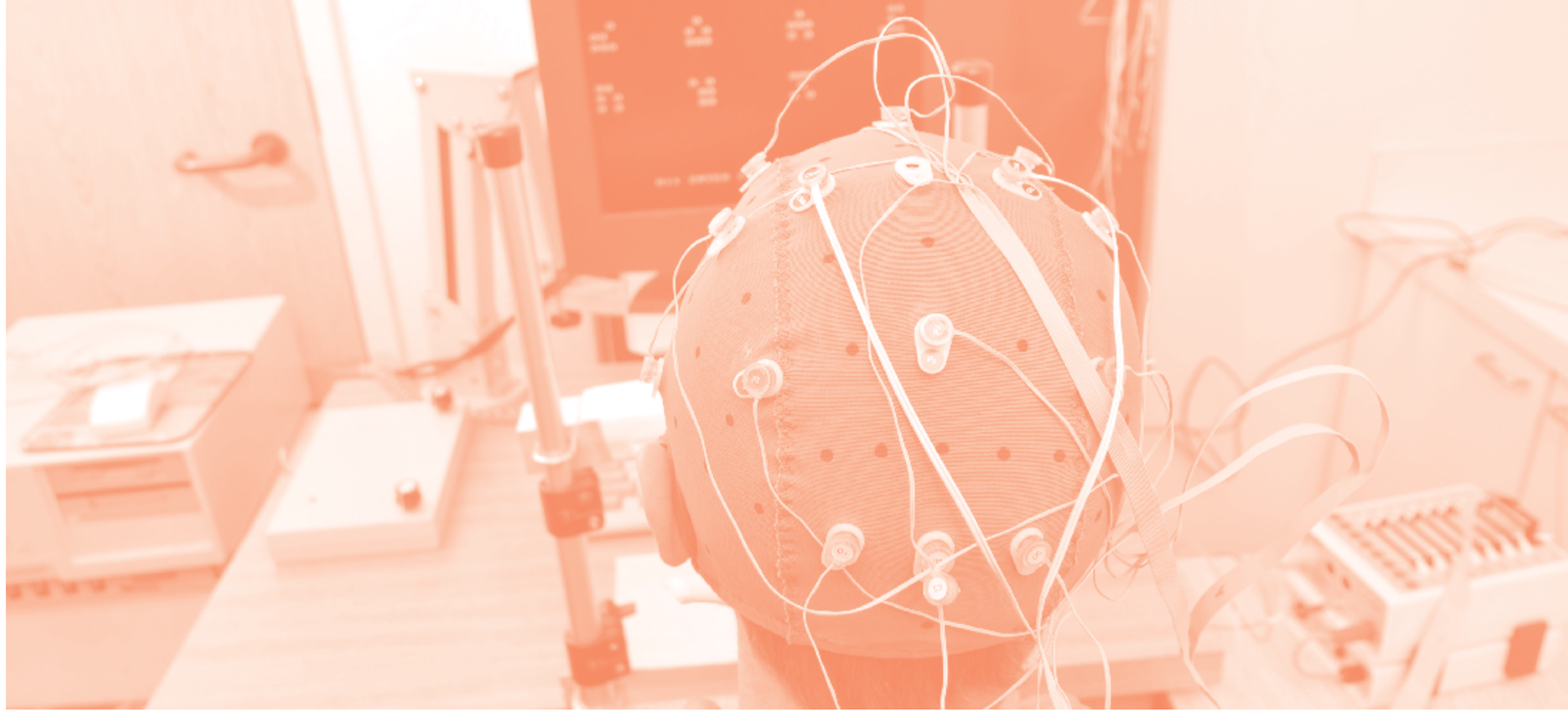
Bodies and Souls, or Spirited Bodies?
Nancey Murphy (Cambridge University Press, 2006)

Did My Neurons Make Me Do It?
Nancey Murphy and Warren S. Brown (Oxford University Press, 2009)

Neuroscience, Psychology, and Religion
Malcolm Jeeves and Warren S. Brown (Templeton Press, 2009)

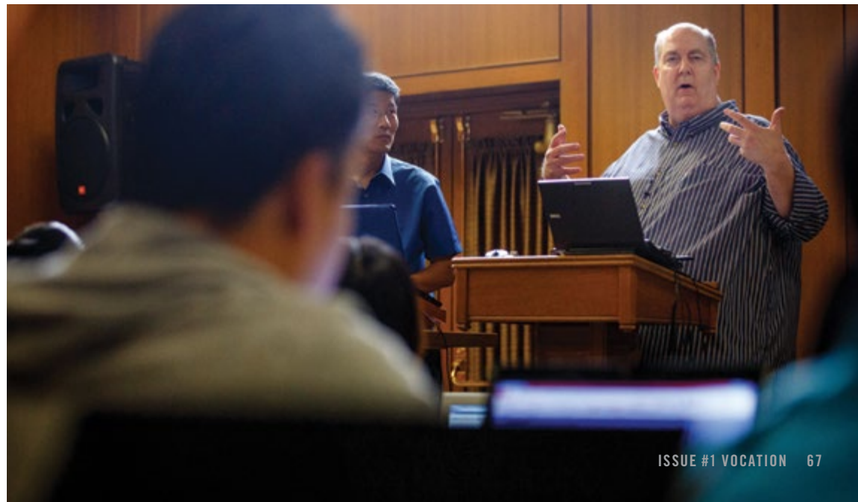
Body, Soul, and Human Life
Joel B. Green (Baker Academic, 2008)

The Physical Nature of Christian Life
Warren S. Brown and Brad D. Strawn (Cambridge University Press, 2012)



With thoughts on body and soul relatedness, JOEL GREEN writes about partnering with God

"Work in biblical and theological studies, together with insight from the neurosciences, encourages a way forward marked by an account of the human person that rejects the necessity of a separate, metaphysical entity such as a soul to account for human capacities and distinctives; that underscores the material location of the human person in relation to the created order; that refuses to reduce personal identity to our neural equipment, emphasizing instead the personal contribution and relatedness of human beings to the human family and the cosmos; and thus that has as its primary point of beginning and orientation the human in a partnering relationship with God."—from *Body, Soul, and Human Life,* pp. 37–38



*VOICES ON**

Immigration

"What I find most inspiring is to read the Bible through the eyes of immigration. Abraham and Sarah, our patriarch and matriarch of faith, are people who had faith in God in the process of moving though they did not know their destination. Throughout the Scripture we see that God is at work when people are on the move. The people of Israel actually learned more about God when they were in exile than when they were in the land of Israel. I challenge my students to read the Bible through the lens of migration. In the New Testament, we, as followers of Jesus Christ, are often called strangers, pilgrims, people on the move. As we read through the Bible we see that God often works through those who are immigrants. All of those things point to the fact that we should be concerned about this issue."—from "Churches Help Push for Immigration Reform," *Take Two* (KPCC Radio), November 18, 2013

JUAN MARTÍNEZ, Vice Provost and Professor of Hispanic Studies and Pastoral Leadership

*This content is curated from resources and ongoing conversations taking place throughout the Fuller community. Check online for full videos, articles, and more resources.

Rally to advocate for IMMIGRATION REFORM

In the winter of 2013, President Mark Labberton looked out over a crowd gathered at Pasadena City Hall and told them, "We often think of ourselves as a nation of immigrants, but when it comes to immigration reform our hearts just shut down. We need to make our hearts bigger than they are." He was speaking to over 300 advocates—all Fuller students, faculty, and community supporters committed to comprehensive immigration reform. It was the final stop on a march that started in prayer on Fuller's Pasadena campus and ended with testimonies and songs on the steps of City Hall. The Peace and Justice Advocates student group worked with LA Voice and G92 to organize the rally, and they sent a clear message to the local government to not only push immigration reform on a national level but also to remember their commitments to undocumented people living nearby.

Director of Fuller Arizona TOM PARKER urges public prayer and "light-bearing"

"The Bible is filled with immigrants—all people created equal in the image of God. We see immigration reform as an important issue, as a matter of gospel. We can continue to be a light-bearing country, a country that stands out for how we treat others."
—from a Phoenix, Arizona, gathering of church and education leaders to pray publicly for immigration issues

Director of clinical training LISSETH ROJAS-FLORES on offering support

"We tend to think that the psychological is separate from the physical and separate from the spiritual, but I believe that they're all intertwined. When we think of trauma, we see precisely this connection. When an unexpected traumatic event [like the deportation of a parent] occurs, it shatters your concept of the world. It shatters your faith in God, your relationship with others, and your sense of purpose and meaning in life. Particularly, citizen children who are here legally feel that they are not protected by the society or their parents or even God, and their sense of security and hope is challenged. . . . In the work that I do, I see resilience in children, in the Latino community, in agencies who are trying to come alongside immigrants and families that are in need of support; I see communities who are providing support in very creative ways for these families. I think the important thing is to be educated, to be willing to be open, even at times to be bold."
—from a presentation, with doctoral student Marisol de Jesus-Perez, at a conference of the Latino Behavioral Health Institute

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A prayer from TOMMY GIVENS, given at a Pasadena immigration rally in 2013

Nuestro padre Abraham fue un arameo errante. Como él somos un pueblo inmigrante en busca de una tierra de justicia y paz. O Dios, en nuestra peregrinaje, confesamos que nos hemos desviado del camino de vida que tú has colocado delante de nosotros y nos hemos ido por nuestro propio camino; nos hemos desviado de ti y de nuestros prójimos. Nos hemos instalado y acomodado de tal manera que no hemos recibido a nuevos inmigrantes a nuestras comunidades. Hemos hecho un sistema de leyes y documentos que los oprimen. Los hemos llevado a correr riesgos extraordinarios para sobrevivir y buscar una vida sana: a cruzar desiertos, a trabajar por una miseria; a vivir en temor. Dirígenos ahora hacia los que sufren y hacia ti, para que seamos hospitalarios aun si la ley establecida es inhospitalaria, para que las leyes sean reformadas para permitir una bienvenida justa. Que la congregación de nuestros cuerpos y palabras en esta noche cambie nuestros corazones. Que nuestro cuerpo y voz lleguen hasta las iglesias por toda esta tierra y hasta los que están en el poder. Concédenos perdón, te pedimos. Concede justicia a nuestros prójimos inmigrantes, te pedimos. Amen.

Our father Abraham was a wandering Aramean. Like him we are an immigrant people in search of an earth of justice and peace. God, in our wandering we confess that we have turned from the path of life that you have put before us and gone our own way; we have turned from you and from our neighbors. We have settled in ways that keep us from welcoming new immigrants to our communities. We have made a system of laws and documents that oppresses them. We have driven them to take extraordinary risks to survive and seek a healthy life: crossing deserts, working for pitiful wages, living in fear. Turn us now toward these who suffer and toward you, so that we will be hospitable even when the law of the land is inhospitable, and so that laws may be reformed to provide a just welcome. May the gathering of our bodies and words tonight change our hearts. May our body and voice reach to churches throughout this land and to those in positions of power. Grant us forgiveness, we pray. Grant our immigrant neighbors justice, we pray. Amen.

GLEN STASSEN, the late Smedes Professor of Christian Ethics, from his groundbreaking book on ethics

"The perception of all human beings as equal, and equally valuable, as persons worthy of respect and equal treatment before the law, is a relatively rare and recent achievement in human history. The concept that women, children, racial minorities, immigrants, refugees and the poor are to be treated not only equally but with special concern because of their frequent marginalization and vulnerability is a central biblical teaching rarely actualized in public life."
—from *Kingdom Ethics*, p. 222

An invitation to the WHITE HOUSE

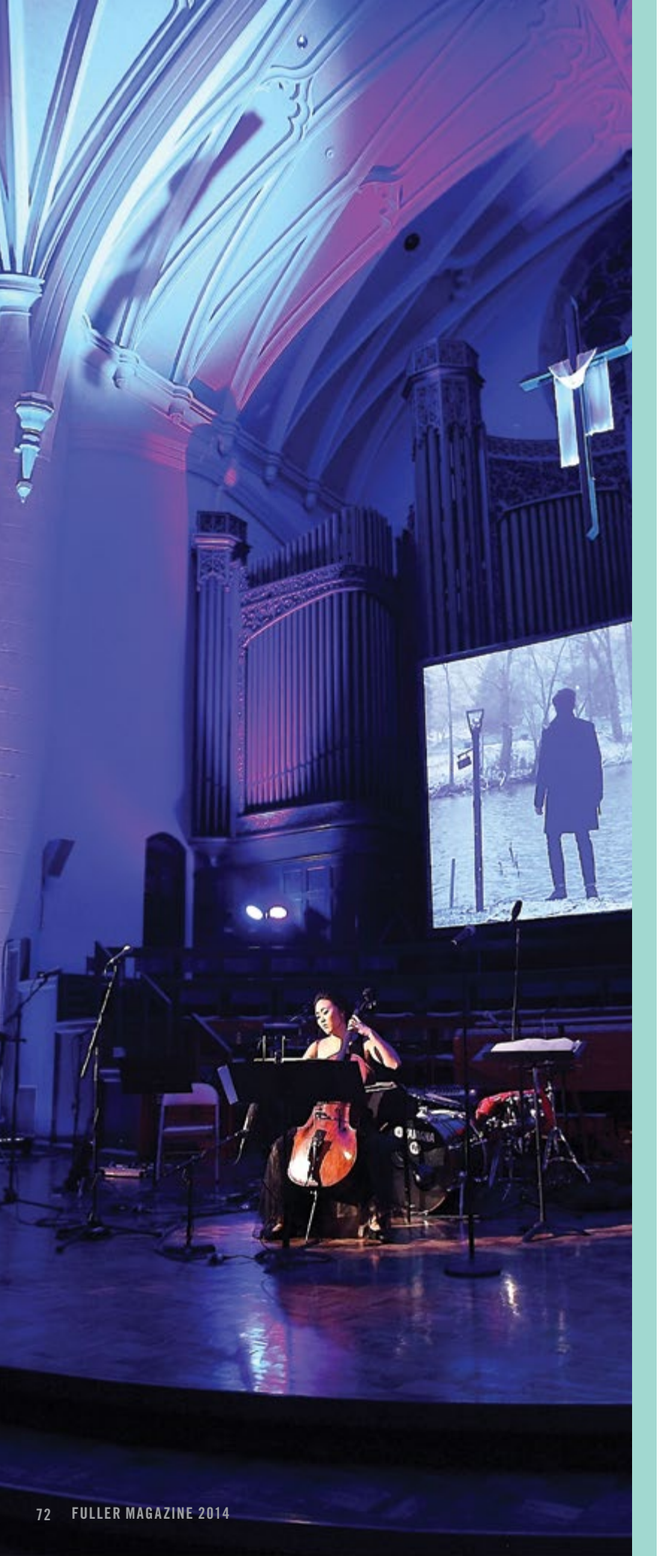
It was past 10:00 on Sunday night when Solano Beach Presbyterian Church pastor Mike McClenahan [DMin '00] was surprised to see an email from the White House. It invited him to meet with President Barack Obama and his senior staff to discuss the moral urgency of passing immigration reform. He thought it was a joke. A quick email to friends at the Evangelical Immigration Table confirmed it was real, and the next morning he was speaking to the President of the United States. McClenahan was joined at the meeting by Fuller alumna Hyepin Im (pictured in red). The White House thanked attendees "on behalf of all of us, for your interest and leadership on this issue."

"You shall not wrong a sojourner or oppress him, for you were sojourners in the land of Egypt. You shall not mistreat any widow or fatherless child."

EXODUS 22:21–22

"[When I was] an undocumented immigrant, I struggled to reconcile guilt and gratitude. Guilt because I understand that by crossing the Mexico-US border without inspection, I broke the law. Gratitude because I validate my mother's decision to provide a better life for her family. When my grandfather died in 1997, my mother saved money and paid a smuggler (we call them *coyotes*) to help. And we embarked on a one-month journey across Mexico to Los Angeles, California.

"Years later, I'm getting a master's degree in theology, and I'm passionate about humanizing the issue of immigration. People everywhere are moving away from their native countries to seek out better futures, jobs, a safer environment, sacrificing their family ties, abandoning their children, communities. Most of the time they move by force, and others move by choice. Christians should pay close attention to this movement of people. Christians should test the times and the seasons to see and hear what it is the Lord is trying to tell us through his undocumented children everywhere. My challenge, therefore, to you tonight is to have eyes to see, and ears to hear the cries of the undocumented immigrants here in North America but also in the rest of the world."—Jennifer Hernández [MAT student], at the Pasadena rally for immigration reform



*VOICES ON**

Faith & Film

When Mark Labberton was named the fifth president of Fuller, he asked one of the artists in residence at Fuller's Brehm Center for Worship, Theology, and the Arts to screen a film on the eve of his inauguration ceremony. On this momentous occasion for Fuller, an evening of film and prayer and music and spoken liturgy gave a fresh view on the ancient discipline of the hours of prayer, ushering the audience into thoughtful worship together. The nearly 1,000 attendees heard many voices—most of whom were part of the Fuller community of students, alumni, staff, faculty, and administrators who read from Scripture, recited contemporary poems, and spoke prayers both ancient and new. The unconventional liturgy that was intermingled throughout the service led to the focal point of the film screening. It was evidence of the new administration's commitment to an abundant reception to the arts.

"I asked filmmaker Lauralee Farrer to screen a portion of *Praying the Hours* on the eve before my inauguration because I wanted to reinforce that the arts are an integral part of Fuller, and that a discipline like filmmaking deserves equal respect as a form of ministry."

MARK LABBERTON, President

*This content is curated from resources and ongoing conversations taking place throughout the Fuller community. Check online for full videos, articles, and more resources.

A conversation on the power of story with Pixar's PETE DOCTER, director of UP

Why do stories matter to human beings?
I think people are captivated by story because that's the way we speak to one another. How many times have you sat bored in class or a church while the speaker shares factual information but as soon as they start saying, "You know, my sister-in-law got in an accident at the grocery store . . ." we immediately sit forward and feel connected. With stories, we become in tune with the experience they're relating, and that is just hardwired into our brains.

What is the relationship between faith and stories?
Stories get to that connection that we all share between each other, between ourselves and our family, and between us and the Creator. I think Christianity as a religion recognizes the importance of that connection between people. At the heart of it, there's still some mystery that only God knows. That is what stories can touch; when you have a really good story, it's reaching for that unknown. This is what art does: it takes something beyond words—something that you can talk around but can't quite grab onto with words—and speaks about that elusive nature of what it is to be human.

Why do we connect to characters in film?
There are numerous studies out today about mirror neurons and how they help us empathize with others. When we watch someone's experience, those neurons fire. So when we watch someone play tennis, we experience in some small way what that is like. It's thanks to those neurons that I have a job. At Pixar, we're looking for ways to trigger those so that the audience feels the same thing the character on the screen feels. When we're writing these films, you're looking for that meaning—that connection between what's going on in you and what other people share as well.

How should films tell the truth?
As we're creating our films, we're always looking for some sort of theme. It's easy to think we're looking for a moralistic message, but we don't intend for it to be a lecture. Films are supposed to be a reflection on the world we see as people. Whether the characters are cars or monsters or insects, I'm always trying to find what it is about my life that if I saw it on the screen I'd recognize it like looking in a mirror. I see it and say, "That is truth. That is what life is about," and I think that's why people go to the movies. Obviously you go to be entertained, but the films that really stick with you are the ones that speak about what it is to be alive. That is what I'm looking for in the work I do.

"Pete was a keynote speaker at our conference on 'Preaching in a Visual Age,' and I am very pleased to call him a friend and ongoing conversation partner at Fuller. The thoughtful video interviews he did with us on story are rich reminders to us of the power of film. They bear watching over and over again."—Mark Labberton

For nearly 15 years Fuller's Reel Spirituality group has been curating the conversation between film, faith, and culture. Screenings, panels, books, study guides, discussions, and filmmaking are part of ongoing life together.

KUTTER CALLAWAY [PhD '10], educator and author

Very much like preaching, audiovisual retellings of biblical stories [like *Noah*] offer us an opportunity to imaginatively explore the ways in which this ancient text might inform or shape our basic awareness of the world. These narratives are meaningful not because of their strict fidelity to some abstract notion of biblical "accuracy," but insofar as they draw us into a story that shapes our lives. In no way am I suggesting that biblical content is irrelevant. Rather I am simply recognizing that, as it concerns both the Bible and biblical films, the core measure of a story's power and meaning does not reside in its rigid adherence to historical or linguistic data. In other words, whether we are watching a film like *Noah* or reading a text like Genesis 6–10, our primary focus should be on clarity rather than fidelity, that is, on the interpretive insight these stories offer—the unique vision of the world that the story lays bare.

NEVILLE KISER [MAT '09], screenwriter

Although it's never explicitly called a "communal calling," everything about [*Lars and the Real Girl*] looks and feels as though it is. The mystics have told us, "Love is what stitches us together." The people of Lars's church community (from the young to the elderly) end up doing simply this. And what's great here is that it doesn't just end up being about them upholding Lars's delusion but, rather, about providing Lars the space to deal with his own past, his own pain over the death of a loved one he lost long ago. Thus, the film shows how a community's adherence to its calling can often be the difference between saving and losing the human family.

BOBETTE BUSTER, Brehm Lecturer 2013

Tuning in to the truth of our own story can be daunting for any of us. Our first impulse is to deflect our stories, by saying they're all too common, that no one would be interested. Why should anyone care? But, in fact, tuning in to your own story is your power. We are all unique. We have all faced difficult circumstances, experienced triumphs, setbacks, and disappointments. But it is how we have made our choices in the face of adversity—how we harnessed courage at our own thresholds—that makes each of us unique and exceptional. This is the story others want to hear. This is why you need to tell your story. And tell it well.

EUGENE SUEN [MAT student], producer

The notion that a film should be condemned for merely showing immoral behavior is, I hope, self-evidently problematic. Depiction does not mean endorsement. Great works of art engage the human condition with honesty and seriousness. This sometimes means taking an unflinching look at the darkest, ugliest parts of our existence. The fact that a work of art is about immorality does not make it an instance of immorality.

LAURALEE FARRER [artist in residence], film director

Years ago I started as a filmmaker when the renaissance of independent film was in its infancy, accessible technology was just emerging as a viable alternative to celluloid, and the church still considered cinema the devil's playground. It's so rewarding to me that we have a legitimate filmmaking community here at Fuller that is as sophisticated as those found at actual film schools. We're not just talking about movies over espresso drinks, we're watching (and reading) Tarkovsky, discussing Soderbergh, watching Malick, and making our own films as we find our voices. I remember Rob Bethke, Justin Bell, Matt Webb, Camille Tucker, Drea Gacs, Dan Long, Eugene Suen, and many many others, as they started at Fuller, wondering if they had permission to merge twin callings to ministry and cinema. Now we have award-winning work coming from our community that is giving us exposure on filmmaker panels, juries, and festivals around the world. That means that the conversation that's happening in our ad hoc independent film community here is cycling out into the wider world where we can inform and be informed. A dream come true.

ROBERT K. JOHNSTON, founder of Reel Spirituality, on relationship to culture

"If I am simply critical of the culture, the culture is going to be dismissive of me. If we're going to be effective in our outreach and evangelism, and if we're going to really know ourselves—because we're a part of that same culture—we need to be able to engage the stories that are forming the metanarrative and way we understand life around us, and we need to then be able to put that in conversation with God's story that can complete it."

Further Reading

Reframing Theology and Film: New Focus for an Emerging Discipline
Robert Johnston, ed. (Baker Academic, 2007)

Finding God in the Movies: 33 Films of Reel Faith
Robert Johnston & Catherine M. Barsotti (Baker Books, 2004)

Scoring Transcendence: Contemporary Film Music as Religious Experience
Kutter Callaway (Baylor University Press, 2012)

Useless Beauty: Ecclesiastes Through the Lens of Contemporary Faith
Robert Johnson, ed. (Wipf & Stock, 2011)

Reel Spirituality: Theology and Film in Dialogue
Robert Johnston (Baker Academic, 2006)

Into the Dark: Seeing the Sacred in the Top Films of the 21st Century
Craig Detweiler [PhD '07] (Baker Academic, 2008)

WILL STOLLER LEE [director, Fuller Colorado] leads screenings and panel discussions

"There are always films with broad issues of spirituality, justice, and forgiveness for us to see and talk about as a community. The value of watching films together is that it creates an opportunity for hospitality to the filmmakers and the chance for us to find common ground through stories."

Stoller Lee (far right) hosts a question and answer panel with filmmakers James Duff and Julia Morrison of *Hank and Asha,* screened as part of the Windrider Bay Area film festival.

JOHN PRIDDY [MAGL '05], founder of the Windrider Forum, and RALPH WINTER [filmmaker and adjunct professor] at the Sundance Film Festival

"Stories are truly the 'storehouses' of culture, and film—our culture's principal form of storytelling—is the most critical, value-defining medium of our age. The name 'windrider' means 'to ride the *Ruach*,' the Hebrew term for the creative Spirit that hovered over the earth at creation and, we believe, continues to move in the hearts and minds of artists and their audiences today."

Reflections on living room film festivals from Reel Spirituality podcast and codirector host ELIJAH DAVIDSON [MAICS '13]

"We all have cinematic blind spots, films we haven't seen that are famous and that have influenced so much of the cinema we love. Reel Spirituality podcast regulars Matt Aughtry, A. C. Neel, Jonathan Stoner, and I decided to correct at least one of those blind spots together by focusing on the films of Andrei Tarkovsky. For several nights we watched his greatest films together. Discussing them afterwards was among the most enriching group movie-watching experiences of our lives.

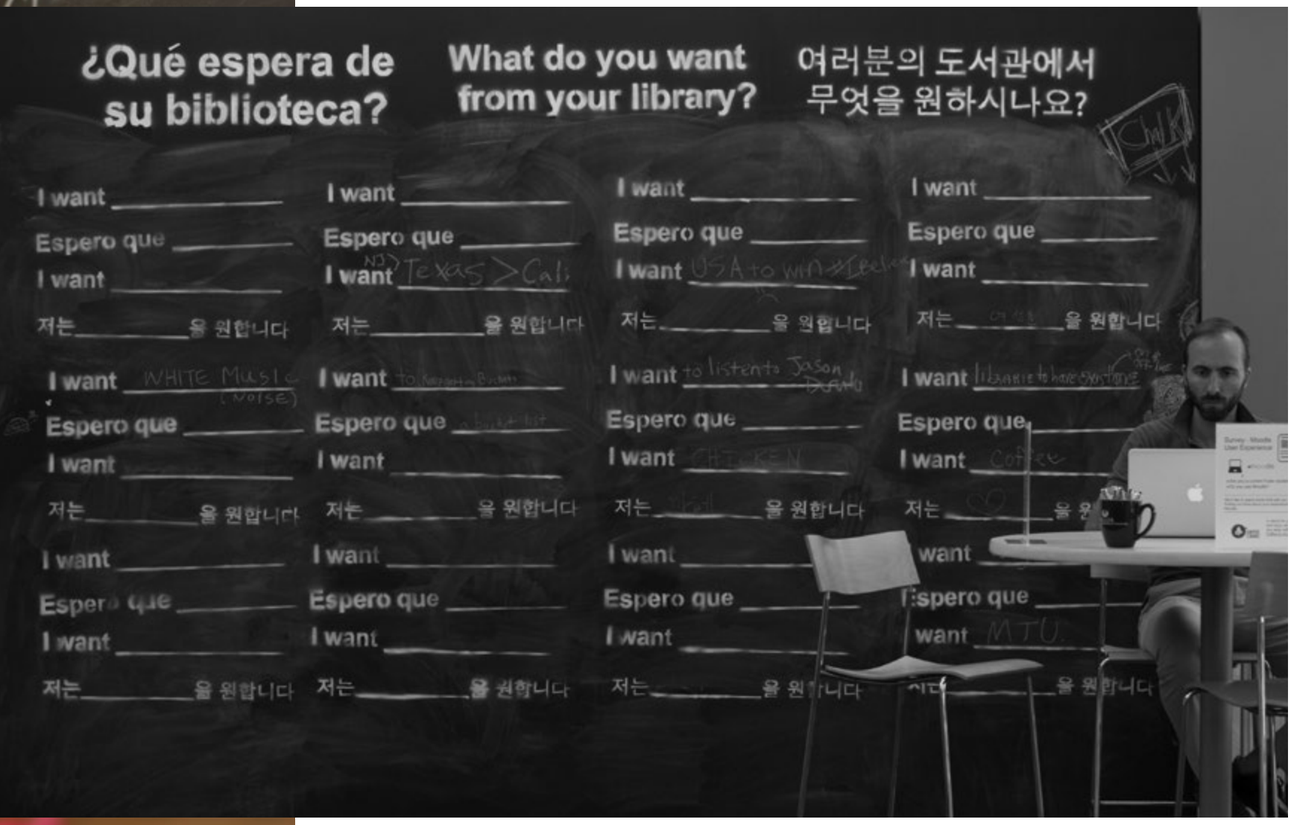
"I hope our podcasts inspire people to incorporate the communal into their movie watching and to take a chance on films that are outside their comfort zone. Art has the power to transform us when we interact with it communally and not just consumptively, when we commune with the artwork and with others in the process. We're not made to be just consumers. We're made to be communers with God, with others, and with the world."

(at right: scene from Andrei Tarkovsky's film *Stalker*)

Film director AVRIL SPEAKS [MAT '14], *on the power of film to bring awareness and change*

"The art and beauty of film is that it has the power to entertain, but it also has the power to be a weapon that brings awareness, as it did in *Do the Right Thing* and its predecessors. A 'classic' is defined as 'a work of art of recognized and established value.' These types of films encouraged me the most to become a filmmaker, making them 'classics' in my book. My own ethic as a filmmaker of faith has been largely shaped by these films, giving me a desire to tell my truth, to add my voice as an African American woman, to 'shake things up,' and hopefully cause people to take another look at life and see the truths that God is speaking through it."

Using staff member Zach Smith's idea, the David Allan Hubbard Library in Pasadena invites suggestions for improvement:



TOP ANSWERS:

1. *coffee/refreshments*
2. *more study rooms*
3. *faster library network*
4. *longer hours*
5. *better online library presence*
6. *better chairs*
7. *more scanners*
8. *more balanced library collection*
9. *more power outlets*
10. *standing work stations*
11. *easier reserves process*
12. *lockers*
13. *color/aesthetics*
14. *ebooks*
15. *more security*

LAS RESPUESTAS MÁS COMUNES:

1. *café/refrigerio*
2. *más aulas de estudio*
3. *computadoras de red con más velocidad*
4. *horas más largas*
5. *servicio en línea mas presentable*
6. *mejores sillas*
7. *más maquinas para escanear*
8. *una colección más balanceada*
9. *más tomas de corriente*
10. *más estaciones de trabajo de pie*
11. *un proceso de reserva de libros más fácil*
12. *casilleros*
13. *mejores colores/estética*
14. *libros electrónicos*
15. *más seguridad*

대답은 이러했습니다:

1. 커피/ 간식
2. 더많은 공부 공간
3. 빠른 도서관 네트워크
4. 이용시간 연장
5. 도서관 온라인 서비스 이용 개선
6. 더 많은 의자
7. 더 많은 스캐너
8. 좀더 균형있는 소장 도서
9. 더 많은 콘센트
10. 서서 공부할 수 있는 테이블 (장소)
11. 좀더 손쉬운 도서예약 절차
12. 사물함
13. 더 나은 색깔/ 미학
14. 이북
15. 더 나은 보안

New Faculty Books and Journal Articles

1. *Can I Ask That? 8 Hard Questions about God and Faith* (Companion Leader and Student Guides), by Kara E. Powell, Brad M. Griffin, and Jim Candy (Fuller Youth Institute, 2014).
2. *Christianity & Psychoanalysis: A New Conversation*, edited by Brad D. Strawn and Earl D. Bland (IVP Academic, 2014).
3. *Dictionary of Jesus and the Gospels*, 2nd edition, Joel B. Green, general ed. (IVP Academic, 2013).
4. *Called: The Crisis and Promise of Following Jesus Today*, by Mark Labberton (InterVarsity Press, 2014).
5. *Understanding Christian Mission: Participation in Suffering and Glory*, by Scott W. Sunquist (Baker Academic, 2013).
6. *The CEB Study Bible*, edited by Joel B. Green (Common English Bible, 2013).
7. *Trinity and Revelation*, Vol. 2 of *A Constructive Christian Theology for the Church in the Pluralistic World*, by Veli-Matti Kärkkäinen (Eerdmans, 2014).
8. *The Theology of the Book Called Isaiah*, by John Goldingay (InterVarsity Press, 2014).
9. *Starting Missional Churches: Life with God in the Neighborhood*, edited by Mark Lau Branson and Nicholas Warnes (InterVarsity Press, 2014).
10. *We the People: Israel and the Catholicity of Jesus*, by Tommy Givens (Fortress Press, 2014).
11. *Counseling and Psychotherapy: A Christian Perspective*, by Siang-Yang Tan (Jireh Publishing Company, 2014, Korean; Baker Academic, 2011, English).
12. *Rolls-Royce Spirituality: Transcending Mundane Faith*, by H. Newton Malony (Wipf and Stock, 2014).

JUSTIN L. BARRETT, with **S. A. SCHNITKER**, T. J. Felke, J. L. Barrett, and R. A. Emmons, "Longitudinal Study of Religious and Spiritual Transformation in Adolescents Attending Young Life Summer Camp: Assessing the Epistemic, Intrapsychic, and Moral Sociability Functions of Conversion," *Psychology of Religion and Spirituality* 6 (2014): 83–93. **JEFFREY P. BJORCK**, with G. H. Yi, "Religious Support and Psychological Functioning in Korean American Protestant Christians," *Psychology of Religion and Spirituality* 6 (2014): 44–52; and, with K. J. Byron, "Does Stress-Related Growth Involve Constructive Changes in Coping Intentions?" *Journal of Positive Psychology* 9 (2014): 97–107. **WARREN S. BROWN**, "The Emergence of Human Distinctiveness," in *The Depth of the Human Person*, ed. Michael Welker (Eerdmans, 2014). **MARI L. CLEMENTS**, with T. A. Guarino and L. C. Bartos, "The Marital and Parental Dyad," in *Christianity and Developmental Psychopathology*, ed. K. S. Flanagan and S. Hall (InterVarsity Press, 2014); and, with S. E. Martin, D. W. Randall, and K. L. Kane, "Child and Parent Perceptions of Interparental Relationship Conflict Predict Preschool Children's Adjustment," *Couple and Family Psychology: Research and Practice* 3 (2014): 110–25. **ALVIN C. DUECK**, with J. J. Kyei, M. J. Indart, and N. Y. Nyarko, "Supernatural Belief Systems, Mental Health and Perceptions of Mental Disorders in Ghana," *International Journal of Culture and Mental Health* 7 (2014): 137–51. **PAMELA EBSTYNE KING**, with C. E. Clardy and J. S. Ramos, "Adolescent Spiritual Exemplars: Exploring Spirituality in the Lives of Diverse Youth," *Journal of Adolescent Research* 29 (2014): 186–212; with C. E. Clardy, "Prevention and the Promotion of Thriving in Children and Adolescents," in *Christianity and Developmental Psychopathology*, ed. K. S. Flanagan and S. E. Hall (InterVarsity Press, 2014); and, with W. Whitney, "Emerging Adults and Religious Participation," in *Emerging Adults' Religiousness and Spirituality*, ed. C. N. Barry and M. M. Abo-Zena (Oxford University Press, 2014). **SARAH A. SCHNITKER**, with T. J. Felke, **J. L. BARRETT**, and R. A. Emmons, "Virtue Development Following Spiritual Transformation in Adolescents Attending Evangelistic Summer Camp," *Journal of Psychology and Christianity* 33 (2014): 22–35; and, with A. E. Blews and J. A. Foss, "Patience and Self-renewal," *Clinician's Guide to Self-Renewal*, ed. R. J. Wicks and E. A. Maynard (Wiley & Sons, 2014). **STEPHEN W. SIMPSON**, with J. Reeves, "Sexual Attraction and Self-Renewal in Psychotherapy," *Clinician's Guide to Self-Renewal*, ed. R. J. Wicks and E. A. Maynard (Wiley & Sons, 2014). **BRAD D. STRAWN** and **MIYOUNG YOON HAMMER**, "Spiritual Formation through Direction at Fuller Theological Seminary School of Psychology," *Journal of Psychology and Christianity* 32 (2014): 304–12. **SIANG-YANG TAN**, with M. Castillo, "Self-Care and Beyond: A Brief Literature Review from a Christian Perspective," *Journal of Psychology and Christianity* 33 (2014): 90–95; and, with N. Dong, "Psychotherapy with Members of Asian American Churches and Spiritual Traditions," in *Handbook of Psychotherapy and Religious Diversity*, ed. P. S. Richards and A. E. Bergin, 2nd ed. (American Psychological Association, 2014).

New Fuller Faculty as of July 2014

TOD BOLSINGER
Vice President for Vocation and Formation and Assistant Professor of Practical Theology

Tod Bolsinger has been a pastor, teacher, author, speaker, blogger, and consultant to churches, nonprofits, and business leaders. His faculty role at Fuller includes team-teaching the new Touchstone class that all master's degree students will take to begin their course of study, teaching leadership classes, and developing a leadership cohort for DMin students.

KEN FONG
Executive Director of the Asian American Initiative and Assistant Professor of Asian American Church Studies

Third-generation Chinese American Ken Fong is the pastor of Evergreen Baptist Church and a popular speaker, author, and trailblazer in Asian American post-immigrant ministry. He has led EvergreenLA to become the first English-only multi-Asian American, multiethnic, multigenerational church in North America.

W. DAVID O. TAYLOR
Director of Brehm Texas and Assistant Professor of Theology and Culture

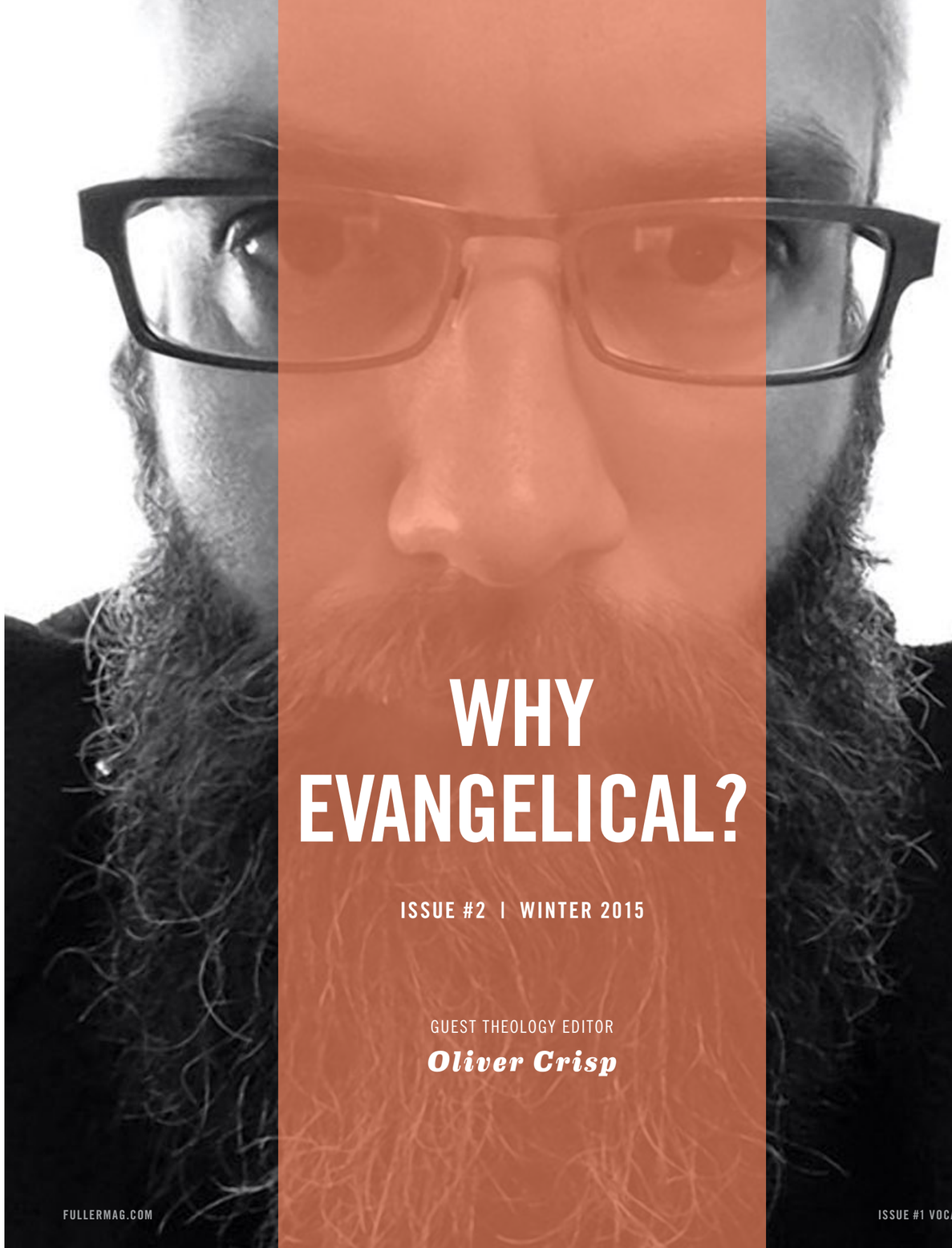
Artist, pastor, and theologian David Taylor was shaped by the intertwining of music and theology in his childhood home in Guatemala City. Married to a visual artist, Taylor's special interest lies in the theological significance of sight and seeing in the biblical narrative.

DIANE OBENCHAIN
Director of the China Program and Professor of Religion

Obenchain's expertise is in Asian religious traditions, particularly the *Ru* (Confucian) tradition, as well as world Christianity and mission. She has lectured worldwide on Chinese cultural traditions, the place of religion in Chinese society and the world today, and Christian engagement with people of other faiths. Obenchain has lived many years outside the US, about 15 of them in China.

AMOS YONG
Director of the Center for Missiological Research (CMR) and Professor of Theology and Mission

Amos Yong's scholarship has been foundational in Pentecostal theology, interacting with both traditional and contemporary contextual theologies on themes such as the theologies of Christian-Buddhist dialogue, of disability, of hospitality, and of the mission of God. He comes to Fuller from Regent University School of Divinity.



The Story of Arab Dola

By Hanna Massad [PhD '00], founder of the Christian Mission to Gaza

I want to share with you the story of Arab Dola, a man I visited recently in Gaza with Pastor Richard, my friend from Scotstoun Parish Church, in Glasgow, Scotland.

Three weeks before Pastor Richard and I were due to visit Gaza together he saw a feature on the Channel 4 News in the UK about a man called Arab Dola in Gaza—a young martial arts champion who had been paralysed from the neck down in a construction accident. They reported that Dola could no longer support his wife and young baby on the way.

We agreed we should try to help this young man, only in his twenties, so Pastor Richard tweeted the journalist who first discovered the story, asking for an address. He received a reply at the last minute before he left Scotland, with the phone number of a local Muslim contact named Khaled. Pastor Richard texted Khaled several times without success, and just as we were about to give up, Khaled called and agreed to take us to see Arab Dola on the morning we were to leave Gaza.

We met Arab and his mother, wife, and baby daughter. We were taken aback by their circumstances. All of life was centered around two poor rooms, one where the women cooked on a gas ring (and dealt with rats that came in through the drains) and the room where Arab lay continually on his bed.

After a nice time talking with Arab, we asked what we might do to help. He longed to have an electric wheelchair, so that he might return to some semblance of a life, but the cost was impossible for them. Khaled, who also was a nurse, informed us that a medical supplies company was just a few streets away.

We prayed in the name of Jesus for this Muslim man and his family, asking God's blessing to be poured into their lives. Pastor Richard revealed that he had brought with him a gift from his church that would cover the cost of a wheelchair, which we were able to order before we left Gaza.

I have seen a photo of Arab in his wheelchair and heard that he has been in his new transport to the beach and to the seaport—places where he can meet friends and rejoin his community. This makes me happy!

What is Fuller?

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

Fuller offers 19 degree programs at 9 campus locations—with Spanish, Korean, and online options—through our Schools of Theology, Psychology, and Intercultural Studies, as well as 15 centers, institutes, and initiatives. More than 4,200 students from 70 countries and 100 denominations enroll in our programs annually, and our 40,000 alumni have been called to serve as ministers, counselors, teachers, artists, nonprofit leaders, businesspersons, and in a multitude of other vocations around the world.

¿Qué es Fuller?

El Seminario Teológico Fuller es una de las instituciones evangélicas más influyentes del mundo, el seminario teológico más grande, y una voz principal para la fe, la cortesía (civility en inglés) y la justicia en la iglesia global y la cultura en general. Con raíces profundas en la ortodoxia y sucursales en innovación, estamos comprometidos a formar mujeres y hombres cristianos a ser fieles, valientes, innovadores, colaboradores y líderes de éxito que tendrán un impacto exponencial para Jesús en cualquier contexto.

Fuller ofrece 19 programas de estudio en 9 localidades—con opciones en Español, Coreano, y clases en línea—a través de nuestras facultades de Teología, Sicología y Estudios Interculturales juntamente con 15 centros, institutos e iniciativas. Más de 4,200 estudiantes de 70 países y 100 denominaciones ingresan anualmente a nuestros programas y nuestros 40,000 ex alumnos y ex alumnas han aceptado el llamado a servir en el ministerio, la consejería, educación, las artes, en organizaciones sin fines de lucro, los negocios y una multitud de diferentes vocaciones alrededor del mundo.

풀러는 어떤 신학교인가?

풀러신학교는 오늘날 세계에서 가장 영향력있는 복음주의 기관들 중 하나이자 가장 큰 신학교로서, 지구촌 교회 내에서와 다양한 문화 속에서 믿음, 시민교양, 정의를 위한 선도적 목소리가 되고 있습니다. 정통신앙에 깊이 뿌리내리고 혁신의 가지를 뻗어가는 가운데, 우리는 그리스도인 형제 자매들이 신실하고, 용기있고, 혁신적이고, 상호협력하고, 열매를 맺는 리더들이 되어 어떤 상황에서도 예수님을 위해 폭발적인 영향력을 미칠 수 있도록 준비시키는 데 전념하고 있습니다.

풀러신학교는 신학대학원과 심리학대학원, 선교대학원 등 3개의 대학원과 15개 센터 및 연구소를 통해, 9개의 다른 캠퍼스에서, 19개의 학위 과정—스페인어, 한국어, 온라인 옵션을 가진—을 제공하고 있습니다. 풀러의 여러 학위 과정에는 매년 70여개국, 100여 교단 출신의 4,200 명 이상의 학생들이 등록을 하고 있으며, 40,000 여명의 동문들은 목회자, 상담가, 교사, 예술인, 비영리 단체 리더, 사업가를 비롯하여 세상에서 다양한 직업에서 하나님의 부르심에 부응하여 활약하고 있습니다.

Don't Miss

40th Anniversary of the Center for the Study of Hispanic Church and Community, featuring Dr. Justo Gonzales and Brehm Lectures
October 14–18
Pasadena Campus

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