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

—WILLIAM E. PANNELL, ON VOCATION
“A Better Country”

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

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

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

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

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

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

BY KYLE DESCH (MA student)
When the flesh—the lived human experience—becomes word, community can develop. When we say, “Let me tell you what we saw. Come and listen to what we did. Sit down and let me explain to you what happened to us. Wait until you hear where we are,” we call people together and make our lives into lives for others. The word brings us together and calls us into community. When the flesh becomes word, our bodies become part of a body of people. —Henry Nouwen

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

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

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

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

From the Editor
OF CONTINUITY AND CHANGE

From Mark Labberton, President

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

Such change outside of Fuller requires change within it. Our curriculum, reimagined from the ground up last year, will move our students forward with a greater intentionality and integration over the course of their education. Alongside them, we want to discern within the community what God is calling us to do in the world—inside the
Call is a word that has many associations, so let me be clear what I mean by it. The heart of God’s call is that we receive and live the love of God for us and for the world. This is the meaning of the two great commandments, that we are made to be love between God with all we are and our neighbors as ourselves. The Bible as a whole, and Jesus in particular, reveals what such a love looks like. Our call is living communion with God and God’s world, and it encompasses everything.

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

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

Here is the crisis we face: we’ve made for this calling, but it sidelines through our fingers. Jesus delivers love, but we live out tensions and ambiguities that others do, and we see that love is often more evident in the unspoken and in ourselves. We move into a sea of great challenges with confidence (because of our Lord), urgency (because of our mission), and humility (because of our Fall). May this FULLER magazine help narrate the stories of how Fuller students, faculty, staff, alumni, trustees, donors, and friends seek to do just this.

Yours in freedom and joy.

"Llamado" es una palabra que tiene muchas asociaciones, pero permítame aclarar lo que debo decir. El corazón del llamado de Dios es que recibamos y vivamos el amor de Dios para nosotros y para el mundo. Esto es el significado de los dos grandes mandamientos, que debemos crear para amar a nuestro Señor Dios con todo nuestro ser y a nuestro prójimo como a uno mismo. La Biblia en su conjunto, y Jesús en particular, revela lo que este amor debe ser. Nuestro llamado es una comunión amorosa entre Dios con Dios y con la creación de Dios y esta abarca todo. La vocación no solo significa alcanzar el ministerio ordenado; esta se refiere al anhelo de Dios para todas nuestras vidas. Entonces, el llamado centrual de Dios es valorar y utilizar todo para el avance de los propósitos de Dios en esta vida—un fundamento que puede incluir dirección a tantas cosas como el trabajo, dones, relaciones, y más.

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

Esta es la crisis que enfrentamos: se nos creó para este llamado, pero fácilmente nos escapan por dentro los daos. Por eso necesitamos un sumario de amor que ayude a narrar la historia de cómo el estudiante, el personal, el alumnado, y donantes y amamantados de Fuller buscan hacer esto.

Así como muchas voces reclaman que la iglesia se está muriendo o es irrelevante, de igual forma tenemos la labor de hacer vida auténtica y el testimonio del pueblo de Dios más evidente. Con toda confianza (por nuestro Señor), urgencia (por nuestra misión) y humildad (por nuestra fe), nos estamos moviendo hacia un mar de grandes desafíos. Que esta revista FULLER acte para lo mismo.

After serving in pastoral roles for three decades, Mark Labberton, PhD [MDiv '80], joined Fuller's faculty in 2009 to teach and direct the Lloyd John Ogilvie Institute for Preaching. In 2013 he was inaugurated as Fuller's fifth and current president. He articulates a broad vision of leadership that is elaborated upon in his new book Called: The Crisis and Promise of Following Jesus. Today, from which some of these comments are drawn.
My husband and I host dinner parties often enough that a group of regulars has started to convene. Our friends are young professionals with varying careers and goals. At a recent dinner I looked around the table and saw a humanitarian who campaigns for clean water in Africa, a filmmaker, a high school Bible teacher, a city of Burbank marketing professional, a youth pastor, a web developer at Jet Propulsion Laboratories (NASA), a comedian, a children’s counselor, the owner of an allergy-sensitive catering company, a church planter, and an entrepreneur and doctoral student (myself). Noting that each of us graduated from Fuller, I realized that either by force or by choice, many seminary alums work outside traditional ministry contexts. On some level, that table represented the changing landscape of religious vocation. I looked around and saw friends who were able to respond creatively and with agility to their callings no matter what their careers.

In my past experience as a student at Fuller, I often felt that the mission statement “preparing men and women for the manifold ministries of Christ and his church” was limited to church ministry, faith-based nonprofit work, and counseling. And while these three spheres will likely always remain central, they are no longer the sole locations to which God is calling people to serve. Our dinner gatherings have convinced me this is the case: our conversations often turn to updates on our work. Angela (PhD student), the youth pastor, asks for input on the sermon she’s preparing for her youth group. Elizabeth (MAT ‘12), the caterer, describes a cooking class she took last week. My husband Dan (MDiv ‘10), a filmmaker, convinces us to help imagine his latest story protagonist. Lynsey (MAICS ‘13), the humanitarian, invites us to strategize how to provide clean water to children around the globe. Brenton (MAT ‘11), a web developer, explains NASA’s latest scientific exploration. As the night grows shorter, our conversations often explore such questions as how our theological training impacts what we’re currently doing. And for those of us working outside the church, how do our professions speak to the church and to Fuller? My friends intuitively know that our work is theological. Still, we long for training that brings those intuitive connections to the surface in explicit ways.
utilized both his technical and theological skills. Brenton had always naturally understood God through the lens of science and mathematics, and at Fuller he took classes and attended conferences that explored the intersection between God and science. Brenton realized that he is called to live at that intersection—using his technical skills and theology together to contribute to scientific exploration. When the job at JPL opened up, the planets aligned in Brenton’s life.

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

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

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

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

Our friend Brenton works for Jet Propulsion Laboratory (JPL), a National Aeronautics and Space Administration (NASA) field center. He earned a bachelor’s degree in philosophy and English. After college he picked up technical skills that landed him a job as a web developer, but after a few years, he could not shake the feeling that God was calling him to something deeper. A series of investigative conversations led him to study at Fuller. At first, after he graduated, he looked for the jobs that seminary explicitly prepared him for: church ministry and faith-based nonprofit work. He was unable to find a job that
When Joe Stroup (MDiv ’13) was first invited to a late-night Dungeons and Dragons game in college, he was wary. He decided to go, and found an entire underground culture of men and women who didn’t connect easily in other social settings, but did connect strongly with each other through “the game” — a role-playing experience in which players become the characters in an imagined, interactive story.

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

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

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

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

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

Joe watched in horror on Twitter as Nora attempted to take her own life. “She took a whole bunch of pills, started drinking heavily, and was tweeting about it the whole time,” Joe recalls. It was her second suicide attempt; her first had yielded tweets from the hospital featuring the suturing skills of the nurses who had stitched up her arms. Joe wasn’t the only one following along. Others in her online community were also watching, and many were frantically sending messages trying to get her to stop what she was doing. She wasn’t listening. Joe knew it was too late to reach out to Nora via phone. “I had to do something,” he realized. Something in the real world.

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

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

Joe and Nora maintain their online friendship. But to this day, Nora doesn’t know who was responsible for the police officers’ intervention—and for saving her life.
This Is Then, That Was Now

By Lauralee Farrer

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

“There is among us a gross ignorance of each other. A pernicious suspicion and scorn feeding the flames of raw emotion, and all because, in an age of enlightenment, we do not know what race means.” (PP. 117–18)

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

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

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

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

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

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

—From the introduction to My Friend, the Enemy

Following, in blue, are quotes from Pannell’s landmark 1968 book juxtaposed with a 2014 interview.

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

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

I was always in the company of white Christians whom I knew in more liberal environments. If an African American pastor were to ask, “Pannell, what church are you with?” I’d say, “Well, you’re not one of them.” Again, the “thems” would be a follower of Martin Luther King, somebody who would march, or somebody out on the front lines. On the other hand, friends on the opposite end of the spectrum, such as a Mennonite brother in Cleveland, would say, “Pannell, it makes as much sense to you to be an evangelical as it would if you belonged to the Klan.”

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

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

“Birmingham did more to snatch me awake than any previous event in my lifetime. The孩子 of Eden Connor’s canines Charlene viciously at Negro flesh, the dextrous courage and strength of White Cops Pinning a Negro Woman to the Pavement,.

Every year at Fuller when students graduate, I’m taken back to the day I graduated from Fort Wayne Bible College in June of 1951. I’m standing there with this piece of paper that says, I graduated, some luggage and stuff, and I’m $300 in debt. I have no idea what I’m going to do. A classmate of mine says, “Hey! You doing anything? I’m going out to Dodge City. How about I’ll preach and you lead the singing?” And I said, “Have mercy! Okay.” That’s how 25 years of uninterrupted evangelism started, one serendipitous invitation after another—just like that. It was quite remarkable. On the way, God would get me where he wanted me to be. Wow, crazy stuff, really. “Have mercy!” And that was it. Then I was 21 or 22 at the most, running around the country, doing revival meetings, learning how to preach as I did it, and finding out that most congregations were full of pain and conflict that they just learned to live with. Evangelical, Brethren, Methodist, they were country folks, farmers, who tended to be much more conservatively evangelical than the fancy city evangelicals—country folks were the ones who had the annual revival meetings where I preached, in small town rural America. I was comfortable there personally, but I didn’t always understand what was going on in the culture around me. I was a lost ball in high weeds.

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

I was always in the company of white Christians whom I knew in more liberal environments. If an African American pastor were to ask, “Pannell, what church are you with?” I’d say, “Well, you’re not one of them.” Again, the “thems” would be a follower of Martin Luther King, somebody who would march, or somebody out on the front lines. On the other hand, friends on the opposite end of the spectrum, such as a Mennonite brother in Cleveland, would say, “Pannell, it makes as much sense to you to be an evangelical as it would if you belonged to the Klan.”

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

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

In some ways we were
issue. For a while I partnered with Tom Skinner as an
Vern Miller who challenged me about my political naïveté.

A RESTAURANT.” (PP. 55–56)

OFFICIAL, YOU UNDERSTAND; NO SIGNS OVER DRINKING FOUNTAINS.

TOWN. QUIET, SEGREGATED, BIGOTED AND NORTHERN. . . . NOTHING
WHERE I WAS, YOU CouldnT FIND EVEN TWO NEGROES. IT IS A SMALL
BODIES FROM THE 16TH STREET BAPTIST CHURCH IN BIRMINGHAM. . . .
WITH HORROR AND UNBELIEF I WATCHED THE REMOVAL OF FOUR LITTLE

evangelical conscience.

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

On the other hand, once a white kid raised his voice
to say, “I must admit that what you’ve said here doesn’t
resonate with me, it doesn’t make any sense to me and I’m
not so sure it needs to or it ought to.” And I said, “Okay,
are you a student here?” And he said, “Yes.” And I said,
“Are you interested in history?” And he said, “Yeah.” And
I said, “Well, I was just giving you a chunk of evangelical
history. You haven’t heard it before because wherever
you’re from, it’s not important that you ever needed to hear
about us. But that’s what I’ve just given you—a lesson on
your own history as an evangelical. You ought to rethink.”
I was indebted to him for his courage to speak up.
But you find that all over the place. If you don’t have
representatives of different cultures in classes, you’re
not going to get the full range of what it means to be
evangelical. It’s still too ively-white, too middle American
Presbyterian.

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

“THe BIttInG StINE OF WaTeR SlASHInG AT thE BOdIES OF tEEnAGERS—
WELL, I FEEL THE SPRAY IN DETROIT.” (P. 56)

I said, “Well you can’t trust the Russians. They’re liars,
they’re cheats . . . you know, Russians!” And Vern was
quiet, a soft-spoken man. He said basically something
like, “Bill, surely you are not naïve enough to think we just
don’t do that sort of thing because we’re Americans!”
And short of that, I really didn’t think the Russians could
produce the kind of intrigue, but they produced parts of the
game that got shot
down. Oops.

So not only do we do things like that, but we do it about
It. Oh boy—that was an eye opener for me. The next thing
Vern did was give me a copy of Martin King’s
Strength to

LOVE
Vern did was give me a copy of Martin King’s

WELL, I FELT THE SPRAY IN DETROIT.” (P. 55)
I may not live long enough to check this out, but my fear is that now that we are in touch with the social dimensions of our responsibilities, we are tempted to think we can solve things without Jesus. Are you kidding me? That's why evangelism is in our DNA at Fuller, for crying out loud! We're now in what is being called "the new normal." Oh boy. We might end up thinking we don't need the same Jesus that we talked about in 1968, that we need a new Jesus for 2014. A new Jesus that comes alongside us in a wonderfully nonjudgmental sort of way, pats us on the butt, and tells us to keep on keeping on.

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

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

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

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

Students were asking questions about Vietnam, about the Civil Rights movement, about issues of justice, and Pannell was one of few who had frontline, personal experience. Back in those days, the seminary, he says with characteristic frankness, needed him more than he needed it. "It was uncomfortable in the early days. Being a minority was a two-edged sword. Institutions don't quite know what to do with us. I had more experience in evangelism than anyone on the faculty, but I was often typecast. It took me years to crawl up from under that," he says. But he was determined that his tenure was not going to depend on whether or not he was African American. He wanted to be treated like any other faculty. "I came to be the professor of evangelism—I did not want to be an 'exotic intrusion.'"
A trip to the Holy Land should take you deep. You are not in shallow waters when you contemplate the ancient and modern issues raised by such a trip. That’s why you go with teachers and guides who are comfortable with the depths—just as you would on a scuba dive.

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

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

Inhabiting the Unmarked Stones
By Christopher B. Hayes
to see the massive Assyrian siege ramp, to understand why Judaeans lived in fear in the eighth century, and why Assyrian king Sennacherib memorialized his defeat of this city with reliefs carved all over his palace walls.

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

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

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

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

A trip to the Holy Land, if done well, is less about sightseeing and more about story-forging. It is relatively easy to purchase a trip and consume a story—the same story that nearly everyone else gets. It is more difficult to read, listen, and prepare for such a trip, but it allows you to be a participant instead of a consumer. Like any good Fuller course, ours gives you the tools to think critically. And going deep allows the Bible and the land to inhabit your thoughts and words in fresh ways.
I’m afraid of being sober. I used to see my dealer at 6 a.m. every morning, and now when I wake up, I don’t know what to do.” Alyssa is talking with others dealing with addiction in a recovery circle at the Recovery Café. Drug use has become so embedded in the daily rhythm of her life that she’s not sure what to put in its place. Susan, another circle member, puts her coffee down, pauses, and says from across the table, “I’ll meet you, then.” And so the next morning—and the next, and the next, and the next, for months—Susan meets Alyssa at dawn as they struggle toward sobriety together.

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

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

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

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

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

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

The Recovery Café is based on a therapeutic community model that insures people have “ongoing support out of the therapy office.” Ruby empowers the leaders of the weekly meetings to help cultivate intentional communities of people who are committed to vulnerability and to transforming their lives. Displayed on a wall in the café are their core convictions as a community.

- LIVE PRAYERFULLY
- SHOW RESPECT
- PRACTICE COMPASSION
- ENCOURAGE GROWTH
- GIVE AND FORGIVE

Michael Wright (MAT’12), storyteller, is Fuller’s editorial and social media specialist. He writes about spirituality and the arts at thisiscommonplace.org.

Martín Jiménez (MDiv’12), photographer, is program manager at Fuller Northwest and is pursuing ordination in the PCUSA.

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- LIVE PRAYERFULLY
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- GIVE AND FORGIVE
There is a story in the family: when Nate was five he strummed madly on his mother’s guitar one day and pronounced to the room, “I think God is calling me to be a pastor.”

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

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

Nate was part of a touring music ministry for a year, and in that year he travelled through the US, Canada, the Philippines, Honduras, and, unexpectedly, El Salvador. The month-long trip to Honduras was more than Nate and the rest of his team bargained for; a coup d’etat to oust the current president saw a suspension of basic human rights—including free speech and the right to assemble—and Nate discovered a new definition of stress while helping to keep the team out of live fire or jail. It was thanks to the coup that the musicians found themselves hiding out in El Salvador. But the political turmoil, for all its stresses and strains, was not the piece of the tour that changed Nate. Instead, it was a Christianity that ministered to him among the people he thought he was going to evangelize. Here was something, Nate says, vastly different from the nationalist, Enlightenment Christianity he had grown up with; what he saw was not following Jesus with a million little caveats and compromises, nor simply words and intellectual assent. It was a Christianity of action and word, of truth and deed. He would never be the same.
He returned to the States with a jumble of emotions and experiences crammed into his overworked and overstimulated brain. After a solid year on the road, touring nonstop through foreign countries and foreign cultures and foreign theologies, Nate crashed hard. With too much to spend the weekend. Nate was back with some of his best friends, some of whom he had known for two decades. But something was wrong—his friends were distant. Their language was . . . bizarre, their actions more so. Something wasn't right. What was it? He couldn’t quite put his finger on it until he went to the worship service on Sunday morning. Though their friends were not in a church. They were in a cult.

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

And why he keeps making music.

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

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

And so here he is, many years from the little boy with the guitar and the calling, still holding the guitar and living into the calling. He is a pastor, even if an unusual one, preaching with books and tube amps, searching for and examining truth, articulating what he declares are the lies we can’t express but believe every day. As he continues to rebuild an entirely different means of seeing the world, he knows that this is the somewhere he is supposed to be and the something he is supposed to be doing.
“The idea that I would be called to something that’s not somehow embedded within my church community, that doesn’t arise out of my church—and out of ministry experience in my church—is really quite foreign to me. We tend to think of call and vocation as part of the experience of what you might call ‘us-ness’ or ‘with-ness.’ Wesleyan ways of thinking about church structure are deeply embedded in accountability, in meeting together, in conferencing, as we sometimes call it, in struggling together over issues. Vocation arises out of that.”

—Joel B. Green
Los archivos de mi vida están llenos de mate-
riales acerca de la vocación y formación. Con-
formación de aquellos tiempos que trabajé en
una escuela de Derecho en Manchester. Mark
Labberton es el hombre que me preguntó si de-
siría ser el nuevo Vice Presidente de vocación
y formación a la misma institución que me
había entrenado. Ray fue la persona que me
preguntó si deseaba colaborar en el mundo de
la política y ser el nuevo Vice Presidente de vo-
cación. 2014 fue el año en que, para mí, la
ciencia del cambio de vocación llegó a mi vida.

Tod Bolsinger
[PhD '00], Guest Theology Editor

IN THE MAIN,
IT IS NOT BY
INTROSPECTION
BUT BY REFLECTING
IN COMMON WITH
OTHERS THAT WE
COME TO KNOW
Ourselves. What is
revealed by the
subject of vocation
in a changing world.

“IN THE MAIN, IT IS NOT BY INTROSPECTION BUT BY REFLECTING IN COMMON WITH OTHERS THAT WE COME TO KNOW OURSELVES. WHAT IS REVEALED BY THE SUBJECT OF VOCATION IN A CHANGING WORLD.”

Mark Labberton is the person who asked me if I wanted to be the new Vice President of Vocation and Formation within the same institution where I had been trained. 2014 was the year in which, for me, the science of career change arrived in my life.
Life in the Palace

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

Some old-time churchgoers will always remember past times when the laws of the land and social pressure encouraged church attendance, when Christians and churches received preferential treatment in government and business, when those who expressed disbelief or other beliefs were treated as second-class—when, frankly, the church resided in the palace. While some look back on that relationship between Church and Caesar as the heyday of a “Christian America,” that wedding of church with privilege with state and societal power can also be viewed as “religious totalitarianism,” as Miroslav Volf discusses in A Public Faith.

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

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

Training Matters

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

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

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

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Retraining?

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

The New Testament talks about our need for training. Titus is told that God does the training: “For the grace of God has appeared … training us to renounce impurity … to live lives that are self-controlled, upright, and godly” (Titus 2:11–12 niv). Similarly, Timothy is warned against being occupied by myths and speculation rather than “the divine training” (1 Timothy 4:14). In a Timothy 3:16b he is told, “All scripture is inspired by God and is useful for . . . training in righteousness.” Likewise, he is told, “Train yourself in godliness, which is of value in both the present life and the life to come” (1 Timothy 4:7–8). In these references, training is most often paideia, “discipline, instruction, training,” or paideutic, “instruct, train, discipline, correct.” Yet other Greek expressions nuance this idea of training: oikonomia, “management, responsibility, stewardship” (1 Timothy 1:4). For the church’s bishops and archbishops, the cognate verb, gynao, (1 Timothy 4:8). In some cases the command is to be trained by God; in others to keep on training oneself. Paul insists that training matters: that it must be deep and persistent, that it is of eternal consequence. Also significant for us at Fuller, these passages all instruct a church leader to be diligent in godly training.

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

Trainees for the Palace Church

The Center Needs the Edges

Today the palace church suffers because of its palatial instincts. It needs to be trained by people without these palace instincts, most likely people who have never lived in the palace. Where better to find such people than among the immigrants in our midst or those who have long been systematically excluded from the palace? Those people may be awkward inside the palace and lack palace manners, but they have street savvy.

At Fuller Seminary we have numerous brothers and sisters who come from other lands and have no part of American palace life (unless, perhaps, as servants). They have learned to thrive in business, in living communities, and in churches, but they do not show up on the radar of the palace church. It has been hard for the “majority” church to find many denominations to appreciate and receive the gifts that immigrant churches have to offer. Traditionalists easily criticize newcomers with stereotypical criticisms; they don’t respect time; I can’t understand their English; their records are a mess; they don’t follow Robert’s Rules of Order. The crit...
The palace church tends to engage its extra-palace neighbors as objects of its charity projects or as people who can cook exotic foods and dance and sing for their church programs. But rarely has the palace church linked to their immigrant brothers and sisters as trainers for the church’s future strength.2 Our immigrant churches have generations of experience living on the edges, displaced from the center, as more than survivors. Are we as the palace church open to receive training from them? An Example of a “Palace Church” Being Retrained

It is delightful to see how this is happening in all places, the Church of England through its ecumenical Fresh Expressions movement.3 In this liberating movement, the church is moving to the edges, to neighborhoods where it can live among the people, without trying to sell its possessions for cash. They could bring only what they could carry in their arms, which explains why many families sold much of what they had as they prepared to listen and learning and loving neighbor rather than automatically imposing the traditions of the palace. To their case, the most important support for this movement actually—literally—came from the palace. Lambeth Palace is the London residence of the Archbishop of Canterbury. For a decade, then-Archbishop Rowan Williams felt that the palace was “out of step” with the Fresh Expressions of church have been birthed in this neighborhood in the palace’s very shadow and half of them non-Anglican, and the movement is spreading around the world, even in America. The move from the palace to the streets is possible. It is happening now. Thus, our best resources for training for life after the palace are the very people who have long been excluded from or have gladly eschewed what we call “church” and those we consider alien among us can be our teachers. This will require great humility and attentive listening. But the dominant church has this treasure among us if we can suspend judgment and receive gifts from outside the palace walls.

Trainees from Surprising Places

My grandfather, whom we call Ojichan, who is like “grandpa,” was a small truck farmer, and my mother was a junior high girl in Harbor City, Los Angeles, in the spring of 1942. One day notices were posted in their neighborhood that in two days all people of Japanese ancestry would have to report to be shipped to internment camps. They received provisions on the dollar. Some Ojichans chose to shatter their own china rather than give it up. They also huddle in cliques and criticized also get more personal: their food smells; they smell; they huddle in cliques and criticisms also get more personal: their food

Can Leaders Formed in the Palace Really Be Retrained?

It is one thing for someone who has never lived in the palace to have those nonpalace instincts. But can someone who has been formed by palace life be changed? For this I look to Victor Hugo’s Bishop Bienvenu in the novel Les Misérables.4 In the popular musical version, the recently paroled Jean Valjean steals the bishop’s silverware while breaking into a house. Each time the bishop comes out last year and I wept again, this simple act, the bishop takes the most valuable silver candlesticks from the table and gives them to him, saying, “You forgot I gave these also; Would you leave the bishop poor? I will not.”5 My Ojichan owned a household of family possessions, a barnful of farming tools, a truck, a tractor, and a car. His crops furnished the palace with its food, and he became adept at getting the wealthy from outside the palace walls.

Endnotes

2. Cf. the video of telling the story of the priest and the jet fighter pilot, available at http://www.youtube.com/watch?v=XIovOzJGHXU.
3. Cf. the video of telling the story of the priest and the jet fighter pilot, available at http://www.youtube.com/watch?v=XIovOzJGHXU.
4. For an assessment of the movement after eight years of dynamic growth, change, and learning, see Michael Wright, A Church for Every Context: An Introduction to Theology and Practice (London: SPCK, 2012).
THE SEARCH FOR VOCATION

Todd Johnson

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Johnson has coauthored or edited several books on worship and has more than 20 years of experience in church and campus ministry and has been involved in inner-city youth work and community projects in Chicago and the surrounding area.

DisCerninG LIFE’S VOCATION

Though Fuller is about to undertake the tremendous new venture of intentionally forming every student in both their spiritual life and their understanding of his/her Christian vocation, this is not the first time I have been involved with such a project. When teaching at Loyola University Chicago, I was appointed to the board of a new program called EVOKE: Encouraging Vocation through Knowledge and Experience. Its goal was to raise the questions for every student.

“What is your calling?” This process was to begin with each student and continue through the entire undergraduate career of a student—later expanding to alumni and graduate students. It used Frederick Buechner’s definition of calling as a guiding principle:

“The place God calls you to is the place where your deep gladness and the world’s deep hunger meet.”

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

One of the challenges of discerning one’s life vocation is determining which voice or voices should dominate our lives. Perhaps the best place to start is recognizing the case of a person who assesses both an inner conviction and outer, objective, and subjective, in a healthy and helpful tension. Haughey used the works of theologian Bernard Lonergan to frame the values we had articulated as a group. Haughey’s use of Lonergan proposed that discerning one’s vocation requires three conversions. The first is an intellectual conversion. This conversion requires individuals to discern the truths of the world around them and then adjust their perspective on the world accordingly. It is literally a reality check. The second is a moral conversion. Here the meaning of one’s understanding of reality is discerned with the assistance of one’s community. And by community Haughey means that cluster of people who speak most directly and helpfully into one’s life, such as a faith community. The last conversion is an affective conversion, where one responds to the moral issues discerned in conversation with one’s community with an attitude of love. An example of this sort of conversion is a father who hears a commencement address at a child’s graduation about the decline in education funding in public schools and the need for volunteers in schools. This person, now with a revised understanding of reality in his world, raises the possibility of getting more involved in the public schools as a volunteer and says: “This is the real me!” This sense of self-discovery may seem to be overly if not completely subjective. Yet Neafsey follows Haughey in that such validation of one’s call is found not in one’s self of self-filling alone, but in a process of discernment with another, using the spiritual exercises of St. Ignatius Loyola as one example. The test of discernment is the moral impact one has on the surrounding world. A just God calls people to lives of justice.

ART, STORY, LEARNING, AND VOCATION

All of this may seem abstract and philosophical, but when it comes to the actual work of discernment, of inviting students to hear the voices of their inner self and their just God, was

MANHATTAN MEMORIES

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

It appeared rather simple: have people tell their stories so that students might find resonance with some or many of them to gain insight into discovering their talents and passions. However, this required a rather rigorous pedagogical foundation to contextualize the stories and give them a hermeneutic through which to hear them. Our programs were framed with particular questions that helped the audience see the particular aspects, questions, and answers that resulted in the decision those presenters had made. It allowed them to name particular paradigms in the stories they were hearing and be able to categorize what they heard. It also invited them to consider how those assumptions, categories, and paradigms reflected their own. We further emphasized the quality of morality and justice to the students as part of the calling of Christian disciples. Here our diverse board spoke with others negotiate their own life’s journey.

For artists, even artists of faith, this moral or intellectual conversion—which may frequently begin as an affective response to a work or works of art. For example, in our vocation class, the play My Name Is Asher Lev by Jewish novelist Chaim Potok and the films Romero and Mr. Holland’s Opus were some of the most profoundly provoking “texts” we discussed. They are not only fine pieces of art; they all have strong moral themes. Even those who are passionate about service to those with the least adequate means would acknowledge that those on the margins of our society and its economy benefit from art and beauty. Studies have consistently shown that beautifying an impoverished neighborhood has a significant impact on the self-image of the residents and their level of confidence. Similarly, teaching children the art of drawing on a canvas a vehicle for self-expression and sense of control over their lives. The late Maya Angelou is but one example of a person for whom the arts became both a form of self-definition and empowerment and a vehicle for justice.

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

BACK TO NEW YORK

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

This sort of experience will no longer be contained only in isolated courses or extra-curricular events. At Fuller Theological Seminary, in the newly updated curriculum, this focused and informed reflection will now be an essential for all students. It required part of an education at Fuller. In the end, this is a process in which a vision of mutual confirmation is identified, with the external and internal speak in harmony. As James Joyce described it, “His heart trembled in an ecstasy of fear and his soul was in flight…” This was the call of life to his soul, not the dull gross voice of the world of duties and despair.2 Discovering this voice is not always easy; it is always worth the effort. Otherwise we have silenced the contribution we can joyfully offer to our world, our God, and our selves.

ENDNOTES

1. The course “Calling: The History, Theology, and Experience of Christian Vocation” will be offered again with an immersive experience in New York City, Summer 2015.


YOUR DEEP GLADNESS AND THE WORLD’S HUNGER

“...it comes from the Latin vocare, to call, and means the work one is called to by God. There are different kinds of voices calling you to different kinds of work, and the problem is to find out which is the self-definition and genre or the Super-ego, or Self-interest. By and large a good rule for finding out is this. When isn’t it a good rule? Yes, to the kind of work (a) that you need to do and (b) that the world most needs and (c) that you really get a kick out of your work, you’re presumably not required (a). If your work is writing a novel, the chances are you’ve missed requirement (b). On the other hand, if your work is being a doctor of medicine and the required (c), but if most of the time you’re bored and depressed by it, the chances are you have not only bypassed (a) but probably aren’t helping your patients much either. So our advice is: the soft berth will do. The place God calls you to is the place where your deep gladness and the world’s deep hunger meet.”

—Frederick Buechner, Worldly Thinking: A Theological ABC
Ted Bolsinger

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

At that moment, a theologian was born.

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

Christian vocation, or “calling,” is woven through the great biblical narrative. From the moment that God knsd the figures formed of the dust and charged them to form a community that would live, eat, and minister together, not only preaching, but healing. When the Holy Spirit was poured out on them at Pentecost (Acts 2), the early church established churches—witnessing communities—whose very purpose was to form people for their apostolic vocation. When Saul, the Christian-persecuting Pharisee, became the apostle to the Gentiles, it was not just the blinding light and the voice of Jesus, but the words of Ananias and later the friendship of Barnabas that formed him for his call (Acts 9).

Discerning calling is the long, complicated combination of convictions and context, of passion and prayer, of knowledge and need that seems to tap on the shoulder and call forth from us an invitation into a process of self-discovery and humility, of taking up and laying down, of embracing and letting go that over time forms a deep, confident conviction that, of all things there are to do in the world, “This is mine to do.”

At Fuller we have embarked on an ambitious endeavor to recast the entire work of the seminary around this concept of formation for vocation. Our shared conviction is that the God who calls our names and offers us the gifts in the field, at home, and everywhere* These are the masks of our Lord God, behind which he wants to be hidden and to do all things.**

For those of us seeking to discern our callings, the Reformers insist that living out the call of God is indeed a source of great joy and gratification. At the same time, those significant satisfactions are the blessed by-products of the calling of Jesus to embody that love in the world.

So, one will ask, if calling is not found but formed, then how is it formed? How does a pastor develop? The Reformers affirmed that God’s call was to the whole church in every part of life. Vocations are not just the domain of monasteries and priesthoods, but of married couples, homes, and professions. Since

FORMED, NOT FOUND

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

This biblical pattern continues through the centuries. The vocation of God is a gift of grace mediated through the relationship and formation of the people of God. The call comes within and through the commun- ity. And if we, as a theological seminary, are going to continue that pattern into the next century, what kind of formation should this community offer? What characteristics should shape our seminary as we participate in the formation of kingdom vocations? Our response is to draw on the rich tradition of our theological forebears who wrote vast treatises on Christian vocation that teach us that Christian calling is formed through communities of love and wisdom. For Luther, Christian vocation is expressed primarily through one command: To love our neighbors (Mark 12:31)***

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

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“For centuries this has been the question of For centuries this has been the question of FORMED, NOT FOUND Ted Bolsinger

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

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

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

With a PhD in theology and Master of Divinity from Fuller Seminary, he has taught graduate-level classes in theology for the past 14 years at Fuller’s regional campus in Orange County. He has extensive experi- ence in church and nonprofit con- sulting and executive coaching, and writes frequent weblogs on church and nonprofit con- formation and leadership formation. His faculty role at Fuller includes team teaching the new Touchstone class that all master’s degree students will take to begin their course of study, teaching leadership classes, and developing a leadership cohort for OnM students.
For Calvin, knowledge of self and knowledge of God gives us space to both ourselves and the world through the lens of God’s saving intention and to attune to the voice of God and neighbor as we heed the many voices of the world that beckon for our attention. For Wesley, this same self-reflection causes us to constantly consider our motives and even the possibility that our underlying desires can sabotage our best intentions.10

While Calvin’s contemporary, Ignatius of Loyola, would develop an entire system for discerning the wisdom of God in everyday life,11 the awareness that God is the one who shapes and works through our desires (Philippians 2:13, “not that which is yours but that which is mine”) and the various “call stories,” perhaps most famously Augustine’s.12

I praised for honors, for money, for marriage, and you were laughing at me. I found bitterness and difficulty in following these desires, and your graciousness to me was shown in the way you would not allow me to find anything sweet which was not your own.”13

Ultimately, Augustine, so famous for reminding us that our “restlessness” will be assuaged only in God himself, reminds us that God is intimately involved in each of our lives, as Paul wrote, “to will and to work for his purposes. For the Reforoders, this work of God forming us to fulfill his call on our lives is formed in the Christian community through the invitation to love neighbor combined with the wisdom born of the knowledge of God and self. This love and wisdom is both an invitation and grace. It comes to each of us in the very place—and within the community of believers—where we already reside, work, love, and learn. It does not require that we necessarily “leave our kinships” (Gen. 12:1) or “leave our nets” (Mark 1:17–20). It does require a life committed to ongoing formation (Galatians 4:19).
Dancing as well as the plant. The once in a lifetime gift plantation without transformation kills the roots only produce melancholy and despair. Trans - sense of finality and completeness that brought bound to my outer life. As a result, whatever My father had not attached my hand to the soil no place or task on earth which can satisfy the connection of the heart to the hand. There is the magic, if we dare to use such words, lie in mystery nor magic in the soil. The mystery and is part of your life–you take care of it and it will take care of you.” . . .

What my father had discovered, but left for me to understand. It is true, but I’d attached my heart to my hands. My inner self had become bound to my outer life. As a result, whatever task to which I put my hands was done with a sense of finitude and creativity that brought joy rather than a feeling of futility, which can only produce monotony and despair. Transformation without transformation kills the soil as well as the plant. The essence is a lifetime gift is one that continues to transform.

–Ray Anderson (1926–2009), Dancing with Wolves, While Feeding the Sheep

ENDNOTES

2. Philippus 2:10.

3. Daniel Gubser. “Walking Worthily: Mosaical Leadership after Christendom,” Paxton Lectures, Fuller Theological Seminary, May 2-3, 2017. “From the moment that Jesus appointed his disciples, it is clear that the essence of God’s calling on his followers is separating apart a people for his service was finding its continuous in the strategy of (Eph. 4:11-12; Col. 1:25-27; cited in D. Michael Bamberger, Labor of Love in Christ’s Labor of Love Within in Christ’s Labor of Love (Evansville, IN: Gospel Calling, 2013), Kindred locations 861-62.


7. Exposition of Psalms 147, quoted by Wingler, Labor on Location, 238.

8. John Calvin, Institute of the Christian Religion, trans. F. T. L. Battle, ed. J. T. McVickar (Louisville: Westminster John Knox, 2011), 1:724-25. ‘It is enough if we know that the Lord is in everything the beginning and foundation of well-doing—Accordingly, you’ll life will then be best ordered when it is directed to this goal.’

9. C. L. Barrett, “In the New Testament Always means quite unexceptionably the divine calling, i.e., the act of the call of God issued in Jesus Christ by which a man is transfigured into his new state as a Christian; is made a participant in the promise (Eph. 1:18-4:4) bound up with his new state, and assumes the duty (Eph. 4:1; I Pet. 1:20) corresponding to this state.” William C. Placher, ed., Callings, Twenty Century Witness of Christian Vocation on Location (Grand Rapids: Eerdmans, 2001), Kindred locations 444-45.

10. See Mark Labberton, Called: The Crisis and Promise of Formation (Pasadena: Fuller Theological Seminary, 2014).


A RETIREMENT VIEW OF CALLING

Winston Gooden

Retirement is a precarious perch from which view one’s calling. Calling looks ahead, retirement retreats one to look over one’s shoulder at the end one has just passed. Yet if it is true that summation is the stuff of one’s calling at the end of a career, though odd, might be a gift to one about to retire. So, here are re- musings about my sense of call.

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

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

Winston Gooden’s pension is the outcome of a life’s work and that of our graduates show God’s mercy toward the poor, to bind up the broken hearted and to set at liberty the captives. It captured me. How was I to show God’s mercy and justice to the poor? How was ministry to be an expression of the liberating move of God among marginalized people? I began to act as the belief that ministry wasn’t serving for the poor and seeking reconciliation for the bruised and broken. In seminary and graduate school I worked with neighborhood programs,蝙蝠 programs, programs for juvenile offenders while doing time as associate pastor and even an occasional interim pastor.

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

How then must I label this hybrid, misshap- en career? Is there coherence in the dispa- rities of achieving the socials and sensibilities of psychology students, retriev- ing the suffering of troubled people, and creating a culture of compassion and criti- tique in a school of psychology while occa- sionally preaching in a little church in northwest Pasadena? My desire is that my work and that of our graduates show God’s unending and unmerited mercy to broken people. It is my hope and prayer that I may have the strength to work for justice and share God’s mercy through my remaining days.

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

Winston Gooden, dean emeritus, joined the faculty of Fuller’s School of Psychology in 1964. From 1985 until his appointment to the presidency in 2000, he served as assoc- iate dean in the School of Psychology and professor of psychology. He was dean for 34 years and also the Calvin and Frank Fried Professor of Psychiatry and Spirituality until his retirement in 2014.

ENDNOTES

12. Ibid., 3.10.36.1 E. Luther’s Sermons from 1534.

‘See to it first of all that you believe in Christ and are baptized’. Afterward, see to it that I am called to be a preacher. Now when I preach I perform a holy work that is pleasing to God. If you are a father or mother, believe in Jesus Christ and so you will be a holy father and a holy mother. Pay attention to the early years of your children, let them pray, and discipline and spank them. Oversea the run- ning of the household and the preparation of meals. These things are more than other holy works to which you have been called. “That is when you are your holy life and are a part of God’s word and your vocation.” Cited in Berneith- hum, Labor of God in Calling, Kindred locations 400-404.


14. Calvin, Institutes, 1.03. These last types of knowledge are always interrelated, yet distinct, a reality that leads Calvin to conclude, “which one proceeds and brings forth the other is not easy to discern.” Nonetheless, we are encouraged to start with pursuing any type of knowledge confident that both will lead us to wisdom: “we are led by wisdom to the spring forth.”

15. R. C. H. Lenski, “The miserable ruin, into which the rebellion of the first man cast us, especially compels us to look upward.” Calvin, Institutes, 1.03.

16. See Thomas Oden, John Wesley’s Theologica, vol. 3. Pastoral Theology (Grand Rapids: Zondervan, 2012), 37. “What was my intention in taking on this office and ministry?” What was it, in taking charge of this parish, either as Minister or Curate? Was it always, and is it now, wholly and solely to glorify God, and save souls? How my eyes have been single fixed on this, from the beginning hitherto! Had I never, I have not now, any mixture in my intention, any ability to poorer? Had I, or have I, no thought of worldly gain, filthy lucre, as the Apostles terms it? Had I at first, I now, no secular view, so as eye for honour or pre- ferment to a plentiful income, or, of at least, a competency, a warm and comfortable livelihood?” Wesley, “Address to the Clergy,” February 6, 1756.

18. Kirvan as the “Prayer of earnest,” a central practice in the Quakerism of grace.


While on a long flight, I opened some music I had recently downloaded but not listened to: an excerpt from Vivaldi’s Four Seasons. Played by Joshua Bell, the music was very human and passionate, very human beings God created as partners to reflect God’s image and steward the narrative of the Bible. The flourishing was in both the parts and the whole, the individuals and the community. . . .

**The God Made known in Scriptures and incarnate in Jesus Christ desires flourishing people in a flourishing world. This is God’s intent and commitment, and God created humans to flourish by co-laboring with him in that endeavor. Sadly, the whole, the individuals and the community. . . .**

Calvin, in his exquisite part of Vivaldi’s piece. The flourishing was in both the parts and the whole, the individuals and the community. . . .

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

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

**The God Made known in Scriptures and incarnate in Jesus Christ desires flourishing people in a flourishing world. This is God’s intent and commitment, and God created humans to flourish by co-laboring with him in that endeavor. Sadly, the narrative of the Bible includes how God’s divine desire is subverted by the tension and try to figure out, learn, and educate about the future of Vocational ministry in the United States. How do we give tools to lead in the church and also in the work place? To honor the calling and the commandment of evangelism that Christ has placed on our lives? For me, a vision of Vocational ministry is to use the gifts and talents that God has given to reclaim the kingdom of God in both my local church and in the ministries that God has placed before me, and to be obedient to the talents God has given (and to multiply them) while not being constrained by traditional ideas about ministry.**

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

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**You and I are to be the tangible evidence of God’s intent for and pursuit of the whole, the individuals and the community. . . .**

“I provide the best care I can,” vows said: “. . . serve the people of God to preparing them for the work of em bodying Jesus to the world. I live and all invested in my community more than ever, but I serve the Lord by preparing them for the larger project of redeeming all creation.”

**As a daughter of immigrants, my journey to understand vocation was a difficult one. I lacked a mentor who could help me understand how my gifts and my career choice informed each other. It was difficult for me to access resources that would help me succeed. Now, I want to give guidance to young women like I was by connecting girls on vocation and partnering with them to mentor each other in personal, spiritual, and professional growth. There is a great need in immigrant communities for such mentors but not many are equipped to do it. My calling is also to assist women of my generation to understand their own vocations, thereby helping both girls and women be the foundation for lifetimes of good work.**

“Tourists flock to the Four Corners monument where Utah, Colorado, New Mexico, and Arizona meet to capture awe-inducing photos of them selves on all fours with each ex tremity in a different state. Because I am a worship director, teacher of spiritual disciplines, and community church planter, I sometimes envision my calling to God’s mission in the world with that picture in mind. My default is to compart mentalize, classify, and separate. Keep things tidy. Manageable. Yet I’m discovering that the work God requires of his church is not easily messy. So even if I am left with two arms and two legs in four “states,” everything works together to pay attention to what God is doing and to follow—avoidance stance and all.”

**A Leeds Garland**
**Professor of Theology**

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

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**Have a couple of years ago we are all anxious to write a declaration of mission personal as a manera de poner el llamado de Dios en mi vida. Aunque lo he reescrito varias veces a través de los años, me ha ayudado a mantenerme en foco en las manera en que Dios ha guiado mi vida y ministerio. En este momento de mi camino cristiano, estoy sintiendo mi llamado a la misión divina como la de ser su puesta. Tengo el privilegio de ayudar a gente conectar con su llamado divino a través de la educación teológica y el apoyo pastoral. Como pueblan también me toca conectar a gente con oportunidades, conectar a personas de diferentes culturas, etnicidades e informar los unos con los otros y conectar a perso nas y organizaciones con visiones comunes con que puedan servir a Dios y a otros en maneras nuevas y creativas.**
LIVING THE MYSTERY OF CALLING
Shirley Mullen

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

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

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

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

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

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

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

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

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

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

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

Real-life callings are often confusing. I think of the journeys of Joseph and Daniel in the Old Testament. Who feels “called” to Pha- raoh’s prison or to the fiery furnace? Or take Dietrich Bonhoeffer or Carolyn Paine Miller in our own time. Why would a call to serve the German church as a pastor and theolo-
gian include participation in a plot to kill Adolf Hitler? And if Buchholz had indeed heard the call correctly, why would he end up in prison? The last lines of his haunting poem “Who Am I?” say it all: “Who am I? They mock me, those lonely questions of

Adolf Hitler? And if Bonhoeffer had indeed modeled for me as a “faculty kid” the transformation of traditional career services to a completely new paradigm. He leads the Office of Personal and Career Development, which includes personal and career development, a mentoring resource center, professional development for arts and sciences, leadership development, a family business center, and a center for innovation, creativity, and entrepreneurship. He serves as a senior staff member for Provost Rogen Kersh and also as President Nathan D. Hatch’s cabinet. Chan has served on strategic task forces at Menlo Park Presbyterian Church and led small groups of adults and students. He is also the board chair for Sports Challenge, a Christian mentoring ministry for Stanford athletes.

The world is changing rapidly and is any-
ting else but stable. Companies and institu-
tions that existed for decades are facing the
“too big to fail” no longer exist. Guarantees of retirement pensions, healthcare and other
benefits, and lifelong employment of one em-
ployer have long been forgotten. The world
of work has fundamentally changed, and it’s
not going back to the way it used to be. With
such uncertainty about the future, everyone
wants an anchor to secure his or her life.

As Christians, we know—and we are so grate-
ful—that our anchor is Jesus. But even with
our commitment, our education, and our
faith, we still doubt.

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

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

KNOWING THE WORLD OF WORK

When I meet with job seekers and ask about their career interests, most of them know very little about the careers that they claim are of interest to them. In the past decade, I have spoken with numerous collegians who have expressed an interest in becoming thoracic surgeons, forensic investigators, and law enforcement officers. It’s not at all uncommon for me to learn that many of these interests are driven by what we watch and read, and most of us don’t have any idea about what those careers truly entail, what’s required to succeed, and if the work aligns with our interests, values, strengths, personal “wiring,” and aspirations.

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

DEVELOPING JOB SEARCH AND PROFESSIONAL SKILLS

To succeed in the job search, one must be proficient in researching and understanding the experiences and outcomes that their students to lead lives of purpose and meaning and helping students in their career process, especially through faculty support, partnerships, and career and professional development curriculum and programs. Leaders and faculty should speak publicly about individual students as well as programs and results that demonstrate the institution’s commitment and success in transforming the personal and career development experience for the network of people—the network as a whole. Students need practical tools and valuable competencies to navigate the career process—while in school and throughout their careers. The ability to better place and time to learn them than at school. They want it, they need it, and they are expecting it.

3. DEPLOY PERSONAL DECISION-MAKING. Learning how to make great decisions early in life will have a positive compounding effect over a lifetime. My friend, Menlo Park Presbyterian Church Senior Pastor and Fuller Board of Trustees member John Ortega, recently gave a compelling sermon, “The Secret to Life-Giving.” In which conveyed how we can consistently make God-honoring, life-giving, with-God decisions. Learning how to develop “with-God” wisdom is essential.

4. EQUIP THEM TO THRIVE. Students need practical tools and valuable competencies to navigate the career process—while in school and throughout their careers. The ability to better place and time to learn them than at school. They want it, they need it, and they are expecting it.

4. CULTIVATE ENTREPRENEURIAL MINDSET. In every organization, industry, and economic sector, the most successful are those who create value, creatively solve problems, and can persist, overcome, and bounce back from obstacles and failures. In essence, the entrepreneurial mindset survives and thrives. Teaching and driving this into students will result in lasting dividends.

It reminds me daily that my trials are part of God’s plan to shape me to become more like Jesus and to fully “learn in” to Him. By frequently connecting with my life purpose and relationship with God, I can develop appropriate expectations as well as a positive, productive mindset regarding my career— which is just one part of my life.

MINISTRY CAREER DEVELOPMENT

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

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

2. TRAVERSE PERSONAL DECISION-MAKING. Learning how to make great decisions early in life will have a positive compounding effect over a lifetime. My friend, Menlo Park Presbyte- rian Church Senior Pastor and Fuller Board of Trustees member John Ortega, recently gave a compelling sermon, “The Secret to Life-Giving.” In which conveyed how we can consistently make God-honoring, life-giving, with-God decisions. Learning how to develop “with-God” wisdom is essential.

DEVELOPING A POSITIVE, PRODUCTIVE MINDSET

Perhaps the biggest difference today is what is most required to thrive in the dynamic and ever-changing world. Today, the ultimate aim of career development is for each person to develop career self-reliance and career ability. Those, along with a positive, productive mindset, transform career development from a transactional “just get a job” process to a “build a career” lifelong learning process.

In my work, I find that the greatest barrier students face in their own mindsets are ratios of hope and expectations. Often those who have been admitted to or graduated from a selective or majoring in a high-demand field tend to think that life— and the job search—should be easier, or that better opportunities should come their way. This is not a problem. I often call it the “ill-equipped, unprepared, and undeserving” story. “Who will ever want to hire someone with a major or degree like mine?” Both perspectives create barriers for achieving a positive, productive mindset.

The truth about job search and career develop- ment is that it’s never easy. It takes more time, grit, and reality than most people want to invest in it. It usually entails some confusion, pain, failure, and rejection. And it’s understandable why people prefer to avoid working on it.

To remain aware that my own life is not about achieving the highest level of daily personal comfort, I read a devotional that my sister-in-law Hannah recommended to me, Streams in the Desert by L. B. Cowman. It reminds me daily that my trials are part of God’s plan to shape me to become more like Jesus and to fully “learn in” to Him. By frequently connecting with my life purpose and relationship with God, I can develop appropriate expectations as well as a positive, productive mindset regarding my career—which is just one part of my life.
“It is only when we are knit together that we ‘have nourishment from Him, and increase with the increase of God.’ Neither is there any time, when the weakest member can say to the strongest, or the strongest to the weakest, ‘I have no need of thee.’ Accordingly our blessed Lord, when his disciples were in the weakest state, sent them forth, not alone, but two by two. When they were strengthened a little, not by solitude, but by abiding with him and one another, he commanded them to ‘wait, not separate, but being assembled together’ for ‘the promise of the Father.’”

—John Wesley
Preface to Hymns and Sacred Poems

As a young seminarian, it was his artistic response to a theology class that inspired Roger Feldman to leave Fuller and pursue ministry as an artist. Over 40 years later, it is an artistic response to a conference on Paul featuring N. T. Wright that brought him back. A site-specific sculpture without right angles or straight lines, Tenacious Convergence is Feldman’s way of exploring in architectural form the unstable context of the first-century church to whom Paul wrote.
The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they reveal knowledge. They have no speech, they use no words; no sound is heard from them. Yet their voice goes out into all the earth, their words to the ends of the world.

In the heavens God has pitched a tent for the sun.

**PSALM 19:1-4**

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**SCIENCE + EVOLUTION:**

**RICHARD CARLSON [MAT ’94], TGTS**

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

**SCIENCE + CREATION:**

**RICHARD J. MOUW, TGTS**

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

**SCIENCE + RELIGION:**

**DEB SHEPHERD, from The SEMI, Spring 14.4**

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

**SCIENCE + WORLDVIEW:**

**PHILLIP CLAYTON [MAT ’10], TSTS**

There are some new ways to combine traditional sciences and disciplines. Christians talk a lot about conflict, and these areas deserve our attention and our care. If you show respect for those who are scholars and you try to answer all of them. We can talk people into helping us in discussions and questions that struggle with these hard questions. This kind of human respect can help break down the barriers.

**SCIENCE + SCRIPTURE:**

**ANDREW BOGHOSE, TSTS**

All of us are cultural and racial evangelicals: think the Earth is less than a thousand years old. Those struggling to come to terms with modern science operate in a tense and divisive environment where even the size of the Earth is disputed to be avoided. In scientifically informed views, however, our conservative voice is not rejected from our conservatively held common life. These communities will become even more intellectually empowered. Clearly, we need new strategies for engaging churches in collaboration about science and Scripture.

**SCIENCE + CONGREGATIONS:**

**GREG CROSTFORS, TSTS**

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

**SCIENCE + THE HISTORICAL ADAM:**

**RICHARD KINK, TSTS**

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

**SCIENCE + CONGREGATIONS:**

**DAVID WOOD, TSTS**

There is a battle consensus that religion is a subject that should not be talked about in our public schools. We need new strategies for engaging churches in conversation about science and Scripture. When we talk about it with these students who are trying to come to the right questions, you don’t have to answer all of them. We can talk people into helping us in discussions and questions that struggle with these hard questions. This kind of human respect can help break down the barriers.

**SCIENCE + CREATION:**

**JUSTIN BARRETT, TSTS**

In Genesis chapter 1 we read that God created humankind in science andScripture, and we need to help them reclaim the spiritual good of studying the beauty of creation. The church might support scientists in our midst, and we need to help them come to realize the glory of science and the glory of what they do. We need to help them reclaim the spiritual good of studying the beauty of creation.
Astronomer DEB SHEPHERD studies an infinite God

“I knew God existed. I felt him inside of me. I knew Jesus as my savior; no one else could have brought me out of such deep despair. But I was also an astronomer, and I knew intimately just how big the universe was. I knew stars are born and they die each day, I know there are billions (10^12 or 1,000,000,000,000) of galaxies, each with billions of stars. I know the galaxies are expanding from an enormous explosion 13.7 billion years ago, the Big Bang. I know that galaxies themselves evolve and even collide in events that last more than a billion years. I understand, at least partly, the beauty and complexity of the physics and mathematics that describe the fabric of space-time and the incredible balance between matter and energy that exists at the quantum level.

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

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

 Fuller faith and science STUDENT GROUP begins

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

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

After reading Psalm 19:1-4, Wiseman said, “The heavens are speaking, in a sense, to us, and it’s our job both through science to find out the scientific truths that we’re learning by looking at the universe and through our faith and philosophy to find out the other things that we can glean by looking at the universe. We need to put our minds to this task. . .

We recognize the beauty of nature, and we are drawn to explore it, perhaps that implies, as we’re looking for ways that the heavens declare the glory of God, that God enables us to desire, to explore, and to grow in understanding of the natural world—this could be a facet of God’s love.”

Durham University physicist TOM MCLEISH lectures

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

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

WARREN BROWN reflects on the mystery of the soul

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

Further reading from our faculty

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

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

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


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


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

“Work in biblical and theological studies, together with insight from the neurosciences, encourages a way forward marked by an account of the human person that rejects the necessity of a separate, metaphysical entity such as a soul to account for human capacities and distinctives; that underscores the material location of the human person in relation to the created order; that refuses to reduce personal identity to our neural equipment, emphasizing instead the personal contribution and relatedness of human beings to the human family and the cosmos; and thus that has as its primary point of beginning and orientation the human in a partnering relationship with God.”—from Body, Soul, and Human Life, pp. 37–38
“What I find most inspiring is to read the Bible through the eyes of immigration. Abraham and Sarah, our patriarch and matriarch of faith, are people who had faith in God in the process of moving though they did not know their destination. Throughout the Scripture we see that God is at work when people are on the move. The people of Israel actually learned more about God when they were in exile than when they were in the land of Israel. I challenge my students to read the Bible through the lens of migration. In the New Testament, we, as followers of Jesus Christ, are often called strangers, pilgrims, people on the move. As we read through the Bible we see that God often works through those who are immigrants. All of those things point to the fact that we should be concerned about this issue.”—from “Churches Help Push for Immigration Reform,” Take Two (KPCC Radio), November 18, 2013

Rally to advocate for IMMIGRATION REFORM

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

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

“The Bible is filled with immigrants—all people created equal in the image of God. We see immigration reform as an important issue, as a matter of gospel. We can continue to be a light-bearing country, a country that stands out for how we treat others.”

—from a Phoenix, Arizona, gathering of church and education leaders to pray publicly for immigration issues

Director of clinical training LISSETH ROJAS-FLORES on offering support

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

—from a presentation, with doctoral student Marisol de Jesus-Perez, at a conference of the Latino Behavioral Health Institute

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

FULLER MAGAZINE 2014 FULLERMAG.COM
An invitation to the WHITE HOUSE

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

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

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

—from Kingdom Ethics, p. 222

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

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

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

EXODUS 22:21–22

A prayer from Tommy Givens, given at a Pasadena immigration rally in 2013

“Nuestro padre Abraham fue un arameo errante. Como él somos un pueblo inmigrante en busca de una tierra de justicia y paz. O Dios, en nuestra peregrinación, confesamos que nos hemos desviado del camino de vida que tú has colocado delante de nosotros y nos hemos ido por nuestro propio camino; nos hemos desviado de ti y de nuestros prójimos. Nos hemos instalado y acotizado de tal manera que no hemos recibido a nuestros inmigrantes a nuestras comunidades. Nosotros hemos oído testimonios de leyes y documentos que los opprimen. Los hemos llevado a correr riesgos extraordinarios para sobrevivir y buscar una vida sana; a cruzar desertos, a trabajar por una miseria, a vivir en temor. Dignamente ahora hacía los que sufrían y hacía ti, para que seamos hospederes aun de la ley estatal del espíritu, con tal que las leyes sean reformadas para proporcionar una bienvenida justa. Que la congregación de nuestros cuerpos y palabras en esta noche cambie nuestros corazones. Que nuestro cuerpo y voz lleguen hasta las iglesias por toda esta tierra y hasta las que están en el poder. Cúñedenos serenamente. Concede justicia a nuestros hermanos inmigrantes, te pedimos. Amen.

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

An invitation to the WHITE HOUSE

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

Faith & Film

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

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

MARK LABBERTON, President

Why do stories matter to human beings?

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

What is the relationship between faith and stories?

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

Why do we connect to characters in film?

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

How should films tell the truth?

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

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

FULLERMAG.COM

A conversation on the power of story with Pixar’s PETE DOCTER, director of UP
KUTTER CALLAWAY [PhD '10]
educator and author

Very much like preaching, audiovisual retellings of biblical stories (like Noah) offer us an opportunity to imaginatively explore the ways in which this ancient text might inform or shape our basic understanding of the world. These narratives are meaningful not because of their strict fidelity to some abstract notion of biblical “accuracy,” but insofar as they draw us into a story that shapes our lives. In no way am I suggesting that biblical content is irrelevant. Rather I am simply recognizing that, as it concerns both the Bible and biblical films, the core measure of a story’s power and meaning does not reside in its rigid adherence to historical or linguistic data. In other words, whether we are watching a film like Noah or reading a text like Genesis 6–11, our primary focus should be on clarity rather than fidelity, that is, on the interpretive insight these stories offer—the unique vision of the world that the story lays bare.

NEVILLE KISER [MAT ’09]
screenwriter

Although it’s never explicitly called a “communal calling,” everything about Lars and the Real Girl looks and feels as though it is. The mystics have told us, “Love is what stitches us together.” The mystics have told us, “ communal calling,” everything about Lars and the Real Girl looks and feels as though it is. The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have told us, “Love is what stitches us together.” The mystics have tell

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

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

Further Reading

Religious Theology and Film: New Focus for an Emerging Discipline

Robert Johnston, ed. (Baker Academic, 2007)

Finding God in the Movies: 33 Films of Real Faith


Scoring Transcendence: Contemporary Filmmaking and the Music of Religious Experience

Kutter Callaway (Bayle University Press, 2012)

Without Borders, Evangelists Through the Lens of Contemporary Faith

Robert Johnston, ed. (Wipf & Stock, 2011)

Real Spirituality: Theology and Film in Dialogue

Kutter Callaway (Baker Academic, 2012)

Into the Dark: Seeing the Sacred in the Age of Film

Craig Deubler (PhD ’07) (Baker Academic, 2008)
Reflections on living room film festivals from Reel Spirituality podcast and codirector host ELIJAH DAVIDSON (MAICS '13)

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

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

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

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

JOHN PRIDDY [MAIL ’09], founder of the Windrider Forum, and RALPH WINTER [film-maker and adjunct professor] at the Sundance Film Festival

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

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

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

Stoller Lee (far right) hosts a question and answer panel with filmmakers James Duff and Jaka Morrison of Hank and Asha, screened as part of the Windrider Bay Area film festival.
Using staff member Zach Smith’s idea, the David Allan Hubbard Library in Pasadena invites suggestions for improvement:

**TOP ANSWERS:**

1. more security
2. color/aesthetics
3. lockers
4. standing work stations
5. better chairs
6. better online library
7. longer hours
8. more balanced library
9. faster library network
10. more study rooms
11. coffee/refreshments
12. more space
13. color/aesthetics
14. standing work stations
15. more security

**LAS RESPUESTAS MÁS COMUNES:**

1. more security
2. color/aesthetics
3. lockers
4. standing work stations
5. better chairs
6. better online library
7. longer hours
8. more balanced library
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15. more security

**NEW FACULTY BOOKS AND JOURNAL ARTICLES**

New Fuller Faculty as of July 2014

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

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

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

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

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

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

DIANE OBENCHAIN
Director of the China Program and Professor of Religion

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

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

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

WHY EVANGELICAL?

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

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

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

We met Arab and his mother, wife, and baby daughter. We were taken aback by their circumstances. All of life was centered around two poor rooms, one where the women cooked on a gas ring (and dealt with rats that came in through the drains) and the room where Arab lay continually on his bed. After a nice time talking with Arab, we asked what we might do to help. He longed to have an electric wheelchair, so that he might return to some semblance of a life, but the cost was impossible for them. Khaled, who was also a nurse, informed us that a medical supplies company was just a few streets away.

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

Khaled, who also was a nurse, informed us that a medical supplies company was just a few streets away.

I have seen a photo of Arab in his wheelchair and heard that he has been in his new transport to the beach and to the seaport—places where he can meet friends and rejoin his community. This makes me happy!
“I’m always inspired by stories of our students making an impact around the world. Yet I know many others feel called to Fuller but can’t attend because of financial burdens. We must respond to this need.” —Mark Labberton

Royalties from President Labberton’s new book CALLED will be used to support student scholarships. Will you join him with your own commitment to share the burden of leadership for the next generation? fuller.edu/CALLEDtoGive or call 626-584-5495