“As Christians, we are enjoined to love God and love people. Part of the love of both is sharing the gospel, drawing more people to God through Jesus Christ. Muslims are people—they are people God loves. It’s not that God will love them when they become Christians; God loves them now. We are called to do the same. How can we love them if we don’t know about them?” (story on p. 12)

—J. DUDLEY WOODBERRY, DEAN EMERITUS AND SENIOR PROFESSOR OF ISLAMIC STUDIES
A narrow break
An opening
A sharp cut
A revelation of the mystery
A split second
An eruption
Disruption
Dazzling light
A new beginning
A snap
A flap
Thwack
Wide bright wings
A stunning transformation
A rupture
Fissure
A rift
Shift
Vulnerable flaw
Awe
A trembling opportunity

Crack10 and poetic description by Trung Pham
oil on canvas, 30" x 40" 2013
www.trung-pham.com

We are pleased to offer a mini-exhibition of the work of Fuller Northwest Artist in Residence Trung Pham, with two other pieces bracketing the theology section on pages 34–35 and 74–75. We hap-

ply discovered Trung through the forward-thinking Fuller Northwest Gallery and its inaugural exhi-

bition of his work which was curated by program manager Martin Jiménez and sponsored by the

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When Brad Strawn was asked by the faculty advisory board of FULLER magazine to guest edit on integration, considerable conversation took place around integration as a basic tenet of Fuller life. Integration of theology and art, science, work, culture, and psychology—these are arenas that we focus on specifically. In the Theology section of this magazine, pages 34–75, Strawn and his colleagues consider in greater detail how theology integrates with psychology at Fuller. 

Fuller, however, is committed to an ethos of integration, something more than overlapping one category with another like a Venn diagram. We intend to apply theology to the whole of life, and the whole of life to theology, so that this commitment informs and gives meaning to everything we study. 

This is evidenced specifically in that our curriculum requires every Master of Divinity and Master of Arts student to take four integrative study courses. More generally, our entire curriculum is concerned with integration among the academic disciplines, with “academics” increasingly defined not simply as expertise in a topic but in terms of formation within our Christian tradition. As School of Theology Dean Joel Green explains it, “Today, ‘biblical studies’ and ‘ethics’ are two separate things in many places of the academy in the West. Outsiders might consider many things to be ‘theology’ without knowing that theology itself is a fractured discipline. Among some, the distance between theology and science is minor compared to the distance between theology and biblical studies.” For Fuller, though, integration means that “theological” disciplines talk to each other and “get in each other’s business,” says Green.

Faith and life, Church and academy. Prayer and politics. The contexts for integration are as infinite as the scope of human life. Cultural or religious or political differences, racial divides, technology, and city life—all of these echo theological commitments and invite theological reflection. Recognizing those commitments, and engaging them as evangelicals, is the undercurrent of seminary life. Not, does God exist? but where is God at work, and why and how does it matter? This defining value—and the “reckless love” that it engendered in him as a boy—is what drove Senior Professor of Islamic Studies Dudley Woodbery, for example, to listen and learn about the Muslim culture as a path toward evangelism (see p. 12). That hospitable path, it so happens, is fueled by the belief that “Muslims are people—they are people God loves,” as he says on our cover. And so the cycle returns to Christian theology, or rather its center: the good news of Jesus Christ.
En un viaje reciente a China, conoci a un pastor joven que estaba tratando de juntar las piezas de su vida, su ministerio y su mundo. Así como su país está atravesando cambios de amplia magnitud, él también ha experimentado un periodo de desintegridad y desesperanza. Viniendo de un origen difícil, como padre, pastor –como lo es ahora- de la iglesia reg- convertido en cristiano. Me parece que para él, mucho menos en considera que era poco probable que se haya ravesando él. Viniendo de un origen difícil, rapid change, so is he. Having come from a rough background, he finds it unlikely that he would have become a Christian, let alone that he would serve—as does now—as a pastor in the registered, Three-Self church. As a father, still further complexities and anxieties plague him for his family. This young brother spoke honestly with me about many personal needs, and then he said, “The most helpful thing for me has been reading Paul Tournier.”

That the name of a Swiss Christian psy- chiatrist would suddenly appear in a con- versation in the middle of China was a thunderbolt. Paul Tournier? I wondered aloud: “How do you know of him?” The psy- chiatrist’s name popped up in my friend’s Internet search, which led to him reading Tournier’s book The Meaning of Persons.

It has been the most important book and new friendships only took me into deep- er question. I was looking for help from someone far more insightful and informed than I was when I heard from a friend about the integration of theology and psychology staked by Tournier’s clinical experience and thought- ful and Christian wisdom. I proceeded to read everything he had writ- ten. Though the details of what I faced back then were dramatically different than those of my Chinese friend, both our searches were driven by the same question: What does it take to live a truly human life?

Living an Integrated Life

Viviendo una Vida Integrada

From Mark Labberton, President
요즘은 이 흔적에 잡薹히 닿는 각기의 전환들은 이제 뒤로 올려두려고 맡아 남긴 학문, 아름다움, 자유로운 정서, 그들의 곳의 설득력, 이 사회적인 가치의 기회들을 이끌었습니다. 그 시간과 과정들을 경험하고 있는 저의 통합적 관점으로의 이해는 우리 각자의 삶에서 뿐만이 아니라, 사회적, 지식적, 목회적으로도 적용될 수 있음을 확인할 수 있었습니다. 저는 전공 분야가 심리학은 아니지만, 통합적 관점으로의 이해는 우리 각자의 삶에서 뿐만이 아니라, 사회적, 지식적, 목회적으로도 적용될 수 있음을 확인할 수 있었습니다.

물론 그 50분의 상담마다 매번 수밖에는 없었습니다. 상담 치료의 기간은 저에게, 전제 삶의 여정 자체에 신학과 심리학 두 차례에 걸친 우울증, 또 수많은 중년기 도전의 순간, 결혼, 자녀 양육, 사랑했던 이들의 죽음, 목회 사역, 그와 함께 잠재된 힘을 silently 고백하는 과정으로, 그 머리로, 그 마음으로, 그 삶으로, 그 성공으로, 그 결 승의 복음으로, 그 변화의 복음으로, 그 전환의 복음으로 바라보는 것을 배우기 시작했습니다.

저는 이 후 제 인생에 찾아온 각각의 전환점을 역시 기적 힘으로 수영할 수 있도록 해 주었습니다. 끔찍한 상황을 뒤로하며 그 변화의 복음으로, 그 전환의 복음으로, 그 변화의 복음으로 바라보는 것을 배우기 시작했습니다.

모든 일이 미칠 수 있는 정서적 영향력을 잘 인지하고, 기적 힘으로 수영할 수 있도록 해 주었습니다. 끔찍한 상황을 뒤로하며 그 변화의 복음으로, 그 전환의 복음으로, 그 변화의 복음으로 바라보는 것을 배우기 시작했습니다.

영과 명사의 관계로 우리는 우리 자신의 전환들이 아닌 거부할 수 없으며, 저는 전환 사례 중 하나의 삶이 살아남아 있음을 확인할 수 있었습니다. 전환의 복음으로, 전환의 복음으로, 전환의 복음으로 바라보는 것에 정력이 있습니다. 진실로 저의 인생에 찾아온 전환들을 다시 바라보는 것을 의미합니다. 이것은 매우 어려운 일입니다.

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Shepherd would want me to be a truthful, kind, and loving expression of the gospel—integrated and ever-maturing in form and function. We must and we must create opportunities to encounter and to understand what more that could be accomplished in our relationships and work lives. Integration, whether personal or intellectual, is never finished, but “the one who has begun a good work in us will bring it to completion in the day of Jesus Christ.” That also means that our journey is never alone. Whether in Beijing, Paris, Beirut, or Pasadena, the one who integrates us in love is also with us.
The Extraordinary Life and Work of Dudley Woodberry

In 2014, an American evangelical missionary walked into the Foreign Ministry buildings in Tehran, at the invitation of the Iranian Foreign Minister, to facilitate understanding between those countries at the beginning of nuclear negotiations. The last time he had received a similar invitation was almost 35 years before—when US government personnel asked him to help prepare an overview of the Muslim world for President Carter after the capture of 52 American hostages in Tehran, and to suggest ways of improving the relationship.

Now he was on the other side of a teaching career building bridges between the Western world and the Middle East, leading the way in a new age of Islamic studies, and training countless evangelical missionaries to work in the Islamic world. Even as a member of an academic bridge-building team, a Christian missionary was the last person anyone expected to see as a guest in the heart of the Ayatollah’s domain. Fuller’s senior professor of Islamic studies carried a briefcase of gifts for the Iranian dignitaries he would meet. When subsequently he was introduced to one of the religious leaders, the Iranian exclaimed, “Yes, Professor Woodberry, we have read all about you!” The moment perfectly captured the surreal nature of Dudley Woodberry’s life as a missionary and scholar in places where few others had dared to go.

SAVED FOR A PURPOSE

Born to second-generation missionaries to China, John Dudley Woodberry carries a reckless love for other human beings in his blood. This selflessness—which led his grandparents to leave their mother country and his father to serve as a chaplain for Chinese POWs during the Korean War—was infused in Dudley’s veins and would direct the course of his life.

Having become a Christian “in a childlike way” when he was three years old, Dudley says that the freezing waters of the Yantai Harbor catalyzed his faith in the winter of 1939. Five-year-old Dudley fell through the ice, which led to pneumonia. Barely surviving the illness, Dudley became convinced that divine intervention saved his life. Even at five years of age, “I had a sense,” he says, “that I had been saved for a purpose.”

It was not the first nor the last providential moment in his life, a life that would read as much like an adventure novel as a memoir. Two years later, when the Japanese bombed Pearl Harbor and declared war on the United States, Dudley and his family were made prisoners of war by the occupying Japanese army in China. Parents and children were separated; Dudley and his siblings became POWs in a different part of the country from their parents. Months later, a civilian prisoner exchange was negotiated between the United States and Japan. A Japanese officer arranged for a long journey by bus and train for the four siblings to reunite with their parents. At one point their train was delayed on a side track to allow another train to
run ahead on the same track. The next morning the train stopped again, and the children were told to walk on foot. They eventually walked past the wreckage of the previous train, which had been derailed over a large embankment by Chinese guerrillas.

Once reunited with their parents they traveled to Shanghai, where they boarded an Italian ship bound for Portuguese East Africa—and subsequently learned that an American submarine named Plunger was on the verge of torpedoing that ship when it received word that it contained American civilians. In East Africa they exchanged ships with Japanese civilians from the United States and Canada who had come on a Swedish ship. Then, shortly before landing in New York, they passed the burning remains of an American freighter destroyed by a German U-boat. Through all this, Dudley perceived confirmation that he was being preserved for a specific task: that God was keeping him around for something.

LEARNING TO DO

Dudley discovered that “something” at age 13, when he heard the missionary pioneer Samuel Zwemer say, “If you want the most difficult but most rewarding work in the world, minister among Muslims.”

In 1955 Dudley enrolled in the Bachelor of Divinity program at Fuller, as the School of World Mission would not be founded to train missionaries and missiologists until a decade later. Students at Fuller and Princeton Theological Seminary at that time collaborated to create the International Studies Program, which gave the opportunity for two students from each school to travel to a mission field and complete studies in indigenous cultures. Dudley, one of the program’s founders, was selected; for the next two years he studied at the American University of Beirut, where he began a master’s degree in Arab Studies.

In Lebanon, Dudley focused on formal Islam. There was a lack of teaching on “folk Islam”—the systems of belief and practice of many Muslims in their local contexts. These more pedestrian views fascinated Dudley, but studying them was simply not an option; the academic focus was on erudite traditionalists and imams. Yet when he actually hit the ground as a missionary years later, he realized how pervasive folk Islam was. In his mission fields he would find that many followed some mixture of orthodox Islam and superstition, which proved to be a massive obstacle in finding a path to sharing the light of Christ to them.

When he graduated from Fuller, Harvard accepted him to study under the preeminent Western scholar of Islam Sir Hamilton Gibb. Dudley did well in his studies, writing his dissertation on the theology of Hasan al-Banna, the founder of the Muslim Brotherhood—and meeting secretly with some of its leaders—but again found an absence of material on folk Islam. Furthermore, his commitment to missions was sometimes frowned upon. It was thought by some that one should appreciate Arab culture, not convert it. His missional commitment was not crushed, but it was modified. Dudley learned to love and appreciate the indigenous culture of the Islamic nations for what they were, while still yearning to bring the redeeming love and light of Christ to them.

REACHING THE UNREACHABLE

Finally it happened when he graduated from Harvard: after years of training and discernment, two master’s degrees, one doctorate, and two children, Dudley and Roberta became full-time missionaries to Pakistan, funded by the Presbyterian Church. Dudley worked at the Christian Study Centre in Rawalpindi, just outside the capital of Islamabad. Determined to work closely with Muslims, he made great progress in building bridges between Christianity and Islam. At times, those bridges were used for dialogue and mutual respect; at other times, they were used for bringing Muslims to the Christian faith. It was a tremendous accomplishment for Dudley and his colleagues in the area, particularly because of a hurdle that Dudley’s graduate studies had failed to address—the ubiquity of folk Islam.

Folk Islam was a dominant form of practice in places where Dudley ministered. Not having taken seriously the ordinary expressions of ordinary people’s religion, the Western world had not prepared its international representatives—diplomats, missionaries, aid workers—to successfully interact with a significant segment of Muslims. The religion of many of the Muslims Dudley encountered extended beyond the Qur’an. They prayed to ancestors and worshipped spirits. They practiced magic and believed in demonic powers at work in their lives. It was unlike anything Dudley had ever been taught. Academic resources on these phenomena were few and far between, so Dudley set about recording the facets of what is now called “Muslim popular piety.” He collected talismans, books, and prayers, and in the meantime discovered a world outside the mosque that believed in and feared magic, spirits, demons, and curses.

Westerners often saw Muslims as an unsophisticated people, completely ignoring their highly varied and developed cultures rich with art, tradition, and theological reflection. Dudley still had the heart of a missionary, but his time in Lebanon convinced him that rigorous intellectual preparation would lead to more effective witnessing.

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Thus gradually coming to faith in Christ as Savior.

not only in an “attractional model”—being attracted to demonstrating that Muslims were coming to faith in Christ oversaw research in South Asia and West and East Africa greatly influencing Fuller’s own approach. He further Dudley’s field research filled gaps in the discipline, faith with the superstitions and fears of their environs.

built on the study of Folk Religion already taught in SWM. impact was perhaps greatest in the study of Muslims Mission (SWM) as its dean from 1992 to 1999, Dudley’s became a full-time professor of Islamic Studies in Fuller’s

Iranian Revolution: when the American Embassy personnel

letters ascribed to Muhammad that gave Christians the astounding rate, to an extent that made the government accepted a request to teach their grandson and other expatriate children during the academic year at a school in Pakistan—allowing their son to continue to direct PACTEC, a humanitarian aviation and community-serving Afghanistan when it was primarily controlled by the Taliban. Joining his wife in Pakistan in the months between teaching intensive courses at Fuller, Dudley was able to keep current on the Muslim World. After 9/11, when the Taliban were driven from much of Afghanistan, PACTEC and the school where Roberta taught moved there, and Dudley continued to commute for two more academic years between Fuller and Kabul.

During this time Fuller became very involved in peacebuilding with Muslims both in the United States and overseas. Later Dudley was privileged to be asked to edit the most comprehensive study to date of how Muslims were coming to faith in Christ, entitled From Seed to Fruit: Global Trends, Fruitful Practices, and Emerging Issues among Muslims (2008, 2011).

Because Dudley is quick to tell a story and slow to take credit, it bears telling that he influenced movements in missions, academia, and diplomacy that affect the discussion of how Christians and the West interact with Muslims. When Provost Doug McConnell, then dean of the School of Intercultural Studies, was asked how he could possibly replace Dudley at Dudley’s retirement, McConnell responded he already had—but it required four new faculty members to do it. “We would have gone nowhere in Islamic Studies without him,” McConnell says. “He has always led by bringing others around him and asking them to join him on the journey.”

STILL ON THE JOURNEY

The tale of Dudley’s incredible life is exceeded only by the extraordinary depth of his work. It’s been suggested that he write a memoir: three arrests in three countries, hitchhiking from New York to Ecuador and through Iran, Pakistan, and India, working as a deckhand for passage from Panama to the United States, negotiating on behalf of hostages, weaving through civil wars and revolutions: all this surely

To equip leaders to understand Islam and Muslims and serve the incarnate Christ among Muslims of every culture.” This purpose statement can be illustrated by an image of an engraved professor’s chair in al-Azhar University in Cairo, where the practice of enlisting these “chairs” to support university professors first developed and was passed on, at least figuratively, to Europe and elsewhere.

The story of the creation of the Islamic Studies Program can be illustrated by an image of an engraved professor’s chair in al-Azhar University in Cairo, where the practice of enlisting these “chairs” to support university professors first developed and was passed on, at least figuratively, to Europe and elsewhere.

There are parallels between the first century and today. The fullness of time for the Prince of Peace to come to the first century involved the crucifixion and resurrection of Jesus, a conquering power, and the cross. Yet even in that context, Jesus taught his disciples to “love your enemies” and provided the means for peace with God.

Recently we have seen the hostility of 21st Century Christians in Libya, thousands of refugees taking a dead, two-year-old Syrian boy on a Greek beach, and the conquests of the Islamic State (ISIS). Yet since the Reformation has 2498, those passages of the New Testament have become more pressing.

The first leg represents the study of the great texts of Islam. The second indicates the use of verbal witness, and pointing to the communions of faith that embody the love of Christ. In these troubled times, with the increased interest in peacebuilding between Muslims and Christians and the movement responsiveness to the gospel among Muslims, it is evident the fullness of time for Muslims. Let us, as individuals and as churches, participate in what God is doing.

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Neill Metzger

photographer

Sturry Harrison

photographer

Nate Harrison

photographer

Rudy Harrison

photographer

Nate Harrison, photographer

fullermedia.net, photographer and video storyteller. Find his work at fullermedia.com.

Nate Harrison, photographer

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The Joy of Working Side by Side

As a clinical community psychologist serving in places all over the globe, Cindy Scott (PsyD ’99) finds deep reward and, sometimes, unpredictable intensity in her work—and shares a story to illustrate. At one health center where she was offering training support, a child was brought in after she saw her father violently attack her mother. “She didn’t know yet that her mother died after that attack,” Cindy remembers. The health worker and family asked for guidance navigating a situation that seemed overwhelming. Cindy felt the shock of it herself: “How do you tell a girl that her father has murdered her mother?”

“Even though this was one of the most horrible things imaginable,” says Cindy, “it was a privilege for me to say to one of the health workers, you can handle this: to sit down with her, coach her through the process with the child and her family, and see her leave that evening knowing she’d done a good job.” That staff member learned how to be helpful to the stunned and grieving family, says Cindy, and knew she could be just as helpful to other families in the future.

Over the years Cindy has been drawn to people and places seared by trauma, with work that has taken her to such far-flung locations as Papua New Guinea, Uzbekistan, Ethiopia, Sierra Leone, and now the Solomon Islands. As she equips local counselors, nurses, and other providers to offer psychological help to those affected by trauma, the impact of her work is both powerful and enduring.

“I don’t do the work of psychosocial support directly; I train and sit with those who are doing the work,” she explains. “Because psychology is quite new in these contexts, my joy is when I see the lights going on—when my trainees say, Oh! Now I get it!” But the learning goes both ways, she stresses: “I can do the counseling training, but I have to learn the culture from them.”

FACING DISCOMFORT HEAD ON

The spark that launched Cindy on her vocational trajectory came early. “When I became a Christian as a child, I loved stories about missionaries,” she recalls. “People working cross-culturally, translating the Bible into local languages—it drew me in.” She thought she might become a missionary herself: “I wanted to help people.” That yearning to help led her, as a teenager, to start volunteering in a local child-abuse receiving facility. “Why they allowed me as a teen to volunteer I don’t know, but they did,” she says. Her role was to draw pictures with the abused kids, and the more she sat with them, the more fascinated she became with their recovery process. She watched how the staff helped the children start talking about the trauma they had experienced, and the impact of that on young Cindy was great. She chose to continue working at the home as a staff member and even began taking classes in psychology to further inform her work, leading eventually to a bachelor’s degree in criminal justice and psychology.

Not long after graduating, Cindy took a job with an inner-city job training program in the “Little Havana” district of Miami, Florida, offering support services and lay counseling for youth who were African American, Cuban, Caribbean, and South American. It was a pivotal time, she says, in her cross-cultural understanding and approach. “I was pretty much the only white person around, and that could be very challenging,” she recounts. “The miscommunication—sensing that others are uncomfortable but not knowing why—it wasn’t an easy thing. And I realized that if I was able to tolerate it, I could actually learn from those uncomfortable moments and find ways to begin building trust. It came down to this: Do I run when people don’t like me, or do I ask, how am I interacting that reinforces stereotypes? Can I embrace the situation, let there be awkwardness, and talk about it? In fact, yes, I could, and people wanted me to.”

After several years in this work Cindy felt the need for more training and, in 1989, enrolled in Fuller’s School of Psychology. “I had been feeling that my psychology and my Christian faith were moving farther apart, and I needed to struggle with becoming more congruent. What would it mean to integrate my faith and psychology?”

At Fuller she found a place that allowed her to grapple with her questions, with support and insight from such faculty members as longtime School of Psychology professors Judy and Jack Balswick and Professor of Theology and Ministry Ray Anderson. She also found
something she didn’t expect: culture shock. After being immersed in Miami’s inner city for seven years, the move into a scholarly community that was largely white knocked her off balance. “I looked like I fit in, but I didn’t feel like I fit in,” she says. She found the diversity she sought in what was then the School of World Mission, and made international friendships that became pivotal to her calling—including Francis Kamau (PhD ’97), a pastor from Kenya, whose faith inspired her to continue her training beyond the master’s level and get a PsyD.

A MUTUAL LEARNING PROCESS

Cindy has since worked in postings around the world, most often with humanitarian organization Doctors Without Borders—or, as it’s known in French, Médecins Sans Frontières (MSF). She has typically served as part of a medical team in places experiencing medical emergencies, training local counselors and healthcare workers to provide psychosocial support and psychological first aid. The most intense of those assignments came in 2014, in the midst of the Ebola outbreak in Kailahun, Sierra Leone, where she was shocked, Cindy says, to see “the entire collapse of the country’s medical infrastructure.” She found herself supporting “a heroic group” of local counselors who assisted Ebola patients and their families, as well as other health care workers who faced death daily.

“It was a life changer, working with Ebola,” says Cindy of a time that was both wrenching and redemptive. But as impactful as that experience was, her deepest calling is to longer, ongoing missions, ones that allow her to build capacity, she says, “by training local people to offer psychological support for the long haul.” That is what she is doing now, in the Solomon Islands. Initially part of an MSF team responding to a devastating flood there in April 2014, Cindy learned about a serious need for longer-term psychosocial support and psychological first aid. The most intense of those assignments came in 2014, in the midst of the Ebola outbreak in Kailahun, Sierra Leone, where she was shocked, Cindy says, to see “the entire collapse of the country’s medical infrastructure.” She found herself supporting “a heroic group” of local counselors who assisted Ebola patients and their families, as well as other health care workers who faced death daily.

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“Seventy percent of study participants reported experiencing psychological symptoms at the time of the evacuation camps as part of the emergency medical response. They began to notice that children were coming to the groups, but few adults. “We also discovered that the medical team was getting a lot of patients with ambiguous body pain that was not responding to medical interventions,” Cindy says. “So the nurse and I decided to do what we called a body pain group.”

That group did attract adults to its first meeting, “but the nurse told me, ‘Cindy, they’re going to expect you to give them medicine.’ So on the first day, we drew a picture of the body and I asked them to mark the places where they felt fear and sadness in their bodies. Then I said, ‘I have bad news for you: there’s no medicine for fears and worries, but there are things you can do to help your body feel better.’” We introduced simple relaxation techniques and information about traumatic stress reactions. People were so engaged with the process! They said, ‘Yes, my body really does feel better!’ It was humbling. Traditional mental health practices sometimes don’t work! Instead, together, the nurse and I adapted our intervention in a way that was culturally appropriate.”

UNPREDICTABLE BUT FULFILLING

“If God had told me in my earlier years that this is what I’d be doing, I think I would have run!” Cindy says with a laugh. “This work is unpredictable—I never know what my next assignment will be—and it’s hard. Honestly, it’s outside my comfort zone.” But it’s the work God has for her.

A study Fuller offered last year on calling, Cindy remembers, made the point that God is continually calling us to a life we never imagined—and that resonated with her.

“I’ve seen the Spirit of God work in so many different ways that are so surprising and so challenging. I’ve seen God open doors that I didn’t know existed, and close doors that I thought needed to stay open. We have to be flexible and open to what God is doing, and yet be faithful in what we do.”

In the last year the government has expanded its network of services to victims of sexual and family violence, and Cindy now spends time wherever she’s needed: assisting clinic staff to do psychological first aid when a rape survivor comes in; coaching volunteers who man a new 24-hour hotline for abuse victims; training mental health nurses to provide counseling care. 

“It’s about building trust; it’s a mutual learning process. They have a lot to teach me about the culture,” Cindy says, and offers an example. Shortly after the 2014 flood that left 10,000 homeless, she worked closely with a nurse to offer psychological first aid in the evacuation camps as part of the emergency medical response. They began to notice that children were coming to the groups, but few adults. “We also discovered that the medical team was getting a lot of patients with ambiguous body pain that was not responding to medical interventions,” Cindy says. “So the nurse and I decided to do what we called a body pain group.”

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Imagine a storyteller by morning, a regional campus director by day, and an affiliate professor of intercultural studies by night. Suppose this man, let’s call him Mike, finds all three areas of his life filled with truth, grit, and a little mystery—and that nearly everything he does is an occasion to wrestle with deep questions of faith.

Author C. S. Lewis used a tactic he called “the supposal” in his writing to ask a series of “what if” questions. When he posed the question, “Suppose that God’s reconciling work happened not in our world but in a fanciful world?” The Chronicles of Narnia were born. Orange County regional campus director, faculty member, and novelist Mike McNichols uses the same tactic whenever he is working on a new book. His immersion in the world of theology sparks all kinds of “supposals” for his novels. “Suppose you have someone whose life and vocation is in the world of faith as a pastor or religious studies professor. And let’s say he loses it all on a desperately self-destructive path to alcohol poisoning. Would God still be with him? Suppose there were supernatural creatures involved, or a murder?”

While Mike has always been interested in writing stories, he never really put pen to paper until he started working on his dissertation at George Fox University. That’s when he learned to love the adventure of storytelling. “You have characters, you have a general idea of how things are going to go, and then the characters seem to drive it—they come alive. You start to love them or hate them, and you feel compelled to get to the end of the story or you’ll leave these people in limbo.” His doctoral project became his first published novel, The Bartender: A Fable about a Journey.

Resisting the sanitized storylines of many Christian authors, Mike found the gritty stories of Ray Bradbury, Stephen King, and similar writers compellingly authentic. Growing up immersed in classic stories of monsters, vampires, and werewolves allowed Mike to unlock a secret strength in these archetypes. “There is a wonderful thing you can do with mysteries and even tales of horror that allow good and evil to interplay.” The legend of the vampire embodies evil in Mike’s stories by inverting the meaning of the Eucharist. “In the vampire story, the blood of many is taken for the benefit of the one,” he says, “whereas in the Eucharist the blood of the one is given for the sake of the many.”

Like C. S. Lewis, who imagined the interior lives of children enduring the deprivations of war, Mike’s grandchildren inspired the “supposals” for many of his stories. After learning more about his grandchildren’s interest in the Twilight saga, Mike determined to set the record straight about the “true” character of vampires. One short story written for his family led to an entire trilogy of vampire-inspired tales whose characters encounter the deeper realities of evil, suffering, forgiveness, and atonement: This Side of Death, A Body Given, and On Turpin’s Head.

Mike’s pastoral experience also generated all kinds of “supposals” for his stories. A conversation with a church member in recovery became the skeletal structure for The Haunts of Violence, a story about a man and his alcohol-induced hallucinations of Jesus. In writing his most recent, not-yet-published novel, Mike found healing for the grief he experienced closing the church he pastored for many years. That tale—a murder mystery about a man who moves into a house haunted by a crime committed 100 years earlier—helped Mike sort through his feelings of loss.

Mike enjoys the rhythm of starting his day writing stories. While he may wear many hats as a tri-vocational professional, there is a wonderful unity in all that he does. “What I love about Fuller is that it’s a place where someone like me, who likes to write serious stuff, can also write crazy weird horror stuff and nobody wants to kick me out!”

Ultimately, Mike hopes that his stories allow readers to wrestle with hard questions without the undertones of a moral agenda. “I would like people who are struggling with loss and wondering, ‘Where is God in the midst of this pain?’ to read my first vampire book,” Mike says. Which leads to the final “supposal”: Suppose that a story about a vampire, a hallucinating alcoholic, or even a mysterious murder reveals the truth of God’s relationship to humankind in the most unexpected way.
Div student Humberto Rebollo’s greatest struggle of faith began when he was given a gift any artist would dream of: the keys to an art gallery. When the owner—an established painter “who adopted me into the arts,” he remembers—was diagnosed with cancer, Humberto worked late into the nights to keep it running. By the time she passed away, he had slowly taken over the whole operation, and with the blessing of the surviving family, Humberto took ownership of what would soon become Highland Art and Studio, the first Latino gallery in Melbourne, Florida.

At the same time, Humberto and his wife, Yolanda, were planting a church in Fellsmere, a small Latino community a few miles south. They met weekly in a local school, teaching art classes, performing dramas, and doing crafts with the local children. “I got rejected a lot of times,” he says. “I knocked on a lot of doors, and one time a father almost hit me.”

Speaking the Language of Art and Ministry

Humberto stands next to Time to Paint, a painting for an exhibition on Ecclesiastes by the Brehm Center for Worship, Theology, and the Arts. The exhibit showcased work from an increasing number of students who come to Fuller to reflect theologically on their art. With a title referencing Ecclesiastes’ meditation on accepting rhythms of change, Humberto’s painting is both a reflection on Scripture and a self-portrait: student, artist, and minister, all in God’s timing.
Humberto struggled as an artist just as much as he did in his church ministry. While he was learning new painting techniques, he saw his own work as too commercialized and lacked the deeper purpose he felt in his ministry. Even more, he struggled to manage two vocations that slowly competed for his attention. Traveling between these two cities was becoming more than a weekly commute—it was an exhausting cross-cultural journey.

Caught between his ministry and his art, Humberto started looking for a place where he could find the support he needed to strengthen and deepen both. When a close friend encouraged him to move to the West Coast for a fresh start, Humberto decided to apply to the MDiv program at Fuller Seminary through its Centro Latino. It was a new leap of faith—away from his art gallery and ministry, and toward a new season in life as a student. Once he was accepted, he began to understand his time in Florida as forging into new territory: “It was a stage in my life when I was pioneering. God permitted me to see a glimpse of what these two lives were like.”

Starting school meant Humberto’s art gallery faced new challenges. He was surprised with the support he received to start the art gallery. “I didn’t know what to expect at first,” he recalls. “Launching the gallery was a step of faith”—a step that was, as it turned out, endorsed by others. His landlord guided him through the legal paperwork, an editor at a local arts magazine helped him build a website, and artists and gallery owners came out to the first showing that featured the work of over a dozen local Latino artists, including Humberto’s own art.

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Humberto’s Beautiful Ministry
By Oscar García-Johnson, Associate Dean, Centro Latino
Associate Professor of Theology and Latino/a Studies

Bible and paintings do not usually go together within Latino evangelicalism—until, of course, we visit a church with an outreach to gang members or pay a visit to “el cuarto de los jóvenes” (youth ministry room) in a Hispanic church that owns its facilities. Christian art in the form of painting and literature is yet to be discovered as a gift to the evangelical faith in the Latin church. Latino culture, on the other hand, is overwhelmingly artistic, visual, ever creative, and diversified. This seems to be a contradiction, and it is.

Conservative Protestant mission efforts targeted Latino art across the Americas (Latin America and the Caribbean) as something to be utilized in evangelizing the “other” (Christian and artistic). European and American artistic traditions would certainly react to this Protestant notion of cultural beauty, and so a few local Protestant expressions—especially Pentecostal—have opened ways to gradually experience what the Latin theologian Alejandro García-Rivera called “the community of the beautiful.” The denial of beauty to the Latino Christian community is something that we, as educators, theologians, and pastors, have to come to with urgency. “It is a beauty that is submerged yet gracious, ever hopeful and fresh [that] crosses barriers and creates community among the margins,” García-Rivera writes. “It is possible the impossible and makes visible the invisible: Beauty can [cross] differences made long ago. Indeed, beauty is the other (at least metaphorically) of the beautiful (the Beautiful).”

The denial of beauty to the Latino Christian community is something that the artist, educator, and pastor Humberto Rebollo has to cope with and rectify. “It is a beauty that is submerged yet gracious, ever hopeful and fresh [that] crosses barriers and creates community among the margins,” García-Rivera writes. “It is possible the impossible and makes visible the invisible: Beauty can [cross] differences made long ago. Indeed, beauty is the other (at least metaphorically) of the beautiful (the Beautiful).”

But Humberto’s creations are more than a gift. As the theologian José Javier García-Rivera writes: “The call of beauty makes possible the impossible and visible the invisible.” Humberto’s work is a beautiful gift to the ministry of our church, and the public, that we are beginning to discover in the beautiful ministry of Humberto Rebollo. His work is a beautiful gift to the church, and the public, that we are beginning to discover in the beautiful ministry of Humberto Rebollo. His work is a beautiful gift to the church, and the public, that we are beginning to discover in the beautiful ministry of Humberto Rebollo. His work is a beautiful gift to the church, and the public, that we are beginning to discover in the beautiful ministry of Humberto Rebollo. His work is a beautiful gift to the church, and the public, that we are beginning to discover in the beautiful ministry of Humberto Rebollo. His work is a beautiful gift to the church, and the public, that we are beginning to discover in the beautiful ministry of Humberto Rebollo.
Stuck Between Religion and Race
past. Martin Luther King Jr. and the Civil Rights movement principles that have inspired justice movements in the Jr.”—have strengthened Caleb’s resolve to revive Christian Lee’s course “Theology and Ethics of Martin Luther King within the classroom. Yet some exceptions—such as disappointment with the lack of inclusion of the African has its blind spots, however, and we both acknowledge our Christian faith and rigorous scholarship. That scholarship with high academic standards that Fuller emerged as a Seminary. It wasn’t until he started researching seminaries south of Pasadena, yet he had never heard of Fuller race, being a black student at Fuller, and grappling with the lengthy conversation wades through the muddy waters of words serve as a reminder of my own hopes that love will prayer is that hope in that truth will sustain us in the hard other. I think that is something worth fighting for, and my though current events make it seem as though retaliation is we seek to tear down walls, Caleb reminds me that even though it can be a humbling reality. Caleb is determined to enter conversations on race with grace—at Fuller and elsewhere. We have to begin with the Christian context, he says, pointing out that who one defines as “neighbor—determines how one will treat others. “When you see that biblical understanding is that all of humanity—everyone that you are sharing this world with—is your neighbor, that obliges you to show love to everyone,” he insists. As we seek to tear down walls, Caleb reminds me that even though current events make it seem as though retaliation is our only option, true love is demonstrated when both sides put their armor down and look for ways to understand each other. I think that is something worth fighting for, and my prayer is that hope in that truth will sustain us in the hard road ahead.

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uring his 1963 speech in Detroit, Michigan, “Message to the Grass Roots,” activist Malcolm X once said, “Be peaceful, be courteous, obey the law, respect everyone; but if someone puts his hand on you, send him to the cemetery. That’s a good religion.” As I read another statistic on how many black people have died at the hands of police this year, I feel conflicted: deep down inside I believe there is another way, but sometimes I have my doubts. It raises an important question during a time when the reality of racial injustice most easily breeds anger—As a Christian, how can I preach “love your neighbor” when my instinct is to fight back? That was the question on my mind as I entered into a dialogue with second-year MD student Caleb Campbell on a rare cloudy afternoon in Pasadena, California. As accounts of offenses toward black bodies continue to permeate my online news feed, how do I reconcile the black community’s approach to justice that often seems so different from the church’s? Caleb’s answer to the question is consistent—it always comes back to love. “That’s the responsibility of black Christians because we have to be able to navigate these two worlds,” he says, urging that we have to bring the reconciling power of the gospel to our black brothers and sisters to see this is the key that we need. “It always goes back to love,” he insists. “There’s so much hope in that. Love has the power to overcome darkness.” His words serve as a reminder of my own hopes that love will indeed prevail in the end. I hold onto this aspiration as our lengthy conversation wades through the muddy waters of race, being a black student at Fuller, and grappling with the appearance of “respectability politics.” Caleb grew up in Westmont, a neighborhood in the South Central area of Los Angeles only about 20 miles south of Pasadena, yet he had never heard of Fuller Seminary. It wasn’t until he started researching seminaries with high academic standards that Fuller emerged as a graduate institution committed to the fundamentals of Christian faith and rigorous scholarship. That scholarship has its blind spots, however, and we both acknowledge our disappointment with the lack of inclusion of the African American experience and its contribution to church history within the classroom. Yet some exceptions—such as Lewis B. Smedes Professor of Christian Ethics Hak Joon Lee’s course “Theology and Ethics of Martin Luther King Jr.”—have strengthened Caleb’s resolve to revive Christian principles that have inspired justice movements in the past. Martin Luther King Jr. and the Civil Rights movement used the Christian faith as their framework for fighting oppression, but Caleb sees a new need for effective strategy in addition to Christian principles. We need to fight injustice with new strategies that reflect contemporary waves of thought, he feels, while continuing to look to those who came before us for cues on effectiveness. “King was able to make creative protest a powerful force against injustice. They used their imaginations, they prayed, they sought God’s help, and their demonstrations—freedom rides, marches, etc.—were creative. We have to be just as creative, while keeping love at the center,” he says, relishing the fact that many of the efforts to spark change that he admires were birthed out of the black church. For both of us, this rekindles the frustration that the black theological narrative has largely been absent in our education as well as in culture at large. Though Caleb believes that the #BlackLivesMatter movement has been evolving creativity and imagination resonant with Dr. King’s, on a local level he and a group of students are responding to the call toward creative protest by forming Onyx, a student group committed to empowering and developing black male students at Fuller. As vice president of the newly formed campus organization, Caleb reflects on self-determination, self-agency, and the ways in which African Americans can shift others’ perceptions of black men. “It’s very easy to point the finger away from ourselves, but at the same time we have to reflect on ourselves,” he believes. “We have to look at behaviors, patterns of behavior, that do not help our situation and that simply perpetuate stereotypes.” Some critics would label Caleb’s approach a form of respectability politics, or criticizing one’s own community in order to appear more acceptable to mainstream culture. After all, the thinking goes, why should the onus be on black people to behave nicer, instead of calling white people to task for their racism and implicit biases? The task of reconciling, says Caleb, requires the unity of black and white Christians working together. “It’s not about attacking white people. This is a human problem, reflected in many different ways, and in one way or another, we’re all complicit.” That responsibility needs to be exercised in the classroom as well. Caleb recalls times when white classmates have insisted that current examples of racial violence are merely isolated incidents, with no implied undercurrent. On the other hand, he also remembers when his American church history professor James Bradley led a devotional at the beginning of class on the day it was revealed that the white police officer who shot unarmed black teenager Michael Brown was acquitted. “He showed genuine, sincere grief over the whole matter,” Caleb remembers. “He prayed over it and brought Scripture to us to help us make sense of it. I saw deep concern and compassion, and that touched my heart.” Love and compassion are two-way streets, and even though it can be a humbling reality, Caleb is determined to enter conversations on race with grace—at Fuller and elsewhere. We have to begin with the Christian context, he says, pointing out that who one defines as “neighbor—determines how one will treat others. “When you see that biblical understanding is that all of humanity—everyone that you are sharing this world with—is your neighbor, that obliges you to show love to everyone,” he insists. As we seek to tear down walls, Caleb reminds me that even though current events make it seem as though retaliation is our only option, true love is demonstrated when both sides put their armor down and look for ways to understand each other. I think that is something worth fighting for, and my prayer is that hope in that truth will sustain us in the hard road ahead.

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When two different entities come to interact with each other, a potency lies within the spaces that are in-between. The difference between these entities creates vital tensions and suspension of ambiguity. The dynamic interactions of the difference and potency of the space of ‘in-between’ inspire me to create my work.

"Exposing the space ‘in-between’ reveals a deeper understanding about the complex, incomplete, and unsteady reality of human nature. Revealing these suspended spaces suggests that there is no such thing as fixed boundaries, extreme difference, hierarchy, or purity in race, ethnicity, or culture. Fluidity, dialogues, and exchanges are part of the nature of interaction. Translation and negotiation becomes necessary during their vital encounter. Hybridity is a sure path to transformation.

"To represent this dynamic interaction, I use biomorphic forms in my paintings. These natural organic forms are embedded in the visible brushstrokes of nature, yet the forms also suspend and integrate with their surroundings, thereby creating a sense of movement. They have a sense of an illusion of space but still reflect the two-dimensional surfaces on which they are painted. These organic forms vary in composition in order to create dynamic spaces for visual interaction. The precise ways in which these binary forms interact now symbolically rely on the viewer’s perception."

—Trung Pham, artist

Dritf from Space in Between series by Trung Pham. Oil on Canvas, 26” x 30”, 2006
The integration of psychology and theology at Fuller

Brad D. Strawn, Gwenie and Frank Feed Professor of the Integration of Psychology and Theology Guest Editor

In the courtyard of the building where I teach is a bronze sculpture of a Greek priest combined with a Christian cross. A plaque nearby reads, “Planting the cross in the heart of psychology.” From its beginning in 1964, the School of Psychology at Fuller has been about this endeavor known as “integration.”

Decades ago, some found it outlandish when Fuller offered the first accredited doctoral program in clinical psychology with a Christian emphasis. Psychology, philosophy, and theology were kindred disciplines. Theology, it might be called “reintegration” began way in the late 19th century; the work of what was called “reintegration” were in fact kindred disciplines. Psychology was a new and possibly dangerous—wondering, as Fuller’s former chair of integration Alvin Dyck referenced Tertullian, “What does Jerusalem have to do with Athens?”

Over the last half-century critics and nay-sayers, others have argued about it. Fuller’s integration project. Some worried that psychology was a secular science that ignored its philosophical and ethical underpinnings and was at odds with Christian theology. Others worried that our scientific emphasis was in fact that psychology and a Christian faith could not be measured empirically. Critics’ questions always seem to circle around the same theme: “When psychology and Christian faith are integrated, which trumps the other?”

The Fuller School of Psychology has never approached integration with this adversarial posture. While a number of different integration models have been developed within or alongside Fuller (several are described in the articles that follow), the enduring central commitment of our work has been to bring the best of Christian theology (faith and practice) into honest conversation with the best of psychology (science and practice).

The articles that make up this theology section of Fuller magazine demonstrate that commitment. You will read of science and as it is used in the service of developing Christian virtues; how neuroscience does (and does not) inform religious experience; how psychology can equip those in ministerial settings to care for themselves in order to more effectively share and embody the gospel; what Christian faith has to add to the clinical practice of counseling; and how the integration project is not a debate but a dialogue in which genuine learning, growth, and transformation take place as these two ancient disciplines of study, under the Lordship of Jesus Christ, attempt to serve the kingdom of God.
INTEGRATION: WHAT WITH WHAT AND WHOM?

Brad D. Strawn

IN the 1953 psychology article Fritz Kunkel first used the term “integration” as a description of the interdisciplinary activity between theology and psychology.1 Kunkel was a leading pioneer in the integration movement in the 1940s and 1950s, establishing a Christian counseling center in Los Angeles as well as the Foundation for the Advancement of Religious Psychology. Integration historian Hendrikia Vande Kemp notes that the term “integration” was picked up by the editors of the journal Journal of Psychology and was applied to both Kunkel and later to famous American psychologist Gordon Allport.

Since the 1970s the term has been used in diverse ways, including (but not limited to) the integration of psychology and Christianity, psychology and religion, psychology and theology (faith and practice, belief and life), psychology and Christian faith, psychology and spirituality, psychotherapy and theology, and even psychotherapy and spirituality.2

While the term integration is relatively young, the scientific field of the “psychology of religion” has been around for some time.3 The psychology of religion uses the science of psychology to study religion and religious experience. While some have worried that this approach might reduce religion to “nothing-but” psychology, it has produced fascinating and helpful findings on everything from the development of a cult, the experience of spiritual transcendence, and religion and religious beliefs. For these reasons, the psychology of religion continues to be an important avenue of study.

The field of integration, however, is a more superordinate concept. While it may include the psychology of religion, it may also include the religions of psychology. Here religion, theology, or spirituality might be used in an attempt to explain/critique some branch of psychology (e.g., humanistic clinical psychology) or psychological experience (e.g., struggle with sin). From the perspective of the religion of psychology, it has been argued that integration has been going on in theological circles for a long time.4

Integration may also include the application of psychological findings to areas that have import for Christian theology and life such as virtue acquisition, forgiveness and reconciliation, spiritual formation, life and health of the church and its ministers and missionaries (see the article by Erikson, Wilkins, and Teresa Watson), Christian marriage and families, health issues, and overall sanctification, and growth in holiness—just to name a few. Integration in counseling and therapy has also been given to scholars’ study Christian therapists working with Christian clients, develop unique Christian counseling approaches, and explore ways to understand God’s activity in the counseling moment (see the interview with Tani).

It is safe to say that the field of integration has exploded since the early 1950s with the development of master’s and doctoral level training programs specifically aimed at integration training, and with the development of professional organizations, journals, and international conferences specifically focused on integration. Even secular organizations such as the American Psychological Association and the American Psychological Association are now recognizing the importance of religion and spirituality in mental health, and their publishing houses produce books and journals every year on integrative topics. It could be argued that integration is a subdiscipline in the larger field of psychology.5 Despite the long history and work in integration, the task has not been without its detractors and critics. Some have simply argued that Christianity, faith, and theology should have nothing to do with psychology. They have seen psychology as a secular enterprise whose agenda was usually incompatible with Christianity and at worst was in the business of the eradication of religion.6 Practitioners from this school of thought, such as the “biblical counseling”7 proponents, argue that they find everything needed for mental health in the pages of the Bible and subsequently reject theories and findings emerging from secular psychology.

It should also be noted that there are some in the field committed to relating psychology and theology that don’t care for the term integration. They worry that integration sounds like making one discipline out of two, perhaps forcing one on the other while doing violence to both. Or they may question the primary integrative assumption that we are dealing with when differentiate two separate disciplines to begin with.

Still others, while not rejecting the project outright, have recognized a persistent and unanswered question. The question boils down to which, if either of the two disciplines is privileged, and what are the implications of such privileging?8 On one end of the continuum, psychology explains away theology/Christian faith and trumps any conflict between the two by relying on the power of science while never acknowledging science’s limitations. On the other end of the spectrum, theology is conceived as the queen of the sciences and trumps psychology whenever there is a conflict, relying on the power of revelation and ultimate Truth, while never acknowledging that theology is an interpretive process.

MODELS

With this question operating in the background, it is understandable why the early years of the integration task (like the development of any new scientific discipline) included building models of integration. The Graduate School of Psychology at Fuller Theological Seminary was established in the years 1964–1965 with the primary goal of integration, so it made sense that faculty began to build models of integration. Paul Clement, one of the early faculty members in the School of Psychology, developed a tripartite model of integration based on “theory, research, and practice.”9 Integration meant that theology must impact a psychologist’s work at each of these three levels. Newt Malony, who joined the psychology faculty in 1969, also had a tripartite model, he discussed “integration at the level of principles of profession, of person, and of the 3Ps.”10 The diagram [above] indicates that these two models can be combined, suggesting that theory, research, and practice may be important at each of Malony’s levels of principles, profession, and person, while theology influences all.

NEWT MALONY’S MODEL OF INTEGRATION

PRINCIPLES

THEREOY

PERSOON

PRACTICE

When I gave the integration lectures years ago, the title was the somewhat dated term “the Nature of Man.” I argued that it wasn’t the nature of man, it’s the nature of people. There’s no such thing as a person alone. . . . It is indeed the life of the church where Jesus is expressed, where we learn about him; that’s where we’re corrected through comments other people make, sermons and the like, and that’s really a place where we need to grow.”

RICHARD GORDON is a senior professor of psychology. This quote is taken from an Integration panel convened for the School of Psychology’s 50th anniversary. More online.

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A seminal book in the recent history of integration is the edited volume by Eric L. Johnson, first published as *Psychology & Christianity: Four Views*, now in its second edition with a fifth view added. In this book, integration is considered one particular view of engaging psychology and theology while advancing at least four others. This has been a widely used text at both the graduate and undergraduate level, although it could be argued that this approach further complicates an already complicated terrain. Perhaps it is best to continue to speak of integration as a superordinate principle with many available methodologies for how to practice it. And while this approach and the views have been critiqued (even by each author, which was the format of the book), it has opened up the idea that there is more than one way, or more than one correct way, to conduct integration. Perhaps we should speak of “integration methodologies” rather than the singular “integration.”

Classic model building, however, seems to be running out of steam. In their quest for clarity models often minimize uniqueness and particularity. As the title of this article implies, if one is integrating two disciplines, with what is one integrating? There are numerous branches in psychology and theology. What branch of theology (e.g., systematic, practical, ethical, etc.) is being integrated with what branch of psychology (e.g., research, clinical, developmental, etc.)? The permutations are numerous and the exercise is not semantic, as the outcomes have real-life implications. Integration can also be problematic when integrators don’t particularize their theological tradition. Much of the early work in integration was conducted from a Reformed theological tradition, which left Christians from other traditions feeling perplexed by some of the assumptions and conclusions. Books and articles have been written on clinical and counseling theories, psychopathology, family therapy, and even particular psychological approaches with subtitles such as “A Comprehensive Christian Appraisal,” or “Toward a Comprehensive Christian Approach,” or “A Christian Perspective.” And yet it is clear that it is impossible to do a comprehensive Christian anything as that would mean including all theological differences. The theological tradition and commitments of the integrator have enormous implications for how one understands and goes about the integrative task. So we have argued for “tradition-based integration,” in which integrators begin with a confessional theological stance. For example, think of the differences between Reformed and Wesleyan traditions when it comes to understanding counseling and its relationship to human freedom and God’s sovereignty. Because no integrative model is encyclopedic or monolithic enough to handle all the differences in both theological traditions and the various branches of psychology and theology, perhaps we could be more humble when it comes to some of the integrative “views” or “models” we espouse. Perhaps we should recognize that our view may be more or less equipped to aid in specific types of integrative endeavors (e.g., clinical settings, research settings, or ecclesial settings) and even within particular theological traditions.

INTEGRATION AS PROCESS, RELATIONAL, DIALOGICAL, AND INTRAPERSONAL: WHOM ARE WE INTEGRATING WITH?

The complexity of the integration task above has moved some thinkers away from classic model building and toward process, relational, dialogical, and intrapersonal integrative ways of thinking. Integration as process. Warren Brown has advanced a process of integration based on the idea of resonance. This approach is...
found (on the Wesleyan quadrilateral) developed by Albert Outler. Outler attempted to capture John Wesley's implicit procedure when dealing with multiple authorities in the search for Christian truth. The four domains are Scripture, tradition, reason, and experience. These four domains are put into conversation whenever one is trying to capture the truth about God, humans outside of logical concepts. This process implies that each source of authority has a valid voice and that truth is best conceptualized as a process of the intersection of all four. While it is certainly true that Wesley privileged Scripture, at times he relied on the other domains to assist him in interpretation. Brown separates “reason” into two categories, reason and science, to allow for methodological differences between empirical science and philosophy and logic.

As the diagram indicates (following page), each of these domains can be imagined as radials emanating sound waves toward one another with truth resting at the intersection. Brown suggests that when the waves become resonant, truth comes into focus. If our understanding of truth is fuzzy it indicates that the domain is not resonant, and we will need to “fine tune” one or more of the domains to bring truth into greater clarity. Brown notes that each domain has information limits. We can’t ask neuroscience to speak to the telos of the other, and the practice of such virtues as fostering authentic relationship, dialogue, and cultural—the commonality of process (i.e., how one goes about the task), relationality (i.e., if it is people/cultures that integrate, not disciplines), and dialogue (i.e., integration is so big that it can’t be done by solitary individuals but requires groups of people and cultures in dialogue with one another). When we are integrating? We are integrating with a distinct other that speaks a different language (e.g., theological tradition and disciplinary dialect) or a real person, not a theory, but a stranger with whom we can both be changed. In fact, this is one of the unique contributions of the School of Psychology at Fuller Theological Seminary. There is great heterogeneity among the psychology faculty, theologically, clinically, in terms of research, etc. And there are also built-in dialogue opportunities of being situated within a three-school-seminary-theology, psychology, and intercultural studies. While those cultural differences can be challenging, at times leading to miscommunication and even hurt feelings, they can also provide the opportunity for a Pentecost experience where differences are celebrated and new learning takes place.

While it is impossible in such a short space to adequately describe historically or culturally the integration project between psychology and theology, hopefully the reader has gained a glimpse of the work that has gone on over the years, the issues at stake, and an appreciation of the seriousness with which those in the field approach the task. Integration is a calling for many, and the articles in this section of FULLER magazine will give further glimpses into the integrative world of research, clinical practice, and theory.

Integration as interpersonal. As noted above, disciplines don’t integrate—people do, which brings us to integration as interperson al. For many years thinkers and writers have recognized that integration is about character, which includes the personal formation of the therapist, professor, or researcher. A Christian integrator is someone who is working on his or her own integrative journey of faith. Christian integrators will take personal responsibility to thoroughly engage their particular faith traditions and practices in holistic ways that bring about theological and psychological formation. If Ducek is right that integrators must immerse themselves in both cultures, then integrators are anthropologists who are changed by this immersion. It is not enough to be objective observers outside the fray. Christian integrators are embodied and embodied, in that they pray, read Scripture, and serve the needs of the neighbor with other believers in the body of Christ. This is the only way to bring integration from intellec tual contemplation into day-to-day living. In this way we will be better equipped to know what we are integrating, with what, and with whom.
I recently received a phone call from a producer of the TechKnow program on Al Jazeera. She was doing a story about research going on at the University of Utah involving imaging of brain activity during religious experiences, and she wanted me to comment on the research. She had read my article on the neuro- science of religiousness on the website of the International Society for Science and Religion in Fuller’s School of Psychology. This quote is taken from a Fuller panel convened for the School of Psychology’s 50th anniversary.

I was once a book chapter that I entitled “The Brain, Religion, and Baseball.” It was the last chapter of an edited book involving chapters describing studies on the neurology of religious experience (not unlike the Religious Brain Project at the University of Utah). My chapter was the conclusion, and my job was to review and discuss points made from the other chapters. In order to convey a perspective on the neuroscience of religiousness, I wondered what it might be like to substitute “baseball” for “religion” in these research projects—i.e., a neuroscience of baseball. Moving to a different domain of life helps us see more clearly the issues surrounding the neuroscience of religion. The point of using baseball as a comparison was to signal the fact that the religious lives of people are incredibly complex and diverse, involving all sorts of situations, responses, en- gagements, and life perspectives. In this respect religiousness is much like baseball, which also encompasses a great many engagements, behaviors, and experiences. So, what form of engage- ment with baseball would one choose to study? Playing baseball? But what sort of playing: small-scale friendly games or professional baseball? And what aspect of playing: fielding, batting, pitching? Watching baseball? But what sort of watching: watching a group of friends playing, or attending a professional game, or watching on TV? Would one study being the umpire, talking about baseball with friends, betting on the outcome of games? All of these events and experiences will have different and diverse patterns of neural activity and bodily en- gagement. One cannot imagine that a particular neural network involves with all baseball, or even that the various patterns will always include particular brain area—a “baseball module” somewhere in the brain. The point is that it would not make much sense to go looking for a unique and particular neurosci- ence of baseball. Human religiousness is at least as wide-ranging in its contexts, behaviors, and experiences—such that, though it is embodied (if believes) there is not a particular aspect of brain activity that is universally related to religious experience or behavior. The problem with studies of the neuroscience of religiousness or religious experience is that, when a particular pattern of brain activity is found to be relatively consistently present across individuals when they are processing a specific form of religious stimulus or task, it is concluded that this pattern of activity must be the neural basis of all religious thoughts and experiences. The complexities of religious life are thereby reduced to patterns of brain activ- ity associated with a temporally and situation- ally limited event. An important background presupposition driving this research is the assumption that there must be an evolutionarily endowed ten- dency for humans to have religiousness. The idea (sometimes only implicit) is that religiousness is uniquely human, and everything that is uniquely human must have come through a history of natural selection of genetic mutations expressed in biological organization. Thus, there must be something we can find in brain activity and organization that is the expression of the genetics of this characteristically human behavior. Entangled in this assumption is also a commitment to “inside-out” with respect to human behavior—the idea that the causes of all behavior originate inside the individual.

PHILOSOPHICAL PERSPECTIVES

Philosophical ideas about brain and mind (or brain and religiousness) have their root in one of two basic positions. One idea quite commonly found in religious circles is that religiousness is not about the brain or the neural network involved but about the soul or “spirit.” This notion has a long history in philosophy and Christian thought, extending back from Rene Descartes to St. Au- gustine and eventually back to Plato, with lots of nuances and variations along the path. Since the soul/mind is understood as inner, this posi- tion also entails a view of religiousness as “inside-out.” Considered on its own, and outside of integra-
What we are in a cultural phase in which brain and neuroscience are buzzwords invoked in many conversations. The answers I give to questions about the brain and religious consciousness constitute a part of my contribution to the wider work of the School of Psychology in the integration of theology and psychology.” — Warren S. Brown

As you might expect, there are some significant problems with this sort of answer as well, some of which are built into the premises of religious experience. Most significant is the absence of the results of neuroscience research. The first problem is that there is little in the literature if any human beings in what they experience during the experiment. Averaging patterns of the events and experiences considered a particular subdomain of the operational definition. Second, it is never the case that these studies are able to test all of the religious experiences and consequences that are similar to the religious variable in the experiment but that possess other characteristics. The thinking scheme and being similar would likely elicit the same pattern of brain activity. It is what is being measured, not what is being described in the results of these studies really unique to religious experience or is it common to other domains of life? Finally, due to the necessities of research design, religiousness and religious life get concatenated to some predefined, contextually isolated, and very simplified event or stimulus. What, with respect to the research at hand, come to stand for the whole of religious life.

RELIGIOUS LIFE AS EMBODIED, EMERGENT, ENBEDDED, AND EXTENDED. So, may I respond to the producer from AJazeera to try to sort out for her the Cartesian and biological reductionism. Alternatively, the relationship between the brain and behavior, experiences, thoughts, ideas, motivations, and so on cannot be reduced to the level of neurons or activity in neuron clusters without the disapperance of the important premises of mind one wishes to explain. The cell is the building block of higher properties of the human mind emerge from broad patterns of interactions within the brain, and between brain and world. The interesting properties are not in the parts (neuronal), but in their complex and temporally extended interactions. The idea of emergence, therefore, means that out of the neural patterns of interaction emerge new properties, rational, intelligent, and interpersonal mental properties. While this idea of emergence seems mythical to materialists and reductionists and theoretical arguments regarding how individual parts (like individual neurons) can contribute to mental life itself (that result in the emergence of new properties like mind that cannot be reduced to the functions of the parts). The neural networks are patterns of interactions among neurons, not the neurons themselves. In this view, our mental and religious experiences are complex mental processes that entail complex neural patterns that embody nonreducible aspects of us as acting, thinking, and relational agents.

While human properties like mind and religiousness are (in this framework) embodied and emergent properties of the body, the social, cultural, and congregational embeddedness of an embodied and emergent property, and in this view, we exist in the context of our extensive history of physical and social engagement, and we interact with these memories as the basis of our thoughts and meditations. We don’t think, feel, believe, desire, hope, or emote entirely alone as isolated persons, but rather, our thinking, feeling, and believing is always embodied in life contexts.

The concept of embeddedness leads to a recent idea in the philosophy of mind—or religious experiences are true, what are the implications for the nature of Christian life. If these concepts are true, what are the implications for the conceptual and theological caveats about the nature and work of the Spirit of God within his creatures and created world.

Through the neuroscience of religious experiences we can know a bit about ourselves—a whole host of religious life. What is more, this research will leave uncharted and unexplored researchable by neuroscience) the deeper theological questions about the nature and work of the Spirit of God within his creatures and created world.

ENDNOTES
6. This view of human nature is described in great detail in Brown and Strawn, “Neuroscience, Religion, and the Presence of God: Where God and Science Meet” (2010), where Brown and Strawn argue that, “what is true about a contributing part to a larger whole that is human religious life. What is more, this research will leave uncharted and unexplored researchable by neuroscience) the deeper theological questions about the nature and work of the Spirit of God within his creatures and created world. — Warren S. Brown

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SELFIES, UPWARD MOBILITY, CONVERSION, AND THE GOSPEL OF THE ETHNIC KOREAN AMERICAN INDIVIDUALISM

Jenny H. Pak, Kenneth T. Wang, and Alvin Dueck

Too often we assume that within the person there is a central core processor that is universal. Culture adds only a few local flourishes. Over the past 40 years, psychological research that takes the social and cultural context seriously has provided us with a treasure trove of findings that support the notion that differences in cultures and communities are reflected in the individual. But how do cultures and communities vary? Some communities/cultures are thick, saturated with a network of relationships that provide mutual support, while other communities are thin, providing few significant relationships with most of those relationships judged by their usefulness. However, it is possible for a given individual to have both a small social circle of family and trusted friends and at the same time have a broad range of acquaintances and social circles. They differ in the time spent together, emotional intensity, level of intimacy and transparency, and support and reciprocity. Our work group is different in relational quality from a circle of stamp collectors. Persons with thick relational communities may work group is different in relational quality from a circle of stamp collectors. Persons with thick relational communities may

If cultures and communities are powerful factors in shaping personal experience, one would expect that the psychological nature of religious experience would reflect the cultural context. So when it comes to the task of integrating psychology and theology, culture matters. We begin with how the experience of the Korean ethnic church with its cultural history of trauma has shaped the individual and collective identity of the United States. It appears that capitalism and a particular style of being the church have engendered a corrosive individualism. We then reflect on spiritual conversion in more rich, relational communities using the example of Chinese churches. In each case more than the individual's motivation is needed to explain behavior. Thick integration calls for complex dialogue, while thin integration ignores culture as a partner in the conversation between theology and psychology.

INDIVIDUALISM IN THE ETHNIC KOREAN AMERICAN INDIVIDUALISM

Korea as a nation has had to cope with chronic invasions by different foreign powers and multiple strains of oppression throughout its history. For 4,000 years of existence Korea has not had a moment of peace, leaving marks on the Korean collective psyche and character. In a day long life among Korean people since ancient times to describe the depths of human suffering or “frustrated hopes,” and it is still commonly referred to by those who lived through the Korean War. The collective trauma stemming from patriarchic, hierarchical, and authority intervention is indigenous to Korean people and deeply saturates every segment of the Korean culture and way of life. One cannot understand the individual Korean psyche apart from this historical context.

Most immigrant parents are reticent to share details of their losses and the dislocation they experienced as children during the Korean War. Often only fragments of fleeing the war zone and battling extreme poverty and hunger are retold to the next generation. Though they may not have been directly exposed to the event, powerful collective experiences of trauma can be transmitted across generations, often in complex and implicit ways, and the urgency for family security may be internalized and identified by the children of survivors. In addition, group trauma can be subsequently perpetuated through microaggressions, another form of abuse involving daily discrimination and racism for immigrants and ethnic minorities living in the United States. Reflecting on the destruction, loss, and poverty that profoundly shaped a nation facilitates a deeper understanding of Korean immigrants’ reactions to the historical trauma. Linking the historical to the personal allows one to be compassionate and empathetic through understanding.

The Korean immigration to the United States was prompted in large part by the 1957 reform of US immigration law and a desire to escape the political, economic, and social upheavals of war. As a result of the new wave of Korean immigrants, Korean churches grew from only 30 in the late 1960s to 4,233 by the mid-1980s. The massive growth brought the unintended problem of increasing individualism in Korean ethnic churches. The collectivist to individualist identity shift in Korean immigrants to the United States has been critical to the development of Korean churches in the United States in the last 50 years. For example, the experience of trauma has been equated with acceptance in a country that rejected them as aliens. Individually experienced trauma was equated with acceptance in a country that rejected them as aliens. Individually acquired wealth became a natural crutch to lean on, as it provided tangible means to measure immigrant success. This unhealthy
faith community. Problems commonly observed in Korean ethnic churches today are not issues that sprung up overnight, but reflect a history of unresolved trauma, loss, and suffering: Generational trauma and vic- timization manifests itself not only at the in-
dividual level but also in the collective psyche with societal consequence.

CONVERSION IN MORE RELATIONAL COMMUNITIES/CULTURES
To understand the psychology and/spiri-
tual context of an individual apart from his/her cultural context is like trying to understand the Apostle Paul as a generic human being rather than one deeply embedded in his Jewish culture. Krister Stendahl pointed out that Paul’s conversion was less like Luther’s and more like a vocation, a call to reconcile Jew and Gentile.14 Paul was an authentic and faithful Jew. He read the doctrine of justification by faith through the eyes of Habbakuk, not the failure of the Catholic Church. Like a good Jew, Paul believed we are saved by God’s faithfulness. So again culture matters. To assume that Paul’s ethos was the same as that of the Reformation or that people in differ-
cent cultures are all the same tends to thin out the rich texture of human experience, whether Jew or Gentile.

In many Asian communities, coming to faith is not simply the individuality context familiar in the Western world. In more col-
llectivistic communities, we often see families converting to Christianity as a unit rather than simply as individuals. Chinese folk religions and Daoism incorporate ancestral worship and the concept of the past on the family tomb. Thus, when a person converts to Christianity, they may be excusing this family tomb. Hence, in deeply relational cultures one can be disowned for betraying the family by taking on new beliefs and prac-
tices as a Christian. My (S.W.) wife was the first member of her family to become Christian after enduring a serious kidney disease. Initially, her con-
version was not well accepted by her family. She was on a spiritual path different from her family members, and practically, she was not able to participate in traditional customs of ancestor worship. It was not until our wedding day that my wife’s family came into contact with Christianity. Upon finding that the wedding would be held at our church, my parents-in-law felt the need to check out our new group. Through their personal experience, they became more socially comfortable there, which gradually melted the initial reluctance toward Christianity. Despite leaving Taiwan after our marriage, my parents-in-law continued on their own to stay connected socially with our former church. A part of it was related to a form of social reciprocity (reserving, /pr/) since our church community had hosted our wedding. Several years later, my wife’s parents and her two sisters’ families became Christians.

The example of my wife’s family is in line with Katrin Fiedler’s essay that examines the commu-
nual nature of Protestant Christianity in China.15 She does so from a variety of angles: accessibility, group dynamics and percep-
tions, Christian gatherings as a leisure option, and the role of the Chinese Buddhist and Daoist worship that are more serious and individualized, Fiedler points out that Chris-
tians in China are more interdependent and engaging communal life for the Chinese populace. Members of the Chinese Christian church community are not only connected to themselves as being a family in Christ, but literally address each other as brothers and sisters. The church also acts as a surrogate family system fulfilling a communal need when family ties are not strong enough due to conflict or migration.16 Consequently, there is often strong pressure to adhere to group norms and rules within the Chinese church commu-
nity.17 The collectivist Chinese values that emphasize relational favors and obligations play an important role in the church community as well. Individuals within the Chinese Christian community often view themselves with other Christian members as in-group and view non-Christians as out-group. And the implicit and explicit rules for members within the church community apply similarly to how rules and roles apply within a family. Therefore, there is often more explicit and unified ethic and system of rules within many Chinese churches.

As mentioned earlier in this essay about the stories taken by the tour guide, China is an evolving society strongly influenced by Western and individualistic values in secular and religious life. Not all Chinese are collec-
tivists. Although China has a traditionally collectivistic culture, there are more indi-
dividualistic influences in urban city settings. Many younger individuals in urban China explore Christianity because they view it as a trendy Western way of living. The urban churches may look a little more like those in Western settings compared to the ones in China’s rural areas. In sum, although we provide examples to illustrate the communal nature of Chinese Christians, the diversity in China’s context should not be overlooked. This makes the task of thick integration of culture, faith, and practice a complex endeavor. Overgeneralizations about culture can lead researchers, therapists, and ministers working cross-culturally to make errors.

THICK CULTURAL INTEGRATION
If cultures are all the same, we can then export our theology and psychology without qualifica-
tion. The integration of the two is then the same in all cultures. While cultures differ on many dimensions, we have focused on societies with thick relational networks versus thinner market-driven, individualis-
tic communities. We have argued that these cultural and psychological differences impact the conversation between culture and faith differently for Korean Americans and for new Protestant Christians in China. While not all Korean churches are individualis-
tic, cultural forces and church policy have colluded to increase individualism in many Korean immigrant churches. In China the embodied community of Christ is attractive precisely because it is more collective than individualistic.

Our hope is that the church would transcend the extremes of individualism and collec-
tivism.18 Being the body of Christ requires emphasizing Jesus’ teachings calling for hu-
mility and courage. Only when the message of the cross is fully embraced can strong indi-
viduals in the church point to the kingdom of God in a world seeking justice and peace. Just as Christ calls us to be in union with him, the church can only be built through unity. Our brokenness at the individual, family, and social levels can be healed and brought to wholeness if we prioritize com-
munity building and consciously resist divisiveness. Whether individualistic or collec-
tivistic, unless self-serving human ten-
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health...
The nexus where theology and psychology integrate is more than a philosophical juncture; it is a place where people meet. The bricks and mortar of Fuller’s C. Davis and Annette Weyerhaeuser School of Psychology complex serve the people engaged in those meetings. There, people gather for therapy, classes, lectures, informal dialogue, research, study sessions, prayer, and conversation. A host of resources makes this possible, including grants totaling nearly $5 million managed by Fuller’s Thrive Center. These grants enable research on topics as diverse as virtue development, spiritual formation, psychology of religion in Chinese society, and academic and social emotional functioning in ethnic minority youth. This robust activity is evidence of the widespread application of a commitment to integration between theology and psychology at Fuller.
THE WORK OF THE HOLY SPIRIT
AND THE CHRISTIAN THERAPIST

A WRITTEN INTERVIEW WITH INTEGRATION PIONEER SIANG-YONG TAN BY BRAD STRAWN

Siyang-Yang Tan is professor of psychology in the Department of Clinical Psychology at Fuller, and has been an active member of the seminary faculty since 1985. He also serves as pastor of First Evangelical Church in Glendale, California. A licensed psychologist and Fellow of the American Psychological Association, he has published numerous articles and books, including Counseling and Psychotherapy: A Christian Perspective (Baker Academic, 2011).

TAN: The Holy Spirit is essential when it comes to the work of the Christian therapist. The Holy Spirit is called the Counselor, Comforter, Helper, or Advocate in John 14:16-17. The work and the ministry of the Holy Spirit can be understood as taking place in three major ways: the Spirit’s power, the Spirit’s truth, and the Spirit’s fruit.

STRAWN: Tell us about those three areas.

TAN: First of all is the Holy Spirit’s power. As Christians we understand that the Spirit is essential to life and ministry and we are commanded to be continuously filled with the Spirit (Eph 5:18). To be filled with the Spirit is to yield to the Spirit, allowing the Spirit to take control and shape us to become more like Jesus and to empower us to do the works of Jesus—which can include counseling. As we are in tune with the Spirit, we are given spiritual gifts that enable us to be fruitful in the area of counseling. The spiritual gifts that are most salient for counseling include exhortation or encouragement (Rom 12:8), healing (1 Cor 12:4), wisdom (1 Cor 12:8), knowledge (1 Cor 12:8), discerning of spirits (1 Cor 12:10), and mercy (Rom 12:8).

STRAWN: So the source and power of our work as Christian counselors emanate from the Spirit. What about the Spirit’s truth?

TAN: The Holy Spirit as the Spirit of truth (John 14:6; and guides us into all truth (John 16:13), which includes psychological truth. Because we know that the Holy Spirit inspired God’s Word, we can be certain that the Spirit will never contradict the truth of Scripture when interpreted properly. This means, for Christian counselors who are abiding in the Spirit, that they can be certain that the Spirit will enable their work to be consistent with the moral and ethical aspects of biblical teaching.

STRAWN: So when the Christian therapist is in tune with the Spirit, that therapist can be certain that his or her practice is truly Christian, Christ centered, and biblically based. What about the Spirit’s fruit?

TAN: Of course the Spirit produces the fruit of the Spirit, as we see in Galatians 5:22–23, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. When the Spirit is involved in Christian counseling, we can expect that the therapist will evidence such fruit toward his or her clients and that the outcome of the therapy will be a person who is more and more exhibiting Christlike fruit. Shorthand for the Spirit’s fruit is agape, or Christlike love. The Spirit’s fruit of agape is powerful in Christian counseling.

STRAWN: You have also written about how these three aspects of the Spirit’s work need to be in balance.

TAN: Yes, while these three aspects are crucial in both Christian life and Christian therapy, they need to be present in biblical balance. Power without love can turn to abuse. Power without truth may lead to heresy. But power based in truthful and steeped in Christlike love can remove parental revial, and deep healing of broken lives.

STRAWN: Can you tell us a little bit more about how you see the Holy Spirit’s activity in the actual clinical setting?

TAN: I talk about this and have written about this in five ways. First, the Spirit can empower the Christian therapist to discern the root of the client’s problems through the gifts of knowledge and wisdom (1 Cor 12:8). Second, the Spirit can provide spiritual direction as a therapist and client participate in more explicit integration by using Christian practices such as prayer or engaging Scripture. Third, of course, the Spirit can touch a client and bring powerful experiences of grace and healing at any time during the counseling work. This may be gradual or occur during “quantum change” when epiphanies bring about sudden transformations. Sometimes this happens when the therapist makes use of inner healing prayer with those patients where it is appropriate and there has been informed consent. Fourth, the Spirit can assist the Christian therapist to discern the presence of the demonic. While this is a controversial topic in some areas of Christian integration, I have written that one of the spiritual gifts of the Holy Spirit is discerning of spirits (1 Cor 12:28). The Spirit will not only enable the Christian therapist to discern these spirits and make differential diagnoses between demonization and mental illness, but will also help the therapist know when prayer for deliverance should be a part of the therapy or whether a referral to a pastor or prayer ministry team is also called for. Finally, the Spirit is involved in deep spiritual transformation of both client and therapist into greater Christlikeness as they participate in the spiritual disciplines with the Spirit’s help and enabling. Some of these disciplines may be practiced individually or in a session and some may be given as homework assignments between sessions. But either way, these disciplines help us access the presence and power of the Spirit leading to growth and healing.

STRAWN: If I am understanding you, then, the Christian therapist/counselor assures that what he or she is doing is Christ-centered and biblically based by staying steeped in the work and ministry of the Holy Spirit. This is what brings about real change—which I think I also hear you saying is growth in Christlikeness for both client and therapist!

TAN: Yes, that is correct. The Holy Spirit is crucial for Christian therapy! Of course training and competence and professional ethics and all that are needed, but the Christian therapist will use those in dependence on God the Holy Spirit.

The content of this written “interview” is taken from Dr. Tan’s writings and approved by him in this format.

FOR FURTHER READING
L et’s start with a question. Before you begin reading this article, take a minute to stop and reflect. In your work and ministry, what do you think that you are serving? What is the meaning or wholeness, or healing that you desire for the people to whom you minister? Write those thoughts down.

Now, consider that list for yourself. How does your life reflect that place of wholeness or healing? God desires that you also live in a way that is connected intimately with the knowledge of who you were created to be, that you know how much God loves you, and that you are transformed and healed. God wants you to have a ministry plan that can sustain you. Is that the plan you follow?

WHOLENESS AND BROKENNESS

Ministry with shalom at its center is a mutually transforming ministry. As we pursue a life of service that seeks to live out shalom for others, God seeks to transform us so that we live in dynamic relationship with our self, God, our loved ones, and our community. Our participation in ministry is then a reciprocal involvement in redemption and restoration; we are restored as we participate in the restoration of others.

Yet how often does the work of ministry, health care, or psychotherapy lead to the experience of exhaustion, disillusionment, or despair? It is not uncommon to hear colleagues say that they are “burned out.” Is this what you desire for the people you are serving? Is your goal for them to be so invest ed in their work and ministry that they do not have time to pause and rest? How can this be what God desires for you?

In this article we will explore the association between burnout and shalom, and the ways that human relationship to God, self, others, and community are interwoven in these experiences of wholeness and brokenness. We assert that it is within the transformative power of relationship that we move toward shalom, and when we break down in our authentic connection to God, self, and others we are prone to burnout. In fact, we do violence to others and ourselves and we violate God’s plan for shalom when we do not value the authentic needs of self and of others.1

WHAT DOES PSYCHOLOGY SAY ABOUT BURNOUT?

There are many reasons to embark on this journey of personal and professional development. As we pursue a life of service that seeks to live out shalom for others, God seeks to transform us so that we live in dynamic relationship with our self, God, our loved ones, and our community. Our participation in ministry is then a reciprocal involvement in redemption and restoration; we are restored as we participate in the restoration of others.3

Theories and constructs that contribute to the risk of developing burnout include: Maslach’s theory of burnout, characterized by emotional exhaustion, depersonalization, and reduced personal accomplishment,5 and the work of two others: Christina Maslach, in her early research and writing on burnout, emphasized that “what is unique about burnout is that the stress develops. By connecting with others in emotionally charged work, a worker who is burning out becomes emotionally cold and unfeeling or cynical about the needs of the client. Finally, these experiences of distance and exhaustion can be exacerbated by a sense of limited personal accomplishment, and perhaps even self-recrimination that one has ‘failed’ or ‘become like the other burned out workers.’”4

The impact of burnout moves beyond these internal experiences of exhaustion and lack of accomplishment. Research suggests that burnout is associated with lower work productivity, lowered commitment or loyalty to an organization, more sick days, more stress-related illness, and finally, attrition.5 These are more than simply risk of personal misery when a health professional experiences burnout; it ripples outward and affects relationships or resources, the ability to participate in decisions and problem solving may help to buffer the impact of these limitations. The importance of record is also associated with burnout—not only financial compensation, but also recognition for work accomplished. Fairness in the job setting is the perception that decisions are equitable, processes of de cision-making are unbiased, and one’s efforts, time investment, and skills are justly acknowledged and compensated. In a longitudi nal study, Maslach and Leiter found that for those already at risk of burnout, unfairness was a key predictor for them actually experiencing burnout a year later.6 Finally, we consider worker values. Those ideals and principles people align with are important personal values, and burnout is less likely.7 This requires us to be able to reflect and identify what our personal values and motivations for ministry truly are.

RELATIONSHIPS AND BURNOUT

Because relational stress in work correlates with the risk of burnout, we propose that relational experiences of wholeness and brokenness are central to forming relationships that contribute to the risk of developing burnout. The theory suggests an interactive relationship between these three components. The emotional demands of serving people in helping or roles can cause workers to extend themselves beyond their capacities. Needs may feel urgent and ex pressent, and the worker can begin to feel “used up,” that there is “nothing left” and no source for gaining energy for the work. When emotional exhaustion sets in, one possible way to try to conserve energy is to not extend oneself as much to the relationships. This can move the worker to a place of distancing from or deprofessionalizing those whom he/she is caring for. While a certain balanced amount of detachment may be a necessary boundary in emotionally charged work, a worker who is burning out becomes emotionally cold and unfeeling or cynical about the needs of the client. Finally, these experiences of distance and exhaustion can be exacerbated by a sense of limited personal accomplishment, and perhaps even self-recrimination that one has “failed” or “become like the other burned out workers.”4

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to burnout, an important antidote against it is supportive work relationships. Humans turn to relationships when stressed, and social support as a psychological construct represents both the experience of being emotionally and practically supported ourselves and doing this for others.17

Psychological literature identifies four main sources of social support that mitigate burnout: professional, personal, organizational, and church-based. Professional support comes from supervisors, colleagues, and patients.18 Family and friends provide personal life social support.19 Organizations, through policy and other structures, institute supportive environments. Two examples of organizational support include predictable workloads and employee input in policy.20 Churches not only offer emotional support through clergy and members but also provide avenues of encouragement to maintain, deepen, and integrate faith with daily life.21

The presence of social support can both prevent and buffer against the effects of burnout, as “social support not only reduces burnout, it is mobilized as a coping mechanism when we desire to embody a reciprocal transformative model of ministry, that there may be seasons in which we are overextended. However, attending to the warning signs of these seasons of stress allows ministry workers to create time for continued refinement and transformation. Facing burnout remains an opportunity to grow in understanding more about ourselves as well as others. In order to more deeply explore this interaction, we begin with a model of human relationship.

Martin Buber offers a theological framework for humanness that reflects the relational image of God and the value of persons. In a simple way, his “I-Thou” understanding of personhood reflects the fact that we are a true self only within relationship; the self is defined within a relationship. Buber combines this with having an “experience of a person, rather than an authentic connection, represent ed as “I-Thou”22. Balwchik, King and Reimor expose on Buber’s theological anthropology to present a model of relatedness with four quadrants, based on the framework of an x-axis that represents value of self from (low) insecure sense of self, “I,” to a high, secure sense of self, “I,” and a y-axis to identify the value of the other (from low recognition of the unique humanness of the other, “It,” to a high regard for the other, “Thou”).23 This model then identifies four quadrants or types of relationships depending upon the location on the axes: I-Thou (upper right quadrant), I-It (lower right), I-It- (upper left), and It-It (lower left). The I-Thou relationship is then the best description of a whole and healthy relationship with self and with others. God’s intention is that we be fully ourselves and fully acknowledge the uniqueness of another in relationship. Shalom is based on an I-Thou model, a developing self that is secure in an understanding of human particular value and identity, in relation to the “Thou” (an “other” with unique being and identity). Burnout as just described is represented in the quadrants where either the “I” or “Thou” has become an “It.” When we live out of a place of limited self-awareness and self-identity, our own needs and values can become subservient in the caring relationship, demonstrated, for example, when it feels impossible to say “No.” When we thus become exhausted by the emotional demands of those in need, the other may become an “It” in an effort for the “I” to survive. We may feel it is too much to relate to the unique value of each person in need and may disconnect from our ministry relationships.

We enact I-Thou or I-It relationships within ministry and ministry cultures, we must seek to reinforce the value of self and value of other within them. An organization that esteems its own workers (or its ministry identity) over recipients often lacks sensitivity to the unique needs of the community and cultural context. This fails to embody mutuality and the reciprocal nature of all ministry. Organizational cultures that value the recipient over the worker oppress our own workers and impede their health and transformation.

This is clearly not participation in God’s shalom.

Implementing Practices for Shalom

How might Buber’s I-Thou model enrich our understanding of shalom? We consider the personal, social, and organizational impacts of this model. First, within the mutual transformation formation model of ministry, each self is of value; we must commit to the challenging work of authentically regarding both self (I) and other (Thou). Transformational ministry also recognizes the ongoing mutual healing of both the caregiver and the care-receiving. Finally, institutions bear responsibility for creating an organizational culture of shalom, places that encourage and reward relationships of mutual enrichment rather than burnout and oppression.

Personal Impact of the Absence of Shalom

A dynamic model of shalom reminds us that we are in the midst of transformation, and we each bear a personal responsibility to pursue well-being and spiritual maturity. We have already argued against the idea that burnout is merely a matter of personal weakness. Nonetheless, we do participate in our transformation. In this regard, Miner and colleagues have identified an “interpersonal orientation to ministry” that serves as a buffer to burnout in clergy.24 This emphasis on an internal sense of identity, role, and competence highlights the importance of a secure sense of ministry self—an “I” as minister, worker, not an “It.”

Having a secure ministry identity challenges the temptation to a messiah complex. A messiah complex springs from an overactive sense of agency in which we consider our role to be greater than it actually is. We are not truly connected to our own unique gifts and needs; in surprising ways we may be creating ourselves as an “It.” Of course, caregivers do not wake up in the morning and decide that today they will become the messiah to those for whom they care. Rather, this savior complex (or not so subtly) enters in when caregivers find it difficult to let God be God and thus take on more than they intend. At this point we are not participating with God but rather have taken on God’s role as well as our own.25 When we are unable to stop and say no to the requests of others, we may be acting as rescuers rather than as workers with the one true Savor who redeems us for shalom. The messiah complex prevents us from realizing our own need for transformation, instead seeing transformation as something that needs to be accomplished “out there” and “not in here.”

The principle of Sabbath is one way to regain perspective on our identity and role in our work. Sabbath means not only resting but also ceasing, including ceasing to try to be God. On the Sabbath, “we do nothing to create our own day. We abstain from work, from our incessant need to produce and accomplish. . . . The result is that we can let God be God in our lives,26 and we are reminded of our role and God’s role; we can refrain from the temptation to be God in the lives of those for whom we feel responsible. Sabbath creates a time and space in which God is in our lives, we are reminded of our role and God’s role, we can refrain from the temptation to be God in the roles of those for whom we feel responsible. Sabbath creates a time and space in which shalom relationships are lived out and marred relationships are made whole. The accurate “I” view of the self is deepened as we experience God in the keeping of the Sabbath and Sabbath rest. This is not merely a rest. “I” becomes a clear image of God and the value of persons. In Christian context; it also fails to embody mutuality and the reciprocal nature of all ministry. Organizations that value the recipient over the worker oppress our own workers and impede their health and transformation.

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Shalom in Organizations

The call to shalom and healthy community relationships requires a countercultural perspective. Cultures value of progress and productivity directly threaten healthy relations hips. Sabbath counters this. Health care or any ministry that rightly follows managerial culture by primarily valuing numerical growth or monetary cost runs the risk of treating others as “It”—one more cancer patient, one more family in economic need. What happens when the cancer patient does not get better? What is felt when the economic needs become more complex? We are not advocating an unreal or idealistic community of healthy relationships and healthcare settings, but we are asking for an organizational commitment to eschewing an orientation that considers progress or productivity the ultimate goal of service.
When we fail to acknowledge our interdependence. God made us for relationship and interdependence enriches both the self and the other. These contributions from others can be complicated, frustrating, and wonderful, but we can thwart the opportunities of others to contribute as God made them to contribute.

CONCLUSION

We rally God’s plan for shalom when we recognize our interdependence and others through burnout. While this statement may seem extreme, we contend that the experience of burnout represents a violation of self-deception and expectations of others that extend beyond capacity for health. Let us commit to enacting a ministry culture that lives in shalom and creates mutual transformation in ministry.

7. Ibid., 1000.
8. Ibid., 1009.
9. Ibid., 1009.
24. Personal communication with Rabbi Stuart Dauermann, August 14, 2012.

ENDNOTES

3. Ibid., 101.
7. Ibid., 1000.
8. Ibid., 1009.
9. Ibid., 1009.
24. Personal communication with Rabbi Stuart Dauermann, August 14, 2012.
DO YOU NEED JESUS TO BE A GOOD THERAPIST?

Cameron Lee

I t was nearing the end of the academic year, and one of our graduating family therapy students came to my office for a chat. She sat across from me, beaming, full of enthusiasm for her newfound clinical skills. To be frank, I don’t remember much of the conversation. But one sentence lodged forever in my mind. With a glow of delight on her face, she reported what for her was a new and surprising insight: “I don’t need Jesus to be a good therapist!”

Something in me cringed as she said this.

I didn’t take her to mean “I don’t need Jesus, period,” and to some extent, I could agree with what she said. Many excellent therapists aren’t Christians, and Christians have much to learn from them; conversely, being a follower of Christ is no guarantee of clinical wisdom or competence. Nor would I want to endorse the kind of instrumental integration that can come within a profession. Integration is so much more than this.

Still, I couldn’t suppress the feeling that I had failed somehow in my own vocation as a teacher. I had taken too much of our students’ personal and spiritual formation for granted.

We talked for a while, but I doubt that I had much of anything constructive to say. Eventually we said farewell at my office door, and I never saw her again. But her words haunted me. Something was missing. I wasn’t sure what. But I knew that in some way it had to do with this thing we call “integration.”

But what is integration? And why does it matter?

INTEGRATION AS INTEGRITY

I have often asked our students, “How many of you came to Fuller because of our emphasis on integration?” Invariably, nearly every hand goes up.

The problem, of course, is that the word integration can connote quite different things to different people. Moreover, it’s easy to forget that the terms psychology and theology each represent a wide range of personal and professional meanings. Part of the difficulty is that, by its very nature, the academy encourages specialization and subspecialization. Expertise, as they say, consists in knowing more and more about less and less. This sets a practical limit on the extent of integration that can occur within each discipline, let alone across them.

That’s not a counsel of despair. Psychology, for example, encompasses a vast domain of empirical research, a complex array of theories of personality and behavior, and an eclectic mix of clinical practices. But no one would seriously suggest that the whole enterprise be abandoned simply because researchers, theorists, and practitioners can’t always agree. Productive and insightful work continues to be done, and many hold out the hope of greater synergy. In recent decades, for example, neuroscience has begun to serve as a common platform for discussion between professionals of quite different stripes, a trend that seems likely to accelerate forever in my mind. With a glow of delight on her face, she reported what for her was a new and surprising insight: “I don’t need Jesus to be a good therapist!”

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But there’s an alternative to thinking of integration primarily in cross-disciplinary terms. What, we might ask ourselves, is the perceived problem with which integration is the proposed solution?

To begin with, there is the practical problem suggested above. The state of knowledge in established disciplines such as the social and behavioral sciences and biblical studies and theology continues to grow. It’s difficult enough for scholars and practitioners to keep abreast of developments in their own fields; it’s more difficult still to develop anything approaching expertise in other domains. The problem is felt keenly by dissertation students. Even if their curiosity extends across disciplines, the pragmatic reality is that they are rewarded more for specialization than cross-bench thinking.

Much of what drives the interest in integration, however, is personal and in some sense political. The relationship between the church and the profession of psychology has often been fraught with mutual suspicion. Many early writings in integration had an apologetic tone, as if a certain level of justification was needed for dabbling in such dark arts as psychology and psychotherapy.

The need for such defensiveness seems to have lessened over the decades. But many of our students still come to Fuller over someone’s objections. By all means, study to be a pastor or missionary—is the message they receive, directly or indirectly, but why be a therapist?

The matter can be put in more personal terms. First, students arrive at Fuller with a set of preunderstandings shaped by their context (e.g., church) and another way in which a person thinks one way in one situation and another way in another. This can lead to a fragmented imagination and a compartmentalization of experience in which a person thinks one way in one context (e.g., church) and another way in the next (e.g., the clinic). The problem is thus one of “coherent construed.” To use Walter Brueggemann’s term: of being able to interpret and experience reality whole, to tell a coherent story about what is happening, how one should respond, and why. Beyond more intellectual interest, therefore, one of the motivations for integration is the sense that one’s personal integrity is at stake. Is there any conflict between being a Christian and being a psychotherapist? The question isn’t unique to the practice of therapy; many Christians experience some degree of compartmentalization of faith and work, confession and profession. But therapists, different and lesser, are involved in helping people correct the course of their lives, may feel the question more keenly.

Thus, there is an important sense in which “the integration of psychology and theology” can be understood in academic and interdisciplinary terms, and much fruitful work has been done on that basis. To think of integration as a matter of integrity, however, emphasizes a more personal dimension.
Social psychologist Ken Gergen has called it “multiphrenia,” a problem of identity, “a splitting of the individual into a multiplicity of self-investments.” It’s a good description. I believe, of what happens to students during their formative years and frequently confusing years of graduate training.

What’s needed is a coherent narrative framework that can help students develop together a developing sense of vocation as Christians and as therapists. In Fuller’s Marriage and Family program, that framework is provided by the biblical motif of peacemaking. Other models, of course, are possible. But formation requires some coherent framework, and we believe that peacemaking, along with what we call the attendant “clinical virtues”—humility, compassion, hope, and Sabbath rest—provides one that is true to the narrative of Scripture. I sketch that framework briefly below.

**PEACEMAKING AND THE CLINICAL VIRTUES**

The early chapters of Genesis provide a leitmotif that runs through the biblical narrative. What God creates is good, even in God’s work (and for which they need psychodynamic therapy services). The high-water mark of the Beatitudes is the call to be peacemakers (Matt 5:9), nestled in the context of Jesus’ teaching about the kingdom. In Matthew 5:9, Jesus calls the poor in spirit happy. A peacemaking perspective assumes that creation was originally suffused by shalom, a rich biblical term for peace that conveys much more than the mere absence of conflict. Shalom is the presence of contentment, wholeness, and justice. Sin subverts shalom; in Cornelius Plantinga’s memorable phrase, a world broken by sin is “not the way it’s supposed to be,” not the way God intended. Psychotherapists must deal with brokenness of every kind: physical, emotional, spiritual, relational. The work can be difficult and draining. Under professional strictures of confidentiality, therapists find themselves in contexts in which explicitly sharing the gospel with clients would violate ethical norms. What vision, then, will sustain them in their work?

The high-water mark of the Beatitudes is the call to be peacemakers (Matt 5:9), nestled in the context of Jesus’ teaching about the kingdom of heaven (Matt 5:3, 10). All of his disciples must understand themselves as citizens of that kingdom, making peace by participating in the ongoing work by which God is restoring shalom to creation. Disciples who would also be psychotherapists must bring that kingdom orientation to their work. What we thus call the clinical virtues are not ad hoc character qualities that simply make one a better therapist; they draw their unity from the internal logic of the Beatitudes.

Jesus holds up a surprising list of people as exemplifying God’s kingdom—at least surprising to those whose imaginations have not been shaped by a right understanding of prophecy (see, e.g., Luke 4:14–30; Isa 61:1–4). In Matthew 5:3–8, Jesus calls the poor in spirit and the meek blessed, together with those who mourn and hunger for justice. In Luke 6:20–22, it’s the poor and the hungry, the distraught and disenfranchised. God’s kingdom, in other words, comes by grace rather than merit and must be received as a gift. It does not belong to those whom we would vote as most likely to succeed.

The clinical virtue appropriate to such a state of affairs is humility. It is not necessarily those who come from privileged backgrounds and model families, for example, who make the best therapists. People who aspire to assist others in navigating their brokenness must know their own with clear-sighted honesty. Against the modern, almost gnostic worship of personal know-how, the humble Christian therapist stands amazed—Who, me?—at the privilege of helping others find and nurture moments of wholeness and peace.

This is active work: peacemakers are not peace-wishers. People who humbly grieve brokenness—both their own and that of others—hunger to see God make things right. And they are not content to sit idly by. Blessed through the knowledge and experience of God’s mercy, they in turn embody that mercy for others (Matt 5:7). This is expressed through the clinical virtue of compassion, a word whose root means “to suffer with.” A therapist’s compassion, motivated by the desire to see one’s client move toward wholeness, is the foundation of the healing relationship. Many who seek counseling will say that their therapist is the first person who truly listened to them, who truly understood. No longer invisible, no longer isolated in their suffering, troubled clients begin to perceive glimmers of hope.

Therapists face hopelessness on a daily basis, and therefore need the virtuous disposition of hope themselves. Compassion, after all, is difficult to sustain. In addition to the emotional demands of what happens inside the therapy room, therapists have their own personal concerns with which to contend (and for which they need self-compassion!). Burnout and emotional exhaustion, feelings of futility and meaningfulness are ever-present possibilities, and the therapist’s own hope-full or hope-less attitude will be communicated to clients through the therapeutic relationship.

For Christians, hope entails cultivating the enduring ability to imagine present challenges in terms of the future promised by God. Even small steps toward peace can be celebrated for their participation in the divine work of restoring wholeness to creation. Every therapist faces days or weeks in which clients seem stuck with no progress in sight, tempting therapists to blame their

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+ "As my life continues to unfold, God seems to be combining my passion for mentoring graduate students with his vision to reach hurting people. I’ve long been in solidarity with Hispanic people, and I have been uniquely placed to provide clinical supervision as Fuller Psychological and Family Services (FPFS) has begun over the past year to provide therapy services in Spanish."—AnneTork Newton, assistant professor of clinical psychology.

+ Pamela Estyine King is the Peter L. Benias Associate Professor of Applied Developmental Science. This quote is taken from an Integration panel convened for the School of Psychology’s 50th anniversary. More online.
In our rest, we remember that God's work rescued from slavery by God's mercy and love becomes in due course part of God's new story. We are meant to be stories of God's new world... What we do in Christ and by the Spirit in the present is not wasted.

WITNESS TO THE SABBATH

The model of integration as integrity, within the vocational narrative of peacemaking, is the product of a departmental history that is too long and complicated to tell here. Suffice it to say that Marriage and Family was once a ministry program within the School of Theology; changes to state licensing laws prompted us to relocate to the School of Psychology in 1987. The troubling conversation mentioned above happened during the early years of that transition, when we were still adjusting to our new institutional home and trying to identify our distinctives.

Today, marriage and family students are introduced to the peacemaking framework in their first quarter. Simultaneously, in the first and second quarters, they participate in small groups, led by faculty, to explore their own personal narratives in connection with peacemaking and the virtues. Then, in the spring quarter of both their first and second years, the students, staff, and faculty of the program gather off-campus for a day of worship, meditation, and conversation. It’s indicative of the graduate school subculture that many of us enter the day feeling too busy to take that time away from our work. But it’s the very sense of Sabbath and the recognition of the Sabbath that by the end of the day, we wonder why we waited so long.

Integration as integrity is essential to our formation. Whether we intentionally engage in formational practices or not, the language of “self-care” is too narrow. Sabbath rest, right, then, is not just a vacation—a piecemeal sense of identity is more and more becoming the norm in highly technology-dependent societies. Graduate school may exacerbate the condition, and training to be one is paid to guide people through the ups and downs of their lives raises the stakes.

Integration matters because integrity and a coherent sense of identity is one whom Jesus has called to be a peacemaker. Do you need a relationship with Jesus in order to be a good therapist? Well, in some sense, no. But that’s asking the question the wrong way around. Can the rigors and challenges of being a good therapist become the testing ground for a coherent identity as a peacemaker? Yes. And if I had a chance to do that false conversation over again—who knows—this time I might have something more constructive to say.

ENDNOTES

Student Internships and Clinical Settings

Before joining the faculty at Fuller, I was, for 24 years, a pastor. The congregation I served, and all congregations, are messy, jumbled expectations, people experiencing times of great joy and deep sorrow,Hourly discourses at board meetings, caucuses, preaching, and weekday critiques on just about anything. Congregations are messes for one simple reason—they are an assembly of people. Being a pastor is tough, but most of the time, it is the best life.

The work of a pastor is to help people grow as disciples of Jesus Christ, leading people from sickness to healing, from immaturity to maturity, and from being settled to being sent. The Apostle Paul described his work with the churches in Galatia this way. “My little children, I’m going through labor pains again until Christ is formed in you” (Galatians 4:19). This labor towards discipleship happens as pastors go about their routines of ministry. This work happens when the church gathers, but most often it happens in the midst of ordinary life, in relationships, as pastors intentionally pay attention to what is God doing, or seeks to do, in the life of a person when they shepherded.

In the church I served, we would often say: “All of us are broken people, some of us have better masks.” With “battles on the outside, fears in the inside” (2 Corinthians 5:18), we gather as church. We are defined not by problems, but defined as those loved by God in the process of being formed into the image of Christ. 1

To do this work, theology is not enough. Certainly, pastors need to study the Bible, church history, and doctrine, but the work of a pastor is the lives of people. The Word becomes real in the lives of people, not in isolation, but in the places for one simple reason—they are an assembly of people.

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ENDNOTES
2. I see this idea of discipleship and pastoral care as relational, intentional, and ordinary from Exod 6:5-9.
4. Ibid., 235.
5. Sandra Magsamen, Psychology professor Carmen Lane and I wrote the book The Work Will Be a Joy: Understanding and Coping with the Challenges of Pastoral Ministry (Eugene, OR: Cascadia, 2012) to help ministry leaders be healthier and serve well.

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The local church: A work in process
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teenagers have tremendous capacity for spiritual growth and thriving when they are embedded in a context telling them they have a purpose in life and that they are valuable and capable members of society. Many minority youth growing up in economically disadvantaged homes, however, are at much higher risk for outcomes such as incarceration and emotional disruption. Consider for a moment the hypothetical lives of two teenagers: Trevor and Evan. Both young men attend a high school on the south side of Chicago and live in a neighborhood replete with challenges that can hinder positive development. Many people would consider their odds of becoming flourishing adults quite low; however, their experiences as adolescents have the power to shape and even transform their life paths.

About a year ago, the trajectories of those fictitious boys’ lives began to diverge. Trevor heard about a group called Team World Vision (TWV) from one of his friends. It went to a TWV meeting and found out that 20–30 teens from his school would be running 26.2 miles in the Chicago Marathon to raise money for clean water in Africa. Although Trevor had never really thought about raising money for kids halfway around the world (his family had barely enough money to get by), he was really inspired by the passion of the group leaders and decided to sign up for the marathon. Over the next few months as Trevor began to train with his team, others began to observe changes in Trevor. His teachers began to notice that he was spending more time on his homework in class. Trevor also seemed better able to perform on Evan’s team stunts character development, we want what it is about the experiences of these two boys that are most predictive of their divergent pathways. We surmise that it is the transcendent purpose and spirituality embedded in Trevor’s athletic involvement that enables him to develop virtues in the TWV context, whereas the focus on the self and personal performance on Evan’s team stunts character development. As researchers who study thriving and character development, we want what it is about the experiences of these two boys that are most predictive of their divergent pathways. We surmise that it is the transcendent purpose and spirituality embedded in Trevor’s athletic involvement that enables him to develop virtues in the TWV context, whereas the focus on the self and personal performance on Evan’s team stunts character development. As researchers who study thriving and character development, we want what it is about the experiences of these two boys that are most predictive of their divergent pathways. 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The Holy Spirit is essential when it comes to the work of the Christian therapist. The Holy Spirit is vital for carrying out the work of the Christian therapist. The Holy Spirit is not only necessary for the therapist to understand the needs of the patient, but also to help the patient understand their own needs. It is important to avoid seeing virtues as a means to an end (happiness), but instead to view them as important outcomes in their own right.

But who assigns significance and worth to virtue development? Historically, the development of virtues has been located in religious contexts for the purpose of honoring deities or the community. In modern times, virtue development has shifted to secular or therapeutic contexts for the purpose of individual well-being. Our research team asks, do virtue-building activities differ when practiced in a secular context rather than a religious context? Has this modern shift undermined virtue formation in our society—especially for adolescents and emerging adults—and can we facilitate the formation of virtues by imbuing interventions with spiritual purpose and meaning?

How Do Virtues Develop? Considering the Importance of a Spiritual Purpose and Context

Since the late 1980s, the field of positive psychology has been investigating how character strengths and virtues are developed, and numerous positive psychological interventions that foster character strengths such as gratitude, forgiveness, self-control, and compassion have been empirically validated. However, these interventions are often presented in the popular press as a means to avoid moral meaning. Researchers warn against the dangers of pursuing happiness for its own sake because pursuing virtues and hedonic purposes can actually undermine both virtue development and well-being. It is important to avoid seeing virtues as a means to avoid ending happiness, but instead to view them as important outcomes in their own right.

At present, our team is engaged in a large-scale experimental study to examine the effects of an intervention that builds self-control and patience in adolescents as spiritual, moral, or instrumental in its purpose. Despite the paucity of research in this area, several studies have shown that the ability to regulate one’s behaviors and emotions has a major positive impact on nearly all life domains, and a variety of interventions have been empirically validated to build patience and self-control. In many ways, self-control is like a muscle; it is a domain-general resource that is depleted after use but can become stronger with regular exercise. Many of the interventions that build self-control and patience seem to have corresponding spiritual disciplines and practices that engage the same type of activity. For example, regulation of eating or spending (instrumental condition), will help those interventions; the spiritual disciplines of fasting and tithe draw on these basic actions but also include a higher purpose.

In our study, we are recruiting 480 adolescents to engage in a two-week self-control and patience intervention. The intervention is delivered in a game-like and interactive way through the CharacterMe smartphone app we have developed with Matt Lamskin and Matthew Geddes (see p. 86 for more). The app includes challenges meant to build basic regulatory resources (e.g., the “hand swap” challenge builds self-control by having participants use their non-dominant hand to write their names; the “taking perspective” challenge helps participants recognize their own emotions, and the “taking perspective” challenge helps participants reappraise negative interactions). Participants are randomly assigned to different versions of the app in which the language and framing of the activities emphasize how building strengths (or fixing weaknesses) will help them connect with something bigger than themselves (e.g., God, spiritual condition), will help them become a better person (moral condition), or will help them do better in school and athletics (instrumental condition). We are tracking how the adolescents’ self-reported character from before they begin the intervention six months after they complete it. We are also collecting ratings of the adolescents’ virtues from parents, friends, coaches, and teachers because those individuals may be better able to report true change. Our hypothesis is that...
The spiritual framing will load greater and longer-lasting development of patience and self-control.

**VIRTUES IN SPORT: EMPHASIZING SPIRITUALITY, IDENTITY, AND COMMUNITY**

Although experimental studies provide a rigorous means to examine the effects of spiritual and virtue development in sport, they are often predicated on a narrow view that treats athletic environments, particularly when performance outcomes become the determinant of human worth. High performers who expect perfection in others for them to be deemed worthy. Therefore, God's love is not only earned through performance but also requires a discerning mind to bring to light the essence of the communities that we want to create. Thriving is about communities where people feel and know that they are valued and are the things that unique to offer the world: and that they have the courage to act on their gifts.

**ENDNOTES**

1. The accounts of Trevor and Evan are fictional, but their stories are loosely based on the experiences of many of the participants in our research studies.


I painted wounds to depict beauty in vulnerability and brokenness. These paintings enfold the grotesque, deformed, contorted look of wounds, yet through the ruptured and punctured appearance, the beauty of their tenderness and fragility emerges.

“My desire is to point one’s sensitivity to the brokenness, open the viewer’s sense of compassion and understanding, and inspire them to perceive beauty in the most unexpected and unimaginable. I believe that vulnerability has the power of transformation.”

— Trung Pham

Wound19 by Trung Pham, Oil on Canvas, 30” x 30”, 2015
“Not only does Christian theology point to cooperation and partnerships in mission, but the size and complexity of global concerns to which the church should speak requires this partnership. No one individual, church, or even national church can solve the major issues of violence and human trafficking, nor can they alone reach the mass of unreached people in the world. The missio Dei requires that we work together as the body of Christ, not building personal kingdoms, but looking forward in our ministry to the city built by God.”

Scott W. Sunquist, dean of the School of Intercultural Studies, from his book Understanding Christian Mission.

“The last fifty or sixty years have seen a radically changed world, and many of the older patterns are no longer relevant or even possible. On the other hand, the Church has grown enormously in the former ‘mission fields’ since 1945. We are seeing new personnel as well as new approaches to mission today. The Christian mission remains the same, but our context is very different, ... (and) that fact calls us to sensitivity to each culture, hard thinking, and openness to the creativity of the Holy Spirit.”

Dean Emeritus Paul E. Pierson, second from right, from his book The Dynamics of Christian Mission.

This content is curated from ongoing conversations taking place throughout the Fuller community. Visit fullermag.com for full videos, articles, and more.
If God is opening new horizons by radically shifting Global Christianity, what is the Holy Spirit speaking to us, and what is the possibility? I suggest ‘democratization’ is the word that we should play. The vision of mission in our time can be summarized as democratization—or even liberation—of mission. Democratization is a theological concept referring to a process through which a privileged status or call initially granted to a small group of selected people is eventually expanded to include the whole community of God’s people. This idea of democratization has an important agenda for reimagining mission.


These quotes represent a variety of international voices in missiology speaking during the School of Inter-cultural Studies 50th Celebration. Hear more online.

“I see within the church a preoccupation with power, so there is a call to let go of our power and control and to recover the redemptive power of the gospel message of the cross that we are challenged to accept as a minority. . . . We must accept the shift that we are no longer the center of Western Christianity; we in Europe are a part of the periphery of global Christianity, and this calls us to strengthen our attitude of waiting on God to deep humility.”

Anne-Marie Kool, associate professor of missiology at Baptist Theological Academy in Budapest, Hungary. Hear her reflections on changes in missiology in European contexts online.

“The Christian mission in the coming years will become multidirectional, from everywhere to everywhere. This reflection demands us to discard the old positions and habits of thought formed within colonial frameworks.”

Moonjang Lee, senior pastor of Dooan Church, South Korea. Hear his lecture on Korean perspectives of Christian mission online.

“A three-dimensional understanding of the reality of missions suits better our globalizing understanding of reality. This linear understanding that differentiates between sending countries and receiving countries has been replaced by a more dynamic polyhedral network of multiple relationships, in which all send and all receive at the same time under the lordship of Jesus Christ.”

Pablo Deiros, vice president at International Baptist Theological Seminary in Buenos Aires, Argentina. Hear his lecture on a Latin American perspective of eschatology online.

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“To affirm that the Reign of God has cultural manifestations is to recognize that there are many cultures. The Reign of God does require one to choose which culture's vision has priority. It sensitizes one to the importance of recognizing that cultures provide meaning for individuals and that one's research or therapy must respect that plurality.”

“Since we live in an age when economy and politics transcend national borders, it stands for us to ask what the scope of our ethical responsibility is now more than ever before. . . . We must yield to the plurality of perceptions and experiences. A genuinely globally minded church must incorporate a diversity of principles and views.”

“It’s important for us to recognize the positions of privilege we’ve come from. We may not have enacted violence in certain situations, but we may have benefited from it. What privilege do I have as a white woman? What privilege do I have as an academic? We need to be living out a recognition of that so that we can say, ‘join me in this’ and so that we’re raising each other up. What parts of my privilege can I give to you? What parts of my privilege are unearned and I can let go of?”

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The choir represents one of the many languages spoken and sung at the School of Intercultural Studies 50th Celebration gala.

Resources

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American Christianity in a Global Historical Context with Nathan Feldmeth
Global Pentecostalism and Mission with Amos Yong

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“The future of Christian theology lies in global solidarity, theologizing can no longer be the privilege of one culture, neither Western nor any other. Systematic theology is fast becoming a collection of various voices from all over the world, often a cacophony of dissonant sounds. What would a genuinely African ecclesiology look like? Or an Asian one? Or Latin American? . . . Classical Western theology may benefit in an unprecedented way from the encounter with these contextual and global voices. At its best, this dialogue may become an economical exchange of gifts.”

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Professor Christopher B. Hays and PhD student Anna Lo use Reflectance Transformation Imaging (RTI) to translate 4,000-year-old Sumero-Akkadian tablets from Mesopotamia for the first time into English. The technology, the result of a partnership with USC’s West Semitic Research Project, uses digital photography and multiple light sources to help them interpret the ancient surface. The artifacts “give more context for the Bible,” says Hays. “They help us understand how the ancient Babylonians lived their lives, and even what gods they worshiped.” The tablet pictured records the sale of animals for a festival, and even reveals the scribe’s fingerprints. Read more online, including Hays’ story of leading an immersion course in the Holy Land.

Joy Moore, assistant professor of preaching, in her essay “Social Media and the Church,” available online. Above: a student works on an online class in front of Fuller Pasadena’s Payton Hall. See more about innovations in Fuller’s courses online.

VOICES ON Technology

“We are the stories we tell. From the flickering flames of the campfire to the video captures of the humiliating or hilarious, stories have guided tribe and tradition. A community’s canon, whether an ancient Holy Book or a viral blog post, influences how one imagines the identity of those within their community and how the community imagines outsiders... The mandate for the followers of Christ to go into all the world will not be fulfilled by riding a donkey through Jerusalem but going into the virtual spaces made available through digital technology.”

Joy Moore, assistant professor of preaching, in her essay “Social Media and the Church,” available online. Above: a student works on an online class in front of Fuller Pasadena’s Payton Hall. See more about innovations in Fuller’s courses online.
"We tend to think of technology as more science than art, or at least an applied science dependent on art. Could this be a key for holding arts and sciences together? Nietzsche links techne to a bringing forth, to the notion of prothesis. At its best, technology is a creative act, merging thought with matter and time. Creation can be seen as God’s poetry, the realization of word and image, ideas made manifest."


"We’re now in a culture that flows through networks, and to understand a people, you need to map the networks they’re a part of. If you drew a circle around my street to understand the people in my neighborhood—and that’s all you looked at—you wouldn’t know us very well. You’d have to study the global networks we are connected to. . . . We’re sharing emotional space, connected space, completely outside the face to face relationships we have. This is a new aspect of culture we haven’t had before.”

Ryan Bolger, associate professor of church in contemporary culture, in a lecture on church communities and technological change.

"The reenchantment of the world is linked to our use of technology. The access to the fruits of modernity, the age of scientific nationalism, is what allows us ultimately to reenchant our lives. Technology, both the written word that perhaps marks the dawning of the modern age and the computer technologies that herald its morphing into a new form we don’t have words for . . . . The technologies of our culture and modernity and of the church can be seen as God’s poetry, the realization of word and image, ideas made manifest.”

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"Pastors and Christian educators must consider the fact that students and congregants are not only engaging in Christian formation within the walls of churches and institutions, but also online. . . . Not only are United States citizens being formed by the media-saturated culture they are embodied within, in general, they are participating and socializing in ways that they are participating or socializing in churches or classrooms.”

Angela Gómez (PhD student) from her research on social media and community formation. Hear her interview at The Gathering Place, a resource for Anabaptist youth members, online.

"When I was initially approached to teach my course, Pastoral Care and Addictions, via Fuller Live!, I was apprehensive. The class addresses highly sensitive material and includes a great deal of self-disclosure and personal testimonies. I was concerned that due to the distance learning medium, there would be a lack of personal connection, but thankfully this has not been an issue. I have taught my course twice using Fuller Live!, and despite the many miles that separate us geographically, their locations, or their resources, together at a single table to teach and learn together.”

Jeff DeSorbo, instructional designer in Fuller’s distributed learning office.

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Angela Gómez (PhD student) from her research on social media and community formation. Hear her interview at The Gathering Place, a resource for Anabaptist youth members, online.
“As a person who builds new technologies, I feel as though the church is standing at the edge of a vast ocean of new connective, potentially faith-transmitting technologies. It can feel overwhelming. But we can temper any fears we might feel with the knowledge that the faith we now hold came to us through earlier technologies. Like the first scribes and the printing-press reformers after them, we have a responsibility, with God’s help, to see the technologies at hand in ways that are both daring and faithful. . . . We need to design systems that pay attention to how that power is forming people—both the good and bad.

Technology has the potential to connect people across the world and quickly communicate ideas and stories that transform our society and individuals in radical ways. And just like working out, when we perceive our training as a game, it’s more fun and more instinctive to do it regularly. So we’ve designed an app to empower young people who are looking to develop their character by giving them a path to get there and have some fun while they’re doing it.”

“Because of social media, Black Lives Matter has been powered through new social platforms, have resulted in some tangible change. I contend that the church has yet to seize this opportunity. While technology fuels social transformation, the church is largely on the sidelines. What might it look like if we had a platform where . . . truth and theological thought leadership had more followers than Facebook or Instagram? Where we can create a connected Christian church bound by a network of love?”

“Conflicts in the church over the use of “technology” in worship rarely have anything to do with technology and often have everything to do with our collective (mis)understanding of the meaning and purpose of worship. For example, some Christians believe that Sunday morning is a time of theological education, others see it as a time for aesthetic entertainment, still others see it as an opportunity for private spiritual enrichment. In the end, Christian communities will purchase and implement liturgical technologies to serve their prospective goals for worship. What we have in the church is not a technology problem—we have a worship problem.

“True leaders look to develop their character by giving them a path to get there and have some fun while they’re doing it.”

Mark Roberts, director of the Max De Pree Center for Leadership, from his talk “How God Uses Technology for His Purposes” at the Rewiring: Faith and Technology Conference (pictured, middle right). Read his daily e-devotional “Life for Leaders” online.

Matthew Kaemingk, director of Fuller Institute for Theology and Northwest Culture, from his lecture during its recent conference Rewiring: Faith and Technology. Learn more about Fuller Northwest and the Fuller Institute for Theology and Northwest Culture—including its Blog Christ & Cascadia—online. At right, a conference-goer stays connected during a break between sessions at the conference.
There are many, many ways God is at work in the urban context, and we really need to develop eyes to see that. I think part of working in the city is asking God, ‘God, show us what you see.’ The city can be the place not just where hard things happen. The transformation of God’s kingdom means that those hard things can produce amazing character and real beauty. I think part of my desire . . . is for us to learn to see those things. For us to see differently.”

Jude Terra Watson, associate professor of urban mission, speaking with Fuller Youth Institute on developing sustainable practices for caring for the city. Above: a student looks over the city of Los Angeles from Mt. Wilson.

“Beyond mere survival, beyond job function, bureaucratic specialization, or social roles, is a wide scope of human concern and responsibility. We are all given gifts for which we all must care. Just as we’re learning the importance of taking care of our environment to leave the earth healthy for future generations, so we must all care for culture so future generations can thrive.”

Mako Fujimura, visual artist and director of the Brehm Center for Worship, Theology, and the Arts, from his recent book Culture Care. He is pictured challenging staff and faculty at Fuller to cultivate a new engagement with culture.

“As Christian leaders it is the mission of the Clergy Community Coalition (CCC) to work with the community to improve the quality of life for all people through spiritual transformation and creative solutions that enhance educational advancement, economic empowerment, and health and wellness. . . . This year the CCC celebrates 10 years of instilling hope in our community through reconciliation, spiritual transformation, and collaborative relationships for the shalom of our city and the surrounding areas.”

Jean Borch (MAGL ’15) has lived in Pasadena and been an advocate for churches and the community. The CCC was founded in 2005 and currently has a membership of over 40 pastors and leaders within the Pasadena community. She’s pictured at Fuller where she met with student leaders who want to foster new relationships with the city.

“I spent my first year here at Fuller just listening to people in City Hall, the school district, and nonprofits, and as I heard from people in the city, I would look for partners within the Fuller community who were doing that kind of work. I wasn’t trying to create a program or make Fuller create them—I was looking for any natural connections that we could make and trying to create linkages. My hope is that Fuller will have committed relationships to people in Pasadena, that it will be a part of our DNA, and that there will be more ways for us to share our stories with each other—stories about what God’s doing in us and through us by being willing to serve our neighbors.”

Janet Labberton—a veteran Young Life leader—volunteers with Pasadena High School students, and, as part of a commitment to Fuller and the city of Pasadena, works to facilitate new partnerships between them.
Matthew Whitney, pictured in “Self Portrait” (watercolor and ink on paper, 2014), “writes text into the urban grid” by praying as he walks carefully planned patterns on Seattle streets. He then paints or illustrates those grids as a completion of his prayer for those neighborhoods. Whitney is a Cascade Fellow, a new initiative started by Fuller’s Institute for Theology and Northwest Culture in partnership with Seattle-area churches and marketplace ministries. See more of his work online.

“Multiethnicity is not essentially a problem to be solved. It’s part of the plan. From the get-go, God has been creating a people in which diversity is not simply tolerated but advanced...”

Jeremy Begbie, from his lecture at the inaugural event for Brehm Texas. Pictured above: President Mark Labberton speaks with Mark Lanier inside the Lanier Theological Library and chapel facility in Houston, Texas, where the event was held.

“Many churches have deserted French neighborhoods such as the ones in which the attackers grew up. I often think of the transformation that could happen if those places would know that Jesus is the Prince of Peace. When I stood at the sites of the attacks where row after row of flowers, signs, candles, and other tributes had been left, I was surprised to see so many notes longing for peace, harmony, and love. What if interconnectedness also meant including Jesus, the Prince of Peace and the Giver of Life, as our partner in opposing terrorism and bringing hope to our world?”

Evelyne Reisacher, associate professor of Islamic studies and French citizen, after the recent shootings in Paris. Reisacher took written prayers with her from the Fuller community offered in solidarity and grief from thousands of miles away. Read her full reflection online.

It Matters to Us!

We are still here
and if we ever become grandparents
we will tell our little ones:
“It was worth it living here!”

Now it’s our turn
to give our very best
We will not be indifferent
selfish, cynical spectators
Hey, Hey!
Hey, Hey!
It matters to us!
This is home!

lyrics from a song by Cristian Cazacu (MAICS ’10) that became a rallying cry in Romania during a recent presidential election, calling on people to be committed and hope-filled participants in the public sphere rather than withdrawing in fear and cynicism. Hear the song sung by Cristian in the original language online.

“I want to do more than protest and pray. I want to be part of an effort to take even a small step toward healing and justice in my community. I want to give voice to people who are usually told that they are the problem. I want for people on all sides of the issue to be humanized instead of stereotyped or vilified. I want to find a way to be faithful to a gospel in which Jesus focuses on people that society has abandoned and left for dead in order to touch them, heal them, listen to them, and restore them into a loving community. It’s a sacred story that says Jesus gave his everything, including his life, just to love those whom others considered unlovable. For me, the Trust Talks are a first step toward creating that kind of community and that kind of love.”

Delonte Gholston [MDiv ’15], a pastoral intern at New City Church in downtown Los Angeles, responded to the violence he saw around him by creating the Trust Talks, a parachurch event that gathers community leaders and members of the police force together to discuss issues of race, police violence, and poverty. More online.
Fuller Seminary’s Office for Urban Initiatives equips students to develop and participate in strategies of social justice, following the tradition of past and contemporary Christian reformers. Founders Joe Colletti and Sophia Herrera (see left) teach students to address local and global issues of injustice. (At right: a student works for the yearly homeless count facilitated by the Office of Urban Initiatives and the City of Pasadena. Students canvas the city in groups gathering information from the homeless population in order to provide more robust social services. More online.)

“We have giant populations of people who live in the shadows of our culture. That affects our schools. That affects our communities. That affects the history of who we are. . . . How are we going to pay attention to the entire city as a whole—and not just the pretty parts?”

Billy Thrall (MAT ’87) leads CityServe AZ, a parachurch initiative to connect resources and social services to impoverished families in the cities of Arizona. More online.

Joe Colletti is an affiliate associate professor of Urban Studies, the cofounder of the Office for Urban Initiatives, and the founder of the Society of Urban Monks. Find more information on this and many other initiatives throughout the city online.

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“Walking With the Poor” by Bryant Meyers (Orbis Books, 2011)
“The Dangerous Act of Loving Your Neighbor” by Mark Labberton (IVP, 2010)
“God So Loves the City: Seeking a Theology for Urban Mission” ed. by Charles Van Engen and Jude Tiersma (Wipf and Stock, 2009)

“Encountering the City with Jude Tiersma Watson”
“Complex Urban Environments with Jude Tiersma Watson”
“Urban Church Planting with Jude Tiersma Watson”
“Integration of Spirituality and Urban Ministry with Joe Colletti”
“Homelessness, Congregations and Community Partnerships with Joe Colletti”
“Introduction to Urban Studies with Joe Colletti”

Resources
Available Classes

The essence of incarnation is embedded in the indwelling of God in us through the Holy Spirit. . . . Standing with the poor as we stand with Christ requires time and the building of mutual trust as well as commitment. (This kind of) incarnational solidarity requires a long-term commitment. In the beginning when you’re working with the poor, you often feel like you do not have enough resources. It feels like all you have are a few loaves and a few fish—and five thousand problems. However, the longer you stay . . . the resources miraculously multiply.”

Sofia Herrera is a licensed clinical psychologist and cofounder of the Office for Urban Initiatives (OUI). Hear her full lecture at the 2010 Integration Symposium and more information on OUI’s many initiatives throughout the city online.

“My own life has been transformed by the many urban social issues that I became involved in over the past 25 years and by infusing my Christian faith and spiritual practices into every one of them. This integrative experience has led me to call myself ‘an urban monk.’ . . . I so wanted to move from the ‘state of beginners’ that St. John of the Cross talked about to the ‘purified soul’ that I eagerly sought to climb the ‘mystic ladder of divine love’ that purified the soul rung by rung through prayer, love, and forgiveness. At the same time, I began to fashion my own ladder of service to homeless persons based upon my deeper understanding and experiences of compounding complications such as mental illness.”

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Billy Thrall (MAT ’87) leads CityServe AZ, a parachurch initiative to connect resources and social services to impoverished families in the cities of Arizona. More online.
New Faculty Books

As Ethiopian Reading of the Bible: Biblical Interpretation of the Ethiopian Orthodox Tewahido Church
Keon-Sang An (Pickwick Publications, 2015)

Canoeing the Mountains: Christian Leadership in Uncharted Territory
Ted Billinger (IVP Books, 2015)

Youth Ministry in the 21st Century: 3 Views edited by Chad Clark (Baker Academic, 2015), with contributed chapters, “The Relation View of Youth Ministry”
Jonathan Edwards among the Theologians
Oliver D. Crisp (Eerdmans, 2015)


Theology without Borders: An Introduction to Global Conversations
William Dyroff and Oscar Garcia-Johnson (Baker Academic, 2016)

Joel B. Green (Baker Academic, 2015)

Questions for Proper Christian Living—Answers from Dr. Seyoon Kim [a collection of interview articles]
Seyoon Kim (Seoul: Duranno, 2015)

Religion in the History of Psychology: Selected Comments and The Psychology of Religion Revisited
H. Newton Malony (Xlibris, 2015)

The Unexpected Christian Century: The Reversal and Transformation of Global Christianity, 1900–2000
Scott W. Sunquist (Baker Academic, 2015)


John: A Commentary

April E. Gwot (Baker Academic, 2015)

Paul Tillich and Pentecostal Theology: Spiritual Presence and Spiritual Power
Nimi Wariboko and Amos Yong (Baker Academic, 2016)

Nimi Wariboko, “Why is the ‘Correlation’ between Pentecostal Theology and Paul Tillich Important, and Who Cares?”
What is Fuller?

Fuller Theological Seminary is one of the world’s most influential evangelical institutions, the largest multidenominational seminary, and a leading voice for faith, civility, and justice in the global church and wider culture. With deep roots in orthodoxy and branches in innovation, we are committed to the spread of the Gospel in English and the justicia in the global church.

What is Fuller? ¿Qué es Fuller?

Fuller offers 18 degree programs at 8 campuses—with Spanish, Korean, and online options—through our Schools of Theology, Psychology, and Intercultural Studies, as well as 20 centers, institutes, and initiatives. Approximately 4,000 students from 90 countries and 110 denominations enroll in our programs annually, and our 41,000 alumni have been called to serve as ministers, counselors, teachers, artists, nonprofit leaders, business owners, and in a multitude of other vocations around the world.

El Seminario Teológico Fuller es una de las instituciones evangélicas más influyentes del mundo, el seminario teológico más grande y, con una visión principal para la fe, la cortesía (civility en inglés) y la justicia en la gloria global y la cultura en general. Con rastros profundos en la ortodoxia y ramas en innovación, nos comprometemos a formar mujeres y hombres cristianos para servir como ministros, consejeros, profesores, artistas, líderes no lucrativos, dueños de empresas, y en un multitud de otras vocaciones alrededor del mundo.
ENGAGING MUSLIMS: STORIES OF HOPE

“What stories are we going to tell about Muslims? Of despair or of hope? Like the prophet Zechariah, I am a hostage of hope. Why? Because I’ve seen God doing amazing things in the Muslim world for over 50 years.”

—Evelyne Reisacher Associate Professor of Islamic Studies and Intercultural Relations, at Urbana 15

At Fuller we see a need for biblically grounded Christians with a sophisticated knowledge of Islam, ready to engage with Muslims in ways that contribute to the spiritual and social transformation of today’s most challenging realities. If this is your call, explore our Islamic Studies emphasis. You’ll learn from Dr. Reisacher, who is eager to share her depth of expertise—whether it’s with thousands at the Urbana Student Missions Conference, or one-on-one with her students.

Learn more at Fuller.edu/IslamicStudies