STORY | THEOLOGY | VOICE

FULLER

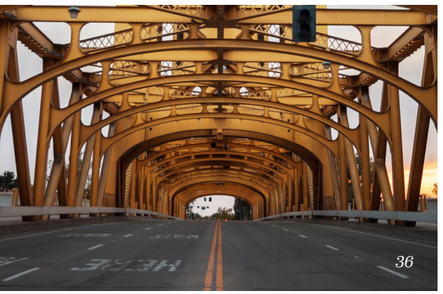
ISSUE #4 | RECONCILING RACE

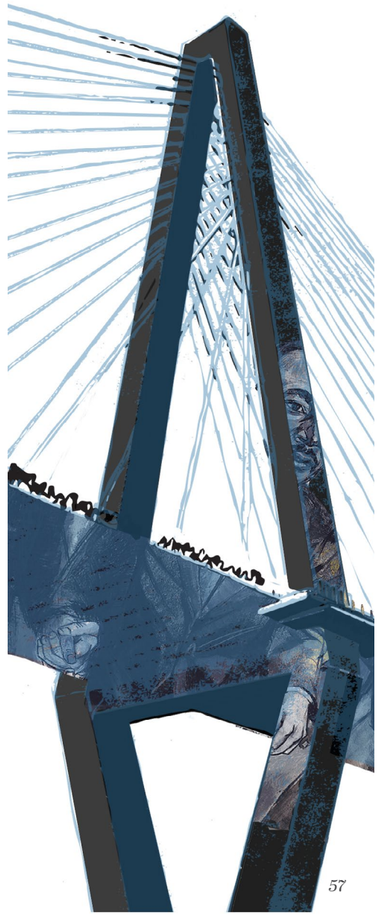
"African Americans who speak of being 'unseen,' 'invisible,' or 'good as ghosts' in a dominantly white culture—including Fuller Seminary—are right to demand the deep work of justice. We commit to the work of reconciling race, one day at a time, because we follow the one who rightly orders love, who holds all things together, and who promises authentic reconciliation that God alone can accomplish."

—MARK LABBERTON, PRESIDENT

+ 100%/100% *by Angelica Sotiriou-Rausch, acrylic on canvas, 8' x 3.5', 2008, angelicasotiriou.com*

The title refers to 100% humanity and 100% divinity of Christ. The artist did a series of paintings using the horizon as a symbol of peace in Christ.





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Jeff Wright walked into my office recently, caught by my wall of photos and notes and sketches and story ideas on race and reconciliation. He said, from the point of view of an African American trustee at Fuller, "I have more thoughts about this than either one of us has time for." I offered him a chair. For over an hour, he spoke his troubled mind.

This issue of *FULLER* magazine is the most challenging work I've done since I came to the seminary. It is not meant to address race relations in America; it's about reconciling race here—at Fuller and in the wider church we serve. Twenty years ago, in his book *The Coming Race Wars,* Bill Pannell warned of upheaval if ever again we saw desecration like the four little girls murdered at the 16th Street Baptist Church in Birmingham; yet, here we are again, with the murder of nine innocent churchgoers in Charleston. What hope can we have for change?

When I was young, addressing the unhealed wound between American blacks and whites was something I felt passionate about, convinced of the power of the gospel and my own puny will. I started by listening—to Martin Luther King Jr., Billie Holiday, Ralph Ellison, John Perkins, August Wilson, Maya Angelou, James Baldwin. I said, aloud and in my heart, "I see." I didn't, of course.

By middle age my longing for unity had grown, yet my understanding of racism had expanded from a binary one to one as diverse as the people to tell it. I was sometimes surprised by bitter vitriol from Christians I assumed would work toward healing. I offered friendship to brothers and sisters who needed more than surface reconciliation. A million untold stories of offense widened the well of sorrow from pool to ocean, and I felt paralyzed by my own undeserved privilege and inadequacy to love enough.

Now, at nearly six decades, I don't have time to be paralyzed by fear. I resolve to love, ready or not: I know I risk offending where I mean to bless, aggravating pain in my clumsiness, exposing dark motives and ignorance, especially my own. No one is ready for reconciliation, but we must move toward it nevertheless. The fight I can fight for justice every day is not against the insidious evils of racism, but against its unseen roots in me. It is there, in my own murky heart, where the only real hope for transformation ever was. Finally, I see.

Years ago, when my white niece was a teenager, she caught a micro-cringe of disapproval from her beloved grandmother upon meeting her black boyfriend. Deeply conflicted by that memory, she later posed an impossible dilemma: was my mother—servant of prayer, model of all things Christlike, beloved caretaker of family infants—was she prejudiced or was my niece crazy? "You are not crazy," I said. Her shoulders dropped with unwelcomed relief and disappointment. I added: "I am prejudiced, too—though less than my mother was. And she was less prejudiced than her mother. We inherited their prejudices, but we owe them for making us strong so we might be better than they were. They did that by showing us, even in their weakness, the way of Jesus."

The story of American racism is as deep as the generations that have tolerated it, so reconciling race is a march of a thousand miles. Every day offers steps toward justice: every act of kindness, every release of offense, every gift of preferring another, every informed act of empowerment can teach us to love our neighbors as ourselves. We may not see the promised land of reconciliation in this life, but as long as the way of Jesus marches toward it, we must, too.

+ **LAURALEE FARRER** *is Fuller's corporate storyteller and editor-in-chief of* FULLER *magazine.*

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Love Matters

El Amor Sí Importa

중요한 것은 사랑입니다

From Mark Labberton, President

June 26, 2015, was a day of two loves and a historic day in the United States. First, it was a day of profound love and grace for the Charleston Nine as people in South Carolina, and online throughout the country, gathered to grieve for brothers and sisters in Christ who were mercilessly murdered just days prior. The forgiveness of their families bathed the horror—theirs and ours—in Christlike love. President Barack Obama intoned the chorus of "Amazing Grace," leading the country in a song that has brought us "through many dangers," with grace that will "lead us home."

It was also the day when the Supreme Court ruled that same-sex couples who seek to marry must be acknowledged in all 50 United States. Many who fought for such a decision carried advocacy signs proclaiming "love wins!" For many in the same-sex marriage movement, the church has been their leading opponent. Amazing grace has been hard to find on either side of this acrimonious issue.

Many feel backed into a corner of apparent bigotry by supporters of "marriage equality" who assert that love must affirm same-sex relationships. For those advocates, it feels as if conservative Christians are raising a Confederate flag just as the president is singing "I once was lost but now am found, was blind but now I see": a scorching violation of love and grace. Such an indictment of Christians who accept a traditional definition of marriage is unfair, but it reveals a rift that cannot be ignored. Christians want to share the love of Christ that speaks into that pain. For those Christians who affirm marriage as the union of one man and one woman, as Fuller Seminary has done and will continue to do, it is because we understand this to be God's intent for love to flourish best in the family and in society. We acknowledge that this positive affirmation is often drowned out by a louder message of hatred, rejection, or denial of the love of same-sex couples. When that happens, no wonder it seems as if love fails.

It was a day of two loves: the amazing love of God poured out for a racially broken world and Supreme Court recognition of the love of same-sex couples. The flood of media coverage and social media reaction since that historic day prompts me to wonder, "Is the love that desires racial equality the same as the love that desires marriage equality, as some passionately believe? Or are these loves quite different, as Christians have believed for centuries—and still believe in most of the world?"

The center to which Christians turn to

El 26 de junio del 2015 fue un día de dos amores y un día histórico en los Estados Unidos. Primero, fue un día de profunda gracia y amor para los nueve de Charleston a medida que personas en Carolina del Sur, y por la internet en todo el país, se reunieron para llorar y recordar la vida de los hermanos y hermanas en Cristo que fueron asesinados sin piedad apenas unos días antes. El perdón de sus familias cubrió el horror— tanto el de ellas, como el nuestro—en un amor que refleja a Cristo. El Presidente Barack Obama entonó el himno de "Sublime Gracia," dirigiendo a la nación en una canción que nos ha ayudado superar "muchos peligros," con la gracia que nos "llevará a nuestro hogar."

También fue el día en que la Corte Suprema de los Estados Unidos dictaminó que las parejas del mismo sexo que buscan casarse deben ser reconocidas en los 50 estados del país. Mucha de la gente que luchó por esta decisión alzaron pancartas de apoyo que proclamaban "¡el amor gana!" Para muchos participantes dentro del movimiento del matrimonio del mismo sexo, la iglesia ha sido su principal opositor. Ha sido difícil encontrar la sublime gracia en ambos lados de este reñido asunto.

Mucha gente se siente acorralada en la esquina del aparente fanatismo por aquellas personas que apoyan la "igualdad matrimonial," quienes aseveran que el amor debe afirmar las relaciones del mismo sexo. Las personas que siguen la "igualdad matrimonial" se sienten como si las personas cristianas conservadoras estuviesen levantando la bandera de la Confederación [Confederate Flag] mientras el presidente canta "Fui ciego mas hoy miro yo, perdido y él me halló hoy:" una abrasadora violación del amor y la gracia. Tal acusación punzante de la Iglesia cristiana que acepta la definición tradicional del matrimonio es injusta, pero sí refleja una ruptura que no se puede ignorar. La Iglesia cristiana desea compartir el amor de Cristo que consuela aquel dolor. Para la Iglesia cristiana que afirma el matrimonio como la unión de un hombre y una mujer, tal como lo ha hecho y continuará haciendo el Seminario Fuller, es porque la comunidad cristiana entiende que esta es la intención de Dios para que el amor florezca mejor en la familia y en la sociedad. Entendemos claramente que esta afirmación positiva es a menudo ahogada por un mensaje más fuerte de odio, rechazo o la negación del amor de parejas del mismo sexo. Cuando esto sucede, no es de sorprender que el amor pareciera estar fallando.

Fue un día de dos amores: el asombroso amor de Dios derramado por un mundo vio-

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2015년 6월 26일은 우리에게 두 가지 사랑을 보여준 역사적인 날이었습니다. 무엇보다도, 그 날은 찰스톤(Charleston)에서 유명을 달리한 아홉 명을 향한 깊은 사랑과 은혜를 경험한 날이었습니다. 사우스 캐롤라이나(South Carolina) 주민들과 미 전역의 온라인을 통해 수많은 사람이 함께 모여, 바로 며칠전 무자비하게 살해된 그리스도 안의 형제자매들의 죽음을 애도했습니다. 유가족들의 용서를 통해, 그들과 우리 모두의 공포가 그리스도의 사랑으로 씻겨졌습니다. 버락 오바마(Barack Obama) 대통령은 "어메이징 그레이스"를 선창하며, "수많은 역경"에도 불구하고 "우리를 본향으로 인도하신다"는 은혜의 찬송으로 온 나라를 인도했습니다.

그 날은 또한 연방 대법원이 미국의 50개 주 모두가 동성애자들의 결혼을 법적으로 인정해야 한다고 판결한 날이었습니다. 대법원의 이러한 결정을 위해 싸워온 많은 사람은 "사랑의 승리"라고 쓰인 팻말을 들고 연호했습니다. 동성결혼 지지자들에게, 교회는 주된 반대자였습니다. 이처럼 첨예하게 대립하는 두 진영 사이에서 하나님의 놀라운 은혜를 발견하기는 쉽지 않습니다.

"결혼의 평등"을 지지하는 사람들은, 진정한 사랑은 동성애자들의 관계를 인정해야만 한다고 주장합니다. 이로 인해 많은 교회가 명백한 편견에 사로잡혀 있는 것으로 인식됩니다. 교회의 이런 태도가 동성 결혼 지지자들에게는 마치, 오바마 대통령이 "잃었던 생명 찾았고, 광명을 얻었네"를 부르자, 보수 기독교인들이 남부 연합기를 게양하는 것처럼 느껴집니다. 이것은 사랑과 은혜를 소멸시키는 배신행위를 의미합니다. 결혼에 대한 전통적인 정의만을 인정하는 크리스천들의 이런 신랄한 정죄는 부당한 것이며, 이는 두 진영 사이의 무시할 수 없는 균열을 보여줍니다. 크리스천들은 그 고통을 향해 말씀하시는 그리스도의 사랑을 나누기를 원합니다. 결혼을 한 남자와 한 여자의 결합으로 인정하는 크리스천들은 이러한 결혼관이 가족과 사회 안에서 사랑을 최고로 번성하게 하려는 하나님의 뜻이라고 이해합니다. 풀러신학교 또한 결혼을 한 남자와 한 여자의 결합으로 인정해 왔고, 앞으로도 이러한 입장을 계속 견지해 나갈 것입니다. 그러나 동성애자들의 사랑을 증오하고, 배제하고, 혹은 거부하는 목소리가 크게 드러나면서, 이러한 긍정적인 결혼관이 자주 그 빛을 잃고 있음을 인정합니다. 그럴 때마다, 마치 사랑이 실패한 것처럼 보이는 것도 놀라운 일은 아닙니다.

그 날 우리는 두 가지 사랑을 목격했습니다. 인종적으로 분열된 세상을 위해 베풀어 주신 하나님의 놀라운 사랑과 동성애자들의 사랑에 대한 연방 대법원의 승인이 바로 그것입니다. 이 역사적인 날 이후로 쏟아져 나온 언론의 보도와 소셜 미디어의 반응에 귀 기울이면서, 저에게 이런 의문이 생겼습니다. "어떤 이들이 열정적으로 믿는 것처럼, 인종 간 평등을 갈망하는 사랑과 결혼의 평등을 주장하는 사랑이 똑같은

find our bearings, whether about race or sexuality, is the cross of Jesus Christ—the story of God's righteous and merciful love. Love, as portrayed in the Bible, is not defined by human agency or opinion, but by God's character. The love of God is poured out in Jesus Christ for a suffering and sinful world. All Christian understandings of love must return to this heart of the Christian gospel. When the church is living its identity, we embody the love of God in Jesus to the world.

Fuller Seminary seeks to be a faithful and thoughtful Christian influence, committed to fostering civil dialogue and long-term engagement with controversial issues. History warns us that Americans—Christian and otherwise—will be prone to remember the decision of the Supreme Court more vividly than the tragic injustice of Charleston. To be followers of Jesus means loving justice and righteousness with a protracted commitment, keeping God's vision of human dignity ever before us. We grieve when positive affirmations of God's love are drowned out by religious hatred, rejection, or separatism. The church is divided by so many things—race and sexuality among them—but the road ahead will show how the people of God will express the love of God for their family, friends, and neighbors.

Fuller Seminary testifies in humility to the love of God that seeks the flourishing of all. Therein lies the most transformative and life-giving hope—and we are committed to faithful theological conversation and witness that serve the church in the United States as well as the global church. For me, in times of radical change such as those we live in, the clarion call that resounds in my heart is to faithfully love God and neighbor with humble conviction, distinguishing magnanimity, and the same amazing grace "that saved a wretch like me."

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lento y racialmente roto y el reconocimiento de la Corte Suprema del amor de las parejas del mismo sexo. La abrumadora cobertura de los medios de comunicación y la reacción de las redes sociales desde ese día histórico me lleva a reflexionar, "¿Es el amor que desea la igualdad racial el mismo amor que desea la igualdad del matrimonio, tal como algunas personas creen apasionadamente? ¿O son estos amores muy diferentes, tal como la gente cristiana ha creído durante siglos y todavía cree en la mayor parte del mundo?"

El centro al que como cristianos y cristianas nos dirigimos, ya sea acerca de la raza o la sexualidad, es la cruz de nuestro Señor Jesucristo—la historia del justo y misericordioso amor de Dios. El amor, como se muestra en la Biblia, no está definido por la acción u opinión humana, sino por el carácter de Dios. El amor de Dios es derramado en Jesucristo para un mundo pecaminoso y en sufrimiento. Todos los entendimientos cristianos sobre el amor tienen que volver a este corazón del evangelio cristiano. Cuando la iglesia practica y vive su identidad, nosotras y nosotros encarnamos el amor de Dios en Jesús para este mundo.

El Seminario Fuller busca ser una influencia cristiana fiel y atenta, comprometido a fomentar un diálogo civil y un compromiso a largo plazo sobre asuntos controversiales. La historia nos advierte que la población americana—cristiana o no—estará más propensa a recordar la decisión de la Corte Suprema con más vividéz de lo que recordaremos la injusticia de Charleston. Ser seguidores y seguidoras de Jesús significa amar la justicia y la rectitud con un compromiso prolongado, manteniendo siempre por delante la visión de Dios sobre la dignidad del ser humano. Nos afligimos cuando afirmaciones positivas del amor de Dios son ahogadas por el odio a la religiosidad, el rechazo, o el separatismo. La iglesia está dividida por muchas cosas—entre ellas la raza y la sexualidad—pero el camino por delante mostrará cómo el pueblo de Dios expresará el amor de Dios hacia sus familiares, amistades y el prójimo.

El Seminario Fuller testifica en humildad sobre el amor de Dios que busca la prosperidad de todos. Ahí radica la más transformadora y vivificante esperanza— y esta comunidad está comprometida con las fieles conversaciones teológicas y testimonios que sirven a la iglesia en los Estados Unidos, y también a la iglesia global. Para mí, en tiempos de cambios radicales como los que vivimos, lo que resuena con mayor urgencia en mi corazón es amar fielmente a Dios y amar a nuestro prójimo con convicciones humildes, magnanimidad distinguida y con la misma gracia sublime que "salvó a un miserable como yo."

것인가? 아니면 크리스천들이 수 세기 동안 믿어왔고, 세계 곳곳에서 여전히 믿고 있는 것처럼, 이 두 가지 사랑은 서로 완전히 다른 것인가?"

인종 혹은 성에 대해 우리가 가져야 할 태도를 발견하기 위해 크리스천들이 돌아가야 할 중심은 하나님의 의로우시고 자비로우신 사랑 이야기인 예수 그리스도의 십자가입니다. 성경에 묘사된 것처럼, 사랑은 인간의 힘이나 견해에 따라 정의되는 것이 아닙니다. 사랑은 하나님의 속성에 의해 정의됩니다. 하나님은 예수 그리스도 안에서, 고통받고 죄로 물들어 있는 세상을 위해 당신의 놀라운 사랑을 쏟아 부어주십니다. 사랑에 대한 모든 기독교적 이해는 이러한 기독교 복음의 중심으로 돌아가야만 합니다. 교회가 그 정체성을 충실히 실행할 때, 우리는 예수 그리스도 안에서 하나님의 사랑을 세상 가운데 구현하게 됩니다.

풀러신학교는 중요한 쟁점들에 대한 시민적 대화를 조성하고 지속적으로 참여함으로써, 기독교의 영향력을 신실하고 사려 깊게 발휘하려고 합니다. 역사는, 미국인들이—기독교인이건 비기독교인이건—찰스톤에서 자행된 비극적인 불의를 기억하는 것보다, 연방 대법원의 이번 결정을 더욱 생생하게 기억하게 될 것이라고 우리에게 경고합니다. 예수님의 제자가 된다는 것은, 인내하는 헌신을 통해 정의와 공의를 사랑함으로써, 인간의 존엄성이라는 하나님의 비전을 우리 자신보다 우선시하는 것을 의미합니다. 하나님의 사랑에 대한 긍정적인 확신이 종교적 증오, 거부, 혹은 배격으로 인해 그 빛을 잃는다면 참으로 비통한 일입니다. 교회는 여러가지 문제들, 특히 인종과 성적 취향의 문제로 인해 분열되어 있습니다. 그러나 우리 앞에 놓인 과제는 하나님의 백성들이 어떻게 그들의 가족, 친구, 그리고 이웃들을 위해 하나님의 사랑을 표현할 것인가 하는 것입니다.

풀러신학교는 인류가 번성하기를 원하시는 하나님의 사랑을 겸허히 증거하고 있습니다. 가장 변혁적이며 생명을 주는 소망은 오직 하나님의 사랑 안에 있습니다. 우리는 미국의 교회뿐만 아니라 지구촌의 교회를 섬기기 위해 성실하게 신학적으로 대화하고 입증하는 일에 정진하고 있습니다. 우리가 사는 시대처럼 급변하는 이때, 저의 마음속에 긴박하게 울려 퍼지고 있는 것은, 겸손하고 포용력 있게, 그리고 저같이 비천한 죄인을 구원해 주신 하나님의 그 놀라운 사랑으로 하나님과 이웃을 신실하게 사랑하기를 바라는 간절한 호소입니다.

"Reminding people of our common life—that we are neighbors first—is a test of Culture Care. We acknowledge openly the borders of our groups, and acknowledge, too, the legitimate things that divide us. Our responsibility, then, is to rehumanize this divide. An emphasis on our role as neighbor as part of our identity begins this process by reminding us of our shared cultural and geographical spaces and the fact that proximity brings responsibility. Even apart from Jesus' call to love our neighbor, we know that our common flourishing depends on each other. . . .

"We need to create cultural contexts where this love toward the other, toward those outside our tribe's borders, is cultivated and modeled organically. A Culture Care environment will nourish and steward our abilities to dream even in the face of injustice, intolerance, and persecution.

"Poets, artists, and creative catalysts . . . [provide] reminders of beauty that present justice in words, images, and songs that draw us in and captivate our attention until their truth can reach our hearts and transform our communities. Culture Care is the logical extension of nonviolent resistance to injustice."

+ *from Makoto Fujimura in* Culture Care *(2015).* Ki-Seki *(2014), left, was painted with mineral pigments, sumi ink, silver, and gold on Kumohada paper. The original, at 60.25 x 45.25 inches, was inspired by a pear tree on Fujimura's farm. makotofujimura.com*

Growing Up at Fuller

Walking with Jaday LaMadrid [MAGL student] through the Pasadena campus mall provides the rarest of tours—Fuller Seminary through the eyes of a child who grew up here.

"See there?" The woman who has returned to her childhood haunt as a student motions to the prayer garden at the far end of the mall. She pulls up a photo on her phone: the image is a little blurry, but the prayer garden is still recognizable. Three curly-haired kids stand shoulder to shoulder in front of the building as it was 12 years ago. "That's me," she says, pointing to the far one on the left. The one in denim overalls.

The timestamp reads "2003"—three years after her parents started dropping her and her siblings off on campus as a safe place to entertain themselves whenever work schedules conflicted. She was 14 when it started, a bored teenager without a smartphone, struggling to entertain a 6-year-old brother and 8-year-old sister for hours at a time. "We were immigrant kids," she explains. "It's not like there was really any family here to watch us."

Both parents served at the same church, yet studied at different programs—her dad getting his Master of Divinity at Fuller's Hispanic Center (Centro Latino) and her mom studying marriage and family therapy at a local university. They migrated from Mexico to the United States when Jaday was six. "Education was always the reason for being here," says Jaday, and the reason "we always had to be at Fuller just hanging out." On Thursdays and Saturdays, when ministry commitments of one parent overlapped with the class lectures of another, her mom left them, with a goodbye kiss, outside the David Allan Hubbard Library—at that time, the McAlister Library—not too far from their dad's classroom. Though she wasn't gone long, she gave them three commandments:

"Don't climb the trees."

"Stay in this area."

Crecí en Fuller

Caminando con Jaday LaMadrid [estudiante MAGL] a través del campus de Pasadena ofrece la más rara de las visitas al Seminario Fuller a través de los ojos de una niña que creció aquí.

"¿Mira allí?" La mujer que ha regresado como estudiante a su lugar favorito de la niñez señala al jardín de oración en el otro extremo de la plaza. Ella saca una foto en su teléfono: la imagen es un poco borrosa, pero el jardín de oración sigue siendo reconocible. Tres niños de pelo rizado, de pie y hombro con hombro en la parte delantera del edificio tal como fue hace 12 años. "Esa soy yo", dice, señalando el extremo de la izquierda. La que tiene overoles de mezclilla.

La marca de tiempo se lee "2003"—tres años después que sus padres comenzaron a dejarla a ella y a sus hermanos en el campus como un lugar seguro para entretenerse a sí mismos cada vez que los horarios de trabajo de sus padres estaban en conflicto. Ella tenía 14 años cuando empezó, una adolescente aburrida y sin un teléfono inteligente, luchando para entretener a su hermano de 6 años de edad y su hermana de 8 años de edad durante horas. "Nosotros éramos niños inmigrantes," explica. "Realmente no teníamos ninguna familia que nos pudiera vigilar aquí." Ambos padres servían en la misma iglesia, pero estudiaban en diferentes programas. El padre estaba obteniendo su Maestría en Divinidad en el Centro Hispano de Fuller (Centro Latino) y su mamá estudiaba Terapia Matrimonial y Familiar en una universidad local.

Ellos emigraron de México a los EE.UU. cuando Jaday tenía seis años. "La educación siempre fue la razón de estar aquí," dice Jaday, y la razón "que siempre tenía que estar en Fuller simplemente pasando el rato."

"Los jueves y sábados, cuando los compromisos del ministerio de uno de los padres estaba en conflicto con las conferencias de clase, su mamá los dejaba, con un beso de despedida, fuera del David Allan Hubbard Library—entonces, la Biblioteca McAlister—no muy lejos de la clase de su padre. Aunque ella no se ausentaba por mucho tiempo, les daba tres mandatos:

And, mostly for Jaday, "Don't talk to strangers."

So the LaMadrids treated the rules as any kids would: they broke them.

Jaday acted as lookout while her sister and brother swung from the lowest tree branches outside Payton Hall. They hid among the library's special collections and chased each other through the prayer garden, startling reflective students with eruptive giggles and the slaps of sneakers hitting concrete. And they sat on the benches waving at passersby—mostly international students. Students who took an interest in the children and started to look after them.

Some days Jaday's mom would return to find them wrestling over a fork and a plate of bulgogi and kimchi. "There were always random people bringing us Korean food," laughs Jaday. "I don't know what Fuller students thought of us, but maybe they felt compassion because they always saw us there."

These rich moments of a youth spent at Fuller spurred in Jaday a curiosity for other cultures. She grew to be amazed by the different countries, languages, and accents of friends she met on the mall. She developed a hunger to learn more—inspired by the fierce commitment of her mother, who she would find morning after morning asleep at the kitchen table, a pile of translation books for a pillow. "She always had a better GPA than I did—and she didn't even speak English," says Jaday. "She's been our example of what it means to study hard. She's my hero."

Such gleaming images, and an intimate knowledge of Fuller's campus, planted in Jaday the idea of pursuing intercultural studies in college. "I'd go into Fuller's library and study while waiting for my parents once I got older," said Jaday, who was working on her own college assignments alongside doctoral candidates wrapping up their dissertations. "There were other people in the library who had their kids there—mostly Latinos. Often they would watch out for my siblings while I studied."

"Being at Fuller all that time, and listening to my parents have theological conversations with their friends about the world's needs—all of that led me to where I am now," says Jaday. "Fuller has shaped me and, because of

"No se suban a los árboles."

"Permanezcan en esta área."

Y, sobre todo para Jaday, "No hables con extraños."

Así que los mandatos de la familia LaMadrids eran observados como cualquier niño o niña haría: los quebrantaban. Jaday actuaba como vigilante mientras que su hermana y su hermano se balanceaban en el árbol más bajo fuera del pasillo de Payton.

Se escondían entre las colecciones especiales de la biblioteca y se perseguían unos a otros a través del Jardín de oración, sorprendiendo a estudiantes reflexivos con risitas eruptivas y los sonidos de las zapatillas de deporte que golpeaban el concreto. Se sentaban en los bancos saludando especialmente a los estudiantes internacionales y transeúntes. Varios estudiantes tomaron interés en los niños y empezaron a cuidar de ellos.

Algunos días la mamá de Jaday regresaría para encontrarlos luchando sobre un tenedor y una plato de bulgogi y kimchi. "Siempre había gente al azar trayéndonos comida coreana," ríe Jaday. "No sé lo que los estudiantes de Fuller pensaban de nosotros, pero tal vez sentían compasión porque siempre nos veían allí a los tres."

Esos momentos maravillosos pasados en Fuller estimularon en la joven Jaday una curiosidad por otras culturas. Ella creció con admiración por los distintos países, idiomas, y acentos de amigos que se reunían en la plaza del campus de Fuller. Ella desarrolló un gran deseo de aprender inspirado especialmente por el fuerte compromiso de su madre, ella la encontraba mañana tras mañana dormida en la mesa de la cocina, sobe un montón de libros de traducción como una almohada. "Ella siempre tuvo un mejor promedio académico (GPA) que yo, y ella ni siquiera hablaba Inglés," dice Jaday. "Ella ha sido nuestro ejemplo de lo que significa estudiar mucho. Ella es mi héroe."

Tales imágenes brillantes y un conocimiento íntimo del campus de Fuller, sembraron en Jaday la idea de llevar a cabo estudios interculturales en la universidad. "Yo iba a la biblioteca de Fuller a estudiar ahí mientras esperaba por mis padres cuando yo era mas grande," dijo Jaday, quien estaba trabajando en sus propias asignaciones de la universidad junto a otros candidatos doctorales terminando sus tesis. "Habían otras personas en la biblioteca que tenían sus hijos

allí, en su mayoría latinos. A menudo ellos cuidaban a mis hermanos mientras yo estudiaba."

"Estar en Fuller todo ese tiempo, y escuchar a mis padres tener conversaciones teológicas con sus amigos sobre el mundo y sus necesidades, todas estas experiencias me llevaron donde estoy ahora," dice Jaday. "Fuller me ha formado y debido a la gran comunidad que tengo como estudiante, Fuller todavía me sigue transformando."

Ahora, en la mitad de su Maestría en Artes en el programa de Liderazgo Global, para lo cual ella puede estudiar en línea desde su casa en México, Jaday dirige una organización no lucrativa para los niños en riesgo que viven en Nogales, Sonora, el corazón de la guerra de violencia y drogas de México. Su organización, Centro Khes'ed (Centro de la Misericordia), proporciona un espacio seguro para niños que no tienen a dónde ir mientras sus madres trabajan en fábricas. La mayoría no tienen padres. Algunos han sido testigos de las muertes de sus padres causadas por la participación en drogas o abuso de drogas. Los niños se aferran a Jaday y sus voluntarios por una esperanza, conexión y un tipo de atención que Jaday entiende íntimamente.

"Cuando llegué aquí, los niños decían que querían ser traficantes de droga cuando crecieran o alguien que dispara a la gente," dice Jaday, quien está transformando esa mentalidad estrecha a través de modelos educativos y de tutoría que ha desarrollado gracias a sus profesores, muchos de los cuales eran esos estudiantes que estudiaban en la biblioteca de Fuller cuando Jaday era más joven. "Ahora los estudiantes dicen que quieren ser ingenieros o maestros."

Rosita es una de esas adolescente que ha crecido a través del programa. Quería ir a la universidad, así como lo hizo Jaday para introducir clases en el Centro de Khes'ed para niños de edad preescolar. Ella comenzó a trabajar con los niños pequeños y Jaday con orgullo afirma que el programa de Rosita es "mucho mejor que el que yo fundé."

La organización no lucrativa únicamente sigue mejorando a través de la nueva adición de Jaday al miembro del personal, Genoveva LaMadrid, su propia madre, quien se sintió llamada a estudiar en Fuller para pastorear la iglesia que está ahora siendo formada junto al ministerio de Jaday. Ella se graduó del Centro Latino con su Maestría en Teología y Ministerio en junio del 2015. El padre de Jaday, David Lamadrid [MDiv '05], también se unirá a su esposa y a su hija en el ministerio mientras pastorea una iglesia en Tucson, Arizona.

La participación de sus padres lo es todo, un precioso don que ella ve despertar en su ministerio propio. "Nunca me di cuenta de lo importante que es un padre en de la vida de un niño o niña," dice Jaday. "Los niños tienen esto ahora en el Centro Khes'ed. Unos a otros se llaman hermano y hermana y se cuidan unos a otros. Y cada vez que oramos, nos agarramos de las manos y oramos como una familia."

the great community I have as a Fuller student, it's still shaping me."

Now halfway through her Master of Arts in Global Leadership program, for which she can study online from her home in Mexico, Jaday runs a nonprofit for at-risk children living in Nogales, Sonora—the heartbeat of Mexico's violent drug war. Her organization, Centro Khes'ed (Mercy Center), provides a safe space for children who have no place to go while their mothers work in factories. Most don't have fathers. Some have witnessed their deaths caused by involvement in drug dealing or drug abuse. The children cling to Jaday and her volunteers for hope, connection, and a kind of attention that Jaday understands intimately.

"When I got here, kids would say they wanted to be drug dealers when they grew up or someone who shoots people," says Jaday, who is transforming that narrow mindset through tutoring and education models she's developed thanks to her professors—many of whom were those Fuller students in the library when Jaday was younger. "Now the students say they want to be engineers or teachers."

Rosita is one such teenager who's grown up through the program. She wanted to go to college—just as Jaday did—to introduce classes at Centro Khes'ed for preschool-aged children. She's already started working with toddlers, and Jaday proudly claims that Rosita's program is "way better than the one I founded."

The nonprofit only continues to improve through the addition of Jaday's newest staff member, Genoveva LaMadrid—her own mother, who felt called to study at Fuller to pastor the church that's now forming alongside Jaday's outreach. She graduated from Centro Latino with her MA in Theology and Ministry in June of 2015. Jaday's dad, David LaMadrid [MDiv '05], will also join his wife and daughter in ministry while pastoring a church in Tucson, Arizona.

Her parents' involvement means everything, a gift she sees awakening in her own ministry. "I never realized how important a parent is for the life of a kid," says Jaday. "The kids now have that at Centro Khes'ed. They call each other brother and sister; they look out for each other. And whenever we pray, we hold hands and pray like family."

KAITLIN SCHLUTER, *storyteller, is Fuller's donor communications specialist, weaving stories of hope into opportunities for impact.*

NATE HARRISON, *photographer, is* FULLER *magazine's senior photographer and video storyteller. NateCHarrison.com*

Hello, My Name Is _____

"Hello, my name is Bruce and it's been three weeks since my last fish—on my honor."

Hello, Bruce.

Bruce is a shark trying to convince himself that "fish are friends," parodying an Alcoholics Anonymous (AA) meeting so familiar it can be found even in a children's movie like *Finding Nemo*. It's very well known, says Dale Ryan, associate professor of recovery ministry at Fuller, explaining that addiction recovery is "the largest explicitly spiritual popular culture movement in America since the second Great Awakening." That explains why it is recognizable to film audiences young and old, but not why it is largely "off the radar of the evangelical church."

The recovery movement "is rooted in the soil of American evangelicalism," Ryan says, "but it's the bastard child we don't acknowledge." Even though self-reliance is explicitly rejected in AA, with people encouraged to turn their lives over to something greater than themselves, fellowships like it are commonly perceived as self-help-driven—a perception that makes some uncomfortable. Fuller's Institute for Recovery Ministry provides theological foundations for recovery work when the "higher power" is Jesus: helping pastors not to be afraid of or ignorant about addiction, and encouraging leaders who struggle with it themselves to model the honesty, integrity, forgiveness, and humility that the journey requires. At one time years ago, that included Dale Ryan.

The first AA meeting Ryan attended was for a class, and he arrived with a dose of seminary-fueled arrogance. "I felt pretty sure I was going to know more about God than anyone else," he recalls, cringing.

Hello, Bill.

A man named Bill stood up and introduced himself. As he testified, a striking moment of clarity came for Ryan: How was it possible that Bill, who admittedly knew next to nothing about God, was having a genuine grace-filled experience when Ryan didn't feel anything in his relationship with God but shame? "In many ways, Bill was at least half a step ahead of me in spiritual maturity," Ryan remembers. That evening changed the course of his ministry and his life.

Ryan never imagined in 2004, when the recovery institute was established at Fuller, that ten years later he would host an evening of recovery stories that would include those of a past president of Fuller, the dean of students, and the dean of chapel and spiritual formation [+ *their stories follow*]. He told the audience that he felt a shift in the willingness of the evangelical community to acknowledge the important work of recovery and its widespread need—especially within its own communities.

It's intriguing to imagine what might happen if the evangelical community were to reengage such a ubiquitous movement, how churches might be transformed by deeper levels of truthtelling, and how—by being honest about struggles of all kinds—they might provide safe places for people in recovery. It's especially interesting since addiction, as Ryan defines it, is "anything you do to alter your mood. That might include alcohol, tobacco, cocaine, marijuana, sugar, power, control, heroin—even religion." That's why the institute has a recovery emphasis for most master's degree programs, a certificate program, intensive think-tank experiences for ministry leaders, and a variety of other programs including a newly forming Fuller Alumni in Recovery group. Because the need is far-reaching.

Dean of Students Steve Yamaguchi attended his own initial group meeting more than 20 years ago, and he has enthusiastically invited pastoral colleagues to visit open AA meetings with him since, hoping to expand their imaginations of what spiritual fellowship can be. Most who joined him left awestruck and yearning: "I wish my church could be like that—so honest with each other." There are millions of people around the world in weekly recovery meetings whose overt desire is to increase a conscious relationship with God, Ryan says. "They are kin to us. We are from the same tribe." How many in the extended community of Fuller suffer in silence because of addictions they are too ashamed to reveal, Yamaguchi wonders. More, he thinks, than might be suspected. Many more, Ryan says, with a mixture of surety and care. "*Many*."

Welcome to our meeting. Please introduce yourself.

+ *For more on recovery ministry, see fullerinstitute.org.*

LAURALEE FARRER, *storyteller, is corporate storyteller and editor of* FULLER *magazine. As a filmmaker, she is president of Burning Heart Productions.*

NATE HARRISON, *photographer, is* FULLER *magazine's senior photographer and video storyteller. NateCHarrison.com*

Hi, my name is Steve

It was the trying not to drink that was killing me more than the drinking. I knew without doubt that drinking again would destroy me, so I lived in fear and dread with severe self-imposed abstinences. It eventually consumed my every bit of energy. I became increasingly demanding and rigid—a monster to those close to me. I was pastor of a growing congregation. Our thriving revitalization gained wide attention. At the same time, my spirit was dying. I could no longer sustain the work by the power of my will and flesh. In the middle of apparent "pastoral success," I hit bottom—spiritually, emotionally, psychologically.

A deacon in the church welcomed me to his AA meeting. A group of guys whom I immediately judged as low-life losers came to be, over the years, the voice of God in my life. The 12 steps of AA gave me a whole new way to taste and feel Jesus. Truths I had studied and taught became palpable. I discovered a freedom from fear and shame that opens a way to love and joy. It's life over death. I'm so thankful.

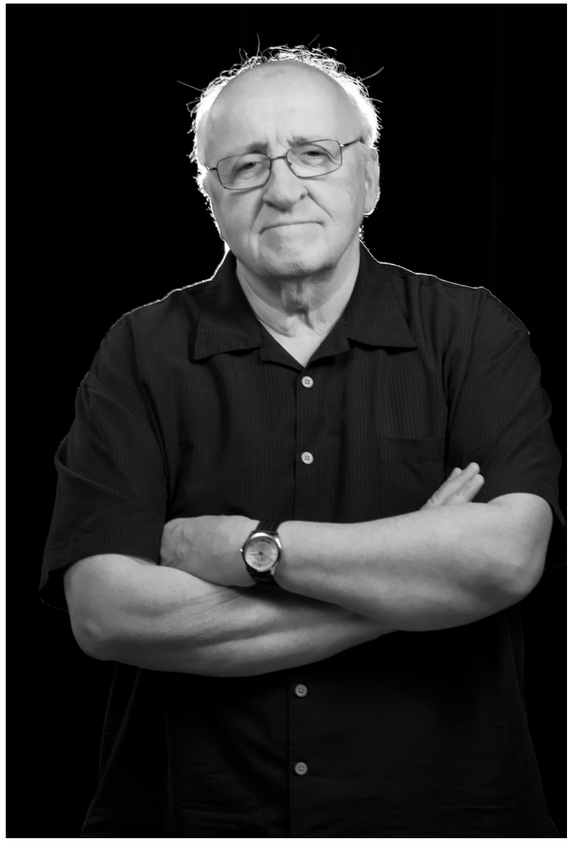
+ *Steve Yamaguchi is dean of students at Fuller.*

Hello my name is Matt

Throughout my life as my pain surfaced, I would numb myself to keep from feeling anything. There wasn't a week at Fuller that I wasn't scoring my drug of choice. I would disappear into LA at night and emerge in Fuller housing before dawn. I felt immense shame about it. I was leading worship at a church and All-Seminary Chapel, and I even won a preaching award. I was living such a duplicitous life—I didn't want to, but I just didn't know who to talk to.

Later as a pastor in Houston, I reached out to people with addictions, and as I realized how similar our stories were, I wept. I started going to meetings, but I was terrified that I would see someone I knew. Over time, I realized that façade needed to fade. It took some rigorous honesty, but I learned I wasn't called first to be a pastor—I was called to be a fully alive and vulnerable person. I wouldn't have learned that without these folks knowing my secrets and allowing me the space to fulfill my calling as a human being.

+ *Matt Russell is affiliate assistant professor at Fuller Texas.*



Hello, my name is Rick

During my first teaching position, I was blacking out at parties, hiding booze, and lying about it. When my colleagues suspected that I had a problem and asked me to get help, I was furious. A few years later during a post-doc at Princeton, I was supposed to spend a year reading and writing, but I was drinking heavily instead. I realized this could be the year that I died—I just felt so hopeless. One night my wife saw me sneaking a drink, and I told her, "I'm an alcoholic." She said, "What are you gonna do about it?"

The next morning she prayed with me, and I called the number for Alcoholics Anonymous. As I walked to my first meeting later that night, I sobbed and sang over and over again, "Just as I am without one plea . . . " It was a profound spiritual experience. I went every day for three months. Those AA meetings were just liberating for me, and this September, by God's grace, I will attain the goal of 40 years of sobriety. I truly believe the 12-step movement is preaching a sermon to the church, and it can expand our sensitivities to ministry and shed light on the realities of the human condition.

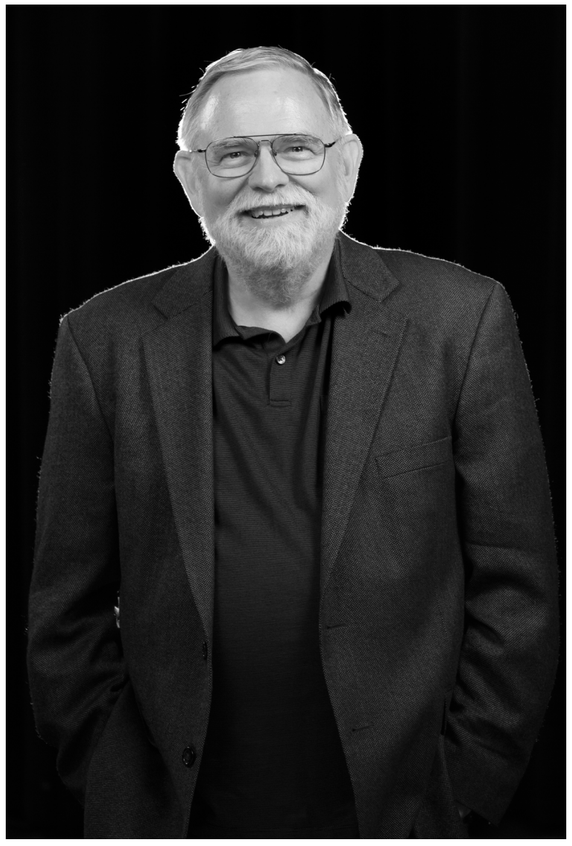
+ *Richard J. Mouw is past president of Fuller and current professor of Faith and Public Life.*

Hello, My Name is Laura

When I was a stepmother, I wanted to bring healing and health to my family. I thought if there was enough prayer and psychological expertise, it could be fixed. When we finally told our stepdaughter that she couldn't keep using cocaine and living in the house, I hit rock bottom. When she screamed and swore at us as she left, I knew I had failed. My ability to wrap the family in love and heal everybody clearly had not worked.

When we went to an Al-Anon meeting the next day, I felt so broken. One of the first things someone said was, "We can't allow other people's choices to rob us of our serenity." I wept. I had no serenity; for years I cloaked my anxiety by trying to do everything right, but what I realized was my serenity—my grounding in Christ and sense of my own life—was missing. It was such a revelation: my own life was short-circuited as I had tried to fulfill the needs of others. Now in my work at Fuller I want to help people feel free from that misunderstanding of love.

+ *Laura Robinson Harbert is dean of chapel and spiritual formation at Fuller. Al-Anon is a support group for familiies.*



Hello. My name is Dale

I didn't go to my first AA meeting because I thought that I needed to—I went because it was a class assignment in seminary. I was in my last year of an MDiv, and I remember feeling like I had reached the advanced levels of Christianity. I took this spiritual grandiosity to the AA meeting, and I remember wondering why I was asked to be there. I was pretty sure I knew more about God than any of the street drunks who showed up that night. One member was celebrating 30 days of sobriety, and he spoke about his gratitude and eagerness to learn about this Higher Power who was making it possible.

What confused me was this: he was having a transformational experience, but I, so sure of my knowledge of God, was only experiencing shame. I mark that evening as a turning point in the trajectory of my spiritual life. After that night, I began to see that I had made an idol for myself—a god of impossible expectations—and I began to move away from self-reliance and arrogance to a more graceful place. I'm deeply grateful for that.

+ *Dale Ryan is associate professor of Recovery Ministry at Fuller*

WHY THE CHURCH AND THE ACADEMY NEED RECOVERY MINISTRY

by Dale Ryan

ONE: Addiction is a big problem. According to the World Health Organization,[1] consumption of addictive substances is one of the largest public health problems on the planet. Alcohol, tobacco, and other mood-altering substances contribute roughly 13 percent to the Global Burden of Disease—twice the next largest contributor. It is a bigger public health problem than cancer, AIDS, malaria, or heart disease.

TWO: Christians are not immune to addiction any more than we are immune to the flu, diabetes, cystic fibrosis, or heart disease. Any doubts about Christians and addiction should be settled within the pages of this article. The videos, from which these stories are drawn, share more at fullerinstitute.org.

THREE: Addiction is a systemic problem. In an addicted family system, that "problem" never belongs only to the addicted person. People who love an addicted person often develop lives just as unmanageable as those of the addicts they love. There are parents, spouses, children, and siblings of addicted persons in every faith community who come to church hoping to find support for the central struggles of their lives. Being a faithful community requires us to develop practical, helpful resources for all of those impacted.

FOUR: Millions of people participate in 12-step fellowships. In its latest survey, Alcoholics Anonymous [AA] reported 114,000 meetings globally. That's just AA groups. There are dozens of similar programs for addictions of all kinds, fellowships that are commonly mislabeled as "self-help" groups, though the first of the 12 steps makes it clear that self-reliance cannot solve the problem. AA does not recommend "looking within" for solutions. Rather it urges people to seek a relationship with God and to engage daily in a set of spiritual practices like self-examination, confession, making amends, prayer, and meditation. These are all spiritual practices with long histories in the Christian tradition, employed by people seeking to improve their conscious contact with God. There is a natural kinship between followers of Jesus and those who participate in 12-step fellowships.

FIVE: Spiritual practices at the core of the 12-step movement have been marginalized, or in some cases abandoned, by the Christian community. There was a time when the Christian community took confession, making amends, and repentance far more personally than we do today. Now, if we want to do these practices in a way that leads to a more faithful and fulfilling life, we can learn from participants in 12-step fellowships, who have a great deal of practical experience. This would require sufficient spiritual humility to be teachable; however, the spiritual benefit could be substantive.

Fuller prepares men and women to function in a global context that is profoundly impacted by addiction. We are committed to recovery ministry because we ourselves and our families are not immune, and we believe that the local church could be part of a solution for addicted people and the ones who love them. We cannot ignore the profound reality of addiction if we hope to be faithful to our calling because, at Fuller, "those people" are us.

1. Stephen Lim, et al. "A Comparative Risk Assessment of Burden of Disease and Injury Attributable to 67 Risk Factor Clusters in 21 Regions, 1990–2019," *The Lancet* 380, no. 9859 (2012): 2224–60.

A Way with Words

Gabriel Qi [PhD student] started reading historical novels in his native Mandarin language when he was six years old, and by the time he reached middle school in Hohhot, Inner Mongolia, he had already graduated to translations of Western literature. “I wasn’t intimidated by foreign names like my friends were,” he remembers. Over the next five years, he filled his shelves with Chinese translations of Russian novels and his favorite French writer, Balzac, whose works were “an encyclopedia of different kinds of people of his time.” Gabe was following a passion for reading, but along the way he was also gaining a cultural education from books like *Fathers and Sons* or *Le Père Goriot* that helped cultivate in him an

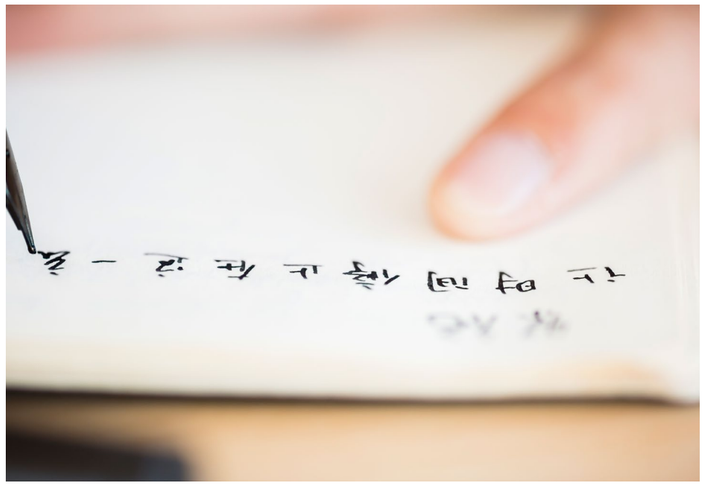
奇巍（Gabriel，在读博士生）第一次读小说是六岁时读简化版的《三国演义》，到初中时，他已经在读诸多西方小说的译本。“我不像有的朋友，一点都不觉得译过来的英文名拗口”，他回忆道。在接下来的五年时间里，他得书架上渐渐多了许多苏俄小说，以及他最喜欢的作家法国人巴尔扎克的小说。巴尔扎克的著作被誉为“法国社会的百科全书”。他读书主要是依着兴趣，不过渐渐地也从中得到了全面的文化教育，诸如《父与子》和《高老头》之类的著作让他发现人类之间所共有的体验：“我们总是特别强调不同文化间的差异，但有时却忽略了某些全人类共有的特质”。

然而不久之后，阅读所让他接触到的不同的世界成为了他逃避现实的去处；奇巍变得更内向，也更沉默：“我喜欢安静。不想听我母亲，姐姐和其他亲戚的唠叨”。也是在沉默中，奇巍开始接触到诗歌，特别是文革过后八十年代兴起的那一代中国诗人。当他得朋友们在周末上补

empathic understanding of others: “While we all put a lot of emphasis on the differences across cultures,” he says, “there are also a lot of commonalities that we human beings share.”

However, the reading that had exposed him to other cultures soon became a means to escape his own; Gabe was turning inward, preferring silence to relationships: “I didn’t want my relatives or mom or sister to talk to me. I preferred quiet.” It was in this deliberate silence that Gabe discovered poetry, especially the atheist poets writing after China’s Cultural Revolution. While his peers worked with academic tutors on the weekends, he was reading and writing poems with monastic discipline, filling notebooks with poems and shelves with notebooks—words that voiced his inner emotional life and stirred in him a longing for transcendence he could not otherwise name: through his writing and reading he “came to believe that there was a Ruler of creation beyond human intelligence and that humans need salvation.” Looking back, he says, it was an important season in his life—even if he’s embarrassed by the immaturity of his early work. “I just wanted to feel sad, but if I hadn’t written those silly poems, I’d still be naïve now.”

It was during a weekend trip to his cousin’s house when Gabe picked up another book that caught his attention. “There was a Bible in my cousin’s bedroom where I lived on weekends during my time at boarding school,” he recounts—a 1919 Chinese translation gathering dust in a trunk by the bed. He read six chapters of Genesis in that Bible before stopping. Looking back, Gabe calls the



习班时，他就开始静静地写诗，在笔记本和书架上填满让他诉说情感的文字，也让他感知到从别处找不到的超然体验：“从那时起我开始相信，这世界一定有一个主宰，超过人类的意念。而人类终究需要拯救”。回头看看，奇巍说他觉得那是人生中很重要的一段时光——即使他的诗让他有点难堪：“当时算是为赋新词强说愁，不过如果没写出有点傻的诗来，可能现在还仍然愁着。”

高中时的一个周末，他去表亲家做客，那是他第一次读《圣经》。“当时我住校，每周末去表哥家住两天。他的卧室里有一本《圣经》。我读了六章《创世记》，然后睡着了。”——鉴于那本《和合本圣经》最初翻译于1919年，文字有些古旧，这反应并不奇怪。奇巍说那是“完全没预料到的契机”，让他开始走出沉默，走向信心。而契机不止一个。讽刺的是，其中之一是许多小说中，人物的咒骂被直接翻译成“看在上帝的份上”，这让他好奇他们是在冲谁起誓咒骂。另一个则是当时非常流行的《达芬奇密码》中引用了很多福音书中得经文。“直到两年后我才意识到这本小说所讲的是异端，”他不好意思地笑笑，“但是但是真的觉得福音书里的文字那么深奥和有力！”

奇巍带着他对文学的热爱和对基督信仰的好奇来到了北京，进入北京大学。“那时我很焦虑，”他说，“我想做个诗人，但是又觉得背负这撑起我的家庭的负担。”尽管他妈妈当时鼓励他说：“现在你全部的工作就是做个好学生”，他仍然不知道毕业时他回去向何方。踌躇过后他选择了医学英语的专业，经济上比学文学更有保障，文学上比商科工科来的诗意。“看起来是个不错的折中点”他回忆说。

在他最初的几门英语课中，奇巍遇到了一位来自英国的外教。外教觉得他得呼召就是到中国教书。奇巍给他发了一封邮件，问了一连串问题，他们就开始了谈话：“当时我不知道犹太人和基督徒的区别，对我来说他们都是外国人，完全不同。当时我甚至问我的老师我需要不需要去行割礼！”他又一次开始读《圣经》，虽然有些古老的和合本译文一开始有些困难：“有时候我看不太懂中文经文的意思，就读对照的英文译文”。

很快，外教邀请奇巍渠道附近一所教会的英文团契，而在定期聚会几个月后，敬拜时的一首歌曲让他深受感动。歌词唱道：

“神要开道路，
在旷野无路之处，
虽未看见祂已看顾，
他要为我开道路。”

那是顿悟和放下一切重担的体验。他知道歌中所唱的正是他得生命。神已经为他开好了道路——通过他家庭的供应让他能够每天安心读书，通过作家与诗人的文字让他读到自己的见证，也通过对不同文化的兴趣让他选择去学习那天圣所中高声赞美所用的语言。

那年夏天，奇巍作为志愿者参加了两个夏令营，其中一个的服务对象是所谓的“留守儿童”，他们的父母为了进城打工只能把孩子留在老家由爷爷奶奶抚养。奇巍在孩子们的孤独中看到了自己的童年，他们在进行“深度聆听”的活动——类似心理咨询的一个环节，大家共同分享自己的故事与梦想——时，他听得很认真，和孩子们分享了自己的经历。那时他开始渴望成为一名心理治疗师。与营会辅导以及学校的老师们咨询后，他开始修心理学双学位，也开始准备申请Fuller的心理学项目。毕业后不久，他就来到帕萨迪纳学习。

他仍然一直在阅读，不过现在塞满书架的书变成了帮助他将各种知识融入治疗的专业书籍：“意见和教条没有身体力行的爱和行为重要。”而现在他得写作有了新的形式——他的诗从纸面上移到了治疗室中，在那里他用诗篇帮助来访者把他们的苦难翻译成赞美。

+ *Gabriel attends Fuller with scholarship support from the China Initiative—a developing program under the directorship of Professor of Religion Diane Obenchain. The initiative cultivates partnerships with the Registered Church in China and has plans to develop a master’s program fully in Chinese. This story marks* FULLER *magazine’s first Mandarin translation, courtesy of Gabriel Qi.*

奇巍在Fuller的学习受到了China Initiative项目的经济资助，该项目的主任是宗教学教授欧迪安（Diane Obenchain）博士。该项目旨在通过各种活动和奖学金与中国的三自教会建立合作关系，并计划发展完全由中文授课的硕士项目。

experience an "unexpected trigger," drawing him out of silence and toward faith. It was the first of many triggers he experienced, and God continued to give Gabe more—often in surprising places: vulgar fictional characters who cursed God and made Gabe wonder whom they were addressing; gospel verses smuggled into the popular novel *The Da Vinci Code* that resonated far deeper for Gabe than the story on the surface. "Two years later, I realized that book was heretical," he says with a sheepish grin, "but the verses from the gospel quoted in that book were profound and deep"—and strong enough to provoke his curiosity about the faith they described.

Gabe took his love of literature and his interest in Christianity with him to Beijing, where he attended Peking University. "At that time I was anxious," he says. "I wanted to be a poet, but I felt burdened to financially support my mom and sister." While his mother encouraged him—"For now, your job is to be a student," she told him—he still didn't have a clear sense of where his studying should take him. He tentatively chose English, a subject that was more financially stable than poetry and more poetic than the hard sciences. "It seemed like a good compromise," he remembers.

In one of his first English classes, Gabe learned his teacher was also a British missionary who felt called by God to teach English to Chinese students. Gabe sent him an email with a long list of questions, and they began to dialogue. "I didn't know the difference between Jews and Christians," he says. "It was all foreign—all different. I was asking my English teacher if I needed a circumcision!" And while he began reading Scripture again, archaic translations only added to the confusion: "Sometimes, when I didn't understand the Chinese, I would see what the English translation said!"

Soon that professor invited Gabe to an English fellowship at a nearby church, and after he had been visiting for a few months, the congregation sang a song that struck Gabe as autobiographical:

"God will make a way
Where there seems to be no way
He works in ways we cannot see
He will make a way for me."

It was an epiphany and a moment of deep relief; Gabe knew they were singing his experience. God had made a way for him—through his family who worked every day to give him time to read, through the words of writers and poets who had become his own cloud of witnesses, and through a passion for other cultures that led Gabe to study the very language filling that sanctuary with song.

That summer, Gabe volunteered at a camp for "leftover children" abandoned by impoverished parents who left to find work in the city. Gabe saw in their loneliness his own solitary childhood, and when they had "deep listening sessions"—a time of sharing stories and hopes—he listened carefully and shared his own experiences with them. It was a moment of empathy that triggered a new conviction: Gabe decided to become a psychotherapist. He declared a second major in psychology and, a few years later, moved from Bejing to Pasadena, where he now studies at Fuller's School of Psychology.

He still reads all the time, but now he's filling his shelves with books that help him integrate his wide experience into an approach to therapy: "It's less about opinions or doctrines and more about the embodiment of love and action." And now Gabe writes in a new way—the poetry has moved off the page into the therapy room, where he uses psalms with clients to help them translate their suffering into a language of praise.

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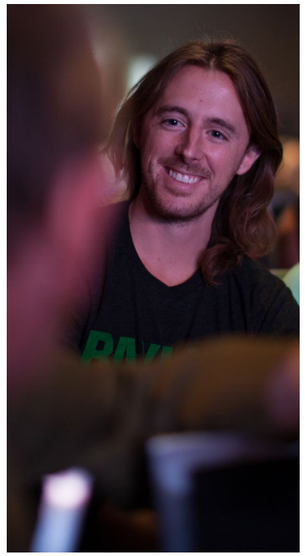
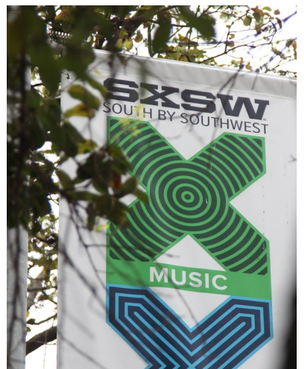
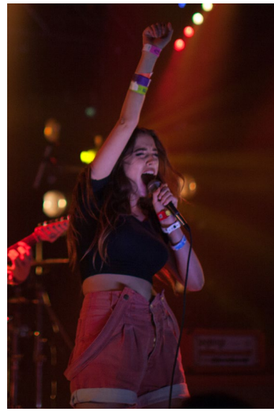
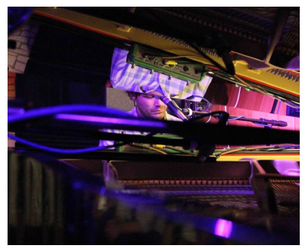
NATE HARRISON, *photographer, is* FULLER *magazine's senior photographer and video storyteller. NateCHarrison.com*

Organized Noise









It was just after midnight. Hunched in our Uber driver's little SUV, we told the Austin native how exhausted we were after our first full day of exploring the chaos and excitement of the annual South by Southwest (SXSW) music festival. He listened intently as we talked about pinballing from concert to concert at bars and warehouses scattered throughout downtown.

He smiled, nodding as if he were watching someone discover a new favorite album that he'd known about for years. "By the end of the week, you'll feel like you've been hit by a bus," he assured us. "But it'll feel amazing."

The South by Southwest music and film festival, known simply as "South by" or SXSW, began in Austin, Texas, in the late '80s when the sleepy capital was hardly a music industry town. Nearly three decades later, it has grown to arguably the world's leading music destination, where musicians, audiences, fans, studio scouts, agents, media, and celebrities seem to be going a million miles an hour for one week every year. Over 2,300 musicians perform 40-minute showcases for more than 28,000 music industry professionals and fans alike, sometimes up to 11 times over the 7-day festival.

That doesn't include what our Uber driver called "free-by-free." All of the clubs and bars that aren't official SXSW venues join in on the spectacle by hosting free showcases of their own. The sheer volume of possibility is mind-numbing.

The first show I went to in Austin was a free-by-free show, and it didn't disappoint. I found myself at an Irish bar on 6th Street in the heart of downtown Austin. The self-described "premier surf-rock-disco band" blasted tunes that leaked out onto the street as people walked in and out, contributing in their own way to a cacophony of diverse music flooding the main drag where thousands milled about.

I can't quite say I was a fan of the surf-rock-disco fusion, but the band was a reflection of an idea we talked about extensively in class the next morning and each subsequent morning: plurality as the order of the day. As Bruce Springsteen explained in his 2012 SXSW keynote speech, "There are so many subgenres and fashions: two-tone, acid rock, alternative dance, alternative metal, alternative rock, art punk, art rock, avant-garde metal, black metal, black and death metal, Christian metal, heavy metal, funk metal, bland metal, medieval metal, indie metal, melodic death metal, melodic black metal, metal core, hard core, electronic hard core, folk punk, folk rock, pop punk, Brit pop, grunge, sad core, surf music, psychedelic rock, punk rock, hip hop, rap rock, rap metal, indie pop, indie rock, heartland rock, roots rock, samba rock, screamo-emo, shoegazing stoner rock, swamp pop, synth pop, rock against communism, garage rock, blues rock, death and roll, lo-fi, jangle pop, folk music. Just add neo- and post- to everything I said, and mention them all again. Yeah, and rock & roll."

A musician can add any sort of instrumentation to or create any kind of permutation of a given genre and it will not be dismissed. Some may like it, others may not, but it will get a real hearing at SXSW—a rarity in today's musical landscape. It will get even more than that from students who attend from Fuller in order to think about the nexus of contemporary music and theology.

It is because of that diversity and multiplicity that one of our professors, Barry Taylor, was able to drive home a core message of his class: "This place can help you think about and understand how theology works in the world today." Theologically, we have to learn to navigate the multiplicity of theological voices just as we learned to engage the diverse musical voices on display in Austin.

But the music isn't just a metaphor for multiplicity—it's also a participation in it. Music doesn't emerge from a vacuum. It's organized noise that materializes out of specific contexts and gives us a way of participating in the longings and losses of those contexts. In that way, an Edward Sharpe and the Magnetic Zeroes concert can be eerily similar to a worship set.

Over a breakfast of coffee and apple-wheat pancakes one morning at Kerbey Lane, an iconic diner in Austin, a few of us chatted with our professors about the Sharpe show. The consensus: it was a concert that made all of us want to make music. It got people standing and moving. It gave us a chance to experience and talk about the way music is much more than just a commodity. The way it can change a person's consciousness or transform the ambiance of a space. And the way it can emotionally and physically drain us when we're going to shows from lunchtime to after midnight, day after day.

Even though I was exhausted by the week's end, the Uber driver was right: it felt amazing.

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ERIC TAI *[MDiv student], photographer, is a photographer, graphic designer, and fine artist. See more of his work on www.behance.net/erictai.*

+ Brehm Center Artist-in-Residence Barry Taylor (above) and Associate Director Nate Risdon (facing page, far right) lead Fuller students in intimate conversation groups through the SXSW festival, drawing on years in the music industry and experience with SXSW festivals. The photos on the previous page and above show different bands and events available to students in the class. (This feature is the fourth in a series on immersion courses examining why the learning experience they offer is unique.)

WHY SXSW?

The SXSW music festival in Austin, Texas, draws musicians of every kind from all over the world who bring the city alive with every kind of music all day and deep into each night of the spring ten-day event. Every year Fuller's Brehm Center offers an unparalleled immersive experience at this premier gathering of musicians on a citywide stage—with a billing that includes everything from an indie-guitarist at the Starbucks to Bruce Springsteen giving a keynote address and playing "secret" shows around town, and every imaginable musical experience in between.

There are many reasons to immerse in a unique, massive cultural event like "South by." Primary among them is to think about theology in engagement and action with the diverse worlds where we actually live and minister. Part of the Brehm Center's vision, and Fuller's mission, is to equip people to connect the church and the world in vibrant and meaningful ways, to have missional impact. Our commitment to academic excellence is best evidenced when it results in transformative ministry in the real world.

It's valuable to read about music theory or dissect popular songs in classroom environments, to determine our opinions about the worth and value of music relative to theology and faith in a seminary coffee shop: it's quite another to engage music where it lives by taking our theological perspectives and letting them interact with performers and their audiences on the streets of a city. At SXSW, we hear music producers, songwriters, performers, artists, and music business people talk about the challenges and meaning of music-making, and we have access to discuss that with them and with each other.

The city of Austin with all its performers and performances becomes the text we examine together in our meeting place as a class, where we discuss what we have seen and heard. This is where we can do the tough and exciting work of making theology come alive. We confront the undeniable reality of pop music as a potent social glue, binding people together in community and experience. We explore ways in which church, faith, and theology can engage meaningfully with a world shaped by much of the content of popular music—not just lyrics, but whole worlds that it creates, fan communities it stimulates, emotional contributions it rouses, and the less visible but culture-shaping aspects of this enduring art form.

To be sure, a week in Austin at SXSW is not everyone's cup of tea—it is demanding—but for any student interested in actively engaging faith and culture who has a favorite rock band, or who loves the blues or gospel, or has questions about music in general, SXSW 2016 is on the calendar.

+ *Barry Taylor is artist-in-residence for the Brehm Center for Worship, Theology, and the Arts, which takes an intimate cohort of students to SXSW every year. For more, see fullermag.com.*

+ *Alberta Cross play at Central Presbyterian Church, one of many official venues at SXSW. This concert was followed by performances from James Vincent McMorrow and Edwarde Sharpe and the Magnetic Zeroes. The church has served the Austin community as an iconic, carefully curated SXSW venue since 2006.*

Different Bridge, Different Story

Shortly after its inception in 1839, the city of Sacramento exploded with the discovery of something shiny in the silt-filled waters of a sawmill. Prospectors came by the thousands, people looking for a fresh start or a quick buck in the Wild West. The Gold Rush also brought the attention of Christians concerned with the lawless nature of a town full of the newly and hoping-to-be-newly rich. Pastors began preaching in a grove of oak trees by the Sacramento River, the vital artery of the region, to welcome prospectors with the Good News. These quite literally trailblazing church planters and preachers formed a core of believers who coupled faith and works in a city riddled with disease and destitution. They spoke openly—passionately—against the racist treatment of Chinese immigrants, black migrants, and other disenfranchised groups, and advocated against California becoming a slave state. Though from Baptist, Episcopalian, Methodist, and other traditions, these pioneering "founding fathers" looked past their differences for the sake of establishing the spiritual life of Sacramento. Bucking any traditional frameworks for ministry, these colaborers, these friends, did something revolutionary by that river.

Fast forward 150 years, and two contemporary cross-denominational pastors form a similarly revolutionary partnership in the stream of Sacramento's religious heritage. Joy Johnson, a black woman from the Baptist tradition, came to Sacramento barely out of adolescence. Bret Widman [DMin '12], a white man from the Evangelical Covenant denomination, made the move to California's capital five years ago after working in a variety of ministries in the United States. Joy is a graduate from a seminary specializing in African American church traditions. Bret graduated from a more traditional seminary. Joy created and runs a nontraditional ministry for the underserved families of an apartment complex. Bret now leads a multiethnic neighborhood church. Despite their differences, these two share much—the same significant spiritual mentor, the same praise leader, a loud and infectious habit of laughter, and a love for the city of Sacramento.

Marked from an early age by her natural gifts in leadership, Joy was content serving faithfully in the background of the church, ignoring a still, small voice that said she was born for something more visible—an unfortunate reality for many women reared in ministries lacking an abundance of female leaders. Fortunately, that still, small voice also had flesh and bone in the person of Bishop Sherwood Carthen, an influential African American leader in Sacramento. With his persistent prodding for over 15 years, Joy finally embraced her gifts and the future that they implied. From that point of recognition, it was a fast track for her from seminary to ordination to church leadership—all under the care of her unshakable mentor.

The rails of Bret's ministry were greased in a way that Joy's were not, though he, too, had to cross many borderlines to complete his

journey to Sacramento. From seminary to church leadership to teaching, Bret came to California's Central Valley by way of Oakland and Chicago and Canada before docking at River Life Community Church in Sacramento as lead pastor in 2010. He also found a meaningful relationship with Bishop Carthen, who served as the vital bridge between him and Joy. When looking back on the influence of their shared mentor, Bret muses, "I'm still trying to figure out why Sherwood invested in me. I only knew him for five years, and I still can't figure out why I got grabbed by the back of the neck!"

Back then, in 2012, Bishop Carthen was coleading one of Fuller's Micah Groups for local preachers and invited Joy and Bret to join. Though each was reluctant to add yet another commitment to their busy schedules, they both took his invitation seriously and showed up at the first meeting in February. And much like those founding pastors by the river 150 years prior, Joy recalls discovering her diverse brothers and sisters in a way that was undeniably appealing. "A lot of times pastors run past each other on the surface for years and never really peel into the backstory, the commonalities, and the things that we share."

Brad Howell, director of Fuller Sacramento and witness to Bret and Joy's friendship, reflects on the purpose of the Micah Groups. "Unless we are intentional, we can all be serving the kingdom, but our efforts are fragmented from each other. The Micah Groups flip this paradigm." Designed as formation groups for preachers through Fuller's Ogilvie Institute, the Micah group dictum of seeking justice, loving mercy, and walking humbly with God shifted Joy and Bret's learning paradigm from note-taking to community-building, "working on preachers instead of on preaching," Bret recalls.

Naturally then, over time, as the Micah members grew in relationship, barriers shrank. One Sunday Joy would load up her congregation into minivans and cross town to preach at Bret's church. Another weekend Bret would teach at a cohort member's Korean church retreat. It wasn't always easy, but it was formative. "The group took us into conversations that were awkward, that were challenging, that were uncomfortable, that I really did not expect. I can't tell you how many times I left there thinking, 'Next meeting I'm not coming back!'" recalls Joy. "But I know we would not be who we are today except that our Micah Group provided us with the opportunity to walk through the most devastating places of loss that I could even imagine."

One of those unimaginable losses was the sudden passing of Bishop Carthen in 2013. Leaving a void in both the Micah Group and the leadership of Sacramento, his loss sent Joy and Bret reeling, bringing them even closer together. Because of the friendship they had built, they were able to share their grief on common ground. Bret recalls, "I remember Joy saying, 'nobody is going to step into his shoes because they're too big, and it's going to have to be many of us that do that.' Those words landed for me." Bret was reminded of the story that Carthen shared with him about the spiritual birth of Sacramento, of the pastors who partnered together along that great muddy river, and Bret knew it was a vision he had to share with Joy and the rest of his Micah Group. It quickly galvanized Joy and Bret with a confirmation that they were on a course that their beloved mentor had charted for them. That didn't make it easy, but it confirmed that it was right.

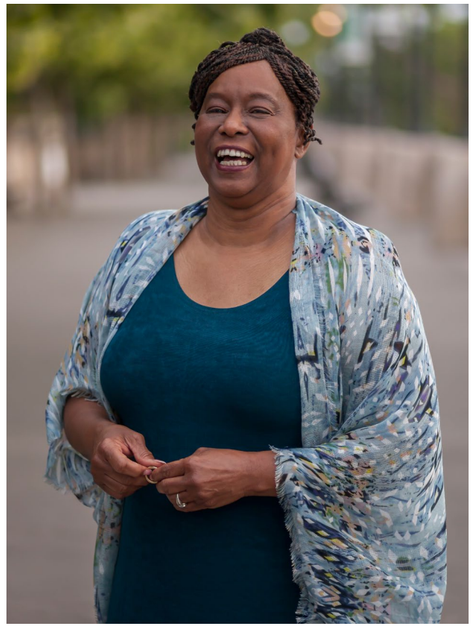
Navigating the turbulence of race and reconciliation has been and still is a significant issue in Sacramento as it is across the nation. Bret and Joy have chosen, though, to build their bridges together. When the Ferguson verdict was announced in November 2014, Joy instinctively withdrew to mourn and grieve in private, but the by-then-completed Micah Group turned to her for leadership. White and black friends felt adrift facing such a tumultuous season. They told her, "We don't know how to think about this until we sit in your space and hear from you. We need to know what you're experiencing." Without the friendships started in Micah, those leaders would be missing a critical member of the conversation.

Recently on the mustard-yellow Tower Bridge that spans the brown waters of the Sacramento River, reflecting on Ferguson, on Treyvon Martin, on the fractured nation, questions surface for Joy and Bret: Have we progressed in the past 150 years? Fallen back? How can we heal as a nation if the very relationship between black and white was birthed in the curse of slavery? It is there that Bret returns to the image of those Wild West mavericks preaching on the banks of the very same river. He remembers sharing the story of Sacramento's early religious life with a fellow community leader. That friend told Bret that, unlike other regions of America's divided past, "It was good here at one point." Charleston, Selma, Birmingham: there the path is different. There, the friend continues, "you have to start. You have to build."

As Bret and Joy stand together on that bridge, the symbolism is not lost on them. "The thing that is hitting us so hard right now is we don't see one another as human," says Joy. "I don't see you in my world. I'm not worshiping with you, I'm not talking with you. I might talk past you. I'll see you at the grocery store, maybe pass by you in the movies, but I'm not talking with you. You're not dwelling with me, you're not sitting in my space. And the bigger thing is you're not weeping with me, or suffering when I suffer." Relationships, they agree, are the key.

For Joy and Bret, Micah Groups formed the foundation of the bridge that connected the space between them. Spanning comfort zones and preferences, their kinship is evident to anyone who spends more than a few minutes in conversation with them. But it isn't just happenstance. Mining towns don't become state capitals by happenstance. Planks don't become bridges by happenstance. Intent, collaboration, and perseverance build safe passage over troubled waters. Joy and Bret know that. They are ready to lead people across together.

TJ LEE, *storyteller, photographer, is managing editor of* FULLER *magazine and website. He is a professional photographer and creative media consultant.*



RECONCILING RACE

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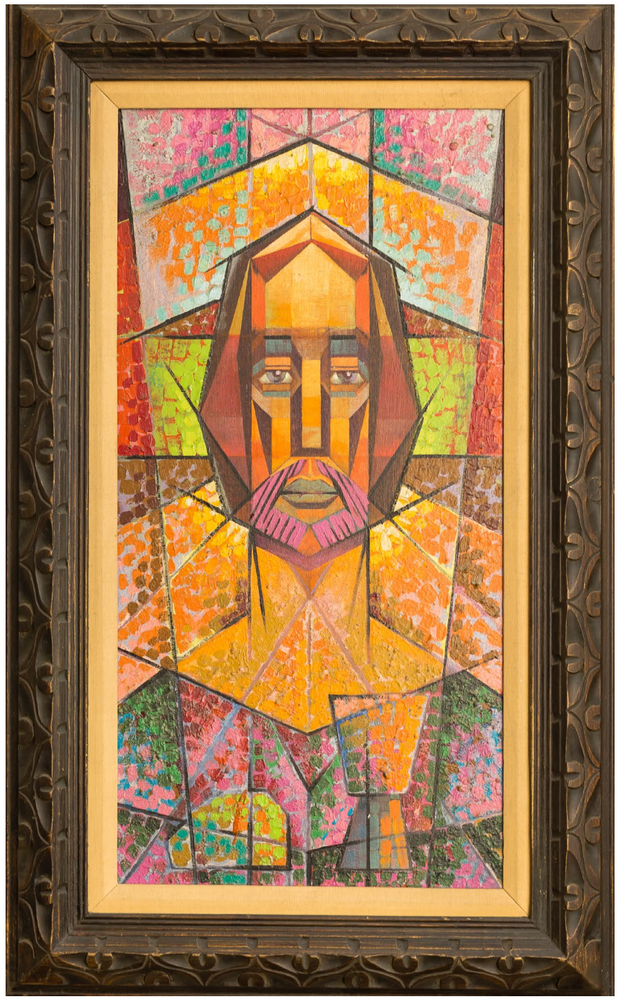


+ *The above painting will be recognized by decades of students, alumni, and faculty familiar with the hallway outside the Geneva Room on the second floor of Payton Hall at Fuller's Pasadena campus. Faintly cubist in style and palette, the brightly colored portrait seems to depict Christ outside racial boundaries. The Savior's features, illuminated by a shaft of light from above, are multifaceted and multiethnic—an apt mirror of those to whom he offers the communion of his incarnational sacrifice. It is not a surprising statement to find adorning the walls at Fuller for so many years (with its dated frame and liner), art with a history few remember, but a story current as ever.*

RECONCILING RACE

What follows in this theology section is a continuance of ongoing conversations around racial reconciliation. This is not new to Fuller any more than it is resolved. We have gathered voices from our community and our friends on this long and sometimes treacherous road: voices that have been heard before but not often enough; new voices of change, of instruction, and of surprising hope; voices of pain. Fuller Forum[+] guest theologian Walter Brueggemann says that "pain brought to speech turns to energy, and pain not brought to speech turns to violence." We have seen the truth of this proven too often, too recently, with heartbreak. We choose energy and not violence.

Fuller Associate Professor of New Testament Love Sechrest moderated a recent event called "Do Black Lives Really Matter?"[+] She urged, "Everyone has pain. We have to start by bearing it. We should not leap too quickly to the idea of reconciliation," as if all that is required is a willingness to hug it out. Sechrest made the convicting observation that evangelicalism is ground zero for racial segregation in the American church, and that Fuller bears the responsibility of leadership in addressing this injustice. "Us—right here—this is the belly of the beast," she told a rapt audience in her closing comments. "I am not about guilt. I am about building allies. We need your work, we need your labor, we need your tears, we need your hugs. Come on board." Her challenge ended the evening and reframed our work ahead.

Brueggemann believes the groans and cries of Hebrews enslaved by Egypt "summoned God into their narrative." As we put our own pain to speech, the incarnation of God is the transcendent energy that we evoke. God's love for the world, born into our story, is our only hope for a victory as radical as racial reconciliation. William E. Pannell and Joy J. Moore, guest partners for this section, represent Fuller's institutional will to continue on this road together—inadequate as we all are to the journey. We humbly give speech to our pain and energy to our convictions as allies in this ongoing work at Fuller and the wider world it exists to equip.

+ *Quotes from the "Do Black Lives Really Matter?" panel—sponsored by the ASC Diversity Committee and the Black Seminarians Council—and from the Fuller Forum are scattered throughout this section. The Fuller Forum is available in its entirety online.*

Lo que sigue en esta sección de teología es una continuación persistente de las conversaciones sobre la reconciliación racial. Esto no es nuevo para Fuller, así como aun no está resuelta. Hemos reunido las voces de nuestra comunidad y nuestras amistades en este largo y a veces incierto camino: voces que se han escuchado antes pero no con la frecuencia suficiente; nuevas voces del cambio, de instrucción y de una esperanza sorprendente; voces de dolor. El invitado especial del Foro de Fuller, el teólogo Walter Brueggemann, dice que "el dolor transmitido por la voz se convierte en energía, y el dolor sin ser transmitido por la voz se convierte en violencia." Hemos visto esta verdad demostrada con demasiada frecuencia, y últimamente, con angustia. Elegimos energía y no violencia.

Love Sechrest, profesora asociada de Nuevo Testamento en Fuller, moderó un evento reciente llamado "¿Las Vidas Negras Realmente Tienen Importancia?" Ella instó, "Toda persona tiene dolor. Tenemos que empezar llevándolo. No deberíamos apresurarnos en brincar directamente a la idea de la reconciliación," como si todo lo que se requiere es la voluntad de abrazarnos y que con eso fuera suficiente. Sechrest hizo la observación convincente de que el evangelicalismo es la zona central de la segregación racial en la iglesia estadounidense, y que Fuller tiene la responsabilidad de liderazgo para abordar tal injusticia. "Nosotros y Nosotras—aquí en este lugar—este es el vientre de la bestia," dijo Love Sechrest en su comentario de cierre a un público extático. "No estoy interesada en la culpa. Quiero formar alianzas. Necesitamos su esfuerzo, necesitamos su labor, necesitamos sus lágrimas, necesitamos sus abrazos. Vengan a bordo." Su desafío terminó la noche y reformuló el trabajo que nos queda por delante.

Brueggemann cree que los gemidos y los gritos del pueblo Hebreo esclavizado por Egipto "convocó a Dios en su propia narrativa." A medida que otorguemos voz a nuestro dolor, la encarnación de Dios es la energía trascendente que evocamos. El amor de Dios por el mundo, nacido en nuestra historia, es la única esperanza de victoria radical para una radical reconciliación racial. William E. Pannell y Joy J. Moore, colaboradores por invitación para esta sección, representan la voluntad institucional de Fuller para continuar en este camino en unidad— a pesar de que seamos insuficientes en este caminar. Humildemente damos voz a nuestro dolor y energía a nuestras convicciones en alianza a este continuo trabajo en Fuller y la comunidad global, la cual existe para equipar.

이번 호 신학란에서는 계속 진행 중인 인종 간 화해에 관한 대화가 이어집니다. 풀러가 이에 관한 대화를 계속해 온 것처럼, 이 주제는 우리에게 그리 새로운 것이 아닙니다. 인종 간 화해라는 멀고도 때로는 위험한 여정에 동참하고 있는 우리 공동체와 동료들로부터 우리는 다양한 견해들을 모았습니다. 전에도 듣긴 했지만, 충분히 자주 듣지는 못했던 목소리들 말입니다. 그것은 변화를 위한 새로운 소리이고, 우리를 안내하는 소리이며, 놀라운 소망의 소리입니다. 때로는 고통의 소리이기도 합니다. 풀러 포럼의 강연자였던 월터 부르그만(Walter Brueggemann)은 "말로 표출된 고통은 에너지로 전환되고, 그렇지 못한 고통은 폭력으로 변한다."고 말합니다. 안타깝게도 이것이 사실임을 빈번하게, 그리고 최근까지 목격하고 있습니다. 우리는 폭력 대신에 에너지를 선택합니다.

풀러의 러브 시크레스트(Love Sechrest) 신약학 교수는 최근에 열렸던 행사인 "흑인의 삶이 정말 중요합니까?"의 진행을 맡았습니다. 시크레스트(Love Sechrest) 교수는 이렇게 강력히 권고했습니다. "우리는 모두 고통을 겪습니다. 이 사실을 받아들이는 것부터 시작해야 합니다. 마치 우리에게 포용하려는 의지만 있으면 모든 것이 해결 되는 것처럼, 너무 성급하게 화해를 이야기해서는 안 됩니다." 시크레스트(Sechrest) 교수는 복음주의가 미국교회에서 인종 분리를 자행한 장본인이며, 풀러는 이런 불의를 공론화하는 일에 지도력을 발휘할 책임이 있다고 비평했습니다. 그녀는 페회사에서 고무된 청중을 향해 "우리—바로 여기 있는—우리들의 책임입니다."라고 말했습니다. "저는 여러분을 책망하려는 것이 아닙니다. 여러분들의 동참을 촉구하고 있는 것입니다. 우리는 여러분의 헌신과 노력, 눈물, 그리고 격려가 필요합니다. 함께 일합시다!" 이러한 그녀의 강력한 도전으로 행사는 마무리됐고, 우리 앞에 놓인 과제를 다시 정의하게 했습니다.

부르그만(Brueggemann)은 이집트에서 포로생활을 하던 히브리 백성들의 신음과 울부짖음이 마침내 "하나님을 불러 그들의 이야기 속으로 오시도록 했다"고 믿습니다. 고통을 말로 표출시킬 때, 하나님의 현현인 초월적 에너지를 불러일으킵니다. 이 세상을 위한 하나님의 사랑은 우리의 이야기가 되었으며, 인종 간 화해와 같은 급진적인 승리를 이끌어낼 수 있는 우리의 유일한 소망인 것입니다. 풀러는 인종 간 화해를 위해 미흡하나마 계속 협력해 나갈 것이며, 이를 위해 윌리엄 패넬(William E. Pannell)과 죠이 무어(Joy J. Moore)가 신학란의 객원 필진으로 동참했습니다. 우리는 인종 간 화해를 위한 사역에 헌신하는 동역자로서 겸손히 우리의 고통을 말로 표출시키고, 우리의 확신에 힘을 불어넣을 것입니다. 이것이 더 넓은 세상을 섬기기 위해 풀러가 존재하는 이유입니다.

Joy J. Moore serves as assistant professor of preaching at Fuller Pasadena and an ordained elder in The United Methodist Church. Moore came to Fuller in 2012, providing the vision to establish the William E. Pannell Center for African American Church Studies. When not telling stories with a theological twist, she seeks to understand the impact of various media forms on how we assimilate information and what it does to our religious imagination.

William E. Pannell is professor emeritus of preaching, having joined the Fuller faculty in 1974, taught for 40 years, and received emeritus status in 2014. The seminary recognized his tremendous service to Fuller and the whole church with the January 2015 renaming and dedication of the William E. Pannell Center for African American Church Studies. His books include *My Friend, the Enemy* (Word, 1968), *Evangelism from the Bottom Up* (Zondervan, 1992), and *The Coming Race Wars? A Cry for Reconciliation* (Zondervan, 1993).

WORKING TOGETHER TOWARD RACIAL RECONCILIATION

from Joy J. Moore and William E. Pannell

+ *We've been working on this issue for nearly two years, so the timing of going to press in this season of upheaval is thought-provoking. Conversations have become more complex and people are skittish about engaging "race" and "reconciliation" in print at a time when the tectonic plates of American culture are shifting. The terrain around this conversation can be treacherous: we should not be daunted but rather humbled as we attempt to further the conversation on race at Fuller because, as Jeanelle Austin of the Pannell Center said the other day, "I'm tired of panels and conversations and just talking. It's time to work." Your lips to God's ears, sister. —Editor*

JOY J. MOORE: Christian Scripture sets forth an agenda premised on neighborly love. Followers of Christ, said Jesus, are to be recognized by how they love one another. In the first century, Jews and Gentiles together bearing witness to the lordship of Jesus Christ, demonstrated the presence and peace of God. Ultimately, the promise of the peaceful future of God will be realized when every nation worships together saying, "Jesus is Lord." This is our ministry of reconciliation.

The church is the only institution whose chartering concept requires reconciliation across the most estranged of human chasms: captive and captor, male and female, *our* cultural group and *theirs*. Yet the most persistent transgression of a nation confident to claim itself founded on biblical principles is cultural fragmentation. Church gatherings perfectly display America's flagrant scandal: division by the socially constructed categories of race. Nowhere is this more evident than the segregation of blacks and whites.

Tony Evans, in the introduction of his book *Oneness Embraced,* submits that the reason there remains a problem with race in America is because of the church's failure to understand the issues from a biblical perspective.[1] The lingering reality of racial division offers the quintessential exhibit of the effects of perpetuating a false idea. For Christians, it is evidence of allowing a cultural philosophy to be read into the biblical narrative. No human thought, with the exceptions of mathematics and parts of the natural sciences, is immune to the ideologizing influences of its social context, yet knowledge of the construction of the idea of race in modern Western thinking eludes contemporary imaginations. Unaware of how this false ideology originated, we regularly digest well-crafted lies in the guise of channeled entertainment, cultural enlightenment, and communicated education. It then becomes how we read the events recorded in the ancient text. Rather than being called into a different community by Scripture, we see our broken communities as justified by Scripture.

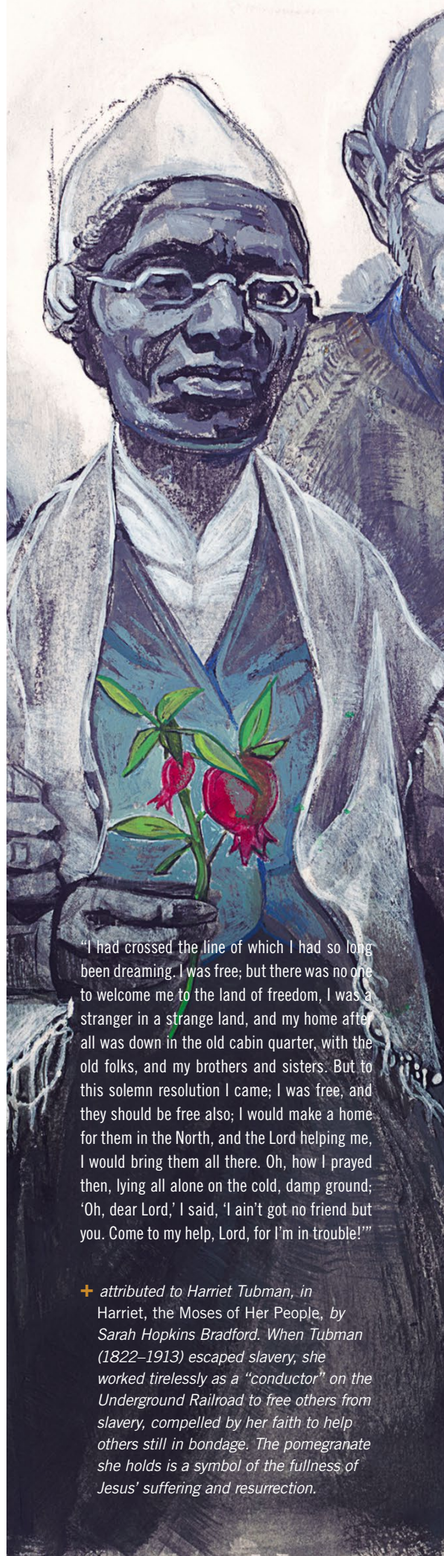
Unaware of the philosophical narratives that have shaped our theological imaginations, our conversations and actions collapse under the weight of headlines that reveal the depth of the racial chasm within the United States. Sanford. Ferguson. Staten Island. Baltimore. Charleston. As the suffering continues, Christians must ask, "If we say we love a wonder-working God whom we have not seen, is it possible to love our neighbors whom we do see?" This question becomes more poignant when we remember the alternative story Jesus told when asked by someone well-intentioned, "Who is my neighbor?" More than ask the question, we need an alternative narrative to talk ourselves out of the fictions we have been told. In this theology section of *FULLER* magazine, Reggie Williams notes that "concepts like post-racial and color-blindness are inadequate to mobilize people for healthy, genuine social interaction that is capable of moving us past the problems of racializing." Is providing the world a glimpse of God's multiethnic, multicultural community a mobilizing possibility?

We have inherited a world rife with war, dysfunctional families, creeping totalitarianism, diminished human rights, and a destructive system of incarceration. And yet it's the church that epitomizes the brokenness of society on Sunday morning when we separate into worshipping communities that demonize those who don't agree with us, disengage those that don't act like us, and disregard those who don't accommodate our systems of organization. The separation of church and state is a modern misnomer, suggesting that our beliefs about God do not impact our day-to-day practices. Again, Williams exposes that our understanding of God "can be the stimulus for creative resistance to oppression, or a sedative for benign acceptance of the dominant racialized depictions of people of color." Rather than challenge the worldly status quo, religious groups perpetuate stereotypes, sectarianism, and schisms when accepting ethnic denominational identities—inverting Pentecost by reading in multiple languages unrecognizable by listeners and offering separate worship services according to musical preference.

I *do* believe there exists a genuine desire among many to move beyond the divisions that separate us. I have been encouraged by the students I teach as well as members of the congregations I have served that there are in this generation Christians who desire for the work of the Holy Spirit to convert us *and* the communities we inhabit. The difficult thing about biblical reconciliation is its requirement that we no longer regard one another from the perspective of human categories. That requires identifying the real enemy. Willie Jennings rightly names the need for reconciliation as a confrontation with "principalities" that requires moving beyond the fear that "normalizes oppression."

Historically, the evangelical church has been one of the most closed communities for diversity, particularly for African Americans. This is why men like William E. Pannell and James Earl Massey have been so important—people who were on the forefront of social justice civil rights issues as evangelicals, African Americans who intentionally profess to be Christian, and, as Christians, who actively involve themselves in social justice as God requires. These men represent the blacks who migrated across North America in an effort to avoid the disparities of Jim Crow in the South, men and women who fought on the front lines with Martin Luther King Jr., but also those who walked with white evangelicals and dealt with that tension as Christians.

When I was in elementary school, one of the first heroes that captured my attention was a woman named Harriet Tubman. Her story exposed me to an understanding of black Christianity that has sustained me as some question the authenticity of being Christian when so many of the practices of racism have been authorized by the church quoting biblical texts. Tubman and other enslaved Africans demonstrated what it meant for the enslaved Africans to hear the slave masters' religion and to summarily reject it. What they did next, as a displaced, marginalized, oppressed people, was accept the God to which the slave master's Bible testified. In allowing the biblical story to become their story, the enslaved persons began to practice a better religion. It was that witness that enabled African Americans to practice Christianity. This understanding of Scripture and the work of the Holy Spirit in our lives today enables Koreans and Kenyans and Canadians and Kentuckians all to recognize God's work of reconciliation among us.



"I had crossed the line of which I had so long been dreaming. I was free; but there was no one to welcome me to the land of freedom, I was a stranger in a strange land, and my home after all was down in the old cabin quarter, with the old folks, and my brothers and sisters. But to this solemn resolution I came; I was free, and they should be free also; I would make a home for them in the North, and the Lord helping me, I would bring them all there. Oh, how I prayed then, lying all alone on the cold, damp ground; 'Oh, dear Lord,' I said, 'I ain't got no friend but you. Come to my help, Lord, for I'm in trouble!'"

+ *attributed to Harriet Tubman, in* Harriet, the Moses of Her People, *by Sarah Hopkins Bradford. When Tubman (1822–1913) escaped slavery, she worked tirelessly as a "conductor" on the Underground Railroad to free others from slavery, compelled by her faith to help others still in bondage. The pomegranate she holds is a symbol of the fullness of Jesus' suffering and resurrection.*

"The fulfillment of the whole world is tied up with the dynamics and the deeds with everyone who lives in the world. When we come to understand that, we will not any longer separate anyone uncaringly to live apart and die in an unfriendly segregated ocean of isolation or suspicion or neglect—not when we value each other as persons."

+ *from James Earl Massey, distinguished preacher, professor, and dean emeritus at the Anderson University School of Theology, from a sermon at Dallas Theological Seminary. Massey has written and lectured at Fuller (see fullermag.com for links), and he has preached around the world with vitality and an evangelical voice, represented here with a bundle of shamrocks, a three-leafed clover symbolic of the Holy Trinity.*

As Juan Martínez describes, we, too, must first "realize how deep the divisions" are that exist in our society. Like Martínez, we must never forget that "God had a different dream for his people," because what the Holy Spirit does to bring reconciliation among the people called Christian, God intends to do with all the world.

Ultimately, our aim is to draw attention to the biblical narrative from which comes the strength for the long road of reconciliation. The biblical mandate is a reconciliation with God, with each other, and a reconciliation of the divided national ethnic groups of Genesis 11. We are living in a post-Genesis 3 reality that is God's intended good creation turned inside out. At Genesis 12, the story takes a radical shift with a promise of reconciliation.

The biblical story tells of forming a community whose behavior is peculiar because it practices justice, favors mercy, and noticeably honors its God. Do not allow the familiar reference to Micah 6 to obscure the key idea: *peculiar*. Scripture is hauntingly relevant in its description of the idolatrous community that fails to be the peculiar people of God.

As in the ancient text, contemporary society experiences the tragedy of an internal collapse intensified by external assault. We've tried various programs, platforms, and promises, but too often our means of setting things right have not been submitted to the reign of God. Following the same instructions originally given to humanity, we, too, must innovate our way out of our current problematic situation and implement solutions that will work on a global scale. Ongoing clashes around the world remind us that ethnic and national divisions elsewhere are just as volatile as in the United States: the Ukraine, South Sudan, Central African Republic, Yemen, Libya, Mexico, Pakistan, Sudan, Somalia, Kenya, Palestine, Israel, and Korea come immediately to mind. Widen out from there to culture-war skirmishes from abortion to capital punishment, class divisions that span from Appalachian poverty to gated suburban communities, and gender issues that range from chauvinism and feminism to LGBTQ rights. One is tempted to believe that conflicts across professed affiliations, political alliances, and provincial attitudes will outlast our best attempts to reframe them, but we must try because, as Pannell says, "This is our work." The scriptures contain the wisdom to walk this out.

Maybe the work of reconciliation requires the church to be like the "Methodist, missionally minded, multiracial church in North Carolina" described by Love Sechrest. Having made the church a culturally homogenous gathering of folks just like ourselves, few congregations are reported to provide such an impressive "witness . . . to the power of the gospel" that it would be "too hard" to consider that place as a church home. Many growing congregations that attract our youth call for living in such hard places. Reconciliation begins when Christians live out the gospel with such grace-filled welcome that hatred is transformed into love, anger is transformed into forgiveness, and segregation is transformed into community. This is the New Testament vision. And it is no less a terrifying countercultural idea in the 21st century than it was when the apostle wrote: "If you belong to Christ, then you are . . . heirs to the promise" (Gal 3:29).

It is my prayer that every reader of this issue would consider the voices speaking here not as persons of color trying to correct Anglo-Americans, but as brothers and sisters in Christ humbly attempting to address the requirement to practice justice, favor kindness, and live so that God is glorified by testimonies against sin in our contemporary reality. As each person, in the voice that God has given him or her, witnesses to the transforming power of the risen Christ, we pray that the same Holy Spirit will enable each reader to recognize the sin that divides us and will empower all of us to join together in mutual service that glorifies God. Our collapsing world desperately needs this reconciled witness from the people of God called Christian.

ENDNOTES

1. Tony Evans, *Oneness Embraced: Through the Eyes of Tony Evans* (Chicago: Moody Press, 2011).

WILLIAM E. PANNELL: It is my contention that we are hung up on this whole reconciling race thing because we can't get the relationship between conversion and ethics straight. Conversion never takes place in an ethical vacuum. We have an inadequate theology of evangelism on the one hand and impotence in the face of human suffering on the other. At stake is the integrity and future usefulness of the global church. Conversion is a profoundly ethical event. The details issuing from it will work themselves out differently in each person, but any conversion truth of the gospel should lead one to accept certain ethical values not supplied by any other source. These values are uniquely associated with the Holy Spirit, the scriptures, and God's kingdom purposes.

Reconciliation is the ministry of the church. What we need are models that the Good News works, not some trend that evangelism is passé. Reconciliation is a biblical word, it is *our* word, and its ministry is our enterprise. The Judeo-Christian tradition is essentially ethical in its demands, the expression of the requirements of a holy God that calls people to be like Jesus. Fellowship with fidelity to such a God requires obedience, holiness, and justice in human relationships. For this reason conversion is an ever-present demand.

The theme of reconciliation has become a dominant one in our time because of pain. There are underlying grievances. A race war has been brewing since the first boatload of slaves debarked on American shores and has been simmering since, with periodic eruptions such as those we've distressingly seen in the news of late. Animosity grows out of that unrelieved pain; reconciliation is the only way to peace. This challenge could result in the finest hour for the church. However, why would anyone take the church seriously when it speaks about reconciliation? We have no right to talk about this until we get our house in order. In a society characterized by alienation, our first responsibility is to love one another in the body of Christ. Love precedes reconciliation, as Paul argues in his Corinthian letter—it was the love of Christ that was the wellspring of all his actions. Yet we hardly know each other, let alone love one another! The impression I get from my colleagues in psychology, pastoral care, and counseling is that reconciliation is hard work! It requires confrontation and getting beyond mere words to true feelings and attitudes—many of which we may be unaware of. This presumes we have done the work of getting in the same room together.

How can one sustain a movement of justice and reconciliation apart from love and a commitment to "holiness"? The great social reform movements in American society were anchored in holiness movements—what happened to the church's passion for it? Lesslie Newbigin spoke of the church as the "community of the Holy Spirit" in his book *The Household of God*, but we seem afraid of the Holy Spirit for fear we will become Pentecostals. Jon Sobrino argued for a "spirituality of liberation" in his book of that title, anchored in what he called "political holiness." This, he argued, would be the way to a practical experience of God's reign in our lives. Miroslav Volf was right in naming the issue of identity as the central motif of our times in *Exclusion and Embrace*. All sorts of tribalisms exist to further this quest, all of them fortified and justified in the names of God. The Christian God is love but also holy—both are keys to an enlightened discipleship in the service of community and justice.

Ethics get short-circuited in evangelism today because the enterprise is dictated not so much by careful biblical exegesis as by certain ideological assumptions within Western culture. Operating out of a hermeneutic of suspicion, many non-Westerners see the divorce of social ethics from evangelism as a product of a bourgeois evangelicalism out of touch with its history and its basic documents, with institutional expressions and prevailing assumptions that are largely racist. The racism I mean is the unconscious acceptance of the ideology of white supremacy, and the institutional racism based on that. In America, when that ideology is unconsciously accepted, the institutions of the majority culture will always be paternalistic in their relations with minority brothers and sisters. For this reason power and control become central ethical concerns that the church should be addressing. Instead, churches are valued in our culture, but not in any sense critical to modern life. Glen Stassen, Fuller colleague and coauthor of *Just Peacemaking*, would have agreed—waging peace is the church's calling, and those whose political decisions make it difficult for citizens to live peaceably find their way to these churches only when war breaks out, as it has erupted so violently in recent months.

If the city has any hope, it lies with the church. It is not that the future of the city depends solely on the church, but rather that the glue that holds so much of the city together, certainly in black communities, is the church. Here the city's potential leaders come for nourishment. Here its teachers, musicians, scholars, and families find inspiration and hope. The urban church is the hub of the community in ways foreign to its suburban counterpart. For this reason, the urban church carries a burden not required of its wealthier brothers and sisters elsewhere.

We have to start with recognition of the issue, confession that it exists, and a willingness to change. The fundamental problem is that white people who own the system as it is now do not allow the absence of black people to bother them. A black man might lead morning devotionals or be invited to deliver the keynote address, but he will not be invited to be present in the air-conditioned suite where policy is made and the future course is determined. It has not dawned on enough whites that the real issue is the integrity of the gospel itself and, consequently, the integrity of our witness to the rest of the world—where the majority is blessedly nonwhite.

Going forward means recognizing what many global brothers and sisters already know—that America is one of the toughest and neediest mission fields in the world. Change may mean fewer trips to Jerusalem for prophecy conferences and paying more attention to struggles for justice in Selma, Charleston, Sacramento, and Pasadena. We have the constant opportunity to be born again, to become everything we should and can be. Recent events have a way of revolutionizing attitudes and assumptions, of confronting us with realities we have been ignoring. That ought to awaken us.

The issues dividing believers today are deep-seated, going beyond merely reaching different theological conclusions: the divisions represent different hermeneutic starting points. Simply put, the Bible is understood one way in a poor neighborhood and quite another in the comfort of wealth. We have to start by acknowledging that we are approaching our shared scriptures with different eyes: one's point of view is determined largely by one's point of viewing.

As black and white churches are distanced from one another along fault lines of ideology and praxis, the church will continue to live with the bifurcation between evangelism on the one hand and social responsibility on the other, between justice on the one hand and reconciliation on the other, between an ecclesiology defined along dispensational lines and an ecclesiology defined more in terms of the reign of God on earth. There are ways that Fuller can be very innovative in this. For example, we can develop curricular concentrations all the way up to the PhD level of how to think theologically in urban situations, and then train professionals and lay people both—in affordable ways—to do that.

Preachers spend an inordinate amount of time urging congregants to go into the world and communicate the good news. The truth is, the church is already in the world from nine to five every day and most of the night. An enormous Christian presence is already situated where the world hurts. The problem is, it does not always know what to do there. It is often ill-equipped intellectually to understand the world of ideas that affect the way people make choices. A trained laity could reinsert Christianity right back into the mainstream from which it has been marginalized. It's interesting to note that a majority of our incoming students are coming for precisely this reason: to know how to engage their lives in the world with deeper theological roots. That privilege has to be made available to all. That's justice in action.

Readers of the following pages will discover thoughts on that from some of our finest scholars here at Fuller. To broaden that thought a little bit: if we move from a discussion of reconciliation to spirituality, we move a short distance. New Testament writers regularly make the connection, as Paul did when writing to the fractious community at Corinth. The apostle John makes a similar case in his letters, albeit in different words. Check out Moses and the prophets and you will find they all say the same thing: professions to know God are empty if justice and mercy do not reign between people. In addition to defining our relationship with God, spirituality also defines the shortest distance between people. Reconciliation, at heart, is a spiritual issue.

+ *The crossing of the Edmund Pettus Bridge (named for a confederate general and grand dragon of the Klu Klux Klan) in Selma, Alabama, was part of a march to Birmingham in 1965 to secure voting rights for African Americans. It ended with armed policemen attacking peaceful protestors with billy clubs and tear gas, a shameful event that came to be colloquially known as "Bloody Sunday." The historic gathering on the same bridge fifty years later, marked by a presidential address, was a reassertion of a commitment to the reconciling of race and the sentiment "we shall overcome someday."*

"There can be no reconciliation without honest conversation. Don't underestimate the power of bringing up an issue you have with someone else and then actually talking with them about it. Some of my greatest friendships are with people to whom I can say, 'You hurt me' or 'I disagreed with that.' Telling the truth, though risky and painful, is the mark of a healthy relationship. But if there's no relationship, there's nothing to reconcile!

"Conversely, there have been many times when I kept silent about feeling hurt or disagreeing with people whose opinion matters to me—even though I was hurt and I did disagree. In those situations, my silence communicated that I was fine with whatever had been done or said. My silence sent a message that the risk of conflict outweighed the potential benefits of truthtelling and reconciliation. Avoiding conflict comes naturally to me, but not everyone has the privilege of sidestepping conversations about race.

"For those of us who are not African Americans, our silence on issues of racial justice speaks volumes. Not only have we missed opportunities to stand with the victims of systemic violence, we have shielded our friends and families from the knowledge that black lives matter to us, not just in theory, but personally. It's one thing to condemn the violence, but another thing to confess the inadequacy of our response to it, including our failure to break this cycle. We can't understand what went wrong leading up to the loss of life without looking at what has gone wrong in our response to these losses."

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THE FULLER DIFFERENCE: TO BE A CHRISTIAN INTELLECTUAL

Willie James Jennings

Willie James Jennings is newly appointed as associate professor of systematic theology and Africana studies at Yale Divinity School. He was previously associate professor of theology and black church studies at Duke University Divinity School. For many years, he served as the academic dean of the Divinity School. Jennings was born and raised in Grand Rapids, Michigan, received his BA in religion and theological studies from Calvin College (1984), his Master of Divinity degree from Fuller (1987), and his PhD degree from Duke University. Jennings, a systematic theologian, teaches in the areas of theology, black church, and cultural studies, as well as postcolonial and race theory. He is the author of numerous articles, and his recent work *The Christian Imagination: Theology and the Origins of Race*, published by Yale University Press, won the 2011 American Academy of Religion award for best book and has now become a standard text read in colleges, seminaries, and universities.

Jennings is also a consultant for the Wabash Center for Teaching and Learning in Theology and Religion,and for the Association of Theological Schools, and is an ordained Baptist minister. This essay was adapted from a lecture given at North Park University in Chicago.

Fuller Theological Seminary is different. Anyone who has had the pleasure of walking the grounds of the main campus in Pasadena, nestled there between busy streets and elegant palm trees, or of attending any of its other urban campuses knows the Fuller difference. Now several decades after my Fuller days and with many years of involvement in the theological academy, I have an even greater appreciation of that difference. Fuller allowed me the space to think the faith freshly and consider anew what it means to be someone convinced by the gospel. At Fuller I was guided into an expansive terrain where I could redefine what it meant to be an evangelical, but I think more to the heart of the matter, at Fuller I entered the deep and beautiful struggle of being a Christian intellectual.

Christian intellectual life is by no means the sole property of those who inhabit the theological academy or those who live their lives from the sight lines of pulpits or the comfort of counselor chairs. Christian intellectual life is the inheritance of every Christian and the calling on every believer to reflect deeply about their faith from the sites in this world that matter—where lives are at stake, and hope hangs in the balance. For me one crucial site has always been where race and Christian faith have enfolded one another. Race and Christian faith have always played together in the Western world, woven inside of each other like strands of braided hair. We know this but we do not like to remember this, because remembering the torturous racial past of the modern world is difficult remembering. That remembering obligates us to give an honest account of ourselves and giving an honest account of oneself is serious moral work.

It is precisely this serious moral work that continues to escape the attention of many Christians in this America. We have never unbraided the strands of race and Christian faith, and because of this our Christian faith is deeply diseased. That we are Christians is not in dispute; that we understand what it means to perform our faith, to think as Christians—that is contested terrain. What we are in need of at this crucial moment are women and men who know how to think their faith, perform their faith in ways that untangle the racial imagination from the Christian imagination. What we desperately need at this critical moment are indeed Christian intellectuals.

The great literary theorist and philosopher of culture Edward Said asked what it means to be an intellectual today.[1] His answer was famously that an intellectual was one who had the courage to speak truth to power. The intellectual was one who fearlessly challenged the gods of this age and was (even as a person of faith) a secular critic. The intellectual, he said, always stands between loneliness and alignment.[2] Said is pointing in the right direction for us, because to be a Christian intellectual today is to confront those powers, those principalities, if you will, that continue to distort our Christianity. Allow me to name three powers that a Christian intellectual must confront.

1. *We must confront the principality of whiteness.*
2. *We must confront the principalities of greed and violence.*
3. *We must confront the principality of fear.*

We must confront the principality of whiteness. We have now reached a point where we can name what has not been adequately named, and that is whiteness as a principality. For a myriad of historical reasons, we have not had the conceptual ability to name whiteness for what it is—not a particular people, not a particular gender, not a particular nation, but an invitation, a becoming, a transformation, an accomplishment. It was an accomplishment sought after by immigrant group after immigrant group coming to these shores hoping to strip away their ethnic past and claim an American future. Before that it was an accomplishment born of discovery, of European men who discovered their unchecked and unrestrained power over indigenous peoples to claim and rename and alter their worlds. Before that it was an accomplishment born of Christian election and supersessionism that removed Jewish people from the privileged position of being the people of God and replaced them with people who imagined their flesh (white flesh) to be saved and saving flesh.

Whiteness was and is a way of being in the world and a way of seeing the world at the same time. It was nurtured and grew inside of Christianity, its voice mimicking Christianity, saying sweetly, "This is what it means to be Christian." But now we know that whiteness is not a given. It is a choice. Whiteness is not the equal and opposite of blackness. It is not one racial flavor next to others. Whiteness is a way of imagining the world moving around you, flowing around your body with you being at the center. Whiteness is a way of imagining the true, the good, and the beautiful configured around white bodies. Whiteness is a way of imagining oneself as the central facilitating reality of the world, the reality that makes sense of the world, that interprets, organizes, and narrates the world and whiteness is having the power to realize and sustain that imagination.

Whiteness is not a given. It is a goal. Immigrants who come to America now know this. Immigrants that came here in the beginning learned this. But we have forgotten this and have baptized our Christianity in that forgetting. We need Christian intellectuals who will challenge the formed and forming power of whiteness. We need Christian intellectuals who will resist the desire to interpret, organize, and narrate the world around themselves. We need Christian intellectuals who will listen to their sisters and brothers who live beyond the vale of whiteness and allow themselves to be changed through the listening. A Christian intellectual in this first sense is one who understands that whiteness must be exorcised from the intellectual life.

We who work and live in the academy are yet to face our spiritual bondage in this regard. The history of Christian institutions of higher education in this country is not simply the history of Christian striving. It is also the history of immigrant longing, longing for survival, for acceptance, for accomplishment, for making good in America. It is the story of uplift, but it is also the story of racial assimilation and of a reality of formation that constantly reestablishes whiteness. Until Christian educational endeavors in this country

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"Confession is somehow about justice; it's about our healing but ultimately for the healing of the world. Walter Brueggemann has taught us that we, like the Israelites, find ourselves in bondage to the Empire all around us, living under the power of what he calls the royal consciousness. This is a consciousness marked by triumphalism and oppression. The Empire shapes our consciousness and defines reality for us; it wants to convince us that might makes right and it's all business as usual. 'There's nothing wrong here; there's nothing to see. Put down your cell phones and recording devices; don't you know we're just trying to keep you safe?' This is the royal consciousness, and it creates a kind of numbing marked by affluence, oppressive social policy, and static religion. We are lulled by affluence to the point we can't notice our own pain. We can't hear the cries of the marginal anymore—we hear them as troublemakers, looters, not people in real pain striking out wildly like a man punching in the dark an enemy he can't see. And we can't be challenged by a truly free God; instead we domesticate God and perhaps baptize him in the rivers of nationalism. Often the disclosing of a secret, or what we might call a confession, is the first sign of anguish, a sign that not all is right with the world. And in these confessions we begin to dismantle the numbness of the 'royal consciousness' and we start to shine a little light into some dark and numb places. There God can spark our imaginations to envision an alternative community, an alternative kingdom, and a world where we can join with the psalmist in saying, 'When I kept quiet, my bones wore out; I was groaning all day long—every day, every night! Because your hand was heavy upon me. My energy was sapped as if in a summer drought. So I admitted my sin to you; I didn't conceal my guilt. "I'll confess my sins to the Lord," is what I said. Then you removed the guilt of my sin.'

"The therapy room may have become the new confessional booth, and therapists in some way may be serving as secular pastors. We create space for people to speak their truths, to share their secrets, to confess what has been done to them and what they have done to others—to lament, to grieve, to cry out to others, to say that all is not right with the world. But I believe that as important as therapy can be to some people, as a Christian it is ultimately the work of the church to create space for this kind of truth-telling and confession and subversive obedience. And these confessions are not just about individuals in the church but secrets that the church has kept. We have secrets to tell about what we have done and about what we have left undone. We have confessions about how we have not loved our neighbors as ourselves."

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"If there were images of Jesus as a black man, a Latino, an Asian, it would be very encouraging. A lot of African Americans who are not Christians think of Christianity as the white man's religion and the Bible as a tool to condone slavery. But what if they realized that people in the Bible actually look like us? Then it would be easier to believe that Jesus came to save and not to enslave. The devil is in those gaps. The devil is in the silences. The evangelical church should have more conversation—not just when something happens in the news and everything is catching fire and everybody feels they have to respond. This should be a constant conversation, especially at an institution that is diverse like Fuller.

"If I live in a context of having people generalize and make assumptions about me all the time, how dare I look at somebody and generalize? I know some really good white people. I know some really good Asian people. I know some really good Latino people. We want to treat other people the way we want to be treated, so how dare I do the thing that was done to me? It just perpetuates stereotypes.

"We are all a part of the body of Christ, and if part of the body is suffering, we are all suffering. We have this impression that we are functioning well because we are part of this community or that community, but each church is a part of the body. We have to talk about things that make us uncomfortable, and even want to fight each other—we have to bridge those gaps."

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face this legacy and its ongoing influence on what we imagine an educated person to look and sound like, we will constantly confuse racial assimilation with Christian formation.

To be a Christian intellectual also requires that *we confront the principalities of greed and violence*. I have stopped ignoring the true history that the men who founded this country were in fact bound by their lust for land, natural resources, black slave labor, and power to control their destiny and that of this world's indigenous peoples. I have also stopped ignoring the history of the gun in this country and its pride of place in guiding men in the performance of their masculinity. We are a country that has never had the power to resist death or its greatest power, violence. I have stopped ignoring the fact that greed and violence were the midwives of this country. But unlike the biblical Shiphrah and Puah, these midwives did not fear God; they acted like God for us.

We must never forget that the church came to life in this country formed between greed and violence—greed and violence playing off of each other, shouting across land and sky, from sea to shining sea, saying to each other, "This is the way it is, this is the way it should be, this is the given." The church in this country has grown up in greed and violence. We have become accustomed to it, comfortable with it all around us. But we have reached a moment of crisis in this country. Greed and violence wish to expand their thrones, and the only substantial question in front of us is whether we will allow for that expansion.

It is a Christian question that is not just for Christians. It is a Christian question because we know principalities. Black people and all people of color in this country have especially felt their power, watched their expansion, and seen them take hold of lives and draw them toward death. But what is necessary at this moment is not to know them but to unmask them. What is necessary at this moment is the unmasking, the exposing, the naming, and the challenging of those who are yielding to the forces of greed and violence.

We are in need of Christian intellectuals who will challenge the economic configurations of this world and challenge those who traffic in the currencies of violence. The very definition of a Christian intellectual is an activist intellectual. Our goal is to change the world we understand, not because Karl Marx suggested we do so, but because we serve a God who has changed this world and invites us to yield our bodies to that changing power. It is about bodies, and we are in need of Christian intellectual formation that takes the body seriously, but not just our bodies, or random bodies, but specific bodies. I suggest to you a new test for the character and quality of Christian intellectual work today: What effect does our work have on the bodies of poor women of color in this world? How is their situation helped or hurt by our work? Are we forming students and are we thinking together in ways that will make a difference for them?

Edward Said also said that "the intellectual always has a choice either to side with the weaker, the less well represented, the forgotten or ignored, or to side with the more powerful."[3] I have found this choice to always be at play in the academy. Despite our endless qualifications, justifications, excuses, and complexities, it always comes down to whether our work presses the concerns of those in power or those at the margins. I am afraid that the recent history of Christian institutions of higher learning is that we are producing graduates who are in significant numbers choosing to side with the more powerful in this world, who have accepted greed and violence as the given. A Christian intellectual in this second sense is one committed to the unmasking of the powers of greed and violence, and who is willing to name people and processes that bind death to the bodies of women of color and their children.

This is a work of discernment, but sadly we have so mystified discernment that we have lost sight of its concrete history. God clearly drew our attention to the widow and the poor, to the stranger, to those who are weak, hungry, or in prison. God even drew our attention to a poor young girl carrying a child and living in danger. The lines of direction for the intellectual life are clearly drawn, and we need Christian intellectuals who never forget where those lines lead.

To be a Christian intellectual today also requires that *we confront the principality of fear*. In 1961, Martin Luther King Jr. gave a speech at the annual meeting of the Fellowship of the Concerned in which he explained the logic behind civil disobedience. His argument was quite simple but elegant—just people should obey just laws and the processes through which just laws are created, but just people should disobey unjust laws and challenge the processes that create unjust laws. King also answered the question that would naturally arise from this argument: How do you know just from unjust laws? Again his answer was quite simple but profound—unjust laws increase suffering and silence voices, and in this regard such laws are immoral. King marveled at the courage of the women and men (especially the young) who were willing to engage in civil disobedience against unjust laws. He said, "I submit that the individual who disobeys the law, whose conscience tells [her] it is unjust and who is willing to accept the penalty . . . of jail . . . is expressing at the moment the very highest respect for the law."[4]

If there is anything that the civil rights movement taught us it is that fear normalizes oppression. Fear normalizes the absurd. African Americans and other people of color have always had to face a choice—do I push against the absurdities of racial oppression and white supremacy or do I accept them as the given? Choosing to challenge the natural order of things is a challenge made for the sake of life. But not everyone chooses life. This is also part of the legacy of life in America that continues to this very moment. It is absurd to accept a society awash in guns. It is absurd to think we are most safe when we are most armed. It is absurd to think that health care should be part of a calculus for profit. It is absurd to think that workers should be reduced to indentured servitude or, worse, slavery. But we have normalized these absurdities.

Christian intellectuals refuse to accept these absurdities because we will not accept the contradictions. We serve a God who did not leave the world trapped in its own contradictions and caught in its own entanglements. It does not take a scholar to see contradictions. It does not take a theologian or an ethicist or a biologist or an academic to see the contradictions. Seeing the contradictions only makes one an observer, but challenging the contradictions places us on the side of life. Challenging the contradictions is a holy calling that places us on the path that follows Jesus.

There is a sacrificial logic at the heart of overcoming the fear to speak up and speak out and press against the absurdities of injustice and oppression. And sacrifice has always joined the political to the theological, the social to the religious. Martin Luther King Jr. called such sacrifice acts of redemptive suffering whereby people are willing to take on the form of the criminal and put themselves in harm's way for the sake of others. We understand what King was saying. We of all people hear the echo of our savior's life in his words. It is that echo that should sound in our words and in our actions. But there is another characteristic of Christian intellectuals that I must note. They find the joy in life. They spy out the joy even in the midst of struggle. We cannot give witness to the life of God if we do not give witness to the love of life and the love of people. Ultimately, a Christian intellectual is one who is convinced by the love of God for this world and is compelled to live out that conviction.

ENDNOTES

1. Edward Said, *Representations of the Intellectual* (New York: Vintage Books, 1994).
2. Said, *Representations of the Intellectual*, 22.
3. Said, *Representations of the Intellectual*, 32–33.
4. James Washington, ed., *Testament of Hope: The Essential Writings and Speeches of Martin Luther King Jr.* (New York: Harper Collins, 1986), 49. Fuller's David Allan Hubbard library has a special collection of James Washington's books.

"Praying 'Come, Lord Jesus' is a serious prayer, and it's a worrying one. If you ask whether we are more in the position of the martyrs in Revelation 6, more in the position of a subordinate nation like the Jewish people in Jesus' day, more in the position of the little Christian communities like the ones at Laodicea and Pergamum to whom Revelation was written, or whether we're more in the position of the Roman imperial superpower that controlled the everyday destiny of God's people, then the answer is we are the Romans. We are the superpower. We are the people the widow in Luke 18 prays against, the people the martyrs pray against. Praying for Jesus to come is to pray for our judgment, so our prayer needs to be a prayer of repentance. We can't help being members of a superpower, so we'd better plead for mercy.

"Our prayer needs to be prayer that takes up the prayer of the widow and the prayer of the martyrs—not because we're in their position, but because we commit ourselves to identifying with them in being concerned for justice. Remember that justice requires the activity of God, and its achievement belongs to the End. Our action will achieve little if it's not accompanied with as much energy given to the kind of prayer the widow prayed and the martyrs prayed and the Israelites prayed in the Psalms."

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Reggie Williams is an assistant professor of Christianity at McCormick Theological Seminary in Chicago, Illinois. His research consists of analysis of the intersection of race and religion in modernity, with attention to the Harlem Renaissance and global transformation of international identity on the unfavorable side of what W. E. B. Dubois described as "the color line." Particularly, he has found Christology within the Harlem Renaissance literary movement yields evidence of a different Christianity than that present in the dominant Western world's blending of race, religion, and empire.

Williams is the author of *Bonhoeffer's Black Jesus: Harlem Renaissance Theology and an Ethic of Resistance* (Baylor University Press, 2014).

EMPATHIC AND INCARNATIONAL: A BETTER CHRISTIAN ETHIC AT FULLER

Reggie Williams

In the acknowledgements section of my book about Dietrich Bonhoeffer, *Bonhoeffer's Black Jesus: Harlem Renaissance Theology and an Ethic of Resistance*, I share a story from a class that I took when I was a master's student at Fuller that helped inspire me to pursue a PhD in Christian ethics. I was in a summer intensive with Dr. J. Alfred Smith Sr. learning about African American spirituality. In an unforgettable discussion one afternoon, one of my fellow students, an African American man, told the class of an encounter he once had as an enlisted soldier on guard duty at his base when a racist white woman approached. She demanded to speak to an authority figure—someone above him, a superior whom she assumed would be white. Her demands followed an interesting line of thought; she was a Christian; she recognized Jesus as a white man, and equated him with people in power. It followed for her that as a white Christian, she didn't have to answer to people who were not white. But she found herself sorely disappointed by the color of the military authorities she met that day. My classmate's superiors on that base were also African American.[1]

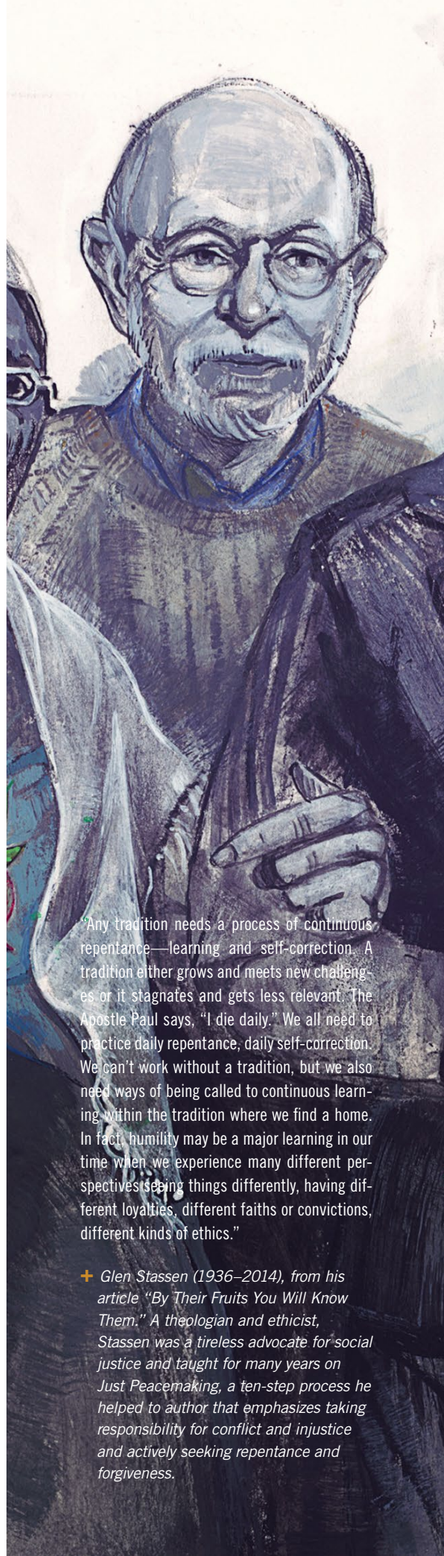
That story illustrates one obvious way that race can be an obstacle to genuine healthy social interaction by what Delores Williams describes as white racial narcissism.[2] I will argue that it can also be a pathway for healthy interaction. The difference between race as obstacle and race as pathway lies completely in our ability to recognize its presence in our daily lives in a way that promotes justice and validates cohumanity. Racialization is the imaginary process of assigning race, character traits, and human worth according to specific physical features. It is the construction and maintenance of a hierarchy of humankind according to an idealized superior human being.[3] Racializing people circumscribes their reception and their role in society. Anyone paying attention to the news about black boys and court cases today will recognize that the struggle for equality and cohumanity in our racialized America is ongoing. The struggle is informed by language like "color-blind," and "postracial"—attempts to imagine a less-threatening way to engage one another in a society where the complexities of race have negatively impacted everyone's social identities. But concepts like postracial and color-blindness are inadequate to mobilize people for healthy, genuine social interaction that is capable of moving us past the problems of racializing. Those terms are nothing more than white supremacist adaptations to changing social dynamics. Race is a grotesque narrative about humanity that works like a virus, unyielding and adapting as it wreaks havoc on the body politic. The notions of postracial and of color-blindness buttress efforts to refuse acknowledgement of the continuing, powerful presence of race in society. The terms postracial and color-blind function only to help the viral narrative of race persuade society that the supremacist notion of white humanity as normative humanity is true. For Christians the problem of racialization includes our language of God and understanding of Christian moral living. We need language to address our racialized society in a way that promotes justice and honors the work of God in Christ for the world.

While I was a PhD student at Fuller, studying with Glen Stassen, I found his focus on peacemaking, human rights, and justice to be informative for a Christ-centered approach to race. With Glen I studied scholars like Delores Williams and Michael Walzer, who take on the problems of injustice in various ways. In *Sisters in the Wilderness*, Delores Williams discusses a method of biblical appropriation that sees narratives from the perspective of those not typically considered as protagonist. The core narrative for Williams's argument is Hagar, the African slave of the biblical patriarch Abram and his wife Sarai. Genesis 16:1–16 and Genesis 21:9–21 refer to related episodes in Hagar's life that are typically unremarkable for readers who will see only the perspective of Abram and Sarai. For Williams, Gen. 16:1–6 describes Hagar's story as defined by the problems and desires of her owners—Sarai is incapable of conceiving a child. She is barren and humiliated. As Sarai's personal slave, Hagar's body was not her own; it was legally accessible to be used at the command of her mistress and master who forced Hagar to be the surrogate mother of her barren mistress's child. After Hagar gave birth, Abram gave Sarai permission again to exercise her legal rights over Hagar's body by physically abusing her for allegedly breaking custom and assuming herself to be her mistress's equal (Gen 16:6). In these moments when Hagar's moral agency—her ability to speak, act, and make moral judgments as a free-will human being—is non-existent, she has encounters with God who meets her in the wilderness, most poignantly after her mistress conceives and gives birth to her own child, and Hagar is forced out of the community in Gen 21. God provides for her and her son so that they will survive the wilderness that is socially and physically death dealing.[4]

The Hagar narrative serves as a practice of biblical appropriation to highlight that our ways of knowing God are always informed by our experiences in society. Social location informs our experience of life and shapes how we know everything. Hagar experienced compound oppression by multiple intersecting oppressed identities (gender and class in addition to race), and with her we see that attention to social location must inform our honest account of a good society. It is only by attention to social location that we will be able to give real attention to "the least of these" within our communities, in obedience to Christ.

Williams explains the theological work of social location by reference to an ongoing epistemological process. Throughout the course of our lives we are constantly shaped by horizontal and vertical encounters. The horizontal is our social encounter, the place where all learning starts. We begin learning at home, and in our formative communities (like church), and within larger society. For people of color as racialized subjects in a white supremacist society, Williams argues that the horizontal encounter has historically been negative; white supremacy defines white humanity as normative humanity in order to carve out space for whites only, to distribute goods, and to create systems and structures for the benefit of people racialized as normative white humanity. White supremacy is the historical pursuit of the idyllic community, framed by the social imaginary of an idealized humanity that informs politics, legal structures, how goods are distributed and how systems are created, and inspires the historical practice of terrorizing people of color into compliance as assimilated inferiors. Historically, for people of color, the horizontal experience is the experience of white supremacy as a social organizing principle.

The vertical encounter is theological, and it describes the interpretation of God by the racialized subject. The vertical encounter can be the stimulus for creative resistance to oppression, or be a sedative for benign acceptance of the dominant racialized depictions of people of color. The vertical encounter with God from the perspective of the oppressed has been one of creative, culturally derived sources for survival and resistance when God is understood to contradict the



"Any tradition needs a process of continuous repentance—learning and self-correction. A tradition either grows and meets new challenges or it stagnates and gets less relevant. The Apostle Paul says, "I die daily." We all need to practice daily repentance, daily self-correction. We can't work without a tradition, but we also need ways of being called to continuous learning within the tradition where we find a home. In fact, humility may be a major learning in our time when we experience many different perspectives: seeing things differently, having different loyalties, different faiths or convictions, different kinds of ethics."

+ *Glen Stassen (1936–2014), from his article "By Their Fruits You Will Know Them." A theologian and ethicist, Stassen was a tireless advocate for social justice and taught for many years on Just Peacemaking, a ten-step process he helped to author that emphasizes taking responsibility for conflict and injustice and actively seeking repentance and forgiveness.*

negative horizontal messages.

The intersection of the horizontal and the vertical forms the mental grid that filters knowledge of God and shapes self-perception. If the negative horizontal encounter is deflected by the vertical (as is the case when Jesus is interpreted as identifying with people of color in oppression), the filtering process results in a positive self-perception. The opposite can be said about the self-perception derived from an interpretation of God that reinforces the negative horizontal encounter and yields internalized racism. In the case when the horizontal encounter is validated by interpretations of God (as when Jesus is interpreted as a white man), God and society converge upon the racialized inferior subject to affirm a negative self-worth.

Attention to the epistemological work of social location is crucial for cultivating the ability to recognize the presence of race in our daily lives in a way that promotes justice and validates cohumanity. The lack of attention to social location keeps the work of racialization invisible and has historically imposed a theological hermeneutic from the dominant white idealized narrative as the sole universal understanding of God. Recognizing one's social location becomes the "you are here" situating device in a racialized American landscape and helps to highlight the dangers of abstract universal thinking.

With a clearer understanding of cultural context and social location, it becomes evident that race has a historical impact on us, even if it is not a physical reality. We are all the product of complex sources of social experiences, community stories, customs, food, and music that make us who we are and shape what we know. We are contextually embedded within families, cultures,

+ *In June of 2015, thousands joined hands to form a human chain across Charleston, South Carolina's iconic Arthur Ravenel Jr. Bridge. They were a witness of solidarity with the congregation and families of the "Charleston Nine"—murdered at a Wednesday night Bible study at Emanuel AME Church. The demonstration, called the "Bridge to Peace," was an ambitious plan to make a human chain across the massive cable-stayed bridge spanning the Cooper River. Some 3,000 people were required, and—to the surprise of organizers—many more joined. Signs defining the intentions of the marchers quoted Martin Luther King Jr.: "Hate cannot drive out hate, only love can do that."*

NAVIGATING THE BLACK-WHITE BINARY

When engaging race and reconciliation, Asian Americans often find themselves navigating the black-white binary—meaning the conversation becomes primarily framed between "white privilege" and "black lives matter." Put another way, with blacks as the most oppressed and whites as the most privileged, everyone else must find their place somewhere in between. Historically, there are numerous reasons for the relevance of this framing, such as slavery's being "America's original sin," and the long journey of atonement that continues to today.

Navigating this binary means at least two things. First, it means advocating for justice and supporting the struggle for black lives, as well as acknowledging the privileges that Asian Americans enjoy. Suffering discrimination as perpetual foreigners, many Asian Americans seek to be model minority citizens, which can take the shape of "honorary white status"—with accompanying privileges. In such cases, Asian Americans' silence about black lives means complicity with the systems of racism. Second, without weakening the first, it means critiquing this binary as restrictive and dated, unable to deal with the complexity of what American identities have become. Can Asian American identity be affirmed without being understood as something like being white or being black? Affirming the particularity of the Asian American experience as genuinely American is what is at stake.

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"It remains an experience of incomparable value that we have for once learnt to see the great events of world history from below, from the perspective of the outcasts, the suspects, the maltreated, the powerless, the oppressed and reviled, in short from the perspective of the suffering. If only bitterness and envy have during this time not corroded the heart; that we come to see matters great and small, happiness and misfortune, strength and weakness with new eyes; that our sense for greatness, humanness, justice, and mercy has grown clearer, freer, more incorruptible; that we learn, indeed, that personal suffering is a more useful key, a more fruitful principle than personal happiness for exploring the meaning of the world in contemplation and action. But this view from below must not lead us into taking sides with the perpetually dissatisfied. From a higher satisfaction that is actually founded on the other side of below and above, we do justice to life in all its dimensions and affirm it."

+ *from Dietrich Bonhoeffer (1906–1945), in his book* Letters and Papers from Prison, *written in a Nazi prison cell while he awaited execution for allegedly participating in a plot to assassinate Adolf Hitler. A pastor and vocal anti-Nazi dissident, Bonhoeffer wrote frequently on ethics and the active role Christians must take on behalf of the marginalized. The feather in his pocket represents a symbol of freedom of flight and ability to be freed by the virtue of love. Bonhoeffer was executed just a few weeks before Hitler committed suicide.*

and communities with histories that parents pass to children over many years of survival. We have made traditions, and traditions have made us. Only by honest awareness and conscious access of our embodied selves will we be equipped to validate and care for the cohumanity of our neighbor.

After we recognize the situated nature of all learning, there remains a need to speak to one another about justice, across social locations and cultures, in a way that does not repeat the problem of disembodied universal moral reasoning. We must be able to bring more to the table of fellowship than our differences. Cross-cultural communication requires a healthy universal language that acknowledges our difference in a meaningful way, and allows honest dialogue from real people within real communities, rather than the imagined ones of our racialized hierarchical discourse.

Lisa Cahill and Michael Walzer are scholars whose work contributes to the efforts for a healthier universal language by what I am referring to as an empathic social encounter. Their work is not explicitly about race, but it implicitly contributes to the conversation by discussion about social differences and moral analysis. Cahill is a Christian ethicist who advocates an inductive method of analysis. Cahill describes a "practice-based approach to moral discernment" in the place of abstract, deductive, impartial reasoning.[5] She advocates that we do our reasoning from concrete, practical experiences of injustice and well-being to make "revisable evaluative judgments" about human flourishing.[6] According to Cahill, we recognize injustices in other racial and cultural contexts based on experiences of them in our own context. Cahill recognizes this process as a universalism in the language of common or shared values.

Michael Walzer is a political philosopher who also advocates an inductive analysis. Walzer describes a moral minimalism: the "reiterated features of our thick maximal moralities."[7] A thick maximal morality is what we learn in our formative community, where we know the language of injustice and well-being in a particular way. Moral minimalism is the thin language of our public discourse that provides a minimal account of our particular, complex, fully developed maximal morality. Minimalism, unlike impartial reason, is not a claim to abstract or absolute universals; it is a cross-cultural language that remains intimately bound to the history and formation of its particular community. Together Cahill and Walzer describe a better, more realistic ethical discourse about universals that provides Christians with the means of reflecting on empathic experiences, moves from the particular to the universal, and corrects the misleading—universal to particular—approach of impartial reasoning.

Cahill's practice-based approach to justice and peacemaking and Walzer's moral minimalism, taken together, describe an inductive process that reiterates features of morality formed within the shared life of a community, in a way that other communities can understand. It is open to revisable evaluative judgments in the practice of pursuing the justice we are familiar with, done with fresh awareness of a justice we are introduced to, against the injustice we know and meet in another context. It is a mutually informative process that allows our real entry into other contexts in ways that are both relevant and revelatory for both contexts in the pursuit of Christlikeness and justice.[8]

This is a cross-cultural language of empathy: an empathic reality as opposed to an absolute reality that opens us to healthier interaction as people who are made capable of loving our neighbor as we love ourself. An empathic reality becomes the manner in which we endorse another community's struggle; we recognize their need for justice, truth, and rights from our own particular analogous struggle, and because it pays attention to what we know by practice, it opens us to revision in our ethics, while enabling new ethical perspectives for interlocutors. As a theological concept, the empathic reality describes the shape of life as it comes to us in Christ; Christ is our empathic representative who becomes a model of Christian discipleship by demonstrating the interaction that Christians are to have with one another in Christ.

I was shaped academically at Fuller by classroom exposure to the method of biblical appropriation that Williams describes and by the empathic work of Cahill and Walzer to advocate a better universal moral language. I'm thankful for a theological education that encouraged me to pay attention to myself as an embodied person, taking the incarnation of Jesus seriously as a validation of God's love for the world we live in and the people in it. The work of loving our real neighbor means that we also must work to recalibrate what it means to be Christian, away from idealized notions of humanity and human community, towards a real-world experience of our neighbor as God has presented her to us, in Christ. I am thankful that I studied Christian ethics at Fuller with Glen Stassen, who helped me begin the recalibration process well.

ENDNOTES

1. Reggie Williams, *Bonhoeffer's Black Jesus: Harlem Renaissance Theology and an Ethic of Resistance* (Waco, TX: Baylor University Press, 2014).
2. Delores S. Williams, *Sisters in the Wilderness: The Challenge of Womanist God-Talk* (Maryknoll, NY: Orbis, 1993), 84–102.
3. Cornel West describes the racializing of modernity by reference to a normative gaze and the idealizing of white European bodies. See Cornel West, *Prophesy Deliverance: An Afro-American Revolutionary Christianity* (Louisville: Westminster John Knox, 2002). 47–65
4. Williams, *Sisters in the Wilderness*, 15.
5. Lisa Sowle Cahill, *Sex, Gender, and Christian Ethics*, New Studies in Christian Ethics 9 (Cambridge: Cambridge University Press, 1996), 12.
6. Cahill, *Sex, Gender, and Christian Ethics*, 12.
7. Michael Walzer, *Thick and Thin: Moral Argument at Home and Abroad* (Notre Dame, IN: University of Notre Dame Press, 1994), 10.
8. Cahill, *Sex, Gender, and Christian Ethics*, 11.

"God's response to the domination systems of injustice, slavery, and calculated payments is to give—to give of God's self, to give of God's Son, and to generously pour of God's Spirit into every heart. God's response is to empower not a corporate capitalism but an ecclesial communalism, to propel not an ideology of the market but strange tongues that herald and inaugurate the coming reign of God, to enable not modern individualism but neighborly other-orientation, to sustain not human armies but a flourishing creation where the lion shall lie down with the lamb, to legitimate not the entitlements of exceptionalism but a fellowship of the Spirit in which 'the least of these' are the most exceptionally graced, and those who are deemed most dispensable are indispensable. Come Holy Spirit!"

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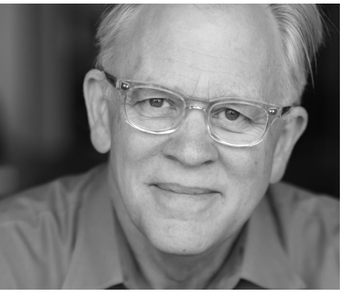


YEARNING FOR RECONCILIATION

Mark Labberton

Mark Labberton has served as president of Fuller Theological Seminary since 2013. His experience includes 30 years in pastoral ministry, 16 of those as senior pastor of First Presbyterian Church of Berkeley, California. His most recent book, *Called: The Crisis and Promise of Following Jesus Today*, speaks directly to his vision for the work of Fuller Seminary: what it means in a broken and hurting world to practice our shared Christian vocation of following Jesus.

In 1982 he cofounded the Christian International Scholarship Foundation (CISF) to help fund the advanced theological education of Majority World leaders and served on the CISF board for 17 years. He has been chair of John Stott Ministries (which provides books, scholarships, and seminars for Majority World pastors), cochair of the John Stott Ministries Global Initiative Fund, and senior fellow of the International Justice Mission. Labberton has been a popular and well-traveled speaker for years and has taught at New College Berkeley for Advanced Christian Studies.

In addition to publishing articles in such periodicals as *Christianity Today*, Labberton has authored the books *The Dangerous Act of Loving Your Neighbor: Seeing Others through the Eyes of Jesus* (2010) and *The Dangerous Act of Worship: Living God's Call to Justice* (2007).

We sat in a circle in the living room of the president's house at Fuller. Its windows overlook the lighted domes of Pasadena's City Hall, the center of a beautiful town with a complicated and painful racial history. Fuller's buildings can be seen a block away. The Jackie Robinson memorial statue is just out of sight. Various church spires punctuate the skyline, telling stories of communities of faith. Most black congregations are on the other side of the 210 freeway, where the sounds of faith mostly sound like the blues.

The faces in the circle of the living room were all male, current students, from each of our three schools of theology, intercultural studies, and psychology. I was moved by their stories of being African American young men in Southern California, in Pasadena, and at Fuller Seminary. The personal and spiritual maturity these brothers embodied was significant, but so was their articulate honesty about their own difficult, erratic, and troubling experiences. Their shared bonds were palpable and encouraging, in laughter and tears.

I can't imagine being in a better circle. Everything about a true, faithful, and courageous community of faith was in that room: living and seeking God in a world of daily need and injustice, together trusting faith and pain to God who, in Christ, is our deepest brother, and yet who is also beyond our comprehension. Being entrusted with one another's stories was a profound and vulnerable grace repeatedly given and received over our long evening together.

As human beings, we were made for this kind of communion, to be in this circle together. We were created by God to live and share in life-giving, honest, loving community. The instigating reason for this particular conversation was our common knowledge that we all live in a world that is a place of fear, insecurity, racism, inequality, poverty, exclusion, and injustice. We were made for thriving communion but our world is full of broken relationships.

EXCEPT FOR ONE THING

If only we weren't human, reconciliation wouldn't be such a problem. That is, if we had no emotions, relationships, memories, hungers, ideas, values, bodies, politics, religion, money, or tongues, conflict wouldn't occur and reconciliation wouldn't demand so much of us. But there never has been and never will be a time in human history when reconciliation is less than a primary human need and dilemma. That conversation in our living room left no doubt.

In this world of broken relationships, reconciliation-talk may be essential but it's also risky. You don't have to be in Darfur or the West Bank—you can be in the Mall of America or downtown Pasadena. Reconciliation is difficult. First, efforts at reconciliation do not necessarily make things better, especially where damaged relationships are involved. Second, reconciliation-talk can seem naïve or impertinent. Victims of violence, for example, are not helped when talk of reconciliation is little more than a cover-up for suffering. Third, talk of reconciliation raises the fear of injustice. Each of us measures our suffering, or that of others, in our own ways, but measure we do. Instead of justice, reconciliation can seem like a declaration of defeat. Fourth, diagnosing the roots of the brokenness is difficult because we are immersed in it, embedded in the context so fully that it is very hard to see and understand what is happening. What to "us" seems so clear may or may not be so clear to "them." Fifth, reconciliation means hard work. It involves venturing into what is seen and unseen, it means realizing that we really only experience life in our own terms and the "other" at an alienated distance.

At the root of any Christian understanding of reconciliation is a basic claim: at the juggernaut of our relational and systemic brokenness lies a broken relationship with God. Put negatively, in a world made for thriving relationships, our broken relation with God intertwines with our distorted relations with ourselves and with one another, which, in turn, further distorts our relationship with God. Put positively, God's loving capacity to make all things right, and all relationships reconciled, is the essence of the kingdom of God. When we face the extent of our personal and systemic needs for reconciliation, we may rightly despair.

RECONCILIATION CENTERED IN JESUS CHRIST

"But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ" (Eph 2:4–5). God in Jesus Christ has entered and undone those broken relationships and systems. Herein lies our ultimate reconciliation hope.

When Christians talk this way, we are not suddenly changing the subject from "reconciliation" to "religion." This is no sleight of hand. According to the Bible, no one takes reconciliation more seriously or passionately than does God. No one is more invested in, nor more capable of, addressing the realities of broken relationships than God. The whole narrative of the Bible conveys the vivid and persistent steps God takes to bring about reconciliation for Israel or for the church—for the sake of the world.

Human beings are significant secondary actors in the deep work of reconciliation, for which God alone carries the primary burden and capacity. In New Testament terms, full reconciliation will only be possible through the mediating sacrifice of the death and resurrection of Jesus. That is the measure of the difficulty and of the hope of reconciliation. All other Christian efforts at reconciliation must center here. In his book *The Cost of Discipleship*, German theologian Dietrich Bonhoeffer said,

> *"[Jesus] stands between us and God, and for that very reason he stands between us and all other men and things. He is the Mediator, not only between God and man, but between man and man, between man and reality. Since the whole world was created through him and unto him (John 1:3; 1st Cor. 8:6; Heb. 1:2), he is the sole Mediator in the world."*

Jesus Christ comes as God incarnate to be the primary agent of reconciliation whether or not this is acknowledged and confessed by any of the parties involved. The more those involved seek to be in tune with Jesus Christ—to see, listen, and love as he does—the stronger and more hopeful the reconciliation efforts. "The One who alone makes all things new" vests our humanity with the capacities to do good in alignment with our true human identity and in the context of community.

The cross is no sweet epiphany but an act of grace dying for the sake of reconciliation. In the Gospels, Jesus' story turns toward Jerusalem as the fulfillment of his call from the Father to give his life. When we face broken marriages, families, friendships, churches, towns, cities, and nations, the cross of Christ enables us to do so without naiveté. We know real brokenness is always deeper and graver than it appears. It means every party in a situation holds a self-justifying stake in something that is not true. Even so, we grasp our position desperately,

"Segregation in the church today is heresy. Where is the togetherness? Where is the unity? Where is the Body of Christ? If you are not willing to leave the safety of your community to march with us or to stand with us in solidarity when the cameras are off, how do I know you care? How do I know that you have a deep concern for black youths who are being killed every week in the streets? How can I know unless you show me?

"We need a unity that goes across every kind of dividing line because that is the perfect will of God—that we be one in the body of Christ. Because of the silence of the evangelical church in the past, we need a strong opposition today to racism in every form. We need that strong position from our church leaders. What of those who have perpetrated racism in the past? There needs to be an admittance of that reality, repentance of that reality, and restitution! Don't just say, "What can we do to fix it? What can we do to set it right? What can we do to bring justice?

"There are many causes at work in the context of police violence, but the undeniable reality is that race is part of the equation. We see and hear stories of racism across the nation, we continue to hear black stories of pain, and we continue to see black bodies lying in pools of their own blood—that should speak to us!"

+ **CALEB CAMPBELL** *is a first-year student in the MDiv program, a youth minister at Southside Christian Palace Miracle Center, a published author, and attended the conversation mentioned at the beginning of President Labberton's article.*

determined that we cannot let go and that the responsibility for change belongs primarily to the other party far more than to us.

The christological hope of facing and living into this reality means there is no depth of need that is beyond the reach of our Lord's reconciling love. No suffering or broken relationship is outside the reach of "God [who] so loved the world that he gave his only begotten son" (John 3:16) that we might live in reconciled relationship with God, ourselves, and our neighbor. This underscores that the diagnosis of human need is more profound and daunting than we can readily see or fix. No wonder healthy relationships elude us, for "we cannot save ourselves." We don't get to sit in a circle in our living room and work up a simple answer to a broken world. We need to be saved from ourselves. "But God . . . " is our only hope.

LIVING FROM A NEW CENTER

Christians are to be those who live converted to the hope of reconciliation in Christ. Conversion is the ongoing, reality-orienting transformation centered in our Lord that changes life here and now. To come, by the power of the Holy Spirit, to confess that "Jesus is Lord" involves acknowledging that all relationships and all power are placed under the reign of the One who alone properly orders love. "God is love." God's forgiveness and mercy are the very gifts we most need for personal or societal reconciliation to move forward. Indeed, that is the beginning of personal Christian reconciliation. Our living room conversation is founded on the conviction that our only hope lies beyond us, but must take place in us and through us in a Christ reordered life.

If sin is "disordered love," as church father St. Augustine says in *City of God*, then reconciliation must in some measure be about the reordering of loves. It turns out to be healing and reviving news, for example, of giving up the notion that life is principally about me or for me, a disordered claim that goes on to define and distort every relationship. Confronting, confessing, and reordering this is at the core of spiritual rebirth, being born again, being given life in place of death. We come to face it and learn it by degrees as we move further into life in the heart of God.

Any person's ongoing conversion involves a life of following, imitating, and conforming to Jesus Christ, that is, a call to new relationships, and therefore, to a full participation in "the ministry of reconciliation." To become authentically reconciled to God involves reconciliation with our neighbors: we pray "to be forgiven, even as we have been forgiving"; "we cannot say we love God and hate our enemy." To receive the benefits of reconciliation moves us to offer the same to those around us.

Conversion language is something the church typically uses when it talks about those outside its ranks. But sitting in the living room circle with African American brothers as they told their stories of being "unseen," "invisible," or "good as ghosts" in a dominantly white culture or even in Fuller Seminary, shouts out the need for deeper conversion inside and among the people of God as well. While the church cares about the conversion of society, it must display its own conversion deeper than it often does.

To be a participant in reconciliation does not require our conversion, but our conversion does require our engagement in reconciliation. This is Christian work and witness every day. We "don't let the sun go down on our anger"; we "go and get things right with the one who has something against us before then making our offering." If we follow the one who rightly orders love, seeking reconciliation and justice in daily life is to be normative. We are not converted by our efforts of reconciliation, but it should be that we are converted for our efforts of reconciliation.

RECONCILIATION VISION

What we believe should affect how and whom we see. What then do we, as disciples of Jesus, see as we live in this world? How do we see what we see? Why do we see what we see? What matters most and why? And most importantly, whom do we see or not see and why? The peculiarity of being followers of Jesus ought to show in our answers to these questions. Being part of the new community of God's people should mean we see reconciliation issues among our highest priorities.

Jesus declares in the Sermon on the Mount that his followers are "the light of the world" and "the salt of the earth." These metaphors assume darkness and death are everywhere. God's people are called to provide what is urgently needed and otherwise absent. Surely "light" (truth-telling) and "salt" (restraining decay) are critical aspects of any true reconciliation. But do we live this way? "Light" can be hidden, and "salt" can be diluted, Jesus warns. Are we in the church exercising the agency of change that Jesus says is our very identity in a broken world?

When we sat with our brothers for that long evening in our living room, it was after many powerful events that brought our national attention to the declaration that "Black Lives Matter." Nevertheless, it was before the Charleston Nine had been killed at Emanuel African Methodist Episcopal Church, before the families of those nine offered shocking forgiveness, and before the first African American president led us all in "Amazing Grace." It was also before the Confederate flag was taken down from the South Carolina capital.

Every act of reconciliation is always "after" and "before." The cross and resurrection fit just there too, amidst the most intimate, public, systemic kinds of brokenness and sin. That is just where we were in the living room, between what has been and what will be. The communion we shared together that night was filled with intertwining discouragement and despair that honesty and trust can allow. Reconciliation is so hard, so needed, takes far longer, and is more illusive than we ever expect. But interwoven in our conversation was the assurance that the God "who holds all things together" will one day "bring to completion" the reconciliation that God alone can produce. The communion in the living room was a foretaste of that reconciliation.

It was not an evening of advocacy, but in their conversation these students cared enough about Fuller to hope for change and to let me know what would really matter to them. Several mentioned the importance of more African American faculty, especially more men. Others said how our commitment to a diversity of authors and of racial and cultural perspectives in class often didn't reach nearly far enough or feel truly integrated into the lectures or the classroom discussions. The academy still feels too white or non-African American for some to imagine themselves pursuing such a professional pathway, even though this was their dream. They recounted that some of their professors really listened and heard them when they spoke in class and this was life-giving to them, though painfully not all faculty communicated this.

As the white man who lives in the president's house and occupies the president's office, my story is different than that of my brothers who left that night to return to the vulnerable, sometimes violent world of racial prejudice and hatred. Unless the communion of that night is reflected in how I live and how I lead—in how Fuller is and how Fuller develops—then the gift of that night will be violated. Still, it would be hard to think of any greater evidence of God's grace at work in this season of our lives than if our seminary and our graduates became wellsprings of the communion of God that offers the true reconciliation for which we and our broken world yearn.

"The African American community has been subjected to repeated interpersonal, cultural, institutional, and systemic forms of oppression that have marred identity and subjugated development. Minority communities suffer at the unjust hands of oppressive law enforcement. As this occurs, followers of Jesus stand by idle, passive, and neutral, hoping for God to bring justice, shalom, and restoration to each unique situation. The people of God must be conscious, informed, active, and engaged. It is an imperative that the love ethic of the people of God becomes an embodied, public practice.

"We must see that those who suffer at the hand of violence by those who occupy power and privilege continue to be caught in a toxic cycle. Those in power must fulfill the biblical imperative of peacemaking by using their privilege to contend and restore those at the bottom of society. God desires that we use the skills, talents, and abilities he has given us to engage actively and not remain passive to the plight of those around us. This must happen in our spheres of influence, top and bottom. A Spirit-led synergy needs to be cultivated within the cross-stitch of society that contends actively for the shalom of all people."

+ **TOBY CASTLE** *graduated with a Master of Arts in Global Leadership in 2015. He is an educator and race advocate from Sydney, Australia.*

"There are a lot of people hurting. Racism is seeping into the church because the church is too afraid to be confrontational. The church was the bedrock of the black community, so to not be at the forefront of conversations that matter to the community is not right. It's a vacant hole that is not doing what God said: 'feed my children.' Movement toward justice should be launched from the church! Instead, we are not salt anymore; we are washed out.

"People won't admit that there's a problem. We need to be in conversation constantly, admitting that there is a problem when we don't see each other as individuals, we see each other as 'others.' Once you have one great friend outside your race, you are doomed to never have the lie of racism again in your life. You can't say, 'all white people are . . . ' *anything*! I have a friend—Rebecca: I can't say 'all white people . . . but not Rebecca. And not Toby.' You can't do it! So that is reconciliation for me: I know one [white brother or sister] exists. And if one exists, maybe two exist.

"We have to come together. That, if anything, is my reason for living: to put people at the same table to have a conversation who wouldn't normally look at each other on the street. That's important. You have to love your brother, and to do that, you have to hear your brother. That's what we have to take on, because it's God first and it's God last."

+ **PJ JOHNSON** *is a Washingtonian (from DC) who has called Pasadena home for over 15 years. She is an MDiv student with an emphasis in international and urban development, and she wants to start a global conversation about God with marginalized peoples that can move them to be active agents in their own lives.*

Love L. Sechrest joined Fuller's faculty in 2006, after having taught at Duke Divinity School and at the Graduate School at Trinity International University. Prior to earning her MDiv and PhD, she had a career in the aerospace industry at General Electric, eventually functioning as chief information officer of an $800 million company within Lockheed Martin. She has won numerous honors and fellowships, including those from the American Jewish Committee/Shalom Hartman Institute, the Kern Foundation, the Wabash Institute, Duke University, the Fund for Theological Education and the National Institutes of Science/Ford Foundation, as well as the Lockheed Martin President's Award, and the GE Aerospace General Manager's Award.

Sechrest is cochair of the African American Biblical Hermeneutics section in the Society of Biblical Literature, and she gives presentations on race, ethnicity, and Christian thought in a variety of academic, business, and church contexts. She is the author of *A Former Jew: Paul and the Dialectics of Race* (T&T Clark, 2009) and other articles and book chapters in New Testament studies, critical race theory, and ethics. She is currently working on a book entitled *Race Relations and the New Testament* as well as a commentary on Second Corinthians. She is involved in projects to nurture preaching and ministry locally and across the globe.

RACE RELATIONS IN THE CHURCH IN THE AGE OF OBAMA

Love L. Sechrest

At 12:00 noon on Tuesday, January 20, 2009, the United States inaugurated its first African American as president with great pomp, circumstance, and hope. Those from virtually every corner of the nation looked on in pride at this tangible manifestation of our nation's promise of opportunity for all citizens. The moment was especially poignant for African Americans who, according to reports, finally felt themselves to be members of this country in a way they had never before experienced. Observers described Obama's gains among non-evangelical religious people as dramatic, and it may be that he did so well among people of faith because of his message of unity and reconciliation. His vision was one of an America unified by our common hopes and aspirations, a nation coalescing across race, region, and political party, where we all affirm, "Yes, we are our brothers' and sisters' keepers." I remember that at one point in early 2008 I thought that the church might not have need of my scholarship at the intersection of race relations and New Testament interpretation since concord and unity were breaking out all over the country. But then came the summer of 2008 and a vicious return to partisan politics with a twist, the usual brew spiked with a not-too-thinly veiled draught of race-baiting from "birthers" and others.

That summer turned out to be nothing in comparison to the ensuing six years as race lurked as an undercurrent in much of our public discourse. With deeply fractured politics and dysfunctional polarization, we've lost the capacity to seek the common good. For example, polling indicates that a majority of Americans approve of the Affordable Care Act and its provisions while simultaneously disapproving of Obamacare, despite the fact that these are two ways of referring to exactly the same legislation. Our political discourse has degenerated into anxieties about whether giving benefits to those people over there will take money out of the pockets of my kind of people over here, even when the changes are those from which we would all benefit. Most recently, cell phone video cameras document institutional disparities in the policing of communities of color, while the attendant media analysis focuses on remedies for managing the ensuing protests rather than addressing the underlying causes of the hyperviolent encounters between law enforcement and unarmed blacks themselves.

The Obama presidency has been noteworthy in many respects and will be examined by political scientists for many years to come. But what believer could forget the controversy that exploded during the 2008 campaign over remarks made by Obama's former pastor Rev. Jeremiah Wright? I was deeply pained by the way this controversy exposed the racial divides in the church, but I was more devastated that the uproar filled the space of a much-needed interracial dialogue in the church. That evangelical churches are more deeply divided by race than the rest of American society is well documented,[1] but the controversy over Jeremiah Wright's preaching was not the way that I wanted to see evangelicals or the broader church engage in a dialogue about race. When Wright's prophetic voice in the best tradition of the African American pulpit was cavalierly dismissed as an alien, radical, and scary "black theology," the denunciation only added insult to injury.

The state of the racial reconciliation movement in churches today varies from region to region. In my own experience in the upper Midwest, the Mid-Atlantic, the Southeast, and Southern California, the vast majority of Protestant churches are segregated, and where integration exists it lacks the intimacy that characterizes true reconciliation. Smaller churches that are intentionally working to achieve a vibrant demonstrable union across race and culture struggle numerically and financially. Visitors to a Methodist missionally minded, multiracial church in North Carolina frequently remarked that they were impressed with the witness that that local congregation offered to the power of the gospel, but that the church was "too hard" for them to consider as a church home. It was too uncomfortable to sing in Spanish, to deal with the choppy nature of a translated sermon, or to understand cultural differences in childrearing. Here on the West Coast, multiethnic Protestant churches are somewhat less scarce but usually come in a megachurch flavor that often lacks the kind of community that could produce real progress in race relations. Much more common are congregations that are either culturally homogeneous or nearly wholly ethnically homogenous save for a few hardy souls who align themselves with a given congregation for a variety of reasons. Again, in my experience, the valiant efforts of these few isolated people of color in culturally and/or ethnically white churches are no substitute for a thoughtful and intentional decision by a local body to take up this difficult and painful cross.

Indeed more often these days I find that I want to challenge the whole category of "racial reconciliation," since I am now profoundly troubled by the phrase. As the earliest generation of evangelical activists articulated it, the concept was complex and nuanced and always included a focus on institutional racism in society along with the discussion of interpersonal relationships. However, recent evangelical discourse about racial reconciliation tends to diminish the notion by focusing only on overcoming personal prejudice while turning a sometimes deliberately blind eye to structural matters of inequality like poverty, education, health outcomes, criminal justice issues, and the like. I prefer to talk about "race relations in the church" as a category for this kind of work rather than to focus on "reconciliation" as an overarching theme. The former surely includes the latter and is broad enough to include a topic like restorative justice, a biblical concept that usually receives short shrift in evangelical discussions of race. In other words, the divisions we face today are not going to be healed by weeping for an hour followed by a hug.

The truth is, many of our local congregations do not foster the kind of interpersonal interdependence between the races that is at the heart of the New Testament vision for the church. The earliest narrative about the growth of the church in Acts emphasizes this intimacy, describing how believers shared their possessions with each other so that every need in the community would be met (Acts 2:44–47; 4:32–37). A similar picture emerges from the Pauline epistles, in Paul's account of the purposes behind his relief project for the Jerusalem church. Invoking the Old Testament tradition of God's gracious provision of manna for the people during their exodus wanderings in the desert, Paul exhorts those with abundance to provide for those who lack (2 Cor 8:13–15). Moreover, he urges his readers to mimic the generosity of people who gave while experiencing their own troubles, all for the sake of being a means of grace to others in need (2 Cor 8:1–4).

Indeed, the idea of interdependency is at the very heart of Paul's gospel. Paul's discussion of Jewish and Gentile salvation in Romans 11 maintains that each group is implicated in the salvation of the other. He believes that Jewish rejection of the gospel opens the door to Gentile salvation and that the riches

"The bottom line is that the church is still the most segregated community in America. We have not found each other, except on the annual rent-a-choir day. So a moratorium on church growth for the purpose of majoring in reconciliation would not be such a bad idea."

+ *William E. Pannell, from his book* The Coming Race Wars. *Pannell served on Fuller's faculty for 40 years and, in 1971, became the first African American to serve at Fuller as a trustee. The Pannell Center for African American Church Studies was recently named in his honor, and he has been a constant voice for reconciliation within our community. He holds a Bible to symbolize his faith that has compelled him toward a life of public leadership.*

of Christ among the Gentiles will in turn provoke the Jews to embrace him (Rom 11:11–26). Paul's emphasis on interdependence is even better known via the body-of-Christ metaphor in 1 Corinthians 12. In this text, mutual interdependence is integral to life in Christ and is not restricted to the subject of entrance into the community. Each member of the community is gifted with resources and abilities to improve the common good in the context of shared responsibility for each other. Using modesty in clothing private body parts as a metaphor, Paul explains that God gives greater honor to those Christians who need it, since the strong have no need for additional esteem (1 Cor 12:22–26). Honoring the weak, according to Paul, preserves the unity of the body of Christ in which each believer is an individually gifted and necessary part of the whole. Further, this practice has the additional benefit of protecting the body from being infected by a spirit of arrogant individualism (12:21–25).

Christians in the United States must recognize how race is inextricably bound up with the history of the birth and growth of the American church. The church is one of the few remaining institutions in the American scene that normalizes the effects of slavery, with most Christians preserving these segregated spaces in the interests of cultural comfort. Racially separate churches violate the interdependence that should characterize authentic Christian communities. Further, this individualism blocks churches from the blessings of gifts preserved in separate traditions. For example, segregated white churches celebrate the confessions and the rich legacies of the intellectual giants of the faith, but too often preach a weak and disembodied gospel that reduces spirituality to symbolism, and which separates material concerns from moral choices and the pursuit of righteousness. In the black church, the effects of racism not only created intractable social, economic, and political disparities between blacks and whites, but it also subverted black access to the intellectual tradition and history of the church. Hence, while the best of the black church tradition still preserves a full-bodied worship where spirit is real and connected with body and matters of everyday life, the combination of socio-economic hardship and fractured moorings in the intellectual tradition of the church can produce an overemphasis on these same material matters. It is ironic that both races thus contribute to creating the void that makes possible the flourishing of the prosperity gospel now virulently sweeping the church in the two-thirds world and American cities alike. In other words, life in the body of Christ is impoverished because aspects of the transformative effects of the gospel have been preserved in separate segments of the church, each handicapped by the lack of the other.

I maintain that interdependence is critical for authentic, gospel-shaped race relations in the church. There is no doubt that there are any number of homogeneous churches of all colors that fail to embody the kind of interdependence that Paul had in mind in 1 Corinthians 12; one imagines that this would be especially true of churches whose members are comfortable socioeconomically, where the needs of congregants are focused on personal fulfillment over survival.[2] Interdependence is critical for healing racial schisms in the church not because there is a Bible verse that demands it, but because the lingering legacy of our troubled racial past demands the greater sensitivity and sacrifice of a higher righteousness going forward. We will know that we have finally overcome when local congregations reflect the ethnoracial composition of their communities, towns, and neighborhoods, when the draw of the Christian family supersedes the pull of cultural comfort. We will have finally overcome the legacy of destructive ethnic and racial stereotypes when skin color or speech patterns do not inhibit the affirmation of leadership gifts in these multifaceted congregations. We will have finally arrived in the territory about which Dr. King dreamt when our best friends in church really are people from other races and ethnic groups, when the people who know our greatest fears and deepest longings do not look anything like us.

Without a doubt, this is terrifying work. We are here describing an interdependence-based racial healing that exhorts believers to acknowledge and share vulnerabilities and weaknesses with the ethnic Other. That we are talking about depending on people who look like those who have hurt us in the past, who've been insensitive to the pressures or difficulties we face on a daily basis, only raises the stakes in this already risky undertaking. Such risk-taking in relationships would be especially dangerous for people who are already in a weakened position, though we should not underestimate the difficulties in exposing one's inner life even when done from a seeming position of strength. There is nothing comfortable about building these kinds of relationships. Visitors to mixed congregations speak honestly when they confess that they have no interest in subjecting themselves to this degree of discomfort, and their sentiments are completely understandable. Whether the sentiments are also faithful to the gospel is another thing entirely. Indeed, we have reached a sad state of affairs when we are all unwilling to be challenged when we go to church.

It is not surprising that President Obama was unable to usher in a new era of political unity singlehandedly. The interests of those on each side of our political landscape are preserved by maintaining divisions, as political popularity seems to operate on a zero sum basis wherein losses on one side translate directly into gains on the other. This dichotomy, this gulf that lies between our highest aspirations and the pedestrian interests of power and position, between the comfort of the status quo and the challenges of vulnerability, also applies to the inertia in the movement towards Christocentric race relations in the church. Nevertheless, it is noteworthy that the appeal to unity in part propelled Obama to a convincing victory, striking deep chords in the minds and hearts of so many. I am convinced that multiethnic and multicultural unity and interdependence in the church would be just as compelling and winsome, though with far higher stakes.

We will find fresh energy for this task when we recognize that we cannot achieve our destiny as the people of God unless we work together, inasmuch as we are called to demonstrate a supernatural capacity to love one another and to bear one another's pain. We should not move too quickly to a cheap reconciliation that forgets the past rather than honoring it as a clay vessel that contains a refined treasure bearing witness to the presence of Jesus at the margins. We need to make space for the histories of ethnic pain to be shared and revered among whites and all peoples of color, and to be instructed by them. That is, we need to understand how our past impinges on the present before we can move forward together toward our future. We cannot be who we are called to be unless we can gain access to the treasures of the gospel that have been preserved in the separate traditions of now segregated ethnic churches. We will not testify to the glory of God and the manifold riches of his mercy to the nations until we do.

ENDNOTES

1. See Jason E. Shelton and Michael O. Emerson, *Blacks and Whites in Christian America: How Racial Discrimination Shapes Religious Convictions* (New York: NYU Press, 2012); also Michael O. Emerson and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem with Race in America* (New York: Oxford University Press, 2000).
2. For more information on the similarities of the belief structures of black and white evangelicals alongside the dissimilar religious habitus of these groups, see Shelton and Emerson, *Blacks and Whites in Christian America*.

"The Book of Esther offers a valuable commentary on today's globalizing world. The phenomenon of transnational, political, and economic interdependence generates uncertainty and confusion similar to what the citizens of Susa experienced. Esther serves as a careful warning against the catastrophic effects of consolidation and integration of power without a corresponding ethical framework. . . . The emerging world economic and political situation needs an ethical frame that matches the informational and technological advancements. Esther tells how an ancient version of modern-based globalization—that is, integration and expansion of transnational production, migration, communication, and technology—went awry when control of power was concentrated in an entity that was dangerously devoid of any ethical consciousness."

+ **KYONG-JIN LEE** *is assistant professor of Old Testament studies in the School of Theology.*

"Sabbath has to do not only with rest, but it has to do with ecology, with family, with neighbor—it's all included. Yes, Freddie Gray is included; Freddie Gray's memory is included. [Palestinian martyr] Deacon Romanus's memory is included. All those that are within your immediate circle are particularly included. It's so easy to get caught up with justice as outside of the home that we forget the people we sleep next to and share a bed with. Justice ought to begin at home, but it does not stay there because you cannot keep the fourth commandment in a cave. You can keep the Sabbath as long as you are in relationships. God's command to keep the Sabbath reminds us of the irreducible, inscrutable, and relational nature of God's demand on Christians and the world—an ecological community with a Christian *oikos* that creation-driven Sabbath rest demands of Christianity."

+ **JOHNNY RAMÍREZ-JOHNSON** *is professor of intercultural studies.*

DREAMING GOD'S DREAMS

REVELATION 7:9–10

Juan Francisco Martínez

Juan Francisco Martínez is vice provost and professor of Hispanic studies and pastoral leadership. Since coming to Fuller in 2001, Martínez has also served as associate provost for diversity and international programs and as director of the Center for the Study of Hispanic Church and Community. Among other topics, his current research focuses on the history of Latino Protestantism, Latino Protestant identity, ministry in Latino Protestant churches, Latino and Latin American Anabaptists, and transnational mission among US Latinos.

Martínez joined Fuller from the Latin American Anabaptist Seminary in Guatemala City, Guatemala, where he served as rector for nine years. A Mennonite Brethren pastor, Martínez also has experience in church planting and teaching in both religious and secular venues.

Most recently Martínez has published the books *Churches, Cultures and Leadership* (with Mark Lau Branson, 2011), *Los Protestantes: Latino Protestantism in the United States* (2011), *Los Evangélicos: Portraits of Latino Protestantism in the United States* (coedited with Lindy Scott, 2009), *Walk with the People: Latino Ministry in the United States/ Caminando entre el pueblo: Ministerio latino en los Estados Unidos* (2008), and *Vivir y servir en el exilio: Lecturas teológicas de la experiencia latina en los Estados Unidos* (coedited with Jorge Maldonado, 2008).

My parents were migrant workers when I was born. They later settled in Kettleman City, a rural farming community in Central California, where they became pastors and ministered for over 30 years. They were committed to working among migrant farm workers.

The town had been populated by poor whites and a few African Americans. But by the 1960s it was becoming mostly Mexican and Mexican American. I would grow up, and later serve, in the San Joaquín Valley during a time of significant demographic change. That change created many social challenges. It was in that valley that I first encountered racial tensions and the power dynamics linked to those tensions. But it was also there that I first began to understand what it meant to believe that it was possible for peoples of different ethnic backgrounds to live together as the people of God.

It was in Kettleman City and Avenal, and later in Fresno and Parlier, that I begin to understand that God sought something different among his people than the separations that we tended to live—separations that were ethnic, socioeconomic, and racialized. In my development as a leader, I had occasion to sit on different sides of these separations and realize how deep the divisions were. Yet God had a different dream for his people.

In Rev 7:9–10 God presents his vision, his dream for the future of humanity. It is written to encourage us and to challenge us to believe in his future. The passage has served me as a vision, a way of thinking about what God is doing through Jesus Christ, what God wants for humanity, and what we as the church of Jesus Christ need to be living today as sign and sacrament of God's future. This vision has challenged me to work toward God's dream and has given me a biblical framing for presenting the implications of that dream to others.

BIBLICAL AND HISTORICAL CONTEXT

To understand this passage we need to remember the new thing God had done through Jesus. Jesus called his followers to make disciples of all nations (Matt 28:16–20). As the church began to preach in new areas, Jews and Gentiles had to learn how to be one people in Jesus Christ (Eph 2–3).

This was a complicated task. Jews had a low view of Gentiles, something they were sure God had taught them. For example, we run into Peter in Acts 10. He had heard Jesus' call to preach the gospel to all peoples, but when he is called in a vision to live into the future God is creating, his first answer is No. And when he enters Cornelius's house, he begins by telling those that came to hear him that it is an abomination for a Jew to enter the house of a Gentile. What a wonderful way to start talking about the good news of the gospel!

By the time John writes the book of Revelation, the church is suffering. Being faithful to the way of Jesus has brought persecution upon believers. In the midst of suffering and martyrdom, some Christians are asking: Is the message of Jesus Christ true? Is there a future for us?

John writes Revelation to offer hope to those Christians. Throughout the book he presents two visions, two ways of interpreting their experience of persecution: one as seen from earth (suffering) and one as seen from God's throne (martyrs worshipping). The suffering is real. But is the suffering the final word? Is this all there is in relationship to that suffering? According to John both visions are "true." But which of these truths will guide the believers who are suffering?

Revelation is a message of hope in God's future in the midst of present pain. Specifically, Rev 7:9–10 presents God's "dream," the goal toward which the gospel aims. God's future is presented to motivate believers to continue to live out the gospel in the midst of their present suffering. The current situation facing believers may be complex, but God invites them to be faithful because God is doing something bigger than what can be seen in the suffering.

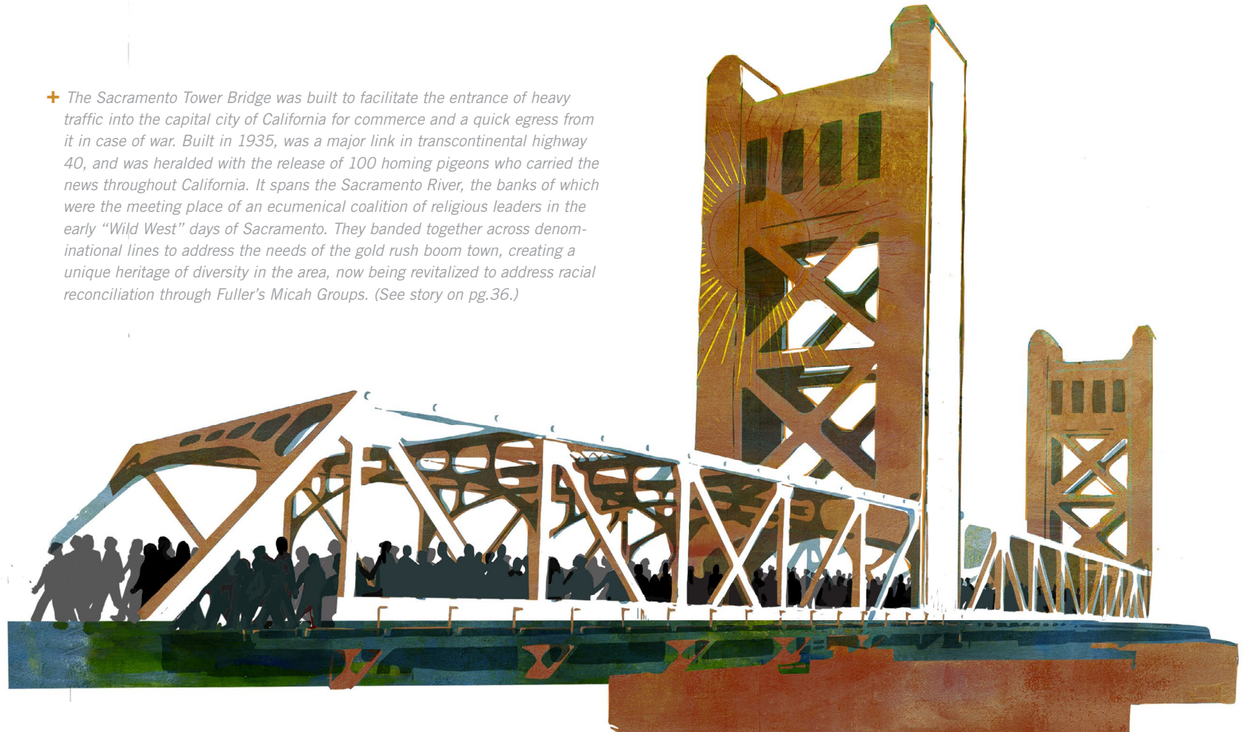
THE HEAVENLY VISION

> *After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!" (Rev 7:9–10 NRSV)*

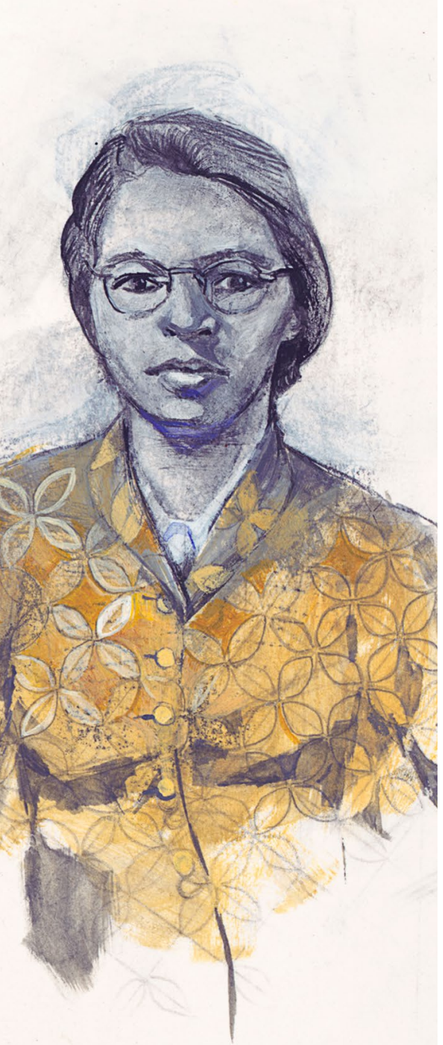
John's vision is one in which all the peoples of the earth are represented. He is emphatic about this. He presents a vision of people who are different, speaking different languages, from different ethnicities and from different places. Though these people are different in many ways, they have one thing in common. All of them have known God's grace through Jesus Christ. Jesus brought victory through his death and gave hope for the future.

The people in Revelation 7 have a common purpose and vision that focuses them. They are worshipping God together. Those who had died as martyrs were now able to fully understand what God had been doing. Evil and human divisions would not have the last word in the community God is creating. The communities of faith that were developing among the various peoples that had accepted the message of the gospel were the sign and sacrament of what God wanted for all of humanity.

This is the message we read throughout Revelation. God's vision of the future will be fulfilled. Human impositions will not have the final word, no matter how powerful. The



The Sacramento Tower Bridge was built to facilitate the entrance of heavy traffic into the capital city of California for commerce and a quick egress from it in case of war. Built in 1935, was a major link in transcontinental highway 40, and was heralded with the release of 100 homing pigeons who carried the news throughout California. It spans the Sacramento River, the banks of which were the meeting place of an ecumenical coalition of religious leaders in the early "Wild West" days of Sacramento. They banded together across denominational lines to address the needs of the gold rush boom town, creating a unique heritage of diversity in the area, now being revitalized to address racial reconciliation through Fuller's Micah Groups. *(See story on pg.36.)*



"The time had just come when I had been pushed as far as I could stand, and they placed me under arrest. I didn't feel afraid—I had decided that I would have to know once and for all what rights I had as a human being and a citizen, even in Montgomery, Alabama."

+ *from Rosa Parks (1913–2005), in a 1956 interview. Parks's refusal to move to the back of an Alabama bus became an inciting symbol of the civil rights movement. Fueled by her vision for equality and her work as a deaconess at the St. Paul African Methodist Episcopal Church, Parks continued as an activist and organizer for the remainder of her life.*

kingdoms of this earth, good or bad, will all recognize the Lord. Related to that is another important truth: human unity will come as we focus on our Lord Jesus Christ and what God is doing in the world. Humans will not come together by economic, political, or military power, but by the Spirit of God.

LIVING INTO THE VISION TODAY

God's vision or dream of the future is clear. The preaching of the gospel, the making of disciples, the forming of communities of faith from among all the peoples of the earth, serving others in the name of Jesus, living in light of God's kingdom—all of these are signs pointing toward God's eschatological future for humanity. God's vision helps us see the future, even though it does not exist now. It points us in the right direction.

Throughout history, Christians have been able to dream of humans living in better relationships. The early church struggled with how Jews and Gentiles were to be the church together. As communities of believers developed in the Roman Empire and beyond, these groups of believers reflected the diversity of their world and demonstrated new ways of intercultural relations. It was those same Christians in the Roman Empire who protected girl children. And centuries later, it would be Christians that would lead the fight to end slavery and for women's rights.

During the civil rights movement in the United States, Martin Luther King Jr. told us about his dream. He had a vision of a different way of doing race relations in this country. Most people that heard the speech were convinced that it was impossible. But his dream had a very significant impact on the United States. We still have a long way to go as a country, as we have sadly seen in recent events. But we are in a different place today. Because of a dream, a vision, a new reality could be envisioned and lived into. We have an African American president, and the relationships between races in the United States are much better than they were 50 years ago when Dr. King made his famous speech.

God's dream in Revelation 7, embodied in Dr. King's dream, is the type of dream that has guided my life and ministry. My ministry began among marginalized farm laborers, but soon led me to the need of addressing the real differences in the San Joaquín Valley, which usually linked ethnicity, socioeconomic status, and racialization. Even as a young pastor, it was clear that these differences really did divide the churches of my own denomination, the Mennonite Brethren. Ministry would take me far beyond the Central Valley of California, but the issues would continue to follow me, first to intercultural church life in Los Angeles (particularly after the Rodney King disturbances), then to beautiful (and profoundly racially divided) Guatemala, and later back to Southern California.

So how does the son of migrant workers dream God's dream for communities of faith that reflect both the diversity and unity of the community of believers? My own sense of the task has evolved as I have seen the complexities lived out in different contexts. How does one face the reality of racism and live out of the hope of the gospel?

In the racially and socioeconomically divided world of my childhood and early pastoral ministry, the most important part of the task for me was providing spaces for those who were marginalized. Poor Latinos needed a place where they could be the people of God without being forced into a church model that was completely foreign to them. At times it also meant standing with the marginalized over against the attitudes of those who assumed that they had the normative way of understanding the task of being the people of God. (Of course, those people also seemed to be in charge of all of life in Central California.) But it also meant being a bridge between peoples, helping the various communities begin to interact with each, instead of only reading each other in light of stereotypes.

Moving into the racially divided communities of Inglewood and Compton in Southern California during the 1980s and 1990s raised a different set of issues. How does one work toward racial reconciliation among peoples that clearly do not trust or understand each other, such as the white, African American, Latino, and Korean immigrant communities as they tried to make sense of the killing of Latasha Harlins, the beating of Rodney King, and the riots that ensued when an all-white jury found the police officers involved in the beating not guilty? How does one become an agent for reconciliation in such a charged environment? How do the Christians in each of these communities reach out to each other when their pains are so profound and their interpretations of what happened so different? Even as we developed small group conversations among Christians from the various communities, we found that it was often difficult to find a common starting point. The suffering seemed so much more real than the vision of peoples living together.

Living and ministering in Guatemala for almost nine years brought to the forefront the importance of being willing to speak directly into structural racism. The indigenous peoples of Guatemala are half of the population of the country, yet the vast majority of the wealth of the country is concentrated in the hands of a small group of white extended families. Racism is so overt in Guatemala that one of the worst insults one can call another is "indio." The indigenous are still almost serfs in many parts of the countryside. How does one walk alongside the oppressed; how does one serve in a way that empowers the marginalized; what does it mean to be willing to suffer for walking with the poor? Those were the questions raised by life and service there. How does one read Revelation 7 when all the "official" interpreters are on one side of this divide and would benefit from a "white" interpretation of this vision?

Returning to Los Angeles a few months before 9-11 and watching how fear defined intercultural relations marked the beginning of a new stage of living into God´s dream. September 11, 2001, created a new reason for fear to have the final word in intercultural relations. When linked to the issues of identity and power politics in Los Angeles today, the debates over immigration, the relationship between class, ethnicity, poverty, and power, Revelation 7 seems very far away. How does one defend the weak, work to break down barriers, and find spaces for those who have been traditionally kept out?

Part of the current challenge for intercultural life in the United States is the reality of changing demographics. It would be relatively easy to talk about how to make the Revelation dream a reality if there were stable demographic groups where each understood their role (their "place") in the larger social system. The task would then be to redefine these relationships in light of the gospel.

But the United States faces complex types of intercultural interactions. On the one hand, there is the historical racism aimed directly at people of African descent and native peoples. This type of racism destroyed many Native American communities and continues to manifest itself in violent acts against people of African descent, nurtured through a type of social Darwinism, of both left and right, that directly or indirectly justifies the status quo.

There is also a different type of intercultural tension, one created by new migration and changing demographic trends. The tensions raised by mostly Asian and Latino immigrants, and their descendents, often has to do with ethnic minority vs. majority culture identity, the role of the English language in United States society, the protection of these ethnic minorities, and even the role of religion in ethnic identity maintenance. Should people be expected to structurally assimilate or is the country stronger because of this diversity? How do the answers to this question change how one reads Revelation 7? Though these issues overlap with structural racism, there are also real differences between these two types of tensions. Further, those who suffer one or the other of these types of tensions are often at odds with each other.

These types of demographic changes create constantly changing relationships between the various communities. As a result, even Christians from the same denomination or tradition but of different ethnic and cultural backgrounds often do not know how to deal with each other. They often hurt each other as cultural differences and issues of power and control keep them away from being faithful to the gospel. The Revelation vision seems far away.

Global migration, in particular, raises new opportunities and new challenges to living out the dream. And part of that challenge has to do with how we interpret what is happening. A key theological question has to do with what we believe about human migration and the way that God is present in that process. Do we see God at work in the midst of global migration? How is God present?

In the Bible, the people of God seemed most attentive to God when they were in movement. Abraham learned about God and about being a blessing to others when he accepted God's invitation to move. It was during the exodus that the people of Israel learned about God's law for living as the people of God. The people of Israel learned that God was the God of all people when they went into exile. And in the New Testament Christians are called pilgrims and strangers, metaphors that call the people of God to recognize that their first allegiance is to the kingdom of God. All of these point to the fact that God clearly works among his people in the midst of migration and exile and uses these places to help us grow in our understanding of who God is and how God works among people in the world.

Today's global migration patterns seem to create a missional opportunity to live into God's Revelation dream. The new encounters and the increasing diversity create many tensions and new challenges. For many this new reality feels more like a curse than like a blessing. Many people in the United States, including many Christians, are afraid of what the country is becoming, of how it is changing because of migration. (The same can be said of xenophobic fears in many other countries.) Yet those who dream God's dreams look at this situation and can potentially see a wonderful opportunity, both for those who are migrating and for our country. (For example, many of those migrants are committed Christians and God is using them to revitalize the faith of many in the United States.)

Seen through the lens of Revelation 7, global migration challenges us to think about what

"How many of you know we rarely make any kind of a change unless we have a crisis? How can you and I create moral and theological crises where we will all be asked to answer the age-old question that many freedom fighters before us have put into the public imagination: 'Which side are you on? Are you on freedom's side? Or are you on the side of status quo that is necessary to undergird bondage and oppression?'

"Our congregations must reimagine ourselves as more than a house for weekly worship. Our seminaries must become formation pipelines for pastors and Christian leaders who are freedom fighters and champions of liberation of not just the soul but also the body. Can we embrace the notion of our institutional body as a power basis of redemption and agency that can be leveraged to invent and create? . . . What does it mean to create a hope-filled present and future for marginalized people so we may see the kingdom of God on earth as it is in heaven? Can we preach, pray, and act in ways that disciple our congregants to be open and willing to put their own personal bodies in the fight for freedom through principled nonviolent direct action, mentoring, protest, or any form of physical engagement? You can flip the television with the remote control, critiquing and criticizing and dehumanizing angry, hurting, and traumatized young people who burn down a store, but you can't put your body in the game to help them put out the fire that is burning down their lives? Clergy, seminaries, ongoing Christian education programs must develop a robust theology that collapses the false dichotomy between biblical understandings of righteousness and justice.

"Seeking justice in my city has been an act of love that flows from a deep relationship with Christ but also a source of personal transformation as I dare to go upstream seeking to do justice. For through the ministry of justice God has shown me that for many social conditions that I've asked him in prayer to change, he often changes me and then empowers me to be an agent of change to transform these circumstances. Never forget, brothers and sisters, that the first act of revolution will always be internal—a revolution of our hearts, a revolution of our values, a revolution of our minds, a revolution of our ideas about who matters, who belongs to us, who is our neighbor, who we're willing to listen to, who is our family, and what is my responsibility to leverage my power, my resources, and my agency on their behalf."

+ **MICHAEL MCBRIDE** *is pastor of The Way Christian Center in West Berkeley, California.*

one "sees" when one encounters migrants and how to respond as a follower of Jesus Christ. Which truth will guide the task?

BEING THE TYPE OF PERSON WHO DREAMS GOD'S DREAMS

Fuller Seminary represents the diversity of the global church. Every year students from many countries graduate from here, ready to return to their countries of origin to serve more effectively. But the vision has historically been that of cross-cultural relations; "they" come over "here" or "we" go over "there." In this vision the encounters at Fuller are wonderful but temporary experiences that end when students return to their countries or contexts. The implicit assumption is that "them" and "us" are part of "pure" ethnic communities to which all return and in which all will live out their lives long-term.

But the more complex reality of global migrations and intercultural encounter are not always as easy to live into. For example, a significant percentage of Fuller students who identify themselves as being from outside the United States live and minister in this country. Many of them have transnational identities and feel connected to more than one national context. Fuller represents not only a wonderful temporary encounter, but also the rich and complex reality of living in almost any major city around the world.

There are many reasons why it is difficult to live into God's dream. We interact in varying types of intercultural relations where different types of responses will be needed. Some of these encounters are new, while others reflect centuries of structural injustice. There are also real social and economic differences that affect how communities interact. And the biggest issue of all is the reality of human sin. We are still on this side of the final fulfilment of God's dream in Revelation 7.

Yet Revelation invites us to live into this dream in our world today. One of the ways I understand my task at Fuller today is to help students dream of becoming a new generation of believers discipled to serve others, in the name of Christ, in this changing world. Because of the globalized nature of our lives today, living out the Revelation vision includes preparing students to be agents of the transformation of intercultural relations in light of the gospel. The new communities of faith created by the next generation of graduates will be called to live out this vision within their communities, but also as bridges to other Christian communities, being the church so that people of other faiths, and those of non-faith, will be impacted by that vision.

As during the time that John wrote Revelation, there are many reasons today why one can doubt whether God's dream can ever become reality or whether human fears and sin will fundamentally guide our interactions, even among Christians. Will Christians let Revelation 7 guide their vision of the future and their politics, or will political positions so color their reading of Scripture that visions of God's dream will merely sound like the political platforms of those in power?

In a sense little has changed, though much has changed. God's dreams still seem far from the reality we live today. The denomination that formed me and ordained me is still struggling with some of the same issues as when I was a young pastor. Structural racism is still the order of the day, even in countries that like to see themselves as particularly enlightened. And global migration is creating new types of encounters that complexify the task.

Yet this is the place and the time to live into this dream through the power of the Holy Spirit. The dream calls for believers to be evangelists of the message of Jesus Christ, interpreters of the complexities, bridges between peoples and groups, defenders and protectors of those who are marginalized, spokespeople for the causes of intercultural justice—people who will walk alongside, who will break down boundaries while defending those who are weaker, and who will speak truth to those in power.

God is inviting us to dream his dreams, to serve with the understanding that God's eschatological future calls us to believe that another future is possible today. And so the son of migrant workers keeps dreaming God's dreams.

+ *Martin Luther King Jr. from his speech "I've Been to the Mountaintop," given the day before he was murdered at the age of 39. King (1929–1968) was an American minister, winner of the Nobel Peace Prize in 1964, and leader of the African American civil rights movement. Best known for his role in the advancement of civil rights through nonviolent civil disobedience—based on his Christian beliefs—he was considered one of the greatest orators and Christian leaders in American history.*

Hak Joon Lee joined the faculty at Fuller in 2011 and in 2015 was named Lewis B. Smedes Professor of Christian Ethics. He came with 17 years of teaching experience at New Brunswick Theological Seminary, Drew University, and New York Theological Seminary. He is an ordained Minister of Word and Sacrament in the Presbyterian Church (USA).

Lee's current research focuses on covenant, trinitarian ethics, and public theology in the global era. He has also focused much of his study on the ethics and spirituality of Martin Luther King Jr., and he has been invited to be the keynote speaker for the celebration of Martin Luther King Jr. Day in several cities.

Lee has published several books, four in English, including *Covenant and Communication: A Christian Moral Conversation with Jürgen Habermas* (University Press of America, 2006), *We Will Get to the Promised Land: Martin Luther King Jr.'s Communal-Political Spirituality* (Pilgrim Press, 2006), *The Great World House: Martin Luther King, Jr. and Global Ethics* (Pilgrim Press, 2011), and *Shaping Public Theology: The Max L. Stackhouse Reader* (forthcoming), as well as numerous articles and two books in Korean, *Bridge Builders* (Doorae Media, 2007) and *A Paradigm Shift in Korean Churches* (Holy WavePlus Press, 2011), which was awarded one of the most outstanding books in religion in the year 2011 by the Ministry of Culture, Tourism, and

FORGIVENESS AND JUSTICE: TWO KEYS TO RECONCILIATION

Hak Joon Lee

The story of Zacchaeus (Luke 19:1–10) is a consistently fascinating read. It embodies many distinctive elements of a great story—a surprising twist, dramatic turns, and a shocking resolution. In the story, a man of wealth and power cannot find a spot on the street among the crowds as he endeavors to get a good look at Jesus. This is partially because the man is short but also so despised by people that they would crowd him out. Thus, like a child, this man of short stature climbs a tree along the street to look down for Jesus, and, to his surprise, Jesus looks up at the despised outcast and calls him by name. Jesus decides to spend time at the home of the sinner of sinners. But perhaps the most shocking element of the story is its climax, as Zacchaeus pledges to give half of his possessions to the poor and to pay back to those he defrauded four times what he took.

The story of Zacchaeus is a story of reconciliation. Jesus chooses Zacchaeus and stays in his house because he desires him to be reconciled with God and people. This is after all the same Jesus who asserted, "The Son of Man came to seek out and to save the lost" (v. 10). More importantly, however, the story reveals the manner in which divine-human reconciliation is inseparably related to human-human reconciliation. It offers a much-needed correction to a popular evangelical misunderstanding of reconciliation that regards reconciliation as a purely personal transaction between God and individuals, often with no mind given to its interpersonal effects.

The pledge of Zacchaeus (v. 8) is all the more shocking because of its stark contrast with the story of the young rich ruler who came to Jesus previously (Luke 18:18–30) and inquired about obtaining eternal life. This young rich ruler prided himself in that he had kept the Ten Commandments from his youth and gave some indication of his interest in Jesus' ministry. However, when given the choice between retaining his wealth and following Jesus, he "became sad; for he was very rich." In encountering Zacchaeus, Jesus did not make the same request. Zacchaeus freely volunteered his acts of charity and reparation after his meeting with Jesus. His story strongly suggests that a rich person, even one guilty of crimes, can indeed be reconciled to God. In some instances it seems the camel can pass through the eye of the needle (Matt 19:24)!

What may have compelled Zacchaeus to make such a radical decision? Why did the rich ruler, religious and well-trained in the law, resist reconciliation, while Zacchaeus, an outcast and a sinner, embraced it?

The answer is rooted in Zacchaeus's experience of the costly grace of God demonstrated by Jesus. Zacchaeus saw the risk Jesus took by choosing and fellowshipping with him. Jesus was already being accused of being a friend of sinners by Pharisees, and Jesus' decision to stay with Zacchaeus alienates him further from the entire community. This alienation includes Jesus' own disciples, because the text notices, "All, who saw it, began to grumble and said, 'He has gone to be the guest of one who is a sinner'" (v 7). Jesus, a Jewish rabbi, was intentionally breaking social norms by associating with Zacchaeus. Repercussions were sure to follow his action.

The story of Zacchaeus dramatically renders the manner in which divine reconciliation occurs and further reveals its appropriate motivations among those being reconciled. Zacchaeus's pledge was motivated by neither legalism nor desire for personal perfection, but by God's grace. Having been reconciled with God by the costly grace of Jesus, Zacchaeus was now motivated to reconcile with his neighbors and victims, too. This is evident in Zacchaeus' decision to give half of his wealth to the poor and to compensate four times what he owed to the victims of his deceit, which far exceeded the legal requirement prescribed by the Hebrew Scripture (Lev 6:5). Zacchaeus's story reveals the heart of grace through its actions: it acts not only to merely fulfill the letter of the law but endeavors to also fulfill the spirit of the law, something that only God's costly grace can fully and consistently achieve.

As in the narrative, interpersonal reconciliation is no easy task. Like God's grace, it is costly. Imagine with me for a moment how Zacchaeus would have followed up his pledge for charity and reparations later. How might Zacchaeus's wife and children have reacted to his decision? What was it like for him to come face to face with the victims of his exploitation? Some might have become homeless; some might have lost family members (as a direct or indirect result of his exploitation, as we saw in the aftermath of the 2008 financial crisis). For some families, even reparation would not have been acceptable or sufficient. To confront the hardship and suffering of people would have been personally shameful and heartbreaking to Zacchaeus. He more than likely experienced hostility from some of his victims. The actual business of disentangling his web of past financial abuses and economic oppression would be far more challenging than simply making and keeping a pledge. Additionally, Zacchaeus would more than likely have found continuing in the position as chief tax collector difficult in light of his new ethical commitments.

What can we learn from Zacchaeus's story for our own tasks of reconciliation? Zacchaeus's act of reconciliation was a response to Jesus' reconciliation. As Jesus took a risk and paid a significant price in reconciling with us, that same divine grace compels us to take a risk in reconciling with others. The story reveals that reconciling with others is rooted in the will of God; thus we should be motivated by God's grace and by our gratitude rather than by guilt or shame. Guilt and shame do not move a person toward God; rather, guilt and shame produce procrastination, fear, and paralysis. The power of divine grace is far stronger than the power of guilt. God's grace, though invisible, is transformative; it sets a new motion in our hearts. Once entered into our heart, it convicts, compels, and convinces us away from the fear, anxiety, and shame toward the hope of reconciliation and a fresh start.

To highlight the effect this type of grace can achieve, I want to share with you a story of a Christian woman, Katrina Browne, who assures us that the story of Zacchaeus is still possible today. Katrina Browne was a theological student at the Pacific School of Religion. Through one of her courses at the seminary, she was challenged to think about the meaning of reconciliation. Although she had heard about her own ancestors' involvement with slave trade, she had never done much about it. Inspired by the class, Katrina began to dig deeply into her family history. By studying ledgers, family diaries, and other historical documents, to her surprise she discovered that her Rhode Island ancestors had run the largest slave-trading business in American history. Over three generations, from 1769 to 1820, the DeWolf family brought more than ten thousand slaves across the Atlantic Ocean. As a result, they accumulated enormous wealth. And for two hundred years, the DeWolfs produced many distinguished public servants, educators, respected businessmen, and prominent Episcopal clerics. One of her ancestors, James DeWolf, became a United States Senator and was reportedly the second richest man in the nation at the time.

What do you do with this kind of sordid secret? Do you move on, as if it had never

"This reach towards the Other does not constitute an abandonment of the self, so in God's reach toward the Other, God does not abandon God's own self. And there is evidence in many places of the Old Testament that God's self-regard overrides the Other because God will not be mocked or trivialized or cheapened. But this reach towards the Other means that the relationship out of which we get justice, grace, and law is always about othering. So the Other in the Bible is the widow, the orphan, and the immigrant—those who were vulnerable and needed protection of an economic kind. So in Deuteronomy 10 God says through Moses, 'Love the stranger—the sojourner—because you were strangers in Egypt.' Or othering means to reach, in Isaiah 56, to eunuchs and foreigners for God's sake. Or even other nations in the belated texts of the prophetic tradition. And when we look into the New Testament, I suspect the most demanding and difficult and important decision made in the New Testament church was the boldness of opening the baptismal community to the Gentiles [those of whom] God says 'do not call them unclean those whom I have made clean.' So the mission of the church is always to be reaching to the next order of Gentiles—to the next order of people who really repel us and we wish we didn't have to deal with them and you wouldn't want your daughter to marry one of them—and they turn out to be our co-conspirators in the gospel."

+ **WALTER BRUEGGEMANN** *is an Old Testament theologian and professor emeritus of Old Testament at Columbia Seminary. He was the featured speaker for the 2015 Fuller Forum.*

"Children, who made your skin white? Was it not God? Who made mine black? Was it not the same God? Am I to blame, therefore, because my skin is black? Does it not cast a reproach on our Maker to despise a part of His children, because He has been pleased to give them a black skin? Indeed, children, it does; and your teachers ought to tell you so, and root up, if possible, the great sin of prejudice against color from your minds."

+ *Sojourner Truth (1797–1883), in an address at a Sunday School Convention in Battle Creek, Michigan. An abolitionist and women's rights activist, Sojourner was a compelling speaker who spoke with authority as a freed slave. She holds a swallow as a symbol of hope—something she clung to even as she addressed the systemic racism and sexism around her.*

happened? Do you ignore it because you personally have had nothing to do with the slave trade? Katrina, as a Christian, chose a difficult route. She decided to share her family's shameful history with the public. Katrina invited two hundred descendants of the DeWolfs to join her on a journey to explore their family's past. Only nine came. Together, they retraced the route of slave trade from Bristol, Rhode Island, to the slave forts of Ghana and the remains of a family plantation in Cuba. Along the way, the ten of them discussed the impact of the slave trade on Africa and America. A documentary entitled *Traces of the Trade: A Story from the Deep North* was the result of their trip and their work together. I imagine Katrina experienced at least some blame and hostility from her family members and from the communities they researched—from people who must have felt shame, guilt, and embarrassment because Katrina chose to publicly share their family's or communities' story.

The story of Katrina Browne should inspire us all because it dramatically reenacts the core of the Zacchaeus narrative. Katrina's action offers a small but important step toward racial reconciliation in our country. Katrina Browne and her cousins chose to engage in the ministry of reconciliation. She understood that although she was not responsible for the wrongs of her ancestors, although she could not compensate all the victims of her ancestors (particularly because she does not know who they are), reconciliation at the minimum requires speaking the truth about slavery and making an authentic acknowledgment of the pain suffered by its victims. This is important because genuine reconciliation is impossible without the restoration of trust; and trust is rooted in the truth, including the acknowledgment and confession of past wrongs.

Some evangelicals think forgiveness alone is sufficient in achieving reconciliation because that is what God did in Jesus Christ. Their focus is often interpersonal peace, harmony, and love rather than justice, reparation of wrongs, and equality. However, Miroslav Volf warns in his award-winning book *Exclusion and Embrace*, "forgiveness is not a substitute for justice." Forgiveness without justice is cheap reconciliation. Genuine and lasting reconciliation is possible only on the basis of both forgiveness and reparation of wrongs. Reconciliation has two locks to open. One might say, if forgiveness is one key, then justice is the other. Forgiveness is the one half of reconciling work that a victim exercises, while justice is the other half of reconciling work that is reserved to the perpetrator. Only after having achieved both goals can true reconciliation occur.

Dr. King's legendary speech "I Have a Dream" is his compelling appeal for a national reconciliation. With a moving force, it envisions a new America that is racially integrated and reconciled not only legally but also spiritually and morally. King dreamed: "One day, . . . little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers."

Although reconciliation was the goal of his movement, however, King did not preach a cheap, counterfeit vision of reconciliation. Most Americans do not know that his speech actually starts with a stinging criticism of white hypocrisy that had consistently denied the basic rights of African Americans and other people of color. King firmly rejects the status quo of racial inequality because it is a stumbling block toward reconciliation. He solemnly declared: "There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges." As much as his noble vision of the fully reconciled America was genuine and compelling, his commitment to justice was equally firm and uncompromising. He urged the nation to "lift itself from the quicksands of racial injustice and to the solid rock of brotherhood; now is the time to make justice a reality for all God's children."

Scripture tells us that the ministry of reconciliation is not optional because reconciliation is the heart of the gospel. It is central to what Jesus achieved through his atoning death on the cross. If we are reconciled with God, then we are to reconcile with others. The Apostle Paul clearly says, "All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation" (2 Cor 5:18). These two reconciliations are not separate; one is incomplete without the other and God's reconciliation is completed in our reconciliation with other people. Paul says in his letter to Ephesians: "For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us" (Eph 2:14).

Christians are called to be the ambassadors of reconciliation. An ambassador is one who is sent to another nation (a territory of sovereignty) as the representative of her own nation. She is an alien by nature there, as she represents a different sovereignty and reality. An ambassador lives in the nation where she serves, but she is not of that nation. The ministry of reconciliation is similar. When Paul called Christians as the ambassadors of reconciliation, he understood how much reconciliation is a difficult, in fact foreign, reality in this world. However, through the ministry of reconciliation, we embody and represent the divine reality of shalom to this broken world.

Reconciliation from a biblical perspective does not refer to passive absence of enmity but active presence of friendship. Hence, reconciliation cannot be forced, just as forgiveness and apology cannot be coerced either. To repair a broken relationship and move toward friendship, each party needs to go an extra mile than what the law requires. Reconciliation requires the courage to be vulnerable (a victim's forgoing of her rights through forgiveness as well as a perpetrator's confronting his shames through truthful confession); therefore, the road to reconciliation leads toward Golgotha—denying oneself and carrying one's cross, as Jesus did. And it is possible only through God's grace.

Engaging in the ministry of reconciliation will likely render us vulnerable. We may run the risk of being ostracized by our own community while receiving unfair anger and animosity from others. However, we should not be discouraged because we are saved not by cheap grace, but costly grace—the grace that moved Zacchaeus and Katrina Browne. Jesus said, "These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world" (John 16:33NASB). And this assuring promise of Jesus Christ will always live with us as we engage in the ministry of reconciliation as God's ambassadors in this world that is hungry for God's grace and thirsty for friendship.

+ *The author wishes to thank Jason Fallin for his assistance with a stylistic revision of this article.*

"The moral core of neighborliness—the embrace of otherness in an attitude of openness and fidelity—has normative developmental roots in early family relationships, and this has important implications for practical ministry and our shared narratives as a church.

"The kind of neighborliness envisioned by the parable of the Good Samaritan requires the imagination to see beyond our taken-for-granted in-group loyalties and the self-righteous and the self-protective interpretations that support them. Unfortunately, we simply can't assume that every child of God operates out of a robust 'engagement ethic' or 'imagination ethic.' When God's law and current events are read through the lens of an implicit (and quite possibly unrecognized) safety ethic, imagination is being constrained by survival needs. That deficit of imagination is not going to be fixed by taking the right seminary class. To my mind two things are needed: First, from a congregational standpoint, we need a vision of marriage and family ministry that understands the role parents play in the moral development of their children—and that's not just drilling kids on Bible verses or teaching them principles of behavior. It's helping parents and all the adults in the community learn an attentive listening stance toward children, the better to foster the pro-social moral emotions that characterize a community of neighborliness. Second, that vision needs to be organically related to a shared narrative in which we, as God's people, know ourselves to be living in the presence of a God who still speaks, and who still calls to relationship, to conversation, and to imagination. It's an Old Testament theme that adults carry the stories of the community and repeat them to their children, and as they do so, they remain in a listening stance towards God and towards their children both—open to the twists and the turns of the story. One hopes that the listening of one generation will encourage the listening of the next and that together the generations can form a just and loving community that keeps listening attentively—always attentively—for the voice of God who summons."

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BRIDGES AND MARCHERS: SYMBOLS OF MOVEMENT FROM SUFFERING TO HOPE

The power of a march is based in unity of purposeful action. Whether composed of a mob, an invading army, or nonviolent neighborly activists, a march—as opposed to a panel, a classroom, or a conference—is a collective intention to put feet to words. It is a potent symbol in the Christian tradition, old as Jericho, where impenetrable walls of injustice were toppled by obedient marchers armed with silent prayers, trumpet blasts, a few well-timed shouts, and the Lord God Jehovah in their midst.

Bridges are often chosen as staging points for marches because they are architectural icons and they symbolize change. Those we've chosen to illustrate throughout the previous theology section are characteristic to each city: Selma, Charleston, Sacramento, and Pasadena. We've used these images to imply a narrative arc from suffering to hope, as Romans 5:4 describes. Bridges have deep, multifaceted meanings in many cultures, and are often chosen as locations for symbolic actions from suicides to proposals of marriage.

Our marchers on page 40—William E. Pannell, Harriet Tubman, Glen Stassen, James Earl Massey, Martin Luther King Jr., Sojourner Truth, Rosa Parks, and Dietrich Bonhoeffer—never linked arms or crossed the same bridge. They have, however, gone before us in the faith, embodying Christ. In this way, they marched together every day of their lives. This great cloud of witnesses are too many to include here, growing daily: William Wilberforce, Yuri Kochiyama, Clementa Pinckney, Óscar Romero, Kim Dae-jung, Richard J. Mouw, Pope Francis, Brenda Salter McNeil, Liu Xiaobo, José Arreguín—all are hinted at by the unfinished drawings at the left and right of our marchers. The lives of these leaders, living and past, teach us when to be silent, when to pray, when to lock arms, when to stand firm, and when to march. They are among the council of many, from whom the Scriptures say we are to derive wisdom in the day of trouble.

+ *The Colorado Street Bridge (1912) was built to ease the arduous crossing of the Arroyo Seco from Pasadena to Eagle Rock and is within walking distance of Fuller's Pasadena campus. Its unique, pedestrian-friendly design attracts artists, lovers, and the melancholy—with over 150 suicides since it was built. (Charlie Chaplin's film* City Lights *begins with the Little Tramp talking a millionaire out of jumping to his death from this bridge.) This illustration imagines all that Fuller has worked toward in the 70 years of its history in Pasadena, as well as our hopes for promoting future reconciling work of the gospel. Whether we march in Pasadena, Phoenix, or Atlanta, we take steps toward justice with every choice to see the invisible person, hear the imprisoned voice, or feel the undercurrent of sorrow that, by ignoring, undermines reconciliation.*

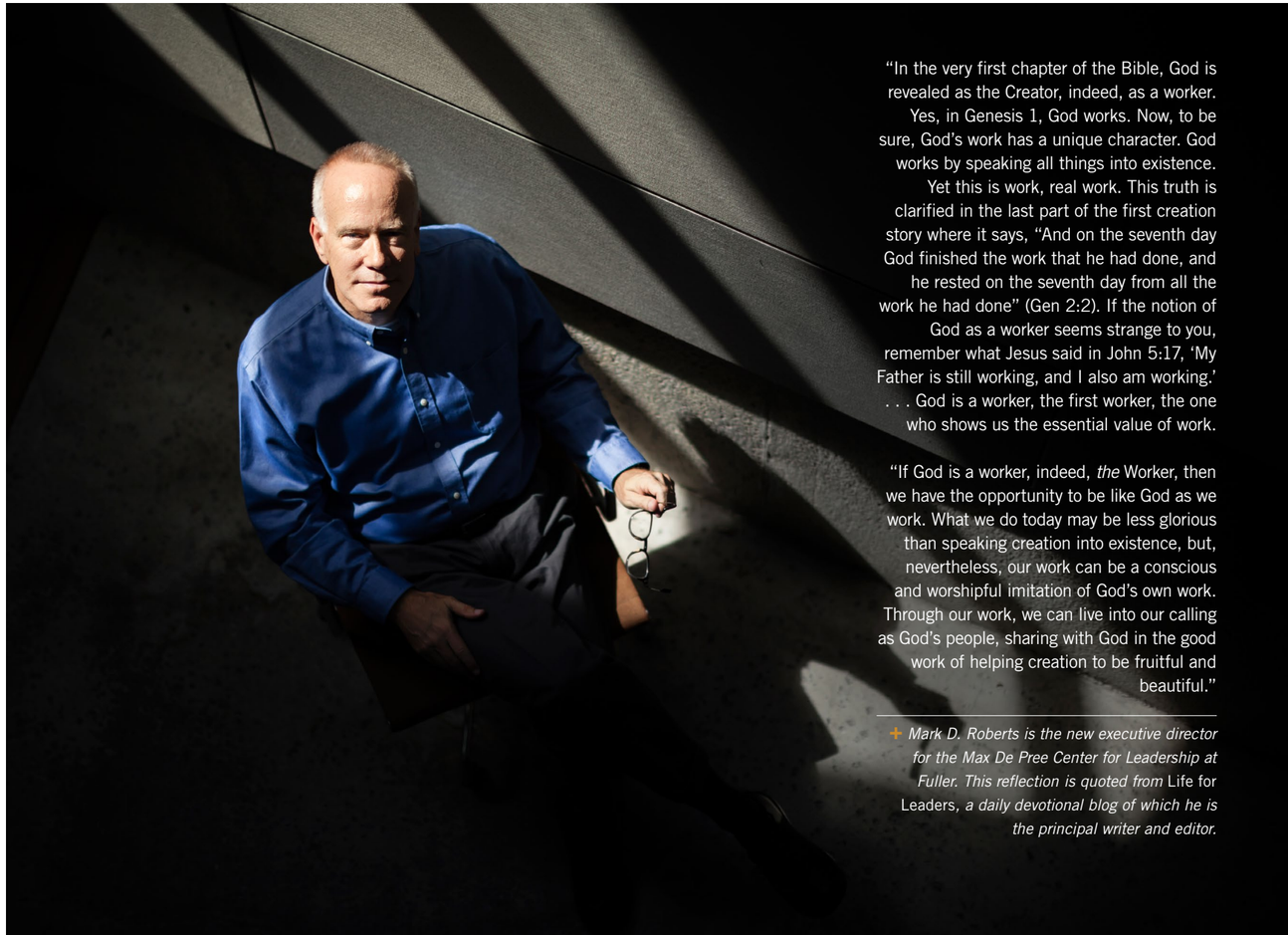
VOICES ON
Work

"For many of us who work, there exists an exasperating discontinuity between how we see ourselves as persons and how we see ourselves as workers. We need to eliminate that sense of discontinuity and to restore a sense of coherence in our lives. Work should be and can be rewarding, meaningful and maturing, enriching and fulfilling, healing and joyful. Work is one of our greatest privileges. Work can even be poetic."

+ *from Max De Pree, in* Leadership is an Art. *De Pree was for many years the CEO of Herman Miller Inc., whose iconic business furniture graces many Fuller offices. A sought-after lecturer and writer on work culture and organizational leadership, De Pree is a Fuller senior trustee. The Fuller Max De Pree Center for Leadership was established in his honor in 1996.*

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

+ *Lord Brian Griffiths of Goldman Sachs discusses the relationships between faith and global economic contexts with Mary Vermeer Andringa, the CEO of Vermeer Corporation, during "Faith, Leadership, and the Global Marketplace"—an event hosted by the De Pree Center in 2015. [Left to right: Griffiths, Andringa, President Mark Labberton, and Mark Roberts. Hear full audio recording online at fullermag.com.]*



"In the very first chapter of the Bible, God is revealed as the Creator, indeed, as a worker. Yes, in Genesis 1, God works. Now, to be sure, God's work has a unique character. God works by speaking all things into existence. Yet this is work, real work. This truth is clarified in the last part of the first creation story where it says, "And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work he had done" (Gen 2:2). If the notion of God as a worker seems strange to you, remember what Jesus said in John 5:17, 'My Father is still working, and I also am working.' . . . God is a worker, the first worker, the one who shows us the essential value of work.

"If God is a worker, indeed, *the* Worker, then we have the opportunity to be like God as we work. What we do today may be less glorious than speaking creation into existence, but, nevertheless, our work can be a conscious and worshipful imitation of God's own work. Through our work, we can live into our calling as God's people, sharing with God in the good work of helping creation to be fruitful and beautiful."

+ *Mark D. Roberts is the new executive director for the Max De Pree Center for Leadership at Fuller. This reflection is quoted from* Life for Leaders, *a daily devotional blog of which he is the principal writer and editor.*

"Work is an expression of our worship, because all of life is a sacred act of worship. But, even if what we do changes, who we are and to whom we belong doesn't. In all our endeavors, whether it is ministry and service related, a work assignment or the ways in which we live out our relationships, whose we are and to whom we belong, namely Christ himself, doesn't change. Christ is the one in whom we can find all meaning and purpose, and to whom we can offer ourselves fully for the sake of what he calls us to."

+ *Lucy Atim is a fellow in the Cascade Fellows program, a new initiative started by Fuller's Institute for Theology and Northwest Culture in partnership with Seattle-area churches and marketplace ministries. Working professionals join learning communities over nine months to receive theological training and pastoral care.*

"Even the retiree who leaves after 25+ years will be called by God to another calling, even if their paid work experience is over. Every season of call, things look differently. While at the beginning of your career you may have had young kids, as you get into the middle or late part of life, those children will require less of you, and you will be released to serve (time-wise) in different ways. While in the middle of your career you may be travelling a lot, later on you may be able to stay more centralized, opening up your life to new avenues in that time and space. What we are called to do is be faithful in the season God has us in."

+ *Shannon Vandewarker is a fellow in the Cascade Fellows program.*

"In an ever-changing marketplace, Christians are constantly witnesses to new manifestations of exploitation, prejudice, and dehumanization. With these destructive elements come corresponding new and exciting opportunities for redemptive work that must be seized.

"There is no uniform list or blueprint of rules, guidelines, or steps to incarnating the God-shaped imagination in the workplace. Each person with a discerning faith must write her own. This is the terrifying and yet exciting truth that lies at the heart of the faith-at-work movement. Creation-redemption unfolds uniquely in 10,000 workplaces."

+ *from Matthew Kaemingk [PhD '13], executive director of the Institute for Theology and Northwest Culture at Fuller Northwest, in an essay for* Comment *magazine.*

"When work becomes one's sole focus, its nature as vocation (as "calling," *vocare*, from God) is easily denied, work for its own sake becoming wrongly equated with service to God. . . . For us as Christians, work is never the central measure of our worth. In Christ we are children of God and are fully accepted as such. From the perspective of Christ's birth, death, and resurrection, we simply do not need to worry about our worth based on the success of our endeavors. We need only be faithful to our calling.

"Our central task as Christians is not to maximize either our work or our play while minimizing the other, nor to merge our work with our play. Instead, Christians are created and called to consecrate both their work and their play. As we have seen, play is God's appointment, his gift to humankind which is meant to relativize and refresh our endeavors, putting them in their God-intended perspective."

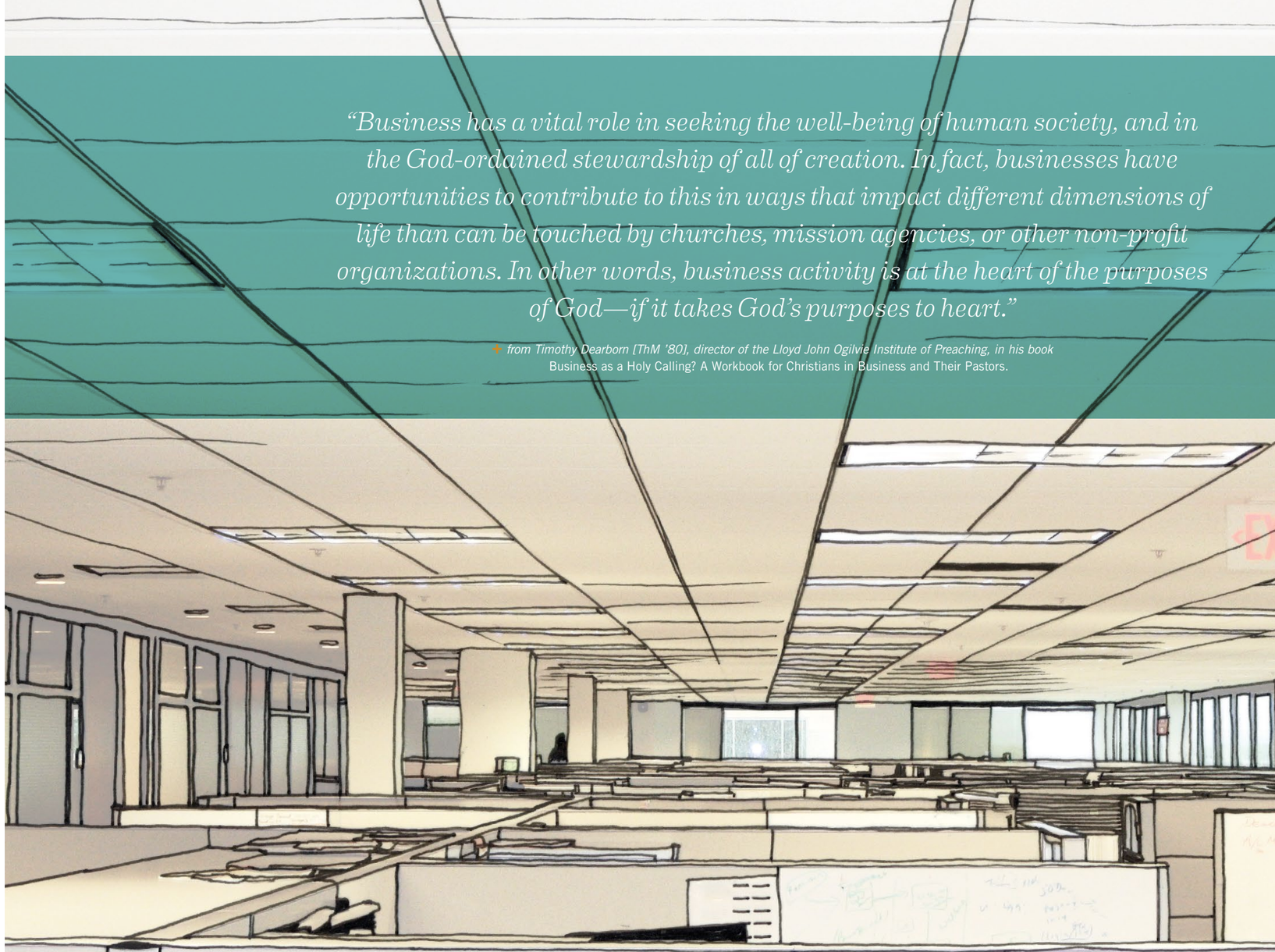
+ *from Robert K. Johnston [BD '70], professor of theology and culture, in* Christians at Play.

"In the broadest sense of call, people can and should be affirmed to live God's call as faithful disciples in whatever work setting they may find themselves. This is an enactment of their human identity and value, of their call to love God with all they are, and to love their neighbors (bosses, colleagues, clients, and so on) as themselves. It means seeking to enact God's love and justice toward any we touch or know about through our work and its impact.

"This may mean watching for people who need attention or encouragement. It may mean thinking creatively about how to make the workplace more human and more fruitful. It may mean being willing to speak up about workplace injustices or about inequities that might affect morale and performance, especially for those on the lower end of the pay scale.

"More specifically, those of us who can make choices about the types of work we do . . . can ask God to guide us in the best use of our skills and abilities in relation to work. Here's where all the distinctions of personality, temperament, ability, and circumstances say a great deal to us about what we do with our work life. Making wise choices about this means we can make as strong a contribution as possible to the stewardship of the earth, the workplace, and the society at large."

+ *from Mark Labberton [MDiv '80], president of Fuller, in his book* Called: The Crisis and Promise of Following Jesus Today.



"Business has a vital role in seeking the well-being of human society, and in the God-ordained stewardship of all of creation. In fact, businesses have opportunities to contribute to this in ways that impact different dimensions of life than can be touched by churches, mission agencies, or other non-profit organizations. In other words, business activity is at the heart of the purposes of God—if it takes God's purposes to heart."

+ *from Timothy Dearborn [ThM '80], director of the Lloyd John Ogilvie Institute of Preaching, in his book* Business as a Holy Calling? A Workbook for Christians in Business and Their Pastors.

Further Reading

Leadership Is An Art
Max De Pree (Crown Business, 2004)
Business as a Holy Calling? A Workbook for Christians in Business and Their Pastors
Tim Dearborn (CreateSpace Independent Publishing, 2014)
Life Is Not Work/Work Is Not Life: Simple Reminders for Finding Balance in a 24/7 World
Robert K. Johnston and J. Walker Smith (Wildcat Canyon Press, 2001)
Christians at Play
Robert K. Johnston (Wipf & Stock, 1997)

Available Classes

Spiritual Formation and Discipleship in a Postmodern World (DMin)
Spiritual Traditions and Practices with Richard Peace (and other faculty)
Integration of Spirituality and Urban Ministry with Joseph R. Colletti
The Spiritual Disciplines with Richard Peace
Christian Discipleship in a Secular Society with Erin Dufault-Hunter
Calling: The History, Theology, and Experience of Christian Vocation with Eric Jacobsen

VOICES ON
Worship

"Christian worship as a peculiar culture can be defined as a patterned relationship between God and humans and its embodiment in a liturgical manner and form. Moreover, this patterned relationship between God and humans and its embodiment does not have a fixed form, but is rather a process—an ongoing creative work of human beings. Christian worship is not a ready-made fixed form, but is rather a creative process, a holy conversation in a patterned relationship between God and God's people. In this way, the poetic approach to worship assumes that worship can be understood as a specific culture in itself and a creative process for each congregation of embodying the holy encounter between God and God's people."

+ *Jonghun Joo [PhD '11], teaches at Africa International University in Kenya. In summer he cotaught "Practice of Worship and Prayer" with Ed Willmington in Fuller's Korean Studies Program. The photo is of a dancer interpreting hymns at the Brehm Center's Festival of Worship.*

"I believe that where God desires for us to go as believers is that place where we can do all of the music . . . there's nothing wrong with having a hymn and a worship song and something that's salsa-like, and then something with Jewish popular beats. It might not happen in your church in one service. Maybe you do have to have a couple of different services, but the issue is that the hearts of the people are saying, 'We understand that our coming together is about God and not about our tastes. . . . ' What we do when we get together, in order for God to be glorified, the flesh has to be brought down."

+ *(at left) Diane White-Clayton, choral conductor of Faithful Central Bible Church in LA, sang and spoke at "An Evening of Worship and Liturgy in the African American Tradition," sponsored by the William E. Pannell Center for African American Church Studies as part of its dedication gala. Pictured below (top to bottom) is a Centro Latino worship service, a panel about art and justice with Jars of Clay at Fuller Northwest, and a Korean Studies worship service—all examples of worship expressions at our campuses.*

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

YOUTH

"If one out of two young people walk away from faith in the church after high school, why is it that some stay and what can we learn? What can we do better as congregations? . . . When we looked at different variables and what's actually connected in our research with faith that sticks across that transition, intergenerational worship was one of the ones that rose to the top. And what we learned was that young people who actually worshiped alongside their parents or other adults in the congregations tended to stick with faith more than those who didn't have those opportunities."

+ *Brad Griffin, associate director of the Fuller Youth Institute, interviewed by alum Eric Mathis [PhD '13] at anima: the Forum for Worship & the Arts at Samford University.*

EDUCATION

"To be fully effective in the worship service, music must be planned carefully in concert with the service, as expressed in the sermon or biblical readings, so that the result is an integrated whole for the parishioner. Such planning requires skill, training, and practice, with nothing taken for granted. It is with this in mind that Fuller Seminary created a center for Worship, Theology, and the Arts—an entity aimed at bringing the arts back into the sanctuary."

+ *Bill Brehm, the founder of the Brehm Center for Worship, Theology, and the Arts. He and his wife, Dee, have recently funded the Brehm New Music Initiative to encourage creative production of new worship music for churches.*

HISTORY

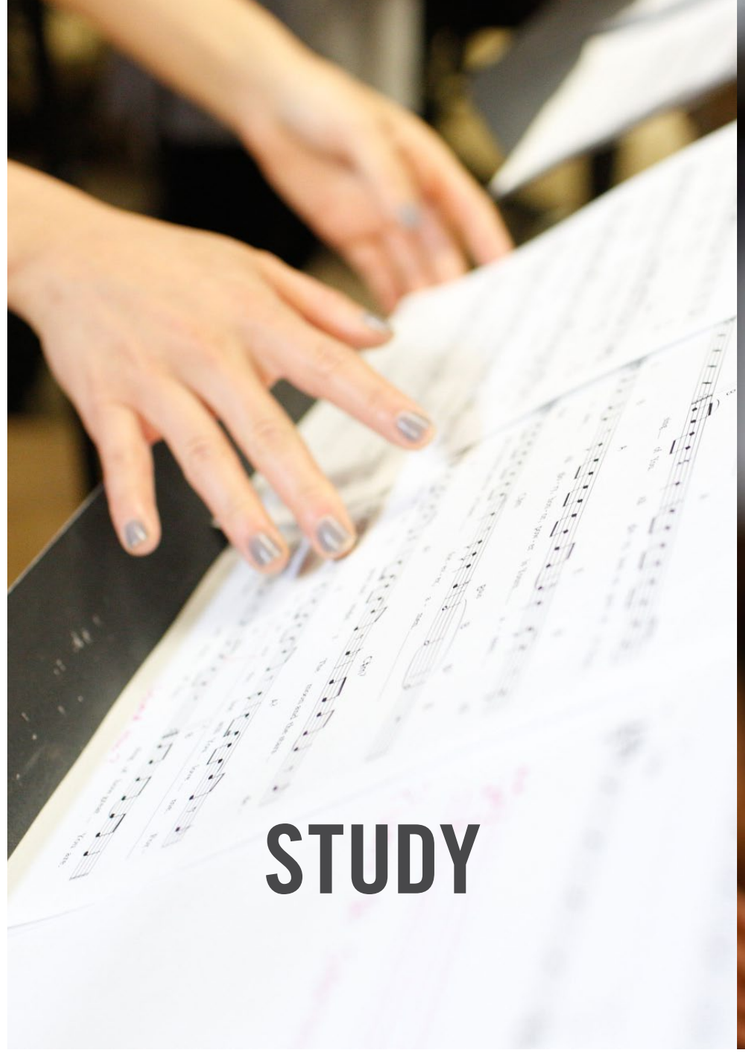
"The liturgical renewal movement is the result of the discovery of ancient worship forms, but it is not simply an antiquarian interest that has spurred such changes. There is a recovery of the whole eschatological awareness—that truly the new creation has broken into the old, that as Christians we are now living with a foretaste of the future kingdom, that communion is a joyful feast of the people of God. We are a people of hope who have a joyful message for the whole world."

+ *Catherine Gunsalus González, from her Brehm Lecture "Worship: What Does the Future Have to Do with the Past?" as part of the Centro Latino 40th anniversary celebration in 2014.*

PSYCHOLOGY

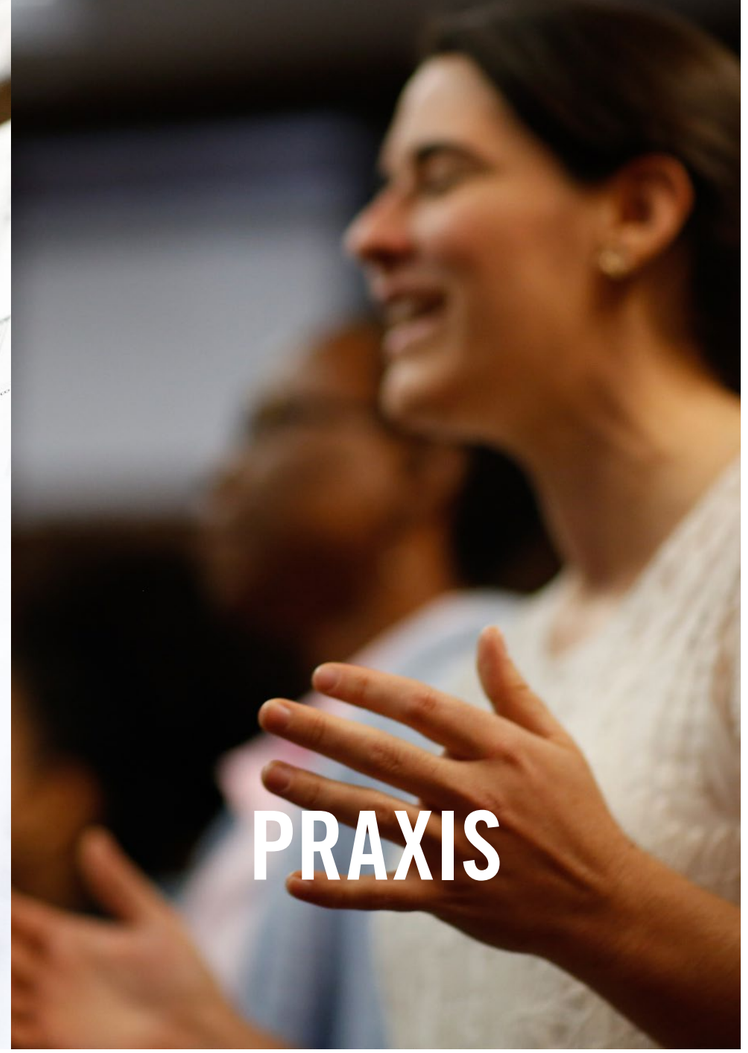
"Is there a behavioral change in worship? Drawing on the undoing hypothesis of Fredrickson's Broaden and Build Theory of Positive Emotion, Charlotte Witvliet and I posited that worship not only had a positive impact on participants but this positivity could 'undo' negative emotional experiences— especially in experiences of confession and divine forgiveness. After analyzing the data, we found that when people talked about experiences of forgiveness in worship, they talked about negative and positive emotions. It's a mixed emotional experience, but people were still finding God's forgiveness in the midst of it."

+ *Alexis D. Abernethy, professor of psychology, describing her recent research on the integration of forgiveness, worship, and psychology.*



STUDY

"Worship is this time when we are weaving all of our human stories—as individuals, as a community, as a world—into a divine story of redemption through Christ. It is in that interweaving, that entering into a narrative, that we can find hope and healing.



PRAXIS

It can bring people from different places together as we recognize that we're all part of one story, but if we don't think about how we are participating or how we're facilitating participation, it can just be a presentation."

+ *Nicholas Zork [MAT '09], a songwriter and worship leader, in an interview with Seventh-Day Adventist news magazine* Record *about planning services and creativity in worship.*

JUSTICE

"The heart of the battle over worship is this: our worship practices are separated from our call to justice, and, worse, foster the self-indulgent tendencies of our culture rather than nurturing the self-sacrificing life of the kingdom of God. We are asleep. Nothing is more important than for us to wake up and practice the dangerous act of worship, living God's call to justice."

+ *Mark Labberton, in his book* The Dangerous Act of Worship.

PSALMS

"In Practice of Worship and Prayer, we have spent a lot of time considering the Psalms as the primary resource for Christian worship and prayer. Recently our professor said that Psalms 4 and 5 are a pair: one an evening Psalm and the other a morning Psalm. Excited and intrigued, I asked: 'How do we know that?' There are no special titles or footnotes, asterisks or big arrows in the text that would alert the reader to this kind of information. The response to my question was equally brief: 'You read the Psalms!' Which of course is exactly the point of this class. If the Psalms are our best resource for prayer, we will engage them well by reading them often and especially by doing so in community."

+ *Andrew Herbert [MDiv student], reflecting on the class Practice of Worship and Prayer on the Touchstone Blog—stories from students taking Fuller's new vocation and formation classes.*

DISCERNMENT

"What if the tensions and struggles we are facing represent a providential opening to recover spiritual resonance? Christian practices of worship are often criticized because they are captive either to simple traditionalism or to the search for new and entertaining forms of expression. In either case, there is healthy recognition that these forms ought to be carriers of spiritual power. We must recover an understanding of Christian worship as providing symbolic resonance and theological depth . . . [so that] the symbolic depth of Christian practices might provide a winsome contrast to the superficial culture of entertainment that surrounds us, even as it also satisfies the spiritual longings of our contemporaries.

+ *William A. Dyrness in his book* A Primer on Christian Worship: Where We've Been, Where We Are, Where We Can Go.

TIME

"Perhaps sacred space is found by praying the Hours behind the wheel of your car as you inch through the traffic of your morning commute. God will meet you there. Even there, we can take time to reinterpret, to reimagine the space for prayer. Your car is no longer just a metal box with switches and gears controlled by the human hand. It is a space overflowing with the presence of the Spirit of God, the very One who moved over the face of the waters at the earth's inception."

+ *Nate Risdon [MDiv '07], associate director of the Brehm Center, from his reflections on liturgical prayer in the book* Praying the Hours in Ordinary Life.

LEADER: As we gather in this place, remind us that Christ's prayer of oneness is still a dream that lies ahead of us. Forgive us for the energies we put into denominationalism, factionalism, and nationalism that draw your body in the world asunder.

ALL: Lord, have mercy.

LEADER: For the churches represented in this congregation and in this choir, grant peace and continued hope for their ministries, and draw us together in your mercy, in your hope, and in your love.

ALL: Lord, have mercy.

LEADER: The prayers of your children, the triumphant dancing, the shouts of praise will never ring as loudly, and move as rhythmically, or speak as poetically as when we will all gather together on that final day. Prepare our hearts for that joy and grant us glimpses of the blessed kingdom to come.

ALL: Lord, have mercy.

+ *A prayer from the 2015 Festival of Worship, sponsored by the Brehm Center's Fred Bock Institute of Music and the Cathedral of Our Lady of the Angels. Bock Institute Director Ed Willmington is pictured conducting a choir of over 800 voices representing 40 different congregations.*

Spiritual Resources

Korean Morning Prayer Meeting
African Prayer Fellowship
All Seminary Chapel
Thursday Worship & Fellowship
Centro Latino Chapel

+ *available at Fuller Pasadena, more information online*

Educational Resources

Worship that Changes Lives: Multidisciplinary and Congregational Perspectives on Spiritual Transformation
edited by Alexis D. Abernethy (Baker Academic, 2008)
A Primer of Christian Worship: Where We Have Been, Where We Are, and Where We Can Go
William A. Dyrness (Eerdmans, 2009)
Senses of the Soul: Worship and the Visual in Christian Worship
William A. Dyrness (Cascade Books, 2008)
The Conviction of Things Not Seen: Worship and Ministry in the 21st Century
edited by Todd E. Johnson (Brazos, 2002)
Living Worship: A Multimedia Resource for Students and Leaders
James Caccamo, Todd E. Johnson, and Lester Ruth (Brazos Press, 2010)
The Dangerous Act of Worship: Living God's Call to Justice
Mark Labberton (InterVarsity Press, 2007).

Available Classes

Worship and World Religions with Sooi Ling Tan
Music, Peacebuilding, and Interfaith Dialogue with Roberta King
Theology, Worship, and Art with William Dyrness
Theological Method for Worship and the Arts with Todd Johnson
Worship Leadership: Formation and Skill with Ed Willmington
Worship Ministry on the Lord's Day with Todd Johnson
Anglican Liturgy and Worship with James Henry Steven
Practice of Worship and Prayer with Catherine Barsotti (and other faculty)

VOICES ON

Forgiveness

"Forgiveness is a journey, sometimes a lifelong journey. We have no control over the end; some relationships will never be mended this side of heaven. Some offenses are so grievous that it is not within our power to forgive. And yet the journey must begin, for it is a journey toward our own freedom and peace."

+ *from the late Ray Anderson, professor of theology and ministry at Fuller [1976–2009], in his essay "A Theology of Forgiveness." Pictured above is the gravesite of Jacob Rogers's [MAT '15] uncle and nephew. In the class Developing Communities in Muslim Contexts Jacob wrote on the long-term process of forgiveness—one he confesses is still a work in progress: "I cannot say that my deep-seated resignations are completely gone, but through study and understanding I am finding healing."*

"Forgiveness is the mutual recognition that repentance is genuine and that right relationships have either been restored or achieved. It is not denial of the injury, avoidance of the conversation, pretense that it does not matter, generosity that overlooks the reality of actual wrongdoing, tolerance that permissively sidesteps the hard work to be done, superiority that rises above the other in magnanimous perfectionism. It is the hard, painful, vulnerable risking of sharing in the conversation on repentance."

+ *David Augsburger, professor of pastoral care and counseling, in his book* The New Freedom of Forgiveness.

"This session was eye-opening, and the women were sincere and honest with each other, and they truly heard and acknowledged one another's hurts. The women felt heard and better understood, and they felt their hurt was acknowledged. This does not mean that they necessarily agree with each other, but that they learned to better listen to one another. The other side's acknowledgment of one's hurt is part of the forgiveness process, and it helps in the healing process. They left excited by the furthering of their relationships and the newly found openness they achieved as they were vulnerable with one another."

+ *Salim J. Munayer [MAT '84] founded and leads Musalaha (an Arabic word that means "forgiveness" or "reconciliation"), a nonprofit in Jerusalem committed to restoring relationships between Israelis and Palestinians. This reflection is from their recent women's conference on the theme of forgiveness.*

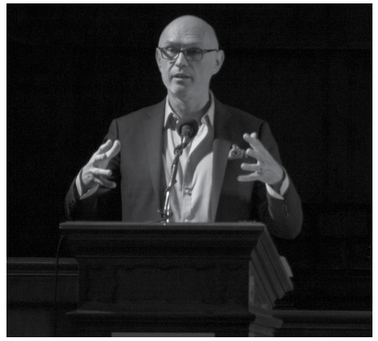
"The persecuted church puts a primary focus on the victim's healing and restoration while also pursuing the restoration of the aggressor and the community as a whole. I believe that Jesus' cross is a clear example of this kind of 'restorative justice,' and this process has touched me deeply. We as victims and as aggressors are to carry out the ministry of reconciliation through repentance and forgiveness. This is why I think 'restorative justice' is an important concept for the ministry of reconciliation."

+ *Kyung Lan Suh, adjunct professor in the Korean School of Intercultural Studies program, shared her research on the Mennonite church and forgiveness at the ReconciliAsian Banquet last year.*

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

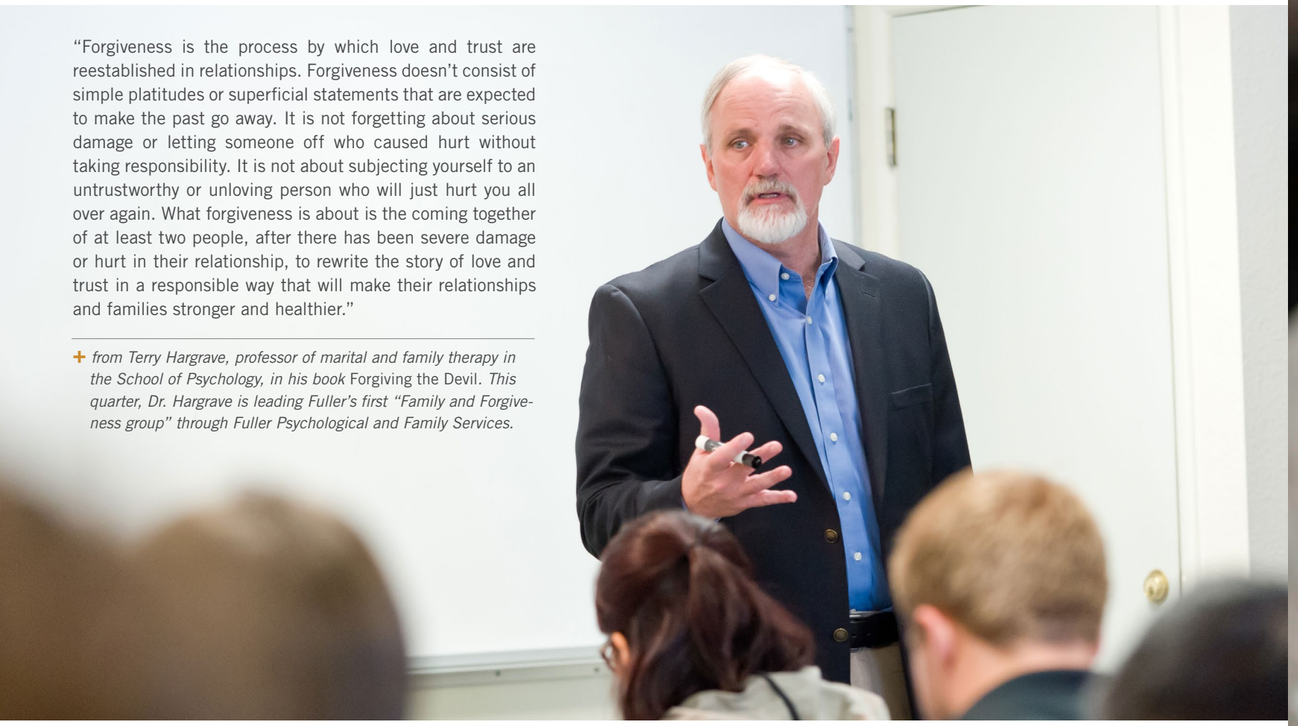
"Hidden in the dark chambers of our hearts and nourished by the system of darkness, hate grows and seeks to infest everything with its hellish will to exclusion. In the light of the justice and love of God, however, hate recedes and the seed is planted for the miracle of forgiveness. Forgiveness flounders because I exclude the enemy from the community of sinners. But no one can be in the presence of the God of the crucified Messiah for long without overcoming this double exclusion—without transposing the enemy from the sphere of monstrous inhumanity into the sphere of shared humanity and herself from the sphere of the proud innocence into the sphere of common sinfulness. . . . In the presence of God our rage over injustice may give way to forgiveness, which in turn will make the search for justice for all possible."

+ *from Miroslav Volf (MA '79), professor at Fuller for many years, in his book* Exclusion & Embrace. *He spoke at our 2014 Payton Lectures on issues of world religions and justice.*



"Forgiveness is the process by which love and trust are reestablished in relationships. Forgiveness doesn't consist of simple platitudes or superficial statements that are expected to make the past go away. It is not forgetting about serious damage or letting someone off who caused hurt without taking responsibility. It is not about subjecting yourself to an untrustworthy or unloving person who will just hurt you all over again. What forgiveness is about is the coming together of at least two people, after there has been severe damage or hurt in their relationship, to rewrite the story of love and trust in a responsible way that will make their relationships and families stronger and healthier."

+ *from Terry Hargrave, professor of marital and family therapy in the School of Psychology, in his book* Forgiving the Devil. *This quarter, Dr. Hargrave is leading Fuller's first "Family and Forgiveness group" through Fuller Psychological and Family Services.*



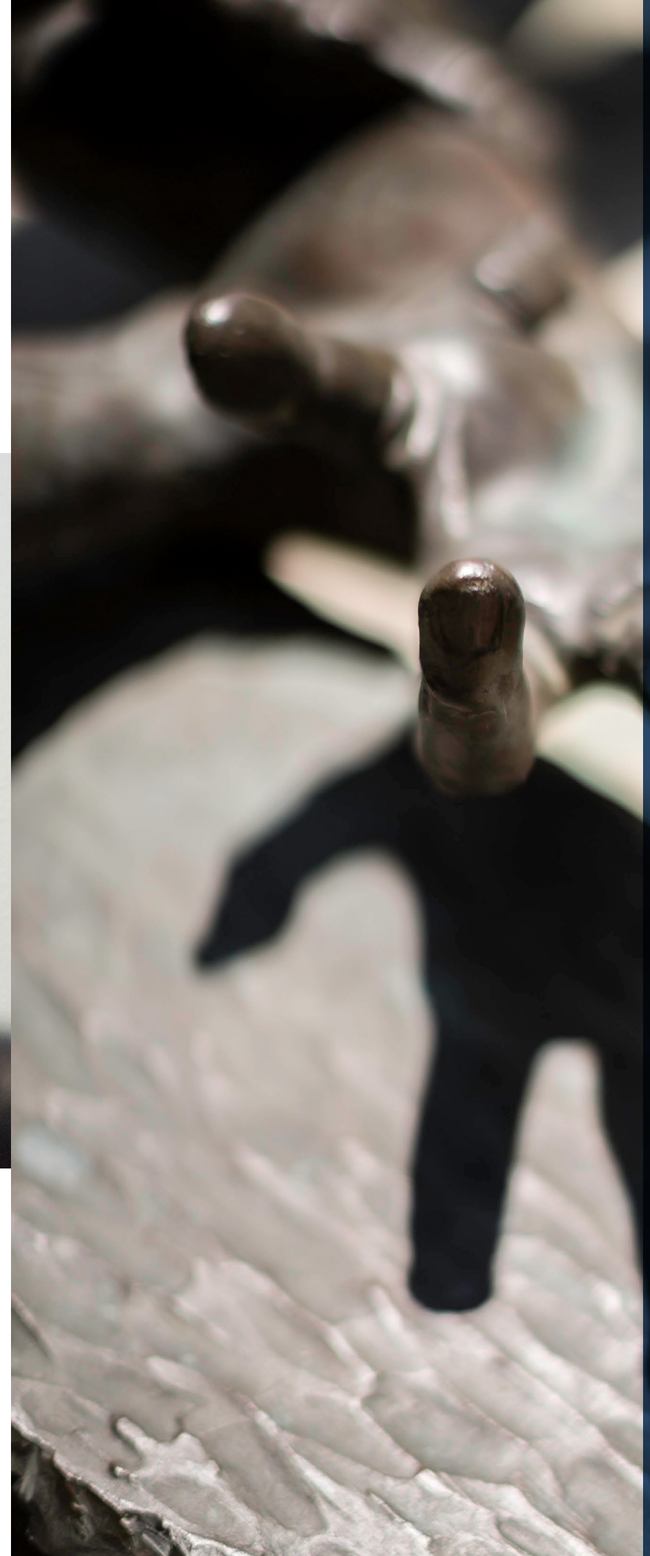
Resources

Forgiving the Devil: Restoring Relationships in Damaging Families
Terry D. Hargrave (Zieg, Tucker & Theisen, 2001)
The New Freedom of Forgiveness
David Augsburger (Moody Publishers, 3d ed., 2000)
Helping People Forgive
David Augsburger (Westminster John Knox, 1996)
Families and Forgiveness: Healing Wounds in the Intergenerational Family
Terry D. Hargrave (Brunner/Mazel, 1994)
Finishing Well: Aging and Reparation in the Intergenerational Family
Terry D. Hargrave, with W. T. Anderson (Brunner/Mazel, 1992)

Available Class

Forgiveness, Reconciliation, and Clinical Practice *with Terry D. Hargrave*

+ *FACING PAGE: Debi Yu [MDiv student], admissions and student affairs advisor for the Doctor of Ministry program, gave this testimony during Advent in an All-Seminary Chapel service. The photo is a detail of "Jesus Is Nailed to the Cross" (2002), on loan from artist Christopher Slatoff. Christ's hand recalls the hand of blessing in Christian icons, intended to show Christ forgiving his enemies as they crucify him.*



My Story of Forgiveness

My story of forgiveness begins with my mother.

She was a wonderful, selfless woman—a woman of prayer, often on her knees in the early hours of dawn. Her Bible was worn through from reading. She was generous and kind, often giving her lunch to strangers on the bus. She was an evangelist who gave tracts to people waiting with her at the bus stop, who went up and down the aisles of her bus praying for other passengers. When I decided to go into full-time mission work, I knew she would cover me in prayer and love.

Early in 2010, my mother was diagnosed with cancer of the lymph nodes. I returned to the States from Taiwan to be with her during surgery, but afterward—even though she asked me to stay—I chose to go back because I loved the travel and the excitement of my work. So, in the name of what God was doing in the world, I abandoned my mom.

This is one of the most painful mistakes of my life.

A year later the lymphoma had spread throughout her body. I returned to the States again, and, for a year, I lived in the hospital with my mom, feeding and washing and caring for her as penance for my failure to love her more than my ambitions.

After I buried my mom in February of 2012, I entered into the darkest season of my life. I was overrun by guilt—I couldn't sleep, I didn't eat, and my mind was teeming with thoughts of death and suicide. I was riddled with regret, pain, and grief. I should have stayed with her; I should have persuaded her to receive preventative chemo. She had given and given all her life and I had taken and taken. When she needed me, I had abandoned her. My heart felt like it was going to burst.

The first year of my mother's passing I was at Fuller. I sat in an ethics class talking about the Beatitudes and the poor in spirit, the meek, those hungry for righteousness. My heart ached because I was feeling closer to hell than to the kingdom. My professor prayerfully told me what no one else did, that my selfish and self-centered choices were waking me up early every morning because they needed to be set right. The Holy Spirit was prodding me to recognize my offenses and to receive God's forgiveness and my mom's.

I went to my mother's grave, where I sat weeping, confessing my sin. Though a friend who accompanied me prayed a prayer of forgiveness over my life, I walked away feeling the same. I still woke in the early hours, tormented by the same memories of chemo, radiation, needles, and surgeries. I still missed my mother and longed to feel her hand stroking my face. I still felt guilt, anger, sadness. But each time, a quiet voice in the back of my mind said, "I forgive you."

I was selfish and self-centered: "I forgive you." I considered myself more highly than others: "I forgive you." I let ambition rule my life: "I forgive you." I abandoned you when you needed me: "I forgive you."

My mother left me a legacy of her cruciform life, where the weak are strong, the generous have immeasurable wealth, the kind win people's hearts, and forgiveness overcomes selfishness, my selfishness transformed by forgiveness. I am forgiven.

New Faculty Books and Journal Articles

We the People: Israel and the Catholicity of Jesus* (4th edition)** and ***Study Guide
Tommy Givens (Fortress, 2014)

Do We Need the New Testament? Letting the Old Testament Speak for Itself
John Goldingay (InterVarsity Press, 2015)

Talking Doctrine: Mormons and Evangelicals in Conversation
edited by Richard J. Mouw and Robert L. Millet (InterVarsity Press, 2015)

God's Ploughman: Hugh Latimer, A Preaching Life, 1490–1555
Michael Pasquarello III, Studies in Christian History and Thought (Paternoster, 2014)

The Cultivated Life: From Ceaseless Striving to Receiving Joy
Susan S. Phillips (InterVarsity Press, 2015)

Can I Ask That 2: More Hard Questions about God & Faith
Jim Candy, Brad Griffin, and Kara Powell (Fuller Youth Institute, 2015)

The Spirit of Praise: Music and Worship in Global Pentecostal-Charismatic Christianity
Edited by Monique M. Ingalls and Amos Yong (Penn State University Press, 2015), with chapter by Amos Yong, "Improvisation, Indigenization, and Inspiration: Theological Reflections on the Sound and Spirit of Global Renewal"

Asia and Oceania*, vol. 1 of *Global Renewal Christianity: The Past, Present, and Future of Spirit-Empowered Movements
edited by Vinson Synan and Amos Yong (Charisma House, 2015)

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+ *David Allan Hubbard Professor of Old Testament John Goldingay, known and loved for his casual style of dress, accompanies Walter Brueggemann on stage as a participant of the 2015 Fuller Forum. The forum is available in its entirety online.*

New Fuller Faculty

KEON SANG AN
Assistant Professor of Bible and Mission

A School of Theology alumnus and most recently an adjunct assistant professor, Keon Sang An has previously served as a pastor in Seoul, Korea, as a preaching pastor at churches in Ethiopia, and as a professor at Evangelical Theological College in Addis Ababa, Ethiopia.

STEVE ARGUE
Assistant Professor of Youth, Family, and Culture

Argue worked with the Fuller Youth Institute (FYI) for the past five years while pastoring at Mars Hill Bible Church in Grand Rapids, and is now a School of Theology faculty member and applied research strategist with FYI focusing on youth ministry strategy and leadership development.

TINA R. ARMSTRONG
Assistant Professor of Clinical Psychology

A Fuller alumna, Armstrong has been an assistant professor at Alliant International University, California School of Professional Psychology since 2011. Her research interests include minority women in academia, vicarious trauma, liberation psychology, and early childhood mental health.

KUTTER CALLAWAY
Assistant Professor of Theology and Culture

Former director of church relations and affiliate faculty, Callaway describes his academic work as "an extension of a more fundamental experience with the Spirit of God through music, film, and other cultural forms," teaching us "something about who God is and who we are to be."

TED COSSE
Assistant Professor of Clinical Psychology

Alongside his new faculty role in the School of Psychology, Cosse serves as executive director of Fuller Psychological and Family Services (FPFS) and PsyD program director. When providing individual psychotherapy, his focus is with adults struggling with issues of meaning.

LAURA ROBINSON HARBERT
Assistant Professor of Clinical Psychology

Already serving as dean of chapel and spiritual formation, Harbert adds a faculty title to her role at Fuller. She has 25 years experience as a clinical psychologist, and looks forward to study and teaching on the psychological and theological dynamics of spiritual formation.

AHMI LEE
Assistant Professor of Preaching

Along with 12 years of pastoral service, Ahmi Lee brings international ministry experience with churches throughout Asia and in Australia, South Africa, and the United States. She has also served as a translator for Campus Crusade for Christ in Japan and Fuller's Korean DMin program.

MICHAEL PASQUARELLO III
Lloyd John Ogilvie Professor of Preaching

Pasquarello taught at Asbury Theological Seminary for 14 years and served as a pastor in the United Methodist Church for 18 years. He sees himself as "a pastor with a PhD," called to serve the church's mission by teaching and equipping those who will be its future leaders.

STEVEN T. YAMAGUCHI
Assistant Professor of Practical Theology

Adding to his role as dean of students, Yamaguchi anticipates more in-depth interaction with students in his new faculty position. He will teach on addiction and recovery and pastoral care, employing personal and professional experience to help students hear God's call.

INTEGRATING

PSYCHOLOGY & THEOLOGY

ISSUE #5 | WINTER 2016

GUEST THEOLOGY EDITOR

Brad Strawn

Benediction: Acts that Speak the Good Word

It was in the spring of 2014, at a forum hosted by Duke University's Divinity Center for Reconciliation, that I met Jun Nakai, a Japanese Jesuit priest who was studying at Boston College. My husband, Hyun Hur, and I shared with him our work with ReconciliAsian—a peace center in Los Angeles that equips Korean church leaders to work toward peace—and he asked if he could study with us. We agreed, and a summer of transformation unfolded for each of us.

As the trio got to know each other, Jun shared his discovery of the painful history of World War II "comfort women"—Korean, Filipino, and Chinese teenagers taken from their homes to "comfort" Japanese soldiers. Trusting parents were told little of what their daughters were expected to do, other than serve the war effort.

The children were subjected to horrors of abuse and rape, doubly violated when, because of their own entrenched shame cultures, they returned home unable to speak of the violence done to them. Those "comfort women," now in their eighties, have come forward in the last few decades, finally telling the tales of their violation [though the Japanese government denies wrongdoing].

As Jun spoke of his solidarity with the comfort women, Hyun remembered a nearby memorial to the nightmarish history. We decided to visit it together. We stood in silence before the bronze statue of a little Korean girl—a Japanese man and a Korean woman imagining the girls and their unspoken grief. Sadness overwhelmed us. Filled with pain, our time together was also filled with hope. It was a powerful moment.

The three of us talked together about our friendship and the forgiveness, hope, and shalom that we share in Jesus. Later, at a weekly peace study in Pasadena near Fuller Seminary where Hyun is an alumnus, Jun joined us as we studied the Bible to learn more about "shalom theology." As an act of reconciliation, Jun committed to learning and speaking Korean—a rich and meaningful gesture to our group.

So often the idea of shalom can feel so abstract, so out of reach, but that summer three friends experienced the real life ways that healing and peace can happen.

✚ *from Sue Park-Hur, codirector of ReconciliAsian*

50 School of Intercultural Studies

I invite you to join us as we celebrate the 50th anniversary of the School of Intercultural Studies—formerly known as the School of World Mission and Institute of Church Growth—at Fuller Theological Seminary. We will be celebrating over two generations of innovation in Christian mission and looking at future innovation for the 21st century.

I believe this will be the key mission event for the year 2015. We will feature national and international speakers who will reflect on our school's past and suggest present concerns and future trends for global mission. Our alums from around the world will be gathering as well as mission scholars, church leaders, and students of mission.

I hope you will join us for this exceptional opportunity as we celebrate the school's history and set a vision for the future. It will be a time to remember and give thanks, as well as to make new friends and reconnect with old ones.

Scott W. Sunquist
Dean, School of Intercultural Studies

OCTOBER 21-24 | PASADENA CAMPUS

For a full schedule of events and to register, please visit Fuller.edu/SIS50

What is Fuller?

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

Fuller offers 18 degree programs at 9 locations—with Spanish, Korean, and online options—through our Schools of Theology, Psychology, and Intercultural Studies, as well as 20 centers, institutes, and initiatives. Approximately 4,000 students from 90 countries and 110 denominations enroll in our programs annually, and our 41,000 alumni have been called to serve as ministers, counselors, teachers, artists, nonprofit leaders, businesspersons, and in a multitude of other vocations around the world.

¿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 18 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 20 centros, institutos e iniciativas. Aproximadamente 4,000 estudiantes de 90 países y 110 denominaciones ingresan anualmente a nuestros programas y nuestros 41,000 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 20개 센터 및 연구소를 통해, 9개의 다른 캠퍼스에서, 18개의 학위 과정—영어, 스페인어, 한국어 그리고 온라인 —을 제공하고 있습니다. 풀러의 여러 학위 과정에는 매년 90여개국, 110여 교단 출신의 4,000여명의 학생들이 등록을 하고 있으며, 41,000여명의 동문들은 목회자, 상담가, 교사, 예술인, 비영리 단체 리더, 사업가를 비롯하여 세상에서 다양한 직업에서 하나님의 부르심에 부응하여 활약하고 있습니다.

✚ *Don't Miss*

Christ & Cascadia: "Rewiring: Faith & Tech"
November 7 | Seattle campus

LA Theology Conference: The Voice of God in the Text of Scripture
January 14–15| Pasadena campus

School of Psychology Integration Symposium: "Kindling God" with Tanya Luhrmann
February 17–19| Pasadena campus

For more: fuller.edu/events

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PRAY. BUILD. MARCH.

Jesus said the most conclusive evidence of gospel truth is our love for one another. "By this everyone will know that you are my disciples." (John 13:35) The gospel demands more than words in response to the ravages of racism. We need prayerful action. By galvanizing independent churches to become communities of informed believers, we can mobilize a committed force to build bridges of justice and reconciliation.

We find deep encouragement in the stories of Sacramento pastors Joy Johnson and Bret Widman (see pg. 36), who met as members of "Micah Groups" at Fuller Theological Seminary. A Micah Group gathers a dozen church leaders in one community from diverse ethnic, economic, and denominational contexts to meet for two years, working toward issues of justice through the ministries of their churches. In a few short years we have built networks involving almost 1,000 church leaders in over 60 cities across the United States, Canada, the UK, France, Egypt, and South Africa. They show their communities the transforming love of Christ while providing a safe meeting point for church leaders with differing backgrounds to explore God's will together.

When we consider the long road to reconciliation, we know it requires more than talk. Imagine what might happen if the "sleeping giant" of the church across America could be mobilized to act toward justice? Micah Groups is one of Fuller's commitments to long-term, courageous action. If you're interested in learning more, visit micahgroups.org.