“I didn’t think I was Korean. I claimed a Peruvian identity because that’s where I was born and the place I call home. When I came to LA to study, I considered myself a sojourner. Now I see that whatever city I’m in is the place where God has sent me. The story of this city is my story, too.”

—JOSI HWANG, ON IDENTITY IN EXILE
Linnea, a friend of Fuller, has spoken at Brehm Center gatherings and has exhibited work in Fuller Pasadena’s Payton Hall.

Weak Potential Energy by Linnea Gabriella Spransy, mixed media on paper, 2010, linneagabriella.com
There’s a too-narrow hallway outside our magazine editorial office that’s just long enough to hang all 84 pages of a magazine-in-process. Professor Emeritus Bill Pannell passed through recently, and his eye was caught by a subject he’s championed all his life: Pentecostalism. Reading a few lines from a writer whose views depart from his own, he said sagaciously, “Mercy, I’ll look forward to reading this! See what we’ve made off!”

The “we” to whom Bill refers is an eclectic community of people: in defining our magazine’s audience, we estimated a whopping 54,000 people directly connected to Fuller as alumni, trustees, staff, faculty, administrators, donors, and friends living in 130 countries. An audience of that size means more individual stories than we can include, so in developing magazine content we earnestly consider what we call “the grid” of gender, ethnicity, location, nation, school, age, function, calling, and perspective that define diversity among us. We think about the student sending a magazine to a supportive family member, our president leaving it with a potential scholarship donor, a trustee giving it to a seatmate on the plane, or a faculty member handing it to a prospective student. Inevitably there will be some who feel their perspectives are not fully expressed, and in this we must rely on the Spirit to unite us through the transcendence of story. Still, we hope each will be proud to say, “This is my Fuller community.”

There’s also more to the story of being evangelical, which is why we chose to focus on it in the theology section of this, our second issue. “Evangelical” has been defined beyond recognition by some outside the community of Fuller, and though there are many interpretations of the word even among us, engaging that conversation for ourselves is critical. Because there’s always more to the story. (+ Always.)
ON BEING EVANGELICAL

From Mark Labberton, President

“Evangelical” is a word that has been an essential designation for Fuller. But there has been increased debate and confusion about this terminology. What does it mean and what does it not mean?

When we confess ourselves to be “evangelicals,” we are making an affirmation that points toward the centrality of the gospel: the revelation of God in Jesus Christ through whose saving life, death, and resurrection we are adopted into God’s family, given God’s Spirit, and called to live together under God’s reign. This is the “good news” to which Scripture points us with supreme authority and faithfulness.

By this name, using, it might be said, a lease on set of descriptors. They use “evangelical” to include a further set of definitions and commitments related, for example, to the nature of the atonement, to the inspiration and authority of the Bible, to the baptism of the Holy Spirit, and to the eschatological, confessional trust, and communal hope.

This essential understanding of “evangelical” does not always rest easily among some of our brothers and sisters who also identify themselves by this name, using it might be said, a lease on set of descriptors. They use “evangelical” to include a further set of definitions and commitments related, for example, to the nature of the atonement, to the inspiration and authority of the Bible, to the baptism of the Holy Spirit, and to the eschatological, confessional trust, and communal hope.

When Fuller Seminary affirms that we are “evangelical,” this is what we confess, and do so with utmost faith, intellectual commitment, scholarly inquiry, confessional trust, and communal hope.

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For us at Fuller, “evangelical” is a term that describes our theological vision and frame. It is a term that describes the core of their theological commitments. It is a term that describes the core of our theological commitments. It is a term that describes the core of the faith we profess. It is a term that describes the core of the faith we profess.
여러분이 말씀하신 "복음주의"가 될 수 있는 것이 교회나 신학적, 사회적, 경제적, 정치적, 문화적 그리고 개인적 공간들로부터 권위나 정체성을 얻고자 한다. 이런 공간들은 정교하고 복잡하며, 논쟁과 전쟁을 포함하며, 종교값들이 어떤 중대 사안에 관하여 하나의 지속적인 변화를 야기하고 있는 상황이다. 이러한 견해는 복음주의자들이 따르는 신학적 성찰의 핵심이다.allo: 장학한 사람에 대한 저항은 다른 사람들에게 설명할 수 있는 가치 있는 용어가 되어 왔습니다. 이 복음이 개신교 신앙의 정수, 즉 "복음"이라는 것을 강조하고 있다는 것이죠. 우리는 장학한 사람들에게 이 복음이 사회와 문화에 대해 투자하고 나선다. 

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Josi Hwang was the only member of her family to be born in Peru. She was a “miracle baby” who came after a series of devastating miscarriages. Her parents often said that she was “Peruvian” because she was a Peruvian citizen, played in Peruvian dirt, breathed Peruvian air. She spoke Spanish among friends and never knew life in a different country.

All of that led to a small but pivotal conversation when Josi was in second grade. Explaining something to her parents, little Josi repeated the words her parents often used: “I’m not Korean, I’m Peruvian!” It left them speechless. They told her, “No, you’re Korean.” She was born to Korean parents, reared in a Korean household, taught Korean values. She spoke Korean with her parents and looked different from every other person in her country.

Lack of clarity had always been a part of Josi’s life, but now it was exacerbated. Her parents’ correction was one more reminder of what had plagued her whole life: she didn’t belong. Remarks from classmates that she was “Chinese” cut deeper. Stares on the city streets were uncomfortable. When she vacationed in Korea to visit family, she was welcomed lovingly and thoroughly, but when a joke or idiom went over her head, even her family would explain, “She didn’t grow up here.”

The dissonance grew. She felt Peruvian on the inside, but was told she was not because of her outside. On the subway in Korea, she realized that she looked like everyone around her. No one gawked. No one called her Chinese. “I am like them,” she thought. And also, “I am not like them.”

Josi came to the United States to earn a bachelor’s degree in psychology. There she began to deal with the isolation of being a nomad struggling to live where she didn’t belong, looking for a trajectory to a place where she did. While reading through the book recordatorio del sentimiento que la había atormentado toda la vida: ella no pertenecía. Los comentarios de sus compañeros quienes se referían a ella como “La China” le llegaban más profundamente. Las miradas fijas de las personas en la calle la hacían sentir muy incomoda. Cuando ella fue de vacaciones a Corea para visitar su familia, fue recibida con mucho amor, pero cuando hacían algún chiste o expresión idiomática que ella no entendía, su familia explicaba, “Ella no creció aquí.”

La discrepancia crecía. Ella se sentía Peruana en su interior, pero le decían que no era por su físico exterior. Mientras estaba en el metro en Corea, ella notaba que físicamente todos eran iguales a ella, nadie se sorprendía al mirarla. Nadie la llamó China. Pensó: “Yo soy como ellos, pero yo no soy como ellos.”

Josi llegó a los Estados Unidos para estudiar una licenciatura en psicología. Empieza a sentir esa soledad y aislamiento de ser una extranjera tratando de vivir en un lugar al que no pertenece, en busca de una trayectoria en el lugar que había escogido. Durante la lectura de su libro de Jeremías, Josi empieza a sentir la seguridad y garantía que solo Dios puede dar. Leyendo la historia de los Israelitas exiliados y sin tierra, Josi encontró su propia historia.
Lo que aparentemente fue un simple trabajo, al final se ha convertido en la misión de Josi. Ha llegado el tiempo para que ella se comprometa con la ciudad donde está exiliada. Los Angeles sabiendo muy bien que ella regresará a Perú al final de sus estudios. Ella lamenta el sufrimiento de los niños con el equipo que trabajaba. Josi se regocijaba de satisfacción cuando los padres le decían: “Lo que nuestro trabajo hizo fue el llamado de Dios para nuestra vida: Procurar el bienestar de la ciudad” (Jeremías 29:5-7, NVI). Eso, ella no lo sabe. De una cosa Josi está segura: “Yo construiré mi hogar en la ciudad que me envió” (Jeremías 29:5-7, NVI).

Cuando tuvieron que pernoctar, los niños de los refugiados huían de las canciones de los adultos, llorando. En cambio, Josi iba por ellos, preguntándoles qué les gustaba hacer en su tiempo libre. Cuando encontraba a los niños juegando, le daba a sus padres permiso para que siguieran jugando; pero cuando los niños se sentaban en el suelo y le decían: “Me gustaría que fueras mi amiga”, Josi iba con ellos y les traía juguetes. De esta forma, hacía que se sintieran más seguros.

“Cuando termine mis estudios en los Estados Unidos voy a regresar a Perú, pero voy a quedarme y vivir en este país,” era lo que pensaba. Ella no se enteró de que su corazón deseaba quedarse en Perú. Cuando Josi terminó sus estudios, decidió vivir en Perú, ya que, como ella mismo hablaba, “mi lugar de nacimiento fue accidental, pero fue de milagro, ordenado y guiado por Dios.”

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Following Professor of Theology and Culture Bill Dyrness around the tiny town of Orvieto, Italy, on an immersion course feels like watching a kid in a medieval store of delicious delights. The town transforms him, enlivening him with its beauty—he is a man in his element. I have had the pleasure of seeing this side of Bill several times and have witnessed the transformation of so many other faculty, students, and alumni as we study, eat, pray, and walk the ancient streets together. It is something wholly unique to this course, in this town.

My trips to Orvieto with Fuller mark significant moments in my life in which I was transformed too. There is something unexpected that happens there to those of us whose lives are typically run by agendas, schedules, and deadlines. It does not take long to realize that the pace of life is different: Everything and everyone moves slower. Not just an ambling, aimless slowing—though there is that too—but a way of life that savors moments so as to absorb things more deeply. To me, this is a good and godly thing.

Every evening we would join in the Italian ritual of la passeggiata, or “the walk.” This communal stroll through town occurs in the evening following supper and before bedtime, when the whole town makes room for conversation and frequent stops to greet a neighbor, hug an old friend, or hold hands with a loved one. The mood is upbeat, a celebration of the simple joys of life, and there is no stranger, no lonely pilgrim, no orphan or widow—only family, friends, and lovers. Even guests in Orvieto are expected to participate in this nightly amble, and so, every night, a group of 25 people from Fuller Theological Seminary joined in a slow stroll around town trying new gelato flavors, sipping regionally grown wine—always together, always in conversation.

We would pause on the steps of the Duomo di Orvieto (Cathedral of Orvieto), reflecting on our long days of activity and study, letting the profound beauty of the ancient town soak into the marrow of our bones. There is something...
the region so charming. Not long after the Romans had taken over Orvieto, the town experienced an extended period of flourishing that saw the construction of numerous Roman Catholic churches within its small-cliffed borders. None stands out like the duomo, though, where every group of immersion course participants spends a great deal of time. The duomo was built to serve as the center of all activity in Orvieto in the 13th century and still serves that function today. That’s why it is the center of Fuller’s immersion program. Taking just over 300 years to build, the façade and interior art are a feast for the senses. It takes time, lots of time, to absorb its intricate details, to sit in the piazza and watch as the sunlight bounces off the glittering mosaics, sculpted reliefs, and stained-glass windows of the façade. No wonder the people of this city have learned to take their time absorbing what is around them.

For nearly ten years Dr. Dyrness has led students to Orvieto, using the duomo and other parts of the town as a backdrop to consider medieval religious life and the role of the arts within it. One of my favorite memories comes from transforming about such conversations that allow us to laugh with abandon as stories are told, to feel the weight of past or current tragedies shared in newly earned confidences, because we willingly allow ourselves to be opened up to one another. Because of the concentrated, unhurried time spent together in shared purpose, we were more apt to see the paradoxes of beauty and ugliness, fragility and strength as creations of the God we were there to study and to worship.

The temptation is to resist this forced slowing and fill the slower, quiet moments with something noisier, but it becomes apparent pretty quickly that it is futile to resist the centuries-old pace of la passeggiata. This is one of the initial tests that one must pass in order to thrive while there. Those who don’t pass are doomed to two weeks of frustration. Those who do adjust find that the slower pace is a gracious gift—an awareness of being in a liminal or “thin space” between terra firma and etherium.

The small town of upper Orvieto sits atop a hill in the Umbrian countryside. From its borders one can see the endless rolling hills, vineyards, and wilderness that make
Praying the Hours in Ordinary Life

unpublished manuscripts of what would later become the divine hours, I had hauled from Los Angeles a box of 40 stream of worship.

ourselves as one small but significant part of an unceasing to let their words rise as incense to the triune God. We felt or far off land taking up the baton of prayer, just beginning given hour, we knew that there were others in some near thousands of years. As our worship came to a close on any time to worship God beyond their ordinary circumstances.

We joined them in lifting up similar prayers as they had for corporate worship. The surroundings reminded us of a historical procession of saints who, like us, had set aside historical procession of saints who, like us, had set aside praying the hours in specific sacred spaces.

One of the essential elements to consider when praying the hours, whether you gather in community or pray alone, is the place in which you pray. Thinking with intention about the space will help you to see place as a gift—as a place “set-aside,” as a “sacred” space—rather than as an ordinary, utilitarian space. This intention can also aid you in stepping out of ordinary time and into the sacred. These manuscripts served as our guides, weaving in poetry, prose, song, and chant that were entry points into divine encounters. A group of dedicated students considered the space where we gathered for prayer and arranged the room to best reflect the unique personality of each hour. Before the book was finally published, I had the privilege of adding a chapter to it on our experience of praying the hours in specific sacred spaces.

The hour is coming when you will worship the Father in spirit and truth. (John 4:21, 23a)

With these words, Jesus is giving divine approval to the idea that sacred space was no longer centralized in one area of one temple in one city; it could be found anywhere in God’s creation. This was certainly comfort to the Samaritan woman at the well, who represented a people living throughout the Roman Empire found great comfort in these words. Travel was dangerous in many parts of the empire and a pilgrimage age to Jerusalem was not to be undertaken lightly. They learned to establish sacred spaces in houses and secret places where they could worship in secrecy.

Jesus’ words can bring that same comfort for people around the world today. They may comfort the woman who cannot travel to a house of worship for fear that she will be jailed or killed by government officials. For her, sacred space might be the corner of her one-bedroom flat where a small icon of St. Nicholas gazes down upon her. God will meet her there. Jesus’ words may comfort the man who might have to live out the rest of his life in isolation as a political prisoner. For him, sacred space might be a little patch of earth by the sea for two hours each day. God will meet him there. They may comfort the single father working 16-hour days in order to support his young children. For him, sacred space might be a little patch of time in the afternoon when he can gaze out a factory window to watch clouds pushed by the wind.

Decades later, the dispersed Jews that were part of the early church living throughout the Roman Empire found great comfort in these words. Travel was dangerous in many parts of the empire and a pilgrimage age to Jerusalem was not to be undertaken lightly. They learned to establish sacred spaces in houses and secret places where they could worship in secrecy.

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God will meet him there. He may comfort the soldier working 10-hour days in order to support his young children. For him, sacred space might be his place of rest in the middle of his sleep. He may comfort the mother working 30-hour weeks, who find a moment of rest in the middle of her sleep. He may comfort the older person praying in the middle of the night. He may comfort the man who prays in church each morning before he begins his day. He may comfort the nurse who prays in the middle of the night.

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After Ryan [‘11] and Suzy Weeks [MAT ‘14] were married on Fuller’s campus, they ride away together on a Chauffeur bicycle—a bike Ryan had built years before, unaware how it would become an integral part of their story.

“We both came from work in international development and had a passion for the poor,” Suzy said. “Ryan was a missionary for three years in Sudan, and I was doing development work in upstate New York. We met at our very first class at Fuller in 2011.” Soon after meeting, Ryan pedaled uphill to Suzy’s apartment on that chauffeur, helped her on, and took her on the first of many dates: a bike tour of Pasadena. A triathlon enthusiast, Ryan was passionate about biking as an outlet for exercise and exploration, a natural and sustainable form of transportation, and a choice that allows for connection with neighbors and community. Why did Suzy love bikes? For a simpler reason: “To be close to Ryan!” The question “can we ride there?” determined how they spent their time for the duration of their dating relationship. If the answer was “yes,” they pulled out the chauffeur and enjoyed the Southern California night air on their way to a coffee shop or an outdoor concert.

One day while studying in the Hubbard Library, a friend showed Ryan a craigslist ad for a used triathlon bike. “The frame alone was worth close to what he was asking for the whole bike,” Ryan remembers. “If we opened up the parts to the world, we could probably make some decent money off it.” A few days later, he was taking that bike apart in his living room in order to sell the parts for a profit. Within a few months, Ryan was finding and dismantling bikes, with Suzy cleaning and shipping the parts. It was an organic process, and as they looked around at the bike parts stacked in the room, they knew that their business, Around the Cycle, was born. When they were married soon after, they looked for a getaway vehicle and that chauffeur bike was an obvious choice. “Our relationship, our studies, our wedding—our business started in that Fuller library,” says Ryan, looking back.

The success of their business led to opening a bike shop in the same neighborhood where they attend church—an area that sees extreme wealth and poverty in close contact with each other. Around the Cycle is perfectly situated to bridge both neighborhoods. Wealthy neighbors would regularly buy and sell gear they no longer wanted, leaving the Weeks with good deals on well-made bicycles. “Bikes are crucial in low-income areas,” says Ryan. “We see part of our work as sourcing from the rich to give to the poor.” It’s a way for them to share the gospel with their actions: “We both have a heart for holistic development and ministry, and we see that example in Jesus. It’s not only about getting people saved,” Ryan says. “Suzy adds, “It’s about renewing neighborhoods, too.”

When they have a customer with very little to spare, they’re generous with payment plans: “One time it took a guy three months to pay us $20,” Suzy remembers. Still, Around the Cycle is a business, and Ryan wants to honor God in sustainable ways. “You have all these ideas and aspirations, but starting a business takes time. I decided to give myself grace. I felt like God was telling me, ‘just run a good business.’” The Weeks have worked hard to let kingdom values permeate their business practices: they’re careful to offer honest prices on bikes, and “we’ve tried to provide value on both ends and stay others-focused,” Ryan stresses. “We want to honor the city, the government, and our customers. We’re for our customers before ourselves.”

Ryan and Suzy Weeks intend to move back to Africa to return to international development work, and they’ll take what they learn in Pasadena—plus their love for bikes—with them to the mission field. “The financial model of missionaries relying on the full support of churches is unstable,” says Ryan. “We are really informed by what Dr. Bryant Myers taught us to ask: ‘How do we walk with the poor without hurting them?’ We are interested in creating wealth and value in a community.” As Suzy says, “Bikes are translatable across any culture or language. Every socioeconomic class likes biking—the poor African taxi driver and the millionaires biking around the Rose Bowl. They all enjoy it the same.”

When they have a day off, you’ll still see them riding. Suzy says, “It’s an important part of our lifestyle, and even though it’s our business, we still love it.” Now the chauffeur bike leans against a light post in front of the shop to attract attention and bring in street traffic. They’ve ridden that bike through each stage of their life—a bike repurposed and well-loved, transporting them together in their work for the kingdom of God.
Tommy Givens could make the drive in his sleep—the 30-plus miles cutting a path from Pasadena, where he lived and worked, to his hometown of Santa Clarita, California. He’d never made the journey at 12:00 a.m. before. Midnight on the dot, he noticed, as he glanced at the glowing numbers on the dash. With his jaw set, he thought about his father, the reason for many treks through the foothills over the past year. Tom Givens had been diagnosed with Lou Gehrig’s disease just 18 months before, and the deterioration of his body seemed to happen both in the blink of an eye and at a tortuously slow pace. Now it was over. Tommy thought back a few nights, when he sat with his father in his parents’ living room; Tom stared out the window, unable to move anything but his eyes. The family had worked out a code—with a series of blinks, Tom could painstakingly, letter by letter, communicate thoughts to his gathered family. That Thursday night, it was just father and son when the last message was blinked out: “My passing will be soon.” The message sank in Tommy’s heart like a stone. He wanted to share the suffering of his father who had borne many a burden for him. At a loss for words, Tommy wrapped his arm around his father’s frail shoulders, pressing his bearded cheek to his father’s wrinkled one. Together they stared out the window and cried. Tom had been the pastor of a large and thriving Baptist church in Santa Clarita for most of Tommy’s life, and tonight Tommy was thankful for the memory verses that had filled his childhood. “The Lord is my shepherd, I shall not want...” he recited softly into his father’s ear. He prayed, beseeching God to be with his father as he walked through the valley of the shadow of death. They were the last moments with his father, and Tommy was grateful, for they were good. Pulling into the driveway of his parents’ house, Tommy took a deep breath, exhaled slowly, and opened the door. There, in the living room, was his father. Tom Givens, the eloquent preacher and dynamic pastor, the larger-than-life man under whose shadow Tommy stood through his teen years, and later the friend with whom he debated theology and mission. Facing Tommy in the same wheelchair where he spent most of his days for the past 18 months, his eyes were closed. Everything was the same, and yet his father was gone. His mother looked tired and pale, her eyes red with weeping. Tommy suddenly realized that they were both at a loss for what to do. “At that moment,” says Tommy, “I wished I were Catholic.” Tommy is young to lose a parent—Tom Sr. was only 64 when he passed away in March 2012. “I had never been that close to death,” admitted Tommy as he told his story in his office on Fuller’s Pasadena campus. Tommy’s age is in his favor: at 39 years old, the assistant professor of New Testament is among Fuller’s youngest faculty members—with an approachability and radical, passionate views that have made him a particularly popular one as well. The evangelical church reflects the wider society’s...
children, and Tommy and his wife, Kim, discussed life, death, and dying with them on the drive to and from their visits in Santa Clarita. “As Christians, we need to learn not to be afraid,” said Tommy. “It doesn’t mean that we are ignorant about it, because as long as we are good, and death is their undoing, and we should resist that. But we don’t resist it out of fear and cling to our lives, as if death is some unconquered enemy or some place that God does not live.” Perhaps this is the greatest truth Tommy learned through his father’s journey to death: God lives in our dying, as much as he does in our living. God’s grace covers our fearful deaths and our awkward fumbling with the deaths of our loved ones just as his grace pours over the births of our children that fill us with wonder. God invites us to live with him both in growth and in decay; to learn to live and to die well.

THE JEWISH TRADITION OF CHEVRA KADISHA

Our Jewish brothers and sisters demonstrate an alternative to merely succumbing to contemporary culture’s attitude toward death. Present in most congregations are chosen members of the congregation: a group of men and women from the congregations who ceremonially cleanse and prepare the body for burial in the most honoring way possible. Men prepare men, and women prepare women; the body is never placed face down; modesty is always preserved; materials are passed around the body and never over it—at the end of the procedure, the members are left to their one task at the moment of death: God lives in our dying, as much as he does in our living. God’s grace covers our fearful deaths and our awkward fumbling with the deaths of our loved ones just as his grace pours over the births of our children that fill us with wonder. God invites us to live with him both in growth and in decay; to learn to live and to die well.

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So much of the way we live is revealed in the way we die. We are dying our whole life long, yet most of us are part of a culture living in terrorized denial of death. As death gripped my dad’s body more and more tightly through amyotrophic lateral sclerosis (ALS), we treated death as if it were an unexpected and remediable interruption to our lives. As part of a wider culture of denial, we were tempted by exotic cures while a health “industry” and other enterprises commodified his deterioration and decomposition for a profit. His named body was translated into a dollar amount. What seemed impossible for us to face was the death of my father, Tom Givens.

The way my family handled my dad’s body after his death, at his request, was the culmination of this squirming cultural denial in which we had all been living. Cremation fits certain cultural sensibilities of “efficiency” and “cleanliness” that reflect a learned horror, not only at our bodies’ slow decomposition in the earth after death, but also their vulnerability, dependence on others, and slow deterioration in life. The thought of being slowly digested by countless living organisms gives especially urbanites the willies—despite the fact that life depends on this process, that life is this process. Thus, we could not live asking how my dad might die well of ALS. We lived instead seeking to avoid, sanitize, and minimize his death. This made it unnecessary and merciless death that occurs because of perhaps avoidable thing that happens at the end of life, as it is obscured and romanticized—that unfortunate, our culture’s denial of death, we treated his dying body with the pain of Dad’s paralysis and decay. In the midst of considering my father’s death, particularly the cremation of his body, I wished I was Catholic on the night my dad died. Evangelicals like me, especially from certain “emergent” quarters, may imagine that we can cherry-pick from the vast Christian tradition whatever death practices appeal to us. But only a naïve approach to tradition imagines that certain strands can be pulled, intact, from a larger communal fabric—disembodied from the incarnate contexts in which they mediate the life of a community and its members. We cannot appropriate death practices willy-nilly or piecemeal without betraying them or being betrayed. There is something very intricate happening in the way we face and come to terms with death, and healthy death traditions have been formed in and by this intricacy.

Nevertheless, reaching out for help from the traditional desert we modern evangelicals have made for ourselves is the right gesture, I think. We cannot continue to encounter death with the violent and gnostic denial that has come to be commonplace among us. We must develop practices that face death in the body in all of its implications for our life together, so that our eyes might be opened to what we are rushing past in our denial of death, to see how our denial of death entails a denial of life. To do this we can and must learn from other traditions, both Christian and non-Christian. But our learning will have to involve embodied sharing with people formed by those traditions, anticipating a healing that is as slow and complex as was the process whereby those healthier death practices were formed. It will also have to anticipate failure, incompetent in death as we have become, and we will have to face our failures by confessing our sins and repenting rather than pretending we know what we’re doing.

I hope my own family’s impoverishment approach to my dad’s death encourages work toward better practices, more truthful speaking, and deeper thinking for our Christian community. And I hope that learning to face death in and around us with concrete practices of inherited wisdom will help us be a community that makes peace in a violent world by being patient with the dying and then living in faithful remembrance of the dead.

See a video interview on this subject with Dr. Givens online.

My Father’s Body
By Tommy Givens, Assistant Professor of New Testament Studies

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My Father’s Body
By Tommy Givens, Assistant Professor of New Testament Studies
Every Survivor Has a Story

When Eric and Sue Takamoto show visitors around their seaside home of Ishinomaki, they call attention to the water-level lines. “See up there?” They point to a spot high on the side of an apartment complex or a shop where faded markings are evidence of how far the floodwaters rose. Sometimes it’s one floor up, or two. Sometimes more.

Ishinomaki, a sleepy fishing town on the northeast coast of Japan’s Honshu Island, was one of the areas hardest hit by the devastating 2011 tsunami. It’s impossible to imagine today, even with the evidence of the water lines: Black walls of water swallowed up homes, businesses, loved ones. A few years later, rebuilding is in full force; cranes and construction equipment dot the landscape. Most of the devastation has been cleared away. But not all.

When Eric or Sue introduce Ishinomaki residents who survived the catastrophe, the stories flow.

When the water surged into the bank building, its 13 occupants scrambled to the roof. Surely they would be safe there. But the water rose past the first floor, then the second, then onto the roof. The only place left to go was up a ladder on the roof’s protruding doorway. Yet even that was not high enough. All but one of the 13 were washed away.

Hiro,* whose wife was a bank employee and one of those who perished, located the roof ladder and kept it. Decorated with flowers, it served as the centerpiece of a memorial service in her honor. “That ladder,” says Hiro, “was the last thing she touched.”

Eric (MDiv ’99) and Sue (PhD ’03), who met as students at Fuller, moved to Japan with the mission agency Asian Access in 2001, and over the next decade did church planting work in various cities as their family grew to include children Owen, Annie, Olivia, and Ian. When the March 2011 tsunamis occurred, they were with other aid workers at a conference, well south of the tidal waves’ destruction. Providentially, many of them had participated in disaster response training just days before.

“We knew the timing of our training was more than coincidence,” says Eric. “A few of us quickly answered the
When Sue met Yui at a community event, the young mother was vacant-eyed as she tried to manage her three young children. “She told me she couldn’t find a job anywhere,” says Sue, “and it put the fire under my feet!” to pursue an idea that had been percolating—ever since Sue was struck by the beauty of the broken pieces of pottery they found while helping clean a field. She wanted to start a business employing women to craft jewelry from those pottery shards, and now, perhaps she had her first employee. “I had no idea if it could work,” admits Sue, who had neither business experience nor a particular interest in jewelry—but it was worth trying. Women like Yui were desperate not just for work, but also for hope. This way, we could hope together.”

Now, two years later, the Nozomi Project—nozomi, in Japanese, means “hope”—is bringing sustainable income, dignity, and community to the 16 women who work there. As the broken pottery is being transformed, so are the women—emotionally and spiritually. Sue shares biblical truths with them, leading some of them to commit their lives to Jesus. And as they work together, the women share their stories with a level of honesty and vulnerability they wouldn’t risk anywhere else. “It seems to feel safe,” says Sue, “to be busy working, looking down, and opening up.”

External Structures and Systems

When the Takamotos settled in Ishinomaki, “we heard so many stories of tragedy and heartbreak,” says Eric. So many members of the community felt isolated in their wrenching pain. In the midst of the effort to rebuild the physical needs there,” they say, “but also to see people and communities transformed through the power of the gospel lived out in an incarnational witness.”

A Ministry of Presence

They had rarely recorded when Tomo,* who lived in a low-income housing complex, leapt into action, wanting to do his part. He knew rescue vehicles would soon be coming, so he picked up nails and other sharp objects so tires wouldn’t be punctured when vehicles came through. As mud-caked bodies were pulled from the rubble, he washed the faces of the victims they could be identified. Weeks later, he would meet a woman whose niece was among those victims. Her family to Ishinomaki. “Our vision was not just to help with the physical trauma, that deep-seated trauma, that unresolved grief—and open process of internal healing got pushed aside.”

Eric and Sue keep listening. It’s been nearly four years now since Japan’s tsunami. For the rest of the world, it seems like the distant past, but for the residents of Ishinomaki, the tragedy is still very real. Today, when Eric or Sue show visitors around town, it feels as if the tsunami happened yesterday. Their five-year-old son, Ian, comes running with a few pottery shards he’s just found in the fields. Stories, too, continue to emerge from under the uncleared debris. Stories that need to be told. Stories that linger, and need to be told again. Eric and Sue keep listening.
works in the Office of Finance and Accounting for Fuller, located on the Pasadena campus. He is an accounts payable assistant, processing—among other things—employee expense reports. Among the manila file folders he has at his desk is one that holds papers of a very different kind: original art that is an expression of Gilberto’s personal journey and time at Fuller. Though most employees come and go from Gilberto’s office having no idea of his remarkable talent, his supervisor, Emmanuel Natogma, is Gilberto’s biggest fan. “Thank you for shining a light on an accounts payable assistant who tries to hide in the green grass,” he says. “Gilberto is an amazing guy.” Gilberto’s medium is plain copier paper and Bic pen ink. He employs a unique micro-hatching approach that gives his drawings their multilayered depth. The subjects of his drawings are richly metaphorical and deeply personal, drawn from symbols that are meaningful to him. He works at his desk during breaks and at lunchtime.

These photographs were taken by Nate Harrison, who was so inspired that he also made a short video of Gilberto’s process that you can view online.
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Translation (2010, using books and fencing) Olga Lah (MA '06), was part of an exhibit at Fuller Pasadena’s David Allan Hubbard Library. olgalah.com
WHY EVANGELICAL?
Oliver B. Crisp, Guest Theology Editor

The proverb “may you live in interesting times” is a two-edged sword. “Interesting” times often bring cause for being excited. These are exciting times in many different spheres of life and thought. The Fuller Seminary community is faced with some interesting challenges: at a time of curricular change, of change to the way in which we think about the shape of the church and our denominations in light of the power and influence of the Western church and its denominations south grows, and as Christians are persecuted across the globe, what do we stand for? What makes Fuller, Fuller?

One aspect of this query has to do with our identity as an evangelical institution. Is being evangelical part of Fuller’s DNA? If we look back at our history, it certainly seems that way. Fuller was one of the organizations that shaped contemporary evangelicalism in the post-War period, as George Marsden’s well-known work Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism demonstrated back in 1995. But what of the future? What is meant by the term evangelical appears to be shifting as are many other things in the Christian culture. Where will this movement lead, and what role does Fuller have in shaping of it at this important juncture in our history and in the life of evangelicalism more broadly? What does it mean to be evangelical today, and what does it mean for Fuller to be evangelical?

Drawing on a range of scholarship and denominational affiliation, we have convened a number of Fuller faculty to take up these questions in the following section of FULLER magazine. One of the most important things about Fuller is the way in which it functions as a convening place for serious theological discourse across different denominational, cultural, contextual, and theological boundaries. It provides a space in a way that we can think, talk, agree, and disagree together—in the pursuit of the truth, and in the formation of Christian community and vocation. For this reason, Fuller is uniquely placed in American evangelical life to be a center in which to have such discussion about the nature of the term evangelical and its relation to us as a believing community. Our contributors all value this aspect of Fuller’s life, and their essays reflect the different places and positions of that vitality. This is not a single voice issue, and the pieces we have commissioned are not of one voice either. That is all to the good. It is important to have a robust discussion of this matter as an institution, and as one of the most significant places for theological higher education in America today.

A BRITISH PERSPECTIVE ON EVANGELICALISM

Why is the term “evangelical” continued on the page opposite? Much has changed over the last two decades, and it is important to ask what makes Fuller, Fuller.

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Perspective is an important factor in the discussion of what it means for a disparate, ecclectic community of believers such as those gathered at Fuller to identify themselves as simply “evangelical.” As a British citizen living and teaching in the United States, my own experience of evangelicalism is partly marked by adhering to the common language make this point. In the UK, evangelicalism looks and feels rather different from its American counterpart. There are similar central concerns, of course, as expressed in British historian David Bebbington’s well-known “four distinctive features of evangelicism” an emphasis on the Bible (biblicism), on the centrality of the work of Christ on the cross (crucicentrism), on the need for the conversion of the unconverted (conversionism), and on evangelism and the carrying out of Christ’s Great Commission (activism). But important as aspects of American evangelical culture are not present in the same way in Great Britain. For instance, the fixation on some with the doctrine of the inerrancy of Scripture (which fuelled Fuller’s “Battle for the Bible”) earlier in the twentieth century) was never really an issue for British evangelism. There are British evangelicals who would defend inerrancy, but alas many who adopt other methods for Scripture. Another example: eschatology. In the United States, early twentieth-century fundamentalism was partly marked by adherence to a particular view of the “end times”—still a live issue in American fundamentalism. There is not the same need to place oneself objectively to particular views about how the world ends in British evangelicalism, in large measure because fundamentalism was not part of the cultural heritage of evangelical Christians there. Eschatological scenarios such as those that have generated that most-American phenomenon, the Left Behind books and movie franchise, just don’t function as a shibboleth in British evangelicalism. These days, particular views of inerrancy or escha- tology are old hat in progressive American evan- gelifism. A more pressing concern is that evan- gelifism is being balkanized so that one must
qualify what is meant by the term. One is a conservative evangelical, another a liberal or Catholic evangelical, yet another a postmodern evangelical, and so on. The worry is that the word evangelical no longer clearly distinguishes a particular theological position. In the mid-twentieth century, evangelicals were an identifiable group within the Western Christian tradition. That is threatened if the movement is so broad and diffruse that its adherents can be placed along a spectrum of different sorts of evangelicalism, with different theological, liturgical, and practical nuances or emphases.

On the other hand, this may be an intellec- tual coming-of-age as we are currently moving away from grand narratives and moralistic traditions to more local, variegated approaches to modern life. Whereas a genera- tion ago a person might have self-identified as, say, Republican, in the knowledge that this represented a particular political ideology, the situation is now more complicated, with progressives and Tea Party activists (amongst others) fighting for the soul of that political ideology. Similar issues plague UK and European political life as well, where there is a tangle between right and left to occupy the political middle.

There are other important factors in the mix. These are particularly relevant to Fuller’s constituency going forward: first, the pragmatism of American evangelicalism, expressed in its entrepreneurial spirit; second, the relationship between evangelicalism and tradition; third, the changing landscape of evangelicalism as the tide goes out on the so-called Western churches.

As to the first, whether evangelicalism re- tains a distinctive theological culture going forward depends in part upon its investment in the ecclesiastical and missional pragmatism that has characterized much of its life in the last half century. Evangelicalism is by definition more contextually driven and its inception evangelicalism sought to circumvent ecclesiastical structures with parochial organizations that provided a measure of stability and effective means of passing on theological notions not shared by the larger denominations from which they were born. Engagement with other like-minded Christians in different denominations is a good thing, of course, but not at the expense of denominational ties to the church. Evangelical theologians witness their hands when asked what evangelicalism is, and why church polity, and with good reason there can be no evangelical doctrine of the church life. Yet the fact that this is non-denominational. Yet evangelicals should reflect on practices vital to the sustenance of Christian faith, and more work should certainly be done towards evangelical doc- trines that engage with particular denom- inational practices, liturgies, and politics. An evangelical-Episcopal diocesan church, or an evangelical-Presbyterian under- standing of sacraments should perhaps go by means by which evangelicals can reengage with their own denominations, making a specific sort of contribution—one that pro- vides an evangelical perspective that is truly di- stinctive.

This raises the second issue, which is a wid- er concern going forward. American evangeli- calism (unlike its British counterpart) has a complicated relationship with church tradition. We are interested in hearing what the Spirit is saying to the churches today, not what was done by those long dead in places with which we have no personal con- nection. In the last two years there have been signs of growth in constructive dialogue amongst those of non-evangelical Christian faith, and Fuller boasts several faculty with significant commitment to such ecumenical initiatives. Still, how evangelicals (how Fuller evangelicals) place themselves with respect to the larger church and her history is increas- ingly important. Once again, here is a tension between our evangelical identity, which pulls away from denominational ties to parochial church and cross-denominational involvement, and our church affiliation and involvement, whatever our particular denomina- tion may be. What is it to be, say, a Pentecostal evangelicals are relative to the charismatic church and its traditions, but it means to be alive to today’s church whilst drawing on the rich heritage of the church catholic in order to provide resources for, say, contemporary Methodism? There may not be easy answers to these questions, but they are matters that cannot be avoided.

The recent rise in retrieval theology, which attempts to resource contemporary theolog- ical reflection not on the basis of the doctrines of historic Christian thinkers is, I suggest, one way in which evangelical theologians can help in this regard.

Thirdly, and briefly, as the geopolitics of church life evolves from its roots away from the Western churches in Europe and North America to the Global South, and as West- ern societies grow more secular, there are important challenges facing globally-minded evangeli- cals. Pressing amongst them are the reorientations of Western Christians to holding the reigns of ecclesias- tical power. Another side to this concern is how denominational and evangelical identities, in particular, should relate to local contexts and a cultural Christianity where fewer are practicing, yet remaining, of being evangeli- cal. This appears to be less of a problem in the United States than in Europe, but it may also be that America’s entrepreneurial spirit goes to religious practices—and the success of evangelical megachurches and postmodern models for church—are mere- ly slowing down the pace of change in the United States. This is a matter that many Western Christian intellectuals have focused on recently: Fuller faculty amongst them.

Fuller is a “big tent” in which many differ- ent sorts of people from many denomina- tional, ethnic, and cultural backgrounds can discuss and engage one another in a safe theological space. It is a place in which there can be no evangelical doctrine of the church in its every denomination, liturgy, and polity. Yet there can be no evangelical doctrine of the church in its every denomination, liturgy, and polity. Fuller’s constituency going forward: first, Fuller boasts several faculty with signifi- cant national practices, liturgies, and polities. This is less of a problem in the United States than in Europe, but it may also be that America’s entrepreneurial spirit goes to religious practices—and the success of evangelical megachurches and postmodern models for church—are merely slowing down the pace of change in the United States. This is a matter that many Western Christian intellectuals have focused on recently: Fuller faculty amongst them.

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The union between Christ and believ- ers is very often represented to a man- nage. This similitude is much insisted on in the Song of Songs. How it is by faith that the soul is united unto Christ; faith is this similitude. This similitude is much insisted on in the Song of Songs. How it is by faith that the soul is united unto Christ; faith is this similitude. This similitude is much insisted on in the Song of Songs. How it is by faith that the soul is united unto Christ; faith is this similitude. This similitude is much insisted on in the Song of Songs. How it is by faith that the soul is united unto Christ; faith is this similitude. This similitude is much insisted on in the Song of Songs. How it is by faith that the soul is united unto Christ; faith is this similitude.
S
ome decades ago, when evangelicals were much in the news, a friend re-
marked that he wished to resign his
geological membership but he did not know where to send the letter. The comment points to one of the movement’s major characteris-
tics. There is no headquarters or single stan-
dard-bearing agency to which to refer to see if one is being truly evangelical. In the case of Fuller, there is no single larger evangelical
movement or denomination of which it is a part that would provide a normative reference
point as to whether it is retaining its proper
identity. In fact, world evangelicalism is made up
of countless subgroups. Fuller interacts in
various ways with a wonderful variety of
these. Yet it seems a mystery as to what in this
dynamic and ever-changing environment provides the basis for defining and maintain-
ing any particular evangelical identity.

What we call evangelicalism emerged in
Western Europe and Great Britain, in the
1700s as a number of renewal movements
within Protestantism. From the beginning, the
movement was decentralized and diverse but
also interrelated. Common evangelical and
mission concerns led groups to borrow
from each other’s revival techniques and ways of
cultivating vital piety. These renewal
movements were fashioned by innovative
leaders such as Count Zinzendorf, John
Wesley, or George Whitefield, and a host of
imitators or followers. Many of them de-
veloped new agencies that went beyond the
bounds of the older denominations.

One way to understand this movement is
that it was an expression of modern spiritu-
al free-enterprise. Arising around the same
time as the new market economy, it encour-
aged innovators to adopt new techniques for
promoting the gospel. Such traits continue to
be leading characteristics of the movement.

Entreprising leaders, when they perceive a
need or an opportunity, found new institu-
tions with no need to consult ecclesiastical
bureaucracies. These institutions and their
leaders thrive on competition with each other,
sometimes in friendly competition among
allies, other times in sharp rivalries that accentuate differences. Such institutions are
to some degree dependent on the con-
stituencies whom they cultivate. The insti-
tutions provide leadership and guidance for
such communities, but community opinion
can also act as a constraint on what is to be
taught and tolerated. As Mark Noll points
out in *The New Shape of World Christianity,*
since these traits of evangelicalism first
developed when modern economies were
emerging in the Western world, they have
proved effective more recently in the Global
South where there is similar social mobility
and breakdown of traditional cultures.

What gives this bewilderingly complex
movement its coherence is tradition, some-
things discovered in the West and turned
out in
the East. The typical evangelical activity is as coherent as it is. The centrifugal forces
that seem to be inevitable consequences of
decentralization, competitive free-enterprise,
 populist demagoguery, and encouragement of
personal readings of Scripture seem to be
counterbalanced by centripetal forces that allow
the core gospel message to survive. Today,
all over the world, one can hear a bibli-
acist and conversionist message centered
on the atoning work of Christ for sinners
and as such it continues to be a standard-bearing agency to which to refer to see if one is being truly evangelical. In the case of Fuller, there is no single larger evangelical movement or denomination of which it is a part that would provide a normative reference point as to whether it is retaining its proper identity. In fact, world evangelicalism is made up of countless subgroups. Fuller interacts in various ways with a wonderful variety of these. Yet it seems a mystery as to what in this dynamic and ever-changing environment provides the basis for defining and maintaining any particular evangelical identity.

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One way to understand this movement is that it was an expression of modern spiritual
end of the 1950s, thanks in part to the suc-

Part of his strategy, which ultimately proved
denominations to the extent that was possible.

The seminary’s ongoing connections with

American evangelical tradition shaping Fuller was fun-

motions were defined largely by Reformed

damentalist “is narrowly militant strict separatist” as the term came to be used by about 1960. But in 1974 “fundamentalism” had referred to a broader coalition of anti-mod-

evangelical heritage that Ockenga

while, there were precious few well-cred-

Charles Fuller and his wife, Grace,

Charles E. Fuller and Harold Ockenga.

Charles Fuller, they say, was never fundamentalist. From the old fundamentalist heritage of de-

While they wanted to hone down some

points of unity among peoples from a vast

theology. Some people have objected to the

Fulfilling the promise of Christian education in America, Fuller Theological Seminary was founded in 1927 with the goal of equipping the church to carry the message of the gospel from all sorts of church backgrounds sup-

became a school of cultural leadership and influ-

Ockenga were college educated and had respect for

To understand Fuller’s seminary and its place in the current American evangelical landscape, it is crucial to see Fuller’s seminary as part of a much larger movement that emerged in the 1930s and 1940s. This movement, known as “neo-evangelicalism,” was characterized by a commitment to the authority of the Bible, a focus on missions and saving souls, and a desire to restore intellectual and theological strength to the evangelical tradition. The movement had its roots in the Fundamentalist controversy of the early 20th century, which had exposed the weaknesses of the old fundamentalist approach to the Bible. Fundamentalists had been defined by a strict literalism and by their opposition to evolution, but this approach had been shown to be untenable in the face of scientific and historical evidence. In response, many fundamentalists began to re-evaluate their position and to seek a more nuanced approach to the Bible that was both intellectually rigorous and committed to the inerrancy of the text. This led to the development of a new set of theological ideas, known as neo-evangelicalism, that was characterized by a commitment to the authority of the Bible, a focus on missions and saving souls, and a desire to restore intellectual and theological strength to the evangelical tradition.

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WHAT DOES FULLER MEAN BY ‘EVANGELICAL’?

WATCHWORDS OF FULLER’S EVANGELICAL VISION

Charles J. Scalise

A n international seminar of the size and diversity of Fuller uses its key identifier “evangelical” with a wide range of meanings and varied connotations. At the beginning of the Reformations of the sixteenth century, Martin Luther and his followers commonly called themselves “evangelicals.” They used the name “evangelicals” to express the claim that they based their teaching on the gospel, which they interpreted from the Greek ekangelion, “good news.” Today many Lutheran churches retain “evangelical” in their names, but may not identify themselves with the contemporary movement of Protestant evangelicalism.

The most widely accepted historical definition of evangelicalism, proposed by D. W. Bebbington, identifies four marks that form a “quadrilateral” of evangelicalism: priori- ties “conversionism, the belief that lives need to be changed; activism, the expression of the faith in public effort; biblical, a particular regard for the Bible; and . . . crucicentrism, a stress on the ascrescere of the Christ on the cross.”

In 1983, President David Hubbard authored a commentary on the ten articles of Fuller’s Statement of Faith entitled What We Eman- gicals Believe. Hubbard’s work defines evangelicalism by basic Christian doctrines that “are the heart of evangelical faith.”

Rather than trying to repeat or update Hubbard’s explanations of the doctrines of modern evangelicalism, this brief essay discusses five basic watchwords in a series of articles on Fuller’s understanding of evangelicalism.

What are the five? They are: historic Christianity, neo-evangelical Christianity, pragmatic Christianity, historic Christianity, and the movement of the reign (kingdom) of God.

HISTORIC CHRISTIANITY

The first watchword, “historic Christianity,” emphasizes the connectedness of evangeli- cal Christianity to the history of Christianity. Evangelical faith is certainly founded upon the Bible, whose proper interpretation is the final authority—the norm or rule that makes all the other rules. Yet all Scripture needs to be interpreted. Understanding the long history of Christian interpretation of Holy Scripture and Jewish interpretation of the Torah, is closely combined with the development of Christian doctrine and thought, is es- sential for proper interpretation of Scripture.

To take one simple example, Eugene Pe- tersen’s dynamic translation, The Message: The Bible in Contemporary Language, translates Matthew 13:31 like this: “Another story. God’s kingdom is like a pine nut that a farmer plants.” Thus, the Parable of the Mustard Seed becomes the Parable of the Pine Nut. Now, suppose that some Chris- tian vegetarian with knowledge only of the literal text of The Message declares, “Pine nuts are good for your health—with 18.5 grams of protein per cup, many vitamins, minerals and phytoestrogens. What’s more, our Lord Jesus endorses them in Matthew 13:31! What would prevent this kind of misguided interpretation of Scripture, which is as old as the ascetic “diet of the elect” of the ancient heresy of Manichaeism? As D. H. Williams contends, “the aim of contemporary evan- gelicalism is to be doctrinally orthodox and exegetically faithful to Scripture, which is as old as the ascetic “diet of the elect” of the ancient heresy of Manichaeism.”

Christian Smith analyzes the neo-evan- gelicalism of the 1940s to the early 1960s as ‘a restructuring in the field of American Protestant religion’ identity.’ According to Smith’s “subcultural identity theory,” a new category of evangelical Protestant identity was formed, which was neither the fundamentalism nor the liberalism” (mod- ernist) scholars of the decades following the famous Scopes (“Monkey”) Trial of 1925. It was a new space where Protestants who were fundamentalist could gather and flourish.

Followering Hubbard’s thirty-year presiden- cy (1993–2013) expanded the seminary’s commitment to engaged orthodoxy even further—particularly through dialogues with Jews, Mormons, and Muslims, as well as a major cultural and international expansion of the ministry of the seminary—for example, the Korean academic programs, the major expan- sion of Centro Latino (the Hispanic Center), the further development of Fuller’s American Center (the program with the St. vídeos
The development of mass evangelism in the late nineteenth and early twentieth centuries was driven by the transformation of evangelicalism from a small group of Bible-believing Christians to a global movement with a mission to global Christianity, especially in the Pacific Rim nations.

The emergence of “the next Christendom” in Africa, Latin America, and Asia indicates that evangelicalism, inclusive of Pentecostals and charismatic Christians, may emerge as one of the two or three largest Christian traditions in the world.

Global evangelicalism is now a major player in the world’s religious climate. The development of mass evangelism in the world stage as a major, competing Christian voice has significantly characterized relationships between Catholics and evangelical Protestants.

The history of the past two centuries shows a combination in the Protestant movement of people with hope. Many have hope, but few have vision. Hope is in need of commitment and energy.

The word identifies Fuller Theological Seminary as a community gospel movement. Fuller Seminary is a community of Christian students, and with Fuller’s roots in neo-evangelical Christianity. The seminary trains women and men to be leaders across the globe, sharing with other ecumenical Christian communities who follow Christ through the leadership of the Holy Spirit.

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CONFessions of a Reluctant Evangelical
(Or Why I Often Want to Be Cool More Than I Want to Be Christian)

Erik Dufault-Hunter

S
ome times when I introduce myself at professional conferences, I say I am a wild-eyed, extreme fundamentalist, and I add: “I’m a wild-eyed, extreme fundamentalist because there are many ways of hearing this, such as that I am enamored with labels or that I am clearly committed to them. But what I want you to see is that being someone who is being pejorative to those descriptors is that I am not my own. Whatever hope I have to enjoy that external feast with Christ, it cannot come apart from joining myself to the bedraggled, ragtag family into which I have been baptized. Given my strong inclination to independency and perhaps even idolatrous desire to be “unique” and authentic, I am not naturally a joiner. After all, I was born in the 60s and now live in the age of affinities. I suspect for many a Fuller student, staff, faculty, and alum, claiming to be “evangelical” sometimes drops from our lips only reluctantly. Perhaps like me, you might have heard of why that label both compels and repels you: It shapes the contours of your life and work, yet it also causes you to shift uncomfortably in your chair as you read an article, view a YouTube video, overhear a colleague’s rant, or listen to certain preach- ers. Yet despite the unlikeliness of it from a human perspective, I need to claim and be claimed by others if I am to be Christian. When I allow it, Fuller teaches me how to embody those particular identities—Catholic, turn-of-the-century liberal, feminist, and evangelical—so that they shape my moral and spiritual formation and also claim me to Christ. Indeed, this last term must shape the other two, so that they foster not merely my desire to be “cool” but to be authentic to the One who finally satisfies my desire to belong and forms me for faithfulness.

COOL by ASSOCIATION: INVITED INTO a MOVEMENT
“You are fundamentalists!” “Is your church an evangelical church?” If these are asked, the majority of Korean pastors would say no to both questions. Regardless of which denomina- tion they belong to, they would acknowledge that evangelicals express their identity and understanding of Christian beliefs and practices in the local church and in various other life settings. From the act of Korean Protas- tant churches being strongly influenced by evangelical mis- sionaries from North America. These missionaries from Protestant or Methodist denominations used the word evangelic in naming the ecclesiastical council they organized in 1972 (Federal Council of Protestant Evangelical Missions in Korea). The evangelical identity of the Korean church was shaped and strengthened over decades, and the terms evangeli- cal and evangelical have a range of meanings in the Korean context just as in the American one. Korean evangeli- cal share connections with the absolute authority of the Bible, commitment to the Reformed tradition, and strong passion for evangelisation. Current Korean evangelicals and evangelical churches are facing challenges. Churches are increasingly estranged to young people. The gospel of the kingdom of God is often replaced with the prosperity gospel, intended to please stifling ears. Some pastors lacking in theological discernment are quick to embrace things that are contradictory to the gospel for the sake of church growth, and congregants are vulnerable to their sentimental, cultural, and economic ideologies. This means that many churches are losing credibility among those outside the church because of their moral and ethical missteps of pastoral leaders. Careless talk can lead to excommunication. If this first term is not evangelicism, it is further shaped by the contours of the second term they belong to, they would acknowledge that evangelicals express their identity and understanding of Christian beliefs and practices in the local church and in various other life settings. From the act of Korean Protas- tant churches being strongly influenced by evangelical mission- aryONEs, they have come to Fuller to be trained with an open heart, to be receptive to the Spirit, and to be more con- nected to other reform groups such as Protestant 2002 to further the Korean church renewal movements. There are other organi- sations at work that attempt to foster theological discernment and critical reasoning among young evangelicals. For example, Chuango Academy convenes conferences and seminars on various topics so that young evangelicals can reflect and reshape their evangelical identity (see more at www.chuang.org). Fuller is known to Korean pastors and evangelical churches as the largest evangelical seminary in North America. Korean students come to Fuller to be trained with an open heart, to be receptive to the Spirit, and to be more con- nected to other reform groups such as Protestant 2002 to further the Korean church renewal movements. There are other organi- sations at work that attempt to foster theological discernment and critical reasoning among young evangelicals. For example, Chuango Academy convenes conferences and seminars on various topics so that young evangelicals can reflect and reshape their evangelical identity (see more at www.chuang.org).

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Many other women and men in the world, neither of the available options quite fit her. She deeply loved, supported, and respected my faith. She also was very concerned for the seven children while maintaining a career as a nurse anesthetist, often displaying profound understanding of the limits of medicine and sometimes despairing about all this. She also encouraged me to explore an alternative way of negotiating my roles as a woman. To honor all the complexity that was my mother, I claim the title feminist.

Among many these days, including women, feminism has fallen out of fashion; to many evangelicals it smacks of the worst of liberating my career I chose and was allowed (note that) to attend seminary and now to teach in one. I am convinced that the label feminism—tensely nuance it and distance myself from those other women—or if they consistently distance themselves from me? But I remain one generation away from those considered too emotional to participate in public life. Moreover, women around the world as well as within my own city continue to struggle against poverty, inequities, gender violence, and sexism in myriad forms. All of these others fail to recognize the significance feminism identifies a determination to name the du du, bunal, sinful path that we feel is better off as a witness for the gospel, unfettered by potentially distri-

Over time, at least two other markers consis-
tently offered themselves as descriptions of my commitment: Mennonite and feminist. Both of these seem at first blush to offer anicontemporary discipleship—Faith that covers to predictable choral chord progressions to evangelical Lingo—to cause me to squirm for strictly Christian reasons. All. I am not one of the Christian faith to which I am deeply committed? But eventually, I recognized that I

Feast with the Crazy

In the end, being a Mennonite feminist I have identified myself as much beginning in 1972 to an intellectually stimulating dinner party of the hip and cool. But my hope is that our story extended through us to others who long for God's reconciliation in and do not remake God into a tame deity ren-
definition. Here, too, I would wrestle with the

Our End: Accepting the Invitation to the Family

The persecution, suffering and anxiety which befalls it for

Endnotes

1. David Kinnaman is president of the Barna Group, an evangelical Christian polling firm with nearly 100 nationwide studies on Americans, clergy, faith and culture. (Elkhart, IN: 1871).

The church does not exist for me, salvation is not primarily a matter of intellectual mastery or emotional satisfaction. The church is the site where God renews and transforms us—a place where the practices of being the body of Christ form us into the image of God. What I, a spirit saved by grace, need is not so much answers as reformulation of my will and heart. I describe as the practices of the church include the traditional ordinances or prac-
tions of Christian marriage and child-rearing, even the single and radical practices of fasting, feasting, and prayer. I called to get along with those one doesn’t like! The church, for instance, in a place to learn patience by practice. The fruit of the Spirit emerges in our lives from the seeds planted by the practices of being the church; and when the church begins to exhibit the fruit of the Spirit, it becomes a witness to the world, a posteridom world. Nothing is more countercultural than a community serving the Suffering Servant in a world devoted to consumption and violence.

From James K. A. Smith, in What’s Atul of Postmodernism? Taking Durkheim, Lyotard, and Foucault to Church. As professor of philosophy at Calvin College and Gary and Henrietta Byker Chair in Applied Reformed Theology and Worldview, James K. A. Smith will be the lecturer for Fuller’s annual Pulpit Lectures in April 2015. He is widely published, with topics of interest that include radical orthodoxy, the arts, culture, discipleship, and the relationship of religion, urban activism, and science and theology.
African Americans have long been valued and treasured in the evangelical faith, having received from and contributed to the theological spectrum of evangelicals in the United States. The gospel message still pervades and orches teachings promote within the majority of Black church groups. A biblical frame of reference still informs and controls Black faith. Black evangelical churches have still emphasized the importance of the biblically based faith that God has revealed himself in Jesus, that Jesus is Savior and Lord, and that his expected return will precede the final judgment of history by a just God. Almost since the beginning of the Black present in this country, African Americans have responded to a biblically based gospel that they have tested and proved. They have shared spiritual experiences and passed on the evangelical heritage with concern, creativity, and gusto. The development of Black evangelical churches and denominations stands as historical proof.

Black evangelicals have been neither deficient in their theology nor derelict in their witness. Firmly convinced that Scripture is the Word of God for all of life, and aware of implications of the scriptural statement that “from one ancestor [God] made all nations to inhabit the whole earth” (Acts 17:26 nvi), they have long questioned and protested against the racist barriers that impede many Black churches and denominations and a number of non-Caucasian Americans. Republicans. Black religious liberalism was not initially something that evangelical African Americans desired. Historian Albert J. Rabasz, assessing the Black religious liberalism early Black Americans during and after slavery, commented “The opportunity for Black religious separatism was the disappear-ance of the character of educational Protestantism, its necessity was due, in part, to the racism of White Evangelicals.” Although separatism was a cure for African Americans, that separateness occasioned Blackself abandonment, independence, and pride as African Americans staked their claim in such distinctive groupings as “African Methodist” or “African Baptist,” and so forth. Those distinct social groups also became a meaningful social setting and a political base from which to face and engage the forces of a racist society.5

Historian Earle E. Cairns, in his 1975 book The Christians in Society, wrote that “Contemporary Evangelicals, who for a time ignored their responsibility as Christians in Society, are becoming increasingly aware that . . . they have a responsibility to put the principles of Christ into action . . . in the social order in which they live.”6 Although Cairns did not dwell at length on what had stimulated that awareness, we must remember that he wrote after the Civil Rights movement had provoked major changes on the social scene in America during the decades of the 1950s and 1960s. To be sure, some change in social evangelical ways was stimulated by Carl F. H. Henry’s articles in Christianity Today magazine and in his strategic book Aspects of Christian Social Ethics. Sherwood Wirt also called attention to several clear issues needing evangelical response in his book The Social Concerns of the Evangelicals.7 But it should not be overlooked that both Henry and Wirt, among others, wrote after much solemnizing about the flawed social scene in this nation had been initiated by socially active African American leaders. The “increasing awareness” among evangelicals about being more socially responsible as Christians was stimulated either directly or indirectly by the clear ethical demands of the situation Jones treated in his book The Gospel and Race.8 Among Black victims of violence had been calling attention to across the nation.

Efforts to prod evangelicals to become more active in dealing with social and racial issues have had to be persistent because of an apparent blindness on the part of many evangelicals regarding inequities in the social order in America. According to efforts of mobile evangelicals to increase social awareness where race is concerned, I am reminded of a happening during a world convention of evangelical leaders during the late 1960s. While attending the World Congress on Evangelism held in Berlin, Germany, in November 1969, those of us who were delegates heard many prominent papers that treated aspects of the social scene in terms of “One Race, One Gospel, One Task.” Interestingly, and pro-blematically, as we listened across ten days, we African American delegates discovered that no attention had been devoted in any paper to previous part of the Congress theme, “One Race.” nor had any official paper about race been distributed for private reading. The Congress delegates had been drawn together from across the world, literally, and the vast assembly—representing the largest ecumenical and evangelical gathering of the church since Pentecost, A.D. 33—reflected great diversity of backgrounds, nationalities, and color distinctions, and yet no major statement about the oneness of the human race had been voiced or written.

We African American delegates discussed this among ourselves and were granted an audience with Carl F. H. Henry, the Congress chairman, to question the evident omission. Interestingly, it later came to our attention that some delegates from Africa, India, and South America had noticed the omission also. While talking with Dr. Henry about the omission, he apologized on behalf of the planning committee; he stated that the “One Race” aspect of the Congress theme had been taken for granted, and therefore no one was assigned to treat it. Henry then asked if we would be willing to draft a statement about “One Race” that could be included in the final report to be distributed to the world press as an outcome of the Congress. A number of us agreed to do so. Robert "Bo" Harrision, Howard O. Jones, Ralph Bell, Jimmy McDonald, Louis Johnson, and James Earl Massey9 We worked late into the night but managed to develop a clearly focused statement about race. We wrote forthrightly about human equality as a biblical principle based on the oneness of the human family under God as Creator. We stressed the importance of agape-love in our dealings with all humans and the need to rejectracial and national barriers that forbid full fellowship and cooperative ministry. Our statement did not offer any distinct strategies for dealing with racism, but our concern at that point was not to prod decision about strategy. Our concern was rather to give a basic statement that de-claimed our biblical understanding of human oneness, with racism understood as a social evil, an unjust pattern in society, and a barrier to cooperative evangelism. As it turned out, what we prepared was viewed as the strongest statement evangelical had ever made on the subject of race until that time.10

It is important to mention a few of the African American evangelicals who have helped to stimulate social action and promote better race relations within America evangelicalism. 1. Howard O. Jones (1921–2010) was an as-sociate evangelist with the Billy Graham Evangelistic Association for 32 years and was Graham’s first African American colleague. To understand the responsible level at which Jones helped advance America evangelicalism, one need only read his book White Questions to Black Christians and Edward Gilbreath’s biog-raphy of Jones, Gospel Troubles: The ques-tions Jones treated in his book were those put to him on “the race question” during many of his evangelistic crusades, at Bible conferences, during missionary assignments, engagements at colleges and seminaries, and questions sent to him in response to his longtime and award-winning ministry.”11

2. Tom Skinner (1932–1994) was a national evangelist whose book Black and Free chroni-cled his movement from a street gang leader in Harlem to a converted spokesman for Jesus across the nation and into other parts of the world. His keynote address at Urbana 1970, Inter-Varsity’s missions conference in Champaign-Urbana, Illinois, is still heralded as one of the most influential statements to young evangelicals. Skinner expressed about renewal, mobilization, and effectiveness as evangelical witnesses in the world.12

3. William H. Bentley, a Chicago-based min-is-ter-theologian (and Fuller Seminary grad-uate), gave steady and strategic leadership to the National Black Evangelical Association (NBEA), founded in Los Angeles, California, in 1969 and actively promoted a distinctively bibli-cal, theological, and social framework of study within which the Black perspective could be adequately reflected. During Bentley’s presid-ency of the NBEA, a prominent concern was to understand and explain Blackness as a God-given distinctive out of which African Americans can serve with a proper self-under-standing and relate with dignity to all others. His thematic approach as a leader was based on two nonnegotiable ends: “Fellowship and Ministry—these are the poles around which the Association revolves.”13 Bentley’s theo-logical leadership among Black evangelicals has been recognized with the wider spec-trum of American evangelicalism; he wrote the chapter on “Black Believers in the Black Community” for the book The Evangelicals, which David F. Wells and John D. Woodbridge edited. The theme of Black Evangelical-ism as a very distinct phenomenon origin-ally rooted in the theology and culture of the Bible school movement, which had educated most of the more prominent African Amer-i-cans. The chapter explained why Blacks had for long found themselves on the social arena, and why they found it necessary to

James Earl Massey
to understand how the inadequate anthropology of the White church group culture in which he was reared had obscured the vision and meaning of his Black heritage. Educated for ministry in the Bible college movement, Pannell evangelized widely and effectively, then partnered with Tom Skinner Ministries. Following his service years with InterVarsity Christian Fellowship, Pannell became professor of evangelism and director of Black church studies at Fuller Theological Seminary, and later professor of preaching and dean of the chapel before his retirement.

This treatment has been limited. So is my admirably brief list of African American evangelical theologians who have been prominent within American evangelicalism. But given the large number of churches African Americans have developed, the continuing influence of the Black music tradition within the evangelical music scene, the impact on evangelical polity of the Black preaching tradition, shared in point—and the active involvement of Black evangelicals who have been prominent within evangelicalism’s separate camps, see Bob Harrison, with Jim Montgomery, The Social Science of the Evangelical (New York: Harper & Row, 1968).

5. William E. Pannell has been an evangelical pastor-scholar in shaping Black American life to any measurable extent. The relationship of African Americans with American evangelicalism, the Black critique has always been geared to the social level of American life. The Black critique has always been geared to the social level of American life, seen as unfriendly to any real change in denominational or political or social, important as these are. The central issues of our time are moral and spiritual in nature, and not seeking a change in a system that is beyond the influence.

The most important issue we face today is the same the church has faced in ev- ery century. Will we reach our world for Christ? In other words, will we give priority to Christ’s command to go into all the world and preach the gospel? Or will we turn inward and become more and more com-

Will we become inner-directed and shallow, or will we become outward-directed and deep, in the church’s expression of the love of Christ to the world that pleases Him? May we never forget this.

6. The full text of the Congress Statement is available in The Plain Dealer (Cleveland, Ohio), August 26, 1963, feature story, 52–58.


9. See Edward Gilbert, “A Prophet Out of Harlem,” Chris-

10. See William H. Bentley, National Black Evangelical Asso-


EVANGELICALS, PENTECOSTALS, AND CHARISMATICS: A DIFFICULT RELATIONSHIP OR PROMISING CONVERGENCE?

A rivalry indeed!—if for no other reason than each of these groups is so complicitous, if not also contested. To begin with, the difficulty of these relationships is to wrestle with the nature of the church in the twenty-first century—whether at Azusa Street or engineering turn-of-the-twentieth-century connections and raises interesting questions. On one side the evangelical is fundamentally theologically oriented as a result of the Bebbingtonian definition of evangelicalism (not to mention the Wesleyan stream's biblicism (not to mention the Wesleyan commitment to scriptural authority, Wesley being known as a man of one book: the Bible), the necessity of a born-again conversion experience, and an evangelistic and activist living out of the gospel— stretching back to the Reformation churches and the Reformers. But Pentecostals are lovers of and believers in the Bible as much as anyone else. In Global-South contexts, the reception of "biblical Christianity" takes on a different form. Pentecostal movements have been especially vibrant in those majority world contexts not because of their high views of Scripture (although those certainly are present) but because of their pneumacentric religiosity. Amidst cosmopolitan worldviews populated by many spiritual entities, not to mention layers of spiritual realities, Pentecostalism's pneumatic religiosity interfaces more seamlessly with beliefs, practices, and sensibilities. Global Christianism—it is exploring especially among Pentecostal and charismatic churches and movements in part because of this convergence of spiritual instincts and sensibilities.

Pentecostal spirituality, however, challenges evangalo-evangelicalism especially on this point. It is not so much that biblical authority and respectability that comes with such denominational status that has contributed to an emerging Pentecostalism's pneumacentric religiosity interfaces more seamlessly with beliefs, practices, and sensibilities. Global Christianism—it is exploring especially among Pentecostal and charismatic churches and movements in part because of this convergence of spiritual instincts and sensibilities.

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initiate new orthodoxies that find themselves finally bereft of the Spirit.

GLOBAL CHAOSMATISM: RENEWAL OR FRAGMENTATION?

If Pentecostality in its Catholic, Protestant, and evangelical forms is expanding because of postcolonial and charismatic factors, what are the implications for theological education? Postcolonial and charismatic understandings have long been central to the history of theological education. Postcolonial and charismatic traditions have been significant for theological education because of the need to foster renewal and empowerment. Theological education has been shaped by the desire to address the challenges of postcolonial and charismatic traditions.

As one of the leading evangelical-ecumenical institutions of theological education over the last half century, Fuller has been a strange and often contentious place for many of those discussions and debates. Though firmly planted in the Reforma
tion tradition, the seminary has always been open to students from both evangelical and ecumenical traditions. Over the last generation, there has been a steady increase in Pentecostal and charismatic faculty members. In the mid-
zips, the Fuller Institute has been open to theological education that is postcolonial and charismatic.

Theology in the Anglosphere is expanding because of the need to address the challenges of postcolonial and charismatic traditions. Fuller's approach to theological education is a reflection of this expansion. The Fuller Institute has been open to theological education that is postcolonial and charismatic.

There are many reasons to be cautious about the expansion of theological education that is postcolonial and charismatic. Theological education is a complex and challenging endeavor. It is important to be careful about the expansion of theological education that is postcolonial and charismatic.

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Ways for Western Evangelicals

Ryan Bolger

As Western evangelicals have a role to play in the highly spiritual yet post-religious cultures of post-Christianity,

Phyllis Thored, a noted missiologist who initiated new churches throughout Western culture who initiated new churches in the School of Interdisciplinary Culture in 2002 and is associate professor in the School of Missiology also published articles in Evangelical, Ecumenical, and Anabaptist Missiological Studies in Congregations (2008), and, Evangelical, Ecumenical, and Anabaptist Missiological Studies in Congregations (2013), Mass Culture (2008), Worship That Changes Lives (2005), and Hope (2008), and, Evangelical, Ecumenical, and Anabaptist Missiological Studies in Congregations (2008), and, Evangelical, Ecumenical, and Anabaptist Missiological Studies in Congregations (2008), and, Evangelical, Ecumenical, and Anabaptist Missiological Studies in Congregations (2008). His publications include chapters in Phyllis Thompson’s (2013), Mass Culture (2008), Worship That Changes Lives (2005), and, Evangelical, Ecumenical, and Anabaptist Missiological Studies in Congregations (2008), and, Evangelical, Ecumenical, and Anabaptist Missiological Studies in Congregations (2008), and, Evangelical, Ecumenical, and Anabaptist Missiological Studies in Congregations (2008).


As personal agency increased in the modern period, so did evangelical practice. Religious affiliation might be beneficial but could never substitute for personal repentance each person needed to convert to an entirely new way of life. Evangelicals felt the call to individually share their understanding with others, outside the religious institution, in the home or workplace. More than homily or sermon, it was individual Bible reading that became the primary referent for evangelical life, through study or devotional reading. One’s family, community, ethnicity, gender, age, or economic status did not save; for the evangelical, each one came to Calvary alone.

Evangelicals created colleges, seminaries, and other educational institutions, which eventually impinged on the freedoms of the individual members of the organization, calling for a generation or two later. These institutions would then be characterized as less vibrant than their origins, and thus might become candidates for renewal. The evangelical call for a removal of constraints to individual action and enablement of gospel action would be sounded again.

The Birth of Emergence Culture

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Moving into the twentieth century, the producer culture that dominated modernity until World War II waned in the 1980s, moved away from the commercial consumer economy and hence consumer-oriented paradigm in the 1970s. Religion in the West adopted this logic of privatization, domestication, and rationalization of the family. This led to what some have called “the privatization of religion.”

The Reformation coincided with the birth of modernity—a culture that provided the invention of the printing press. Modernity represented a larger shift in Western culture, from a mercantile capitalist economy, from feudalism to nation-states, from an illiterate to a literate populace, resulting in an educated middle class. Traditional commitments gave way to societal advantages—denominational ties, Christ individuals in a consumer society flocked to evangelical megachurches of the rich and famous, responsive to the seeker than their traditional forebears, these evangelical institutions created spiritual products and activities designed for individual consumption.

Throughout their history, evangelicals initiated a broad range of practices, intentionally outside institutional controls. Late-modern culture provided a spiritual sphere of the widespread practice of individual Bible reading, prayer groups, preaching and revival meetings, ac- countability groups, missions society, radio and television evangelism, and worship music. Evangelicals created colleges, seminaries, and other educational institutions—not to mention new churches and movements—most outside the jurisdiction of existing power structures.

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Evangelicals in these new contexts would practice a material spirituality. A material spirituality embraces science and its findings in physics and biology, letting go of the long battle against science in regard to cosmic origins and evolution. A material spirituality integrates these findings into a spirituality that sees the connectedness of all things. It welcomes mystery and paradox. A material spirituality has no hatred of the body. Yoga, rest, and a healthy diet all function as spiritual activities. While living in an evolutionary universe, a material spirituality remains conversational: all of reality must continue to yield to God and pursue growth to find its full expression.

ACTIVISM
Evangelicals would do well to bring their activism forward into emerging culture. Evangelicals understand that what they receive in the gospel must not be kept to themselves; they have a responsibility to communicate this message to the whole world. Just as in modernity, evangelicals in participatory culture would be apostolic and start new ministries, however, unlike those in modernity, large numbers and longevity would not be a litmus test of success.

New evangelical affiliations would be guided by missional action, not membership. Evangelicals in participatory culture would identify with other Christians by sharing in their mission, by serving, creation care, peacekeeping, proclaiming and justice work. Moreover, they are more likely to identify with their own group by adopting its rule of life rather than by attending church services or membership classes.

Evangelicals in emergent culture would engage public culture with a deep sense of equality and mutuality. They would dialogue with other traditions, be it within Christianity (ecumenism) or with other faiths or nonfaiths. They would recognize pluralism and equality and mutuality. They would dialogue directly from the Bible or deeply inspired by it, as their worship. Evangelicals in emergent culture might eclectically appropriate Orthodox, Catholic, Protestant, and Postecostal liturgies as biblical practices immersed in the cultures of their time and place.

Evangelicals in emergent culture will bring forward master narratives from the Bible—stories of liberation and redemption. The world beyond the church might be given over to slavery or patriarchy or any number of fallen structures, but the community of God must live into the coming kingdom, where differences are celebrated and overcome, all are valued, all have a voice and something to give. This was a characteristic of the early Christian communities, and it serves as a challenge to evangelicals today.

THE CROSS
The cross invites individuals into a new life of rich abundance, but first, they must die. Each one must let go of all that does not cohere with God’s ways, receive forgiveness, and allow oneself with God in his breaking kingdom. It is a personal dying to all the fallen systems of the world and a living into the new reality of Christ. It is a “no” to oppression, marginalization, isolation, exclusiveness. It is a “yes” to the reign of God and the work of the Holy Spirit in the world.

LEADERSHIP
The tasks of a spiritual leader morph in a participatory context as well. They are equally valued, all have a voice and something to give. This was a characteristic of the early Christian communities, and it serves as a challenge to evangelicals today.

ENDNOTES
4. Ibid.
6. This is not new; see especially Hans Kung, God’s Face: The Church in the Modern World (New York: Crossroad, 1981).
9. By these marks, by these traits of a living faith, do we labor to distinguish ourselves from the underling world from all those whose minds or lives are not according to the Gospel of Christ. But from real Christians, of whatsoever denomination they be, we shall not soon be distinguished; not from any who sincerely follow after what they ought to do, and freely stand for it.
10. Whatever death the will of my Father which is in heaven, the same is my brother, sister, and mother. And I beseech you, brethren, by the mercies of God, that we be to one another merciful, to the end that God may give you mercy.

John Wesley (1703–1791), the founder of Methodism, played a leading role in the development of the Holiness and Pentecostal movements. They have their origins in early Christian and modern religious groups such as revivalism, the holiness movement, and the Pentecostal movement.

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BY MARK W. ALLISON

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After nearly six years, I stepped down as the lead pastor of a church my wife and I planted in the spring of 2008. I was relieved, heartbroken, angry, depressed, and elated all at the same time! Most of all, I was tired. Starting a new church to reach and disciple nonchurched people, in what turned out to be a horrific economy, was a journey our training in attraction-model church-planting had not prepared us for. In six years we changed locations five times. . . . While to many we did not look like a success story, we frequently reminded ourselves that we must make it our goal to be faithful and allow God to define success for us. Today, even though our church is ‘closed,’ the disciples we were able to make in six years are impacting hundreds of lives throughout Phoenix.

Fifty-eight years old and at a crossroads: fearing that church planting is a young man’s game and yet feeling like God has planted a new thing in my heart that could grow into something beautiful. Is the ‘fourth quarter’ of a person’s life too late to take such a risk? Too late to go all in, gamble everything—too late to start anew? My wife DeeDee and I, with committed associate pastors and an equally courageous launch team, decided to go for it. We began a new church called The Bridge, the motto for which is simply “discovering the movement of God in our lives.” We look at a season in the life of a church where the margin for error is really narrow, and we’re church planters again. Life could not be better.

I’m a ‘city-church-planter.’ More so, I am a Los Angeles/Pasadena church planter. I don’t really fit elsewhere. Sometimes I am asked, ‘what makes a church planter a city-planter?’ For me, it boils down to two things. First, Los Angeles releases great potential. Here you are forced to build, to enhance, to elaborate, to develop, and to partner with new and different people. Second, Los Angeles forces you to search spiritually. This city will not allow you to sit back and be indifferent, comfortable, and blind to temptation. It will drive you to sell your soul to something. It will always create spiritual turmoil and as such, you either wrestle with it or it conquers you. Love the city and I love how God exposes my sin through it so that I can grow and lead.

When I was at Fuller, my wife and I stumbled into an Anglican church and began to discern a call to plant a church in Santa Cruz, California. After a year of planning and prayer it became clear there was a much bigger movement of God underway. Since then we’ve teamed up with other families to plant two more churches in Asheville, North Carolina and Austin, Texas. We’re only a few months into planting Resurrection in South Austin, and we’ve discovered that God has been at work here long before we arrived. Throughout this journey we’ve discovered this kind of sacramental church planting happening all over the country.

This content is curated from resources and ongoing conversations taking place throughout the Fuller community. Check online for full videos, articles, and more resources.
“Church planting can literally kill you! Having been involved with five church plants in the past 20 years, and having been the lead planter in two of them, there have been times when I thought I wasn’t going to make it, both in a figurative and literal sense. For instance, in my church plant in Washington, DC, in one year we lost my mom to cancer, our first child passed away, we experienced numerous spiritual attacks and major conflicts in the church, and as a result, I ended up in the ER on two occasions due to stress issues. Fortunately, God brought us through that dark time with safety, support, and healing for those engaged in this important endeavor. My hope is that, as the director of church planting programs at Fuller, we can begin to address these serious issues and provide a place of support, and healing for those who are in similar situations. This is the reason we have decided to provide seminars, classes, and support groups for planters struggling so that they can remain faithful to their calling.”

Matthew Lee is the director of Fuller’s new Church Planting Certificate program available through www.fuller.edu/churchplanting

“We started Northland Village Church in April 2010. We discerned a mission of creating spaces for recentering relationships in a post-Christian, post-cynical, liberal, gay, artsy, film industry oriented part of town that was fairly de-churched. Away we went, and we had our four-year birthday last Easter. . . When my wife’s family introduces us to their friends who attend megachurches in Dallas, the first question we always get it is, ‘How big is your church?’ We get to say, Oh, about 125 people, and that is way too big. We always get a chuckle out of that, (but) it fits well in our context; everyone can know each other with that size. We always wonder what it means to be church if you can’t know each other. We started ‘The Atwater Artwalk’ where we gather artists from Los Angeles and partner with local businesses in Atwater Village along a street, and we hang local art in the shop windows. We have a big competition, raise money, and give away prizes. The center of it is this: in order to submit your art, you have to say to why your art tells your story. So this diverse group of people in our neighborhood get to engage one another’s stories through art, and now our worship space is covered with art from our neighborhood. Stories like this excite me.”

Nick Warnes [MDiv ’09] reflects on planting the Northland Village Church in Atwater Village, California.

“I was sitting in a meeting when I heard myself saying, ‘What if we planted a multicultural, multisocioeconomic church right here in downtown reaching out to Skid Row residents and loft dwellers?’ There was absolute silence in the room. Then I said, ‘Yeah, but that will never work,’ and everybody sort of laughed. That was it. But for some reason, that thought would never leave, and every time I shared it I started to tear up. The more Grace and I prayed, the more we felt a conviction that this is where God was leading us. Relationships among people who are different than us are critical to our mission in the city. To be missional is to create a community that embraces people from different backgrounds and to learn how to be community together. When people see these people of different backgrounds actually coming together and worshiping, there is a second take—the kingdom is proclaimed, the power of the gospel to bring people together is proclaimed—especially among the jaded loft-dweller types.”

Kevin Haah [MDiv ’05] tells the story of planting New City Church of LA in downtown Los Angeles, California.

“Church planting can literally kill you! Having been involved with five church plants in the past 20 years, and having been the lead planter in two of them, there have been times when I thought I wasn’t going to make it, both in a figurative and literal sense. For instance, in my church plant in Washington, DC, in one year we lost my mom to cancer, our first child passed away, we experienced numerous spiritual attacks and major conflicts in the church, and as a result, I ended up in the ER on two occasions due to stress issues. Fortunately, God brought us through that dark time with safety, support, and healing for those engaged in this important endeavor. My hope is that, as the director of church planting programs at Fuller, we can begin to address these serious issues and provide a place of support, and healing for those who are in similar situations. This is the reason we have decided to provide seminars, classes, and support groups for planters struggling so that they can remain faithful to their calling—because if we can keep trusting God’s sovereign, grace in our darkest times, they can do the same. We get to say, ‘Oh, about 125 people, and that is way too big.’ We always get a chuckle out of that, (but) it fits well in our context; everyone can know each other with that size. We always wonder what it means to be church if you can’t know each other. We started ‘The Atwater Artwalk’ where we gather artists from Los Angeles and partner with local businesses in Atwater Village along a street, and we hang local art in the shop windows. We have a big competition, raise money, and give away prizes. The center of it is this: in order to submit your art, you have to say to why your art tells your story. So this diverse group of people in our neighborhood get to engage one another’s stories through art, and now our worship space is covered with art from our neighborhood. Stories like this excite me.”
“For me one of the most important aspects of loss is lament, and what it means to cry out to God. So many of the psalms that are in the Old Testament are lament psalms. There are psalms of begging for justice, there are psalms of ‘Why, God, why would you allow this to happen?’ There are psalms of ‘I’m desperately sorry’ or ‘I’m desperately afraid.’ Having that as something to turn to helps me articulate confusion or disorientation, of not knowing where God is. I can speak those words to God, shake my fists, and say, ‘this should never have happened.’ I think we can all say that: ‘this should never have happened.’ The tragedy of this, the pain that’s in the family, the pain that’s in the suspect—it should never have happened. Standing there with God is how I’ve found holy ground in that space. I trust that God is there with me and will remind me of times to pray and will also remind me of joy.”

“The promises which we hold by faith concerning a new humanity, where death is removed and where there will be no more pain and tears, no more sorrow and suffering, these promises give substance to our faith: they are not meant to be the bread we eat, the water we drink, not the medicine we take when we are sick. Nor are these promises of ultimate health and eternal life given to us so that we might despise the penultimate life, with its sorrows and sicknesses. This Christian perspective is not easy to sustain. Some lose sight of the promises altogether and sink into the present reality, with its sorrows and sicknesses. This Christian perspective is not easy to sustain. Some lose sight of the promises altogether and sink into the present reality, with its sorrows and sicknesses. This Christian perspective is not easy to sustain. Some lose sight of the promises altogether and sink into the present reality, with its sorrows and sicknesses. This Christian perspective is not easy to sustain. Some lose sight of the promises altogether and sink into the present reality, with its sorrows and sicknesses. This Christian perspective is not easy to sustain. Some lose sight of the promises altogether and sink into the present reality, with its sorrows and sicknesses. This Christian perspective is not easy to sustain. Some lose sight of the promises altogether and sink into the present reality, with its sorrows and sicknesses. This Christian perspective is not easy to sustain. Some lose sight of the promises altogether and sink into the present reality, with its sorrows and sicknesses. This Christian perspective is not easy to sustain. Some lose sight of the promises altogether and sink into the present reality, with its sorrows and sicknesses. This Christian perspective is not easy to sustain. Some lose sight of the promises altogether and sink into the present reality, with its sorrows and sicknesses.
Waiting

I want to tell the flowers that bloom and surely fade,
Though we seem slightly longer, our lives look much the same.
I want to tell the ocean that our salty tears are identical,
And when they flow, they pour. To stop them? Impossible.
I want to tell Mike Brown, you’re not guilty for your death,
Or free Eric Garner, and say, “Take your deep breath.”
I want to tell Trayvon Martin to eat a rainbow full of Skittles,
Or cry with John Crawford for there was very little
He could have done to protect himself
While holding a toy gun, standing in innocence at a toy shelf.
I want to tell our brothers who lost their wives this year,
That as you long to see her, God sees your every tear.
I want to tell our students who struggle with their call,
Be present where you are, and try to give your all.
Where you want to be, is not where you need to be,
And where you need to be is here.
So unwrap your thoughts and lift them out of unnecessary fear.
You’ll miss living when your mind is too busy trying to define
A purpose for your life three years or even three months down the line.
I want to tell all Fuller, “Yeah, sometimes it’s hard to wait.”
But, Christ promises to be with us forever and always.
So we must wait like the earth through clarity, confusion, wholeness, and pain,
Hoping for our Redeemer to come, to come again.

This poem by Jeanelle Austin (MDiv ’13) was delivered in chapel on the Pasadena campus as an expression of lament. Accompanying Jeanelle’s poem is a sketch by student Eric Tai of a prayer labyrinth built of flowers. The installation at the Pasadena campus was a joint effort by the Chapel team and the Fuller Arts Collective intended to facilitate the spirit of lament and anticipation that marks the season of Advent.
“Jesus had seen that only those who mourn will be comforted (Matt. 5:4). Only those who embrace the reality of death will receive the new life. Implicit in his statement is that those who do not mourn will not be comforted and those who do not face the endings will not receive the beginnings. The alternative community knows that the need to engage in deception. It can stand in solidarity with the dying, for those are the ones who hope. Jeremiah, faithful to Moses, understood what Jesus requires. Only those who experience our experiences and move on. We use this to comfort when having to quote Scripture or counsel someone who would normally say, ‘Jesus wept.’ But now I understand. Jesus knew what we numb ones must always learn again: (a) that weeping must be real because weeping is real and (b) that weeping permits nearness. His weeping permits the kingdom to come.”

Out of our experience of God’s faithfulness, we learn how to be faithful to one another in our willingness to be present with all our vulnerabilities. Our presence to one another mediates God’s presence to us. The abiding certainty of God’s presence is not and cannot be a substitute for our presence—being the face of God to each other.

God’s compassionate presence is mediated in the caring presence of God’s people. Just as we know that nothings—pain, suffering, even death—can separate us from the presence of God’s people. Just as we know that nothing—pain, suffering, even death—can separate us from the compassionate love of God, so we stubbornly refuse to let anything intervene in our presence with those who suffer.

“Jesus still puts himself into the shoes of anyone who suffers. If you want to know who the vicar of Christ is—find yourself a hurting human being in your neighborhood. Jesus is found where people are putting up with things they want to go away, trying to cope when everything is all wrong. He is represented on earth by the wounded. He is with us when we are bumping up against the things we want to go away. If you go to most worship services where I walk out thinking, ‘was this real? was this holy? was this grace?’ It felt like such holy ground; there were deepings. The alternative community knows it need not engage in deception. It can stand in solidarity with the dying, for those are the ones who hope. Jeremiah, faithful to Moses, understood what Jesus requires. Only those who embrace the reality of death will receive the new life. Implicit in his statement is that those who do not face the endings will not receive the beginnings. The alternative community knows that the need to engage in deception. It can stand in solidarity with the dying, for those are the ones who hope. Jeremiah, faithful to Moses, understood what Jesus requires. Only those who experience our experiences and move on. We use this to comfort when having to quote Scripture or counsel someone who would normally say, ‘Jesus wept.’ But now I understand. Jesus knew what we numb ones must always learn again: (a) that weeping must be real because weeping is real and (b) that weeping permits nearness. His weeping permits the kingdom to come.”

“Lament is a healthy and biblical practice. We don’t want to be heartless of peoples’ pain; we want to join them in lament. In our Touchstone course, we talked about how laments are left out of worship and liturgy, and we asked students to write their own laments in formation groups. After each student shared, we had a moment of silence to hold their lament before God, and then we offered words of encouragement. When we finished, I closed us in prayer in gratitude. Even on such holy ground, there were deep recognitions and connectedness that took place. I’ve been in a lot of worship services where I walked out thinking, ‘was God here?’ The depth of the cries of their hearts in that circle—there’s no doubt to me that God was there. They expressed how the practice of lament was even therapeutic and the idea of expressing their deepest pain, anger, and frustration to God in community was surprisingly healing.”

Further Reading

A Liturgy of Grief: A Pastoral Commentary on Lamentations
Leslie A. Allen (Fuller Academic, 2010)
Depression: Coping and Caring
Archibald Hart (Cope Publications, 1981)
Depression: Help for Those Who Hurt
Archibald Hart (Piquant Editions, 2011)
Losing Your Parents When You Can’t Even Love You
Jerry Williams (Zondervan, 2004)
The Aging Family: The Wisdom of Aging, Practice, and Policy
Terri Harrington & Cynthia Grauer (Zondervan, 2010)
Finishing Well: Aging and Reparation in the Intergenerational Family
Terri Harrington & William Anderson (Brunner/Mazel, 1992)
Depression, Grief, and Grief Archival Hurt (Group Publications, 1991)
Depression: Help for Those Who Hurt
Finishing Well: Aging and Reparation in the Intergenerational Family
Terri Harrington & William Anderson (Brunner/Mazel, 1992)
Coping with Depression (2nd ed.)
Dawn B. Yar & Ann Urberg (Becker, 2006)
"Just then a lawyer stood up to test Jesus. ‘Teacher,’ he said, ‘what must I do to inherit eternal life?’ He said to him, ‘What is written in the law? What do you read there?’ He answered, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.’ And he said to him, ‘You have given the right answer; do this, and you will live.’"

LUKE 10:25-28

INTERFAITH & MEMORY:

MICHAEL WALSCHOT [MAT ’13]

What can we dissolve in our daily identity without regard to the Other—whether it is the cropping out of other religious, or ethnic, or racial identities that we look in our mirror, in our mind? A picture we can do is as an opportunity to bring about this overlap, to see these two obligations—mission and interfaith engagement—not as mutually exclusive but rather as an opportunity to engage with each other.

INTERFAITH & PROPHECY:

STEVEN DEVINS

There are times when dialogue needs to be the order of the day, when we are in situations where we cannot preach. For example, it is a shared fact that giving years by large to learn their language and culture, by sitting together may be fortified by the ancient wisdom of the spirituality. But there are times when we must speak a word of prophecy—when people who have become fascinated by our joy in Christ ask us to tell them more, when in dialogue we stand for the universal convictions, a situation of injustices in society, in the world. The more, the better, the situation can tell us when dialogue is more in order than prophecy, or when prophecy emerges out of dialogue.

INTERFAITH & RECOGNITION:

MOUSSA SERGE TRAORE

The most relevant dialogue between followers of world religions is a sharing of the good things, the spiritual richness of each religion. The basis of interreligious dialogue is the recognition of what is true and holy in world religions. Dialogue is a means of recognizing the spiritual and moral values and the preservation of those good things found in the followers of world religions. To recognize, preserve, and promote the good things of each religion is the future task I see for interreligious dialogue.

INTERFAITH & FRIENDSHIP:

CORY WILLSON [MDIV ’09], COEDITOR OF EIFD

What a person needs about Islam from a face to face interview with a Muslim? One place to start is to engage in a background information when dialogue with a Jew. That is like my Jewish friend and I started learning about each other. This kind of experiential learning and exchange cannot simply be boiled down to a question or a topic. It is not to hold behind both of these projects of learning about other religions through books and research and from encounters with specific religion’s others. The approaches to interfaith dialogue are as diverse as the complexity of the religious experience of others.

INTERFAITH & CONVERSIONS:

SCOTT SMARDZ [MAT ’07]

Of course, interfaith dialogue remains of critical importance. Our Buddhist, Hindu, Muslim, Sikh, and Jewish friends have much to teach us. More than that, if we don’t understand our beliefs, values, hopes, and fears, how will we ever make the gospel intelligible to them? At the same time, we must also take care that Christian converts from these religions are converted to a healthy Christian faith. Their beliefs may grow against our objections, or change deeply hold values. But, perhaps, that’s exactly the mission we ought to face. But our interfaith dialogue help us to be.

INTERFAITH & TRUTH:

TERRY C. MUCK

The challenge of being a faithful Christian is understanding that there is a series of choices and positions that are in the heart and mind. The challenge is that of Jesus Christ. I believe that the evangelical movement, featuring cooperation and commitment, is not a particular enemy. But it is what we are called to do.

INTERFAITH & DIFFERENCES:

VELI-MATTI KÄRKKÄINEN, PROFESSOR OF SYSTEMATIC THEOLOGY

In order to dialogue to be meaningful, it falls both to people of different traditions and to the Other. A true dialogue does not presuppose one’s truth claims but rather entails a patient and painstaking investigation of real differences and similarities. The purpose of the dialogue is not necessarily to settle the differences among religions but rather to clarify what similarities and differences as well as the nature of potential solutions. A successful, fruitful dialogue often ends up in mutual affirmation of differences, different viewpoints, and varying interpretations.

INTERFAITH & NATIONALISM:

KOSTAS NELSON

In an interview I did with evangelical leaders in the region concerning contemporary issues in the Balkans, the one most agreed upon was one of the most stressed: effective principles of witnessing to Muslims in this fast track, in contrast to the traditional missionary avenues such as Catholics and Muslims. In the evangelical movement is that Christian faces of growing nationalism and ethnotheism characterize both the Church and of the regions. In the Balkans, a long-term challenge that permeates every phase is essential for the development of Christian witness.

INTERFAITH & SERVICE:

JULIANNA WISDOM-FYRES 

I had come to the mosque with an interfaith group of students from the Orthodox Faculty in Belgrade, Serbia, several Catholics from Dubrovnik, Croatia, some Muslims from Bosnia, and Protestants from Sofia. I asked the Imam if he would mediate for us in Arabic. He smiled, turned around, and said, “I will gladly, if you pray, my dear sister, as well.” I was shocked and suddenly overwhelmed. “Let us pray,” the Imam said, and responded loudly: “I will pray too.” The Catholics smilingly nodded and suddenly, we were silent for a moment, then started whispering between ourselves. “Oh Lord, You guide me!” and responded loudly: “I will gladly, if you will pray, my dear sister, as well.”

The challenge of being a faithful public Christian in a particular context implies that we must also be about cooperation and commitment. This is particularly easy task. But it is what we are called to do.
“Love is not afraid of conflicts.”

“I have lived with the Muslim community in the Parisian suburbs for decades. I have experienced detention and interned with conflicts in some neighborhoods; I have seen the despair and the ghettoization. I have also experienced strong and genuine relationships with Muslims who have expressed so much care and hospitality toward me that I was sometimes ashamed that Christians were not attending to them with similar generosity. To me, neighborly love is necessary to address the tough issues: the lack of justice, freedom of religion, social conflict, religious dissonance, and acts of terrorism. God chose the way of love and the way of entering into relationship with us through Christ in order to address these very same challenges. His example reveals that love is not limited to words—it should also be experienced in real relationships, with ups and downs and patient negotiations. This love is not afraid of conflicts that are naturally embedded in human relationships.”

“...patient negotiations. This love is not afraid of conflicts that are naturally embedded in human relationships.”

“A Christian who participates in dialogue with people of other faiths will do so on the basis of his faith. The presuppositions which shape his thinking will be those which he draws from the Gospel. This must be quite explicit. He cannot agree that the position of final authority can be taken by anything other than the totality of experience as drawn from the Gospel, from Lesslie Newbigin in his classic text The Basis, Purpose and Manner of Inter-Faith Dialogue: He was the focus of Fuller’s 2014 Annual Missiology Lectures hosted by the School of Intercultural Studies and dean Scott W. Sunquist, at right. Lectures available online.

“...patient negotiations. This love is not afraid of conflicts that are naturally embedded in human relationships.”

“A renewal process and reconfiguration is occurring wherein long, historical and common roots, both musical and liturgical, are engendering a revival of heritage that addresses contemporary realities. Senses of Devotion: Interfaith Aesthetics in Buddhist and Christian Communities. Where barriers between people have come to exist, they are being torn asunder through musical performance of common musical spaces that allow them to come together in new ways. Music events provide a safe space and liminal moments for people who have been enemies to find something in common. As the music proceeds into this affective emotional space, you get new synapses, and you start to see your enemy as your neighbor.”

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“It’s important that all dialogue with persons of other religious groups not be merely a strategy for evangelism. We mustn’t set these relationships up in such a way that our efforts will be a failure if the relationships don’t develop into evangelical opportunities... One need not be a ‘relevatistic’ dialogue’ to want Muslim children to be free from harassment as they walk to school. Christians ought to care about these things, quite apart from questions about evangelistic opportunities. Whether the persecuted people are Buddhists in Vietnam or the Bahai sect in Iran or Jews in Poland or Baptists in Cuba, we need to speak out against injustice and oppression. And interreligious dialogue can often help us gain the appropriate information and sensitivities.”

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A Theological Approach to the OT Text: Major Themes and New Testament Connections

Leonard Glickman (Broadway Reference Theology

Seymour H. Kantor, 2014)

Advancing Theology Theological Exegesis in Constructive-Dogmatics

Oliver R. Crisp and Fred Sanders, eds. (Zondervan Academic, 2014)

Health, Healing, and Shalom: Frontiers and Challenges for Christian Healthcare Missions

Byron Stander, Eric Duffield Hunter, and Isaac Yess, eds. (William Carey Library, 2014)

Practical, Ecclesiastical, and Song of Songs for Everyone John Goldingay (Westminster John Knox, 2014)

Cognitive Linguistic Explorations in Biblical Studies

John Goldingay (Westminster John Knox, 2014)

Deviant Calvinism: Broadening Reformed Theology

Oliver D. Crisp (Fortress, 2014)

Bryant Myers, Erin Dufault-Hunter, and Isaac Voss, eds. (William Carey Library, 2014)

Christian Healthcare Missions

Health, Healing, and Shalom: Frontiers and Challenges for Christian Healthcare Missions

Byron Stander, Eric Duffield Hunter, and Isaac Yess, eds. (William Carey Library, 2014)

Constructive Dogmatics

Advancing Trinitarian Theology: Explorations in

Oliver D. Crisp (Fortress, 2014)


"Called to the Life of the Mind: Some Advice for Evangelical Scholars" Richard S. Moore (Goudsward, 2014)

"The Sticky Faith Guide for Your Family: Over 100 Practical and Packed Ideas to Keep Lasting Faith in Kids" Kara Powell (Zondervan, 2014)

"The Future of Evangelical Theology: Sociopolitical for a Global Christianity" Anna Yang (Becky University Press, 2014)


"Seeking Truth in a Postmodern Age" Charles Van Engen (Wiley-Blackwell, 2014)

"Christian Mission Theology: Sociopolitical for a Global Christianity" Anna Yang (Becky University Press, 2014)


New Fuller Faculty

ENOCH JINSIK KIM
Assistant Professor of Communication and Mission Studies

Already teaching and mentoring in the School of Intercultural Studies Korean Studies program, Enoch Kim now adds to the regular faculty a professor fluent in both Korean and Chinese. His 16 years in China include work as a missionary with HOPE and Frontiers and as city director of JOY Mission in Xian, China. His writings focus on Muslims in Northwestern China and on issues for Korean missions.

JOHNNY RAMÍREZ-JOHNSON
Professor of Intercultural Studies

Ramirez-Johnson describes himself as a practical theologian working at the intersection of the social sciences and theology. He has written on culture and church affairs and on the multicultural, intergenerational, and multilanguage realities for North American churches in promoting not only love for Jesus but also healthy and holy lifestyles. Most recently professor of religion, psychology, and culture at Loma Linda University, he has also taught in Latin America and has evangelized and planted churches around the world.

BENJAMIN J. HOULTBERG
Assistant Professor of Human Development

Houltberg’s experience and research focuses on family and parenting in relation to youth social and emotional development, on family socialization processes that shape emotion regulation and related behaviors, and on the role of emotion regulation and emotionality in youth adjustment, particularly in adverse circumstances and in promoting resilience. He comes to Fuller from Indiana University-Purdue University Fort Wayne.

JENNY H. PAR
Associate Professor of Psychology

Par comes to Fuller from Biola University’s Rosemead School of Psychology where she taught graduate-level courses in history and systems psychology, measurement and assessment, and practicum courses, and undergraduate courses on theories of personality, child and adolescent development, and psychology of marriage. Her recent publications address religious experience and emotion, spiritual maturity among Korean immigrant women, and medical-caretaker fathers of children with life-threatening illnesses.

KENNETH T. WANG
Associate Professor of Psychology

Adding his Taiwanese background to the School of Psychology faculty diversity, Wang comes to Fuller from the University of Missouri. His research focuses on perfectionism and cross-national adjustment. His clinical experience ranges from psychology practice at the University of Illinois Counseling Center to counseling at the National Dong-Hwa University Disability Resource Center in Taiwan.
Benediction

IT WAS AFTER the candlelight prayer walk that I met Emily and her adult daughter, Shavonna. Our Pasadena seminary community had come together to try to process the fatal stabbings of Fuller friends Lawrence and Denise Bressler, which had occurred the week before in a nearby apartment building. We gathered on a Tuesday night to listen to Dr. Cynthia Erickson explain how trauma affects us when life feels terrifying and unpredictable—and what healing looks like. The evening ended with a small group taking a prayer walk to where it had ended with a small group taking a healing looks like. The evening ended with a small group taking a candlelight prayer walk to where the Bresslers lived, inviting neighbors to the vigil. Emily and Shavonna told me that this tragedy in their lives they were that we had invited them to the gathering. They had been living for over two years in the apartment building where the stabbing occurred, but had never set foot on Fuller’s campus across the street. Shavonna said that this tragedy in their building brought back all the pain of the murder of one of her best friends a year ago. Weep, mother, Emily said she had her 20-something daughter like a baby the night after the stabbing. “Thank you for caring about how this affected us,” they said to me. “We’ve never been to anything like this. But it really helps.” We only exchanged a few words, but it was very meaningful for me.

By Lana Nielsen, Dean of Chapel and Spiritual Formation

What is Fuller?

 Fuller offers 19 degree programs at 9 campus locations—with Spanish, Korean, and online options—through our Schools of Theology, Psychology, and Intercultural Studies, as well as 16 centers, institutes, and initiatives. More than 4,100 students from 80 countries and 110 denominations enroll in our programs annually, and our 41,000 alumni and ex-students are working to serve as ministers, counselors, teachers, artists, nonprofit leaders, businesspersons, and in a multitude of other vocations around the world.

 Fuller offers 19 programs de estudio en 9 localidades—con opciones en Español, Coreano, y clases en línea—através de nuestras facultades de Teología, Psicología y Estudios Interculturales, junto con 16 centros, institutos e iniciativas. Más de 4,100 estudiantes de 80 países y 110 denominaciones inscribieron anualmente a nuestros programas y nuestros 41,000 ex estudiantes y alumnos ex alumnos han aceptado el llamado a servir en el ministerio, consejería, educación, las artes, en organizaciones sin fines de lucro, los negocios y una multitud de diferentes vocaciones aledaño del mundo.

 ¿Qué es Fuller?

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

 Fuller es uno de los institutos evangélicos 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.

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February 15
Cathedral of Our Lady of the Angels, Los Angeles, California

"Courageous Leadership in Christian Sex/Gender Conflicts" Integrative Symposium, hosted by the School of Psychology Featuring Janet Williams Paris
February 18-20
Pasadena campus

Together & Conference on Church Planting Reaps address from President Mark Labberton
February 26-28
West Angeles Church of God in Christ

An Evening with Lord Brian Griffiths
hosted by the Max De Pree Center for Leadership
April 22-23
Pasadena campus

The Payton Lectures, featuring James K. A. Smith
hosted by the School of Theology
April 30-May 1
Lake Avenue Church and Fuller Pasadena campus

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+ Don’t Miss

Fuller Forum, featuring Walter Bruggemann
April 30-May 1
Lake Avenue Church and Fuller Pasadena campus

For more: fuller.edu/events

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Fuller Bay Area
Fuller Colorado
Fuller Northwest
Fuller Orange County
Fuller Sacramento
Fuller Texas
Fuller Atlanta (Learning Center)

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